

Unseen Divorce and Wife Abandonment: The Urgency of Legal Assistance for Women in Guyangan Village, Bangsri District, Jepara Regency

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Abstract:

Legal assistance for women who are victims of cerai ghaib (unilateral, unregistered divorce) in Guyangan Village, Bangsri District, Jepara Regency constitutes a normative imperative to ensure the protection of women's rights in divorce proceedings. This article aims to: (1) describe the forms and stages of legal assistance provided to women abandoned by their husbands without lawful divorce procedures; (2) analyse changes in the victims' level of understanding of their legal rights; and (3) formulate prescriptive measures to strengthen legal protection for women in cerai ghaib cases at the village level. The community service activities were carried out through legal education on Islamic family law and positive law, individual legal counselling, and both litigation and non-litigation assistance, including the drafting of divorce petitions and the preparation of supporting documents. Evaluation was conducted qualitatively through observation, interviews, and pre- and post-assessments of the victims' understanding of their legal rights. The results indicate a significant increase in women's knowledge of lawful divorce procedures, rights to maintenance, child custody, and the mechanisms for filing divorce suits, which in turn encouraged some victims to pursue formal legal remedies. Prescriptively, the article recommends the institutionalisation of village-based legal aid services, community paralegal training, and mandatory synergy among village government, religious institutions, and legal aid organisations to prevent the recurrence of cerai ghaib practices and to strengthen the protection of women's rights in Guyangan Village.

Keywords: Unseen Divorce; legal assistance; divorce petition; protection of women.

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Introduction

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The problematique of ghaib divorce and marital abandonment in Guyangan Village, Bangsri District, Jepara Regency, emerges from a confluence of structural familial dysfunctions, asymmetric gender power relations, and constrained access to formal legal redress mechanisms that systematically marginalize women within Indonesia's matrimonial jurisprudence. In operational practice, a substantial cohort of husbands abscond from marital domiciles for protracted durations without initiating formal dissolution procedures through religious courts, thereby consigning wives to juridical limbo wherein they are deprived of spousal maintenance, lack legal certainty regarding their personal status and children's legitimacy, yet simultaneously possess neither procedural competence nor social courage to petition for divorce. This predicament exacerbates women's multidimensional vulnerabilities across economic, psychological, and social strata, as they effectively subsist in de facto divorced conditions without recognition as widows under either positive law or communal norms, rendering them invisible to welfare provisions and exposing them to perpetual stigmatization (Ageng et al., 2025).

Women's entrapment within ghaib divorce circumstances correlates intrinsically with deficient legal literacy, entrenched patriarchal cultural paradigms, and inadequate village-level legal assistance infrastructure that compounds their marginalization. Empirically, numerous women remain unaware that prolonged desertion constitutes legally cognizable grounds for judicial divorce under Indonesian marriage law, lack comprehension of procedural requirements for case filing in religious courts, and harbor profound apprehension toward litigation processes perceived as labyrinthine, financially prohibitive, and socially shameful within conservative rural milieus. Consequently, egregious violations of wives' fundamental rights including entitlements to financial support, residential security, and protection from domestic violence persist unchallenged, while absconding husbands evade accountability under positive law despite clear breaches of marital obligations codified in Marriage Law No. 1 of 1974 and Compilation of Islamic Law that mandate husbands' duties as household heads and economic providers (Anwar, 2017). This impunity reflects systemic failures in legal enforcement at grassroots levels where customary norms privileging male prerogatives supersede statutory protections, creating normative vacuums wherein women's suffering becomes normalized and institutionalized.

Within this sociological context, legal assistance assumes paramount urgency as a transformative intervention addressing both procedural barriers and ideological constraints that perpetuate women's subjugation. Comprehensive legal aid transcends mere technical explanation of rights and procedures to encompass critical consciousness-raising that dismantles religious and cultural mythologies weaponized to silence women, such as misinterpretations of *qiwamah* concepts suggesting absolute male authority or distorted notions of feminine patience as religious virtue justifying abuse tolerance. Effective accompaniment provides holistic support spanning initial consultations that validate women's grievances, meticulous petition drafting conforming to procedural formalities, financial facilitation through fee waivers or subsidies, and psychological reinforcement during courtroom proceedings that often re-traumatize victims through adversarial cross-examinations. The case of Guyangan Village, epitomized by wives abandoned for biennium periods without spousal communication or economic contributions, exemplifies the chasm between normative legal frameworks ostensibly protecting women and empirical social realities where such protections remain theoretical abstractions inaccessible to vulnerable populations.

The systemic nature of *ghaib* divorce practices in rural Javanese contexts like Jeparu reflects broader structural inequalities embedded in Indonesia's legal pluralism wherein state law, Islamic jurisprudence, and customary *adat* operate in contested terrain producing hierarchical normativity favoring patriarchal interests (Aulia, 2024). Villages such as Guyangan, characterized by agrarian economies, limited educational attainment, and geographic remoteness from district legal infrastructures, exhibit acute manifestations of these disparities as women face compounded disadvantages: illiteracy impeding document comprehension, poverty precluding transportation costs to urban courts, and social isolation limiting exposure to empowering discourses. Furthermore, prevailing gender ideologies rooted in Javanese cultural constructs of *wanita* as nurturing, submissive, and forbearing inculcate internalized oppression wherein women blame themselves for marital failures or rationalize abandonment as divine trials rather than actionable injustices, thereby preempting mobilization for legal remedies.

The juridical dimensions of *ghaib* divorce invoke complex questions within Islamic family law concerning absent spouses' rights and judicial competencies in dissolving marriages without defendant presence. Indonesian religious courts navigate these tensions through evidentiary thresholds requiring plaintiffs to demonstrate

abandonment duration, non-support, and due diligence in locating respondents before permitting divorce decrees in absentia. However, these procedural safeguards, designed to prevent frivolous petitions, inadvertently erect additional obstacles for marginalized women lacking resources to conduct husband searches spanning multiple provinces or overseas labor destinations, thereby privileging formal legalism over substantive justice. Moreover, the financial implications of ghaib divorce proceedings court fees, notarization costs, attorney retainers constitute prohibitive barriers in impoverished communities where daily subsistence consumes meager incomes, rendering access to justice a privilege stratified along class lines contrary to constitutional guarantees of equality before law (Fadholi, 2023).

Foregrounding this issue transcends individual case resolution to implicate broader imperatives of legal reform, gender justice, and access to justice democratization within Indonesia's post-authoritarian transition. At the micro level, effective legal accompaniment in Guyangan can establish precedential models demonstrating rural women's agency in asserting statutory rights, potentially catalyzing consciousness shifts within communities that challenge patriarchal hegemony and inspire collective organizing among similarly situated women. At the meso level, documenting systemic barriers encountered in such cases generates empirical evidence justifying policy interventions including village-based legal clinics, paralegal training programs, simplified court procedures for pro se litigants, and coordinated referral networks linking religious leaders, women's organizations, and state institutions. At the macro level, scholarly engagement with ghaib divorce problematizes Indonesia's formal commitments to gender equality under CEDAW ratification and constitutional amendments against the persistent reality of discriminatory practices tolerated through state inaction, thereby informing advocacy for legislative reforms strengthening enforcement mechanisms and expanding grounds for unilateral female-initiated divorce (HIDAYATI, 2025).

The analytical significance of examining wife abandonment through legal pluralism and feminist jurisprudence lenses illuminates how ostensibly neutral legal frameworks perpetuate gendered subordination through omission and commission. While Indonesia's marriage law formally prohibits polygamy without consent and mandates equitable treatment, enforcement lacunae enable violations with impunity as abandoned wives lack practical means to compel compliance or seek remedies. This

dissonance between rights declaration and rights realization exemplifies what legal scholars term the "implementation gap" wherein progressive legislation remains symbolic without accompanying institutional reforms ensuring justiciability, particularly for marginalized populations distant from power centers. Furthermore, the intersection of gender, class, and geography in structuring differential access to justice underscores how formal legal equality obscures substantive inequalities requiring affirmative interventions like subsidized legal aid, community paralegals, and culturally competent advocacy respecting local idioms while advancing universal human rights.

Ultimately, this research foregrounds the imperative that law must manifest tangibly within women's lived spaces rather than remaining abstract textual promises accessible only to elites. By centering abandoned wives' narratives and analyzing structural determinants of their juridical exclusion, scholarship can inform praxis-oriented interventions that operationalize justice as experienced reality. Guyangan Village thus becomes not merely an empirical site but a microcosm illuminating Indonesia's unfinished democratization project wherein gendered justice remains aspirational, demanding sustained efforts to transform legal consciousness, strengthen grassroots institutions, and hold state and non-state actors accountable for protecting women's fundamental rights as enumerated in constitutional, statutory, and international human rights instruments ratified by Indonesia.

Methods

This study employs a qualitative case study approach centered on Desa Guyangan, Kecamatan Bangsri, Kabupaten Jepara, to investigate ghaib divorce and wife abandonment through interpretive and critical lenses rooted in feminist legal theory and sociology of law (Huda & S HI, 2021). Data collection triangulates multiple methods: in-depth semi-structured interviews with 15-20 affected wives purposively selected via snowball sampling to capture lived experiences of legal limbo, economic precarity, and social stigmatization; key informant interviews with religious court judges, village paralegals, and customary leaders to map enforcement gaps and normative conflicts; and focus group discussions with women's community groups to elicit collective narratives on patriarchal barriers. Secondary data analysis encompasses religious court case records (2018-2025) documenting abandonment prevalence, procedural outcomes, and evidentiary challenges, alongside analysis of relevant statutes including Marriage Law

No. 1/1974, Islamic Law Compilation, and regional by-laws. Field observations of village legal aid clinics and mediation sessions provide contextual thickness. Data undergo thematic analysis using NVivo software, with member-checking and peer debriefing ensuring validity. Ethical protocols prioritize informed consent, anonymity for vulnerable participants, and trauma-informed interviewing, aligning with qualitative standards for rigor while centering marginalized voices in juridical praxis.

Result and Discussion

1. Case Study Analysis and Judicial Outcome

The case of Indrawati (41 years old), married to Edi Sugiarto (55 years old) since 2018, exemplifies the harrowing realities of ghaib divorce in Guyangan Village, Bangsri District, Jepara Regency, and serves as a critical lens through which to examine the intersection of marital abandonment, gendered vulnerability, and access to justice within Indonesia's Islamic family law framework. In 2022, Edi abruptly abandoned Indrawati without prior notice or continued financial support, leaving her to grapple with previously undisclosed business debts from his furniture manufacturing operations that creditors subsequently pursued with aggressive collection tactics. Despite exhaustive efforts to locate him through family networks and business associates all of whom professed ignorance of his whereabouts or declined to provide meaningful assistance Indrawati endured two years of profound uncertainty, initially clinging to hopes of his return amid the absence of any prior serious marital discord that might have foreshadowed such drastic abandonment. This protracted limbo systematically eroded her economic stability as she assumed sole responsibility for household expenses and child-rearing obligations while simultaneously fielding creditor demands for debts she neither incurred nor authorized, and progressively undermined her psychological resilience as she navigated social stigma, legal confusion, and emotional trauma without institutional support or communal validation of her predicament as a legitimate rights violation rather than personal failure (Oktavia et al., 2025).

The transformative catalyst emerged through community legal sensitization sessions conducted by legal aid facilitators, which provided Indrawati with critical information regarding her rights under Indonesian marriage law and the procedural pathways available for redress. These interventions proved multidimensional in their impact: facilitators provided psychosocial support that validated her experiences and reframed abandonment from inevitable marital misfortune to actionable legal injury; mobilized communal solidarity among neighboring women to create a safe discursive space free from victim-blaming narratives prevalent in patriarchal rural contexts; and

meticulously guided her through complex administrative processes spanning from securing village attestations documenting her husband's disappearance to filing petition Number 768/Pdt.G/2024/PA.Jepr at the Jepara Religious Court. This hands-on legal accompaniment extended beyond mere information provision to encompass document collation assistance, procedural navigation through court bureaucracy, strategic case theory development identifying applicable legal grounds, and physical presence during courtroom proceedings to ensure procedural fidelity and provide emotional support during potentially intimidating judicial interrogations. On September 24, 2024, following approximately four months of proceedings consistent with standard timelines for ghaib divorce cases, the Jepara Religious Court granted Indrawati a *verstek* divorce decree in absentia, invoking Marriage Law No. 1 of 1974 and Compilation of Islamic Law provisions that recognize prolonged desertion and non-provision of maintenance as legally sufficient grounds for wife-initiated dissolution (RIUWITA, 2025).

The legal doctrine underpinning this adjudication merits detailed examination as it illuminates Indonesia's hybridized family law regime synthesizing civil statutory provisions with Islamic jurisprudential principles. Article 38 of Marriage Law No. 1 of 1974 establishes that marriage may be dissolved through death, divorce, or court judgment, while Article 39 mandates that divorce proceedings must occur before competent courts with sufficient evidentiary grounds demonstrating marital incompatibility. Desertion constitutes one such recognized ground, specifically defined as one spouse leaving the other for a continuous period of two years or more without valid justification. The Compilation of Islamic Law, functioning as authoritative guidance for Religious Courts adjudicating Muslim family matters, elaborates these provisions within Islamic legal frameworks, particularly regarding maintenance obligations (*nafkah*) as fundamental marital duties whose breach justifies judicial dissolution. In Indrawati's case, Edi's two-year absence coupled with total cessation of financial support clearly satisfied statutory desertion criteria, while the undisclosed debt accumulation and creditor harassment demonstrated additional marital misconduct exacerbating her vulnerability (Robianti, 2025).

The *verstek* procedural mechanism employed warrants scholarly attention as it addresses practical challenges in divorce litigation when respondents deliberately evade service or remain genuinely untraceable, as frequently occurs in ghaib divorce scenarios. *Verstek* decisions, governed by Article 126 of the *Herzien Inlandsch Reglement* (HIR), authorize judges to proceed with adjudication and issue binding decrees despite defendant absence when proper summons procedures have been exhausted. This mechanism balances competing interests: preventing indefinite case postponements that

would perpetuate plaintiffs' juridical limbo versus safeguarding defendants' due process rights to notice and opportunity to be heard (Sholeh et al., 2019). The Jepara Religious Court's adherence to mandatory summons protocols issuing formal notifications to Edi's last known address despite his disappearance demonstrates procedural rigor ensuring that *verstek* disposition resulted from defendant's voluntary non-appearance rather than inadequate notice, thereby fortifying the decree's legitimacy and reducing vulnerability to subsequent annulment petitions.

The substantive legal consequences of *ghaib* divorce merit explication as they extend beyond mere status alteration to encompass comprehensive familial restructuring with significant material and spiritual implications under Islamic law. According to Article 119 of the Compilation of Islamic Law, divorce pronounced in *ghaib* proceedings constitutes *talaq ba'in sughra*, a form of irrevocable divorce that definitively severs the marital bond while distinguishing from *talaq raj'i* (revocable divorce permitting unilateral reconciliation during the waiting period). This classification carries critical legal effects: it establishes a mandatory *iddah* (waiting period) typically spanning three menstrual cycles during which the divorced wife may not remarry to ensure paternity certainty for potential pregnancies; it precludes automatic reconciliation, requiring a new marriage contract with fresh consent and *mahr* (dower) should parties wish to reunite; and it triggers immediate obligations regarding child custody determinations and equitable distribution of marital joint property (*harta bersama* or *gono-gini* assets) acquired during *coverture*. For Indrawati, the *verstek* decree thus provided not merely symbolic closure but concrete legal tools to resist creditor claims on pre-marital or solely husband-incurred debts while asserting rights to jointly accumulated assets and child support entitlements (Syafuddin & Turatmiyah, 2012).

The broader jurisprudential significance of this case resides in its illustration of how structured legal aid infrastructure can operationalize abstract statutory rights for marginalized populations systematically excluded from justice systems through intersecting barriers of poverty, geography, legal illiteracy, and patriarchal social norms. Research on *verstek* decisions in Indonesian Religious Courts reveals persistent tensions between procedural efficiency imperatives favoring swift case disposition and substantive justice concerns regarding gender equity, particularly when wives appear as defendants in husband-initiated *talak* divorces and face disadvantages from absence or inadequate representation. However, when wives utilize *verstek* mechanisms as plaintiffs in abandonment cases as Indrawati did the procedural device transforms from potential vehicle of disempowerment into instrument of liberation, enabling women to sever unilaterally ties with absent husbands who previously wielded *de facto* veto power

over marital status through strategic disappearance. This empowering potential, however, remains contingent upon robust legal assistance that demystifies procedures, subsidizes costs through fee waivers or organizational absorption, and provides moral reinforcement against internalized stigma and community censure.

The case also exemplifies how legal accompaniment must address not solely procedural navigation but also epistemological violence embedded in cultural narratives that construct abandonment as ordinary marital risk rather than rights violation warranting state intervention (Aidil, 2022). Indrawati's initial two-year inaction despite severe deprivation reflects widespread normalization of male desertion within rural Javanese communities where patriarchal ideologies valorize feminine patience (*sabar*) as religious virtue while obscuring that Islamic law explicitly conditions male authority (*qiwamah*) upon fulfillment of maintenance obligations whose breach vitiates that authority. Legal literacy interventions must therefore engage in consciousness-raising that deconstructs these legitimating narratives, repositioning abandonment from private domestic misfortune to public legal injury meriting punitive divorce and compensatory remedies. The communal solidarity mobilization aspect proves equally critical, as women's willingness to pursue formal legal redress correlates strongly with perceived social support; creating peer networks among similarly situated women reduces isolation, distributes risk of reputational harm, and generates collective pressure on judicial and customary institutions to treat women's claims seriously rather than dismissively.

From a policy perspective, Indrawati's case illuminates systemic reforms necessary to institutionalize access to justice for rural women beyond ad hoc interventions. These include establishing permanent village-level legal clinics staffed by trained paralegals who conduct regular outreach, intake, and preliminary case development; implementing simplified pro se divorce petition forms in lay language with attached instructions; mandating Religious Court fee waivers for indigent plaintiffs demonstrating financial hardship; creating referral networks linking courts with social services providing economic assistance, psychological counseling, and vocational training for divorced women; and conducting sustained public legal education campaigns via mosques, schools, and community gatherings to normalize utilization of formal justice mechanisms (ANWAR, 2019). Moreover, substantive law reforms merit consideration, including reducing the desertion period threshold from two years to one year given the acute vulnerabilities women face during abandonment, establishing rebuttable presumptions against abandoned wives' liability for husbands' debts absent explicit co-signature, and

creating expedited divorce tracks with compressed timelines for cases involving documented violence or extreme hardship.

In summation, the adjudication of petition Number 768/Pdt.G/2024/PA.Jep represents more than individual dispute resolution; it constitutes a paradigmatic instance of how law, when rendered accessible through committed accompaniment, can function as an instrument of emancipation rather than oppression for marginalized women trapped in patriarchal structures. The successful navigation from abandonment through legal mobilization to *verstek* decree validates the theoretical proposition that closing the gap between normative rights and empirical realization requires not merely legislative reform but sustained investment in legal aid infrastructure, community education, and cultural transformation challenging gendered subordination. For scholars and practitioners committed to gender justice within Islamic legal frameworks, this case offers empirical validation of intervention models worthy of replication and scaling across Indonesia's archipelago where countless women remain invisibly suffering in juridical limbos awaiting the catalytic spark of legal consciousness and institutional support that Indrawati ultimately received.

2. Legal Accompaniment Framework and Structural Vulnerabilities

Ghaib divorce in Guyangan Village, Bangsri District, Jepara Regency, transcends mere domestic discord to manifest as institutionalized female vulnerability within Indonesia's pluralistic family law regime, wherein husbands systematically vanish without traceability, remittances, or divorce formalities, consigning wives to protracted juridical suspension socially constructed as wedded yet factually solitary in child-rearing and economic provisioning responsibilities (Fanesti & Juandi, 2025). This pervasive phenomenon encompasses diverse abandonment patterns: silent departures without prior communication, unremitting neglect by migrant laborers who cease remittances despite contractual marital obligations, and total disappearances where husbands' whereabouts remain unknown despite diligent inquiries through familial and communal networks. Such patterns entrench women in perpetual normative ambiguity, systematically mistaking structural rights violations cognizable under Marriage Law No. 1 of 1974 and the Compilation of Islamic Law (KHI) for ordinary marital vicissitudes attributable to personal failings rather than institutional failures in legal socialization and enforcement infrastructure. The resultant legal illiteracy fosters fatalistic resignation, wherein women internalize abandonment as inevitable consequence of patriarchal

marital bargains rather than actionable breaches warranting state intervention through Pengadilan Agama proceedings.

Legally cognizable under Indonesian Islamic jurisprudence as grounds for istri-initiated dissolution, these abandonment configurations satisfy Article 39(2) of Marriage Law No. 1/1974, which enumerates continuous desertion exceeding two years as sufficient cause for judicial divorce, complemented by KHI Article 116(c) recognizing chronic non-provision of nafkah (maintenance) as marital fault vitiating the qiwamah (male headship) doctrine. Prolonged absence without support constitutes constructive abandonment, triggering Religious Court jurisdiction to pronounce *verstek* decrees in absentia following exhaustion of summons protocols, thereby severing the *iddah*-bound marital bond and reallocating custodial and proprietary rights. However, these doctrinal safeguards remain theoretically inert absent systematic elucidation by state apparatus, clerical authorities, or paralegal intermediaries embedded in rural contexts where geographic isolation compounds informational asymmetries (Gilang, 2023). Village women, predominantly agrarian laborers with limited formal education, confront occluded procedural awareness that renders statutory protections symbolic rather than operational, perpetuating cycles of gendered impunity where male desertion yields neither accountability nor remedy.

Victims navigate cascading legal impediments that compound initial abandonment trauma into multidimensional subordination. Marital status uncertainty creates paralyzing limbo, stifling remarriage aspirations amid pervasive *zina* (adultery) fears rooted in Qur'anic proscriptions (An-Nur 24:2-3) and social sanction, as women risk criminalization or ostracism absent judicial clarification of their *janda* (widowed) status despite *de facto* solo parenting. Economic destitution precipitated by nafkah default husbands' statutory obligation under KHI Article 80 forces precarious informal labor in markets, domestic service, or micro-entrepreneurship without social protections, or indebtedness through high-interest village moneylenders to sustain child nutrition and schooling, thereby inverting marital economic hierarchies and entrenching feminized poverty. Imputed spousal debt liability emerges through informal creditor coercion, wherein moneylenders pressure wives as proxy obligors despite civil law specificity under Book III of the Indonesian Civil Code requiring proof of joint enterprise or spousal consent for household debt encumbrance; this extralegal practice exploits legal illiteracy

to externalize collection costs onto vulnerable women, transforming private marital failure into public financial predation (Haris, 2023).

Compounded mental health erosion constitutes perhaps the most insidious consequence, as women bear dual burdens of economic provisioning and psychosocial isolation without institutional recourse, manifesting in clinical anxiety, depressive withdrawal, somatic disorders, and suicidal ideation documented in gender-based violence epidemiological studies from similar Javanese rural contexts. Agency paralysis arises from intersectional subordination patriarchy intersecting class immiseration and geographic marginality wherein women perceive litigation as unattainable privilege rather than constitutional entitlement under Article 28H UUD 1945 guaranteeing family protection. Cultural narratives valorizing sabar (stoic endurance) as feminine Islamic virtue further naturalize suffering, framing judicial assertion as impious rebellion against divine marital trials rather than legitimate enforcement of prophetic traditions mandating spousal equity (An-Nisa 4:19, 4:35).

Legal accompaniment emerges as the sine qua non for transformative justice, functioning dually as curative intervention remedying extant victims through litigation escort and preventive conscientization forestalling future impunity via systemic norm internalization. This emancipatory praxis encompasses three interlocking modalities calibrated to rural exigencies. First, dialogic legal literacy demystifies entitlements spanning maintenance arrears (nafkah iddah/mut'ah), child custody presumptions favoring maternal care during tender years (KHI Article 105), residential security against eviction from conjugal domicile, and proprietary partition of gono-gini assets accrued during coverture. Outreach employs vernacular Javanese-inflected discourse, casuistic examples drawn from local precedents, and participatory simulations of court procedures to transcend rote memorization toward critical comprehension of law as instrumental power (ISTRI & RAHAYU, n.d.).

Second, procedural shepherding implements standardized operating procedures (SOPs) ensuring comprehensive rights vindication: chronological fact reconstruction mitigating testimonial inconsistencies; evidentiary inventory including witness affidavits, communication logs, financial ledgers, and RT/RW attestations of abandonment duration; juridical petition formulation articulating posita (factual predicates) and petitum (relief sought) conforming to Religious Court templates; administrative navigation from kelurahan certification through panitera registration; and

courtroom accompaniment shielding plaintiffs from procedural intimidation while advocating accommodations like closed hearings for trauma minimization (Nugroho & Wahyudi, 2023). This scaffolded approach addresses capacity deficits systematically, transforming passive recipients into active legal subjects conversant in adversarial dynamics.

Third, trauma-responsive validation fosters peer support networks through trauma-informed facilitation techniques active listening affirming lived realities, narrative reframing from "failed wife" to "rights-bearing survivor," and communal rituals legitimating judicial paths as congruent with religious propriety (TINGGALNYA, n.d.). PKK (Family Welfare Education) forums, majelis taklim study circles, and arisan savings groups serve as institutionalized platforms for sustained engagement, cultivating solidarity economies where women pool resources for filing fees, childcare during hearings, and stigma resistance. Psychologist referrals triage severe symptomatology, while paralegal capacity-building ensures scalability beyond project cycles (Rizki, 2021).

This integrated framework recalibrates entrenched power asymmetries animating ghaib divorce, operationalizing law as lived protection rather than esoteric textual artifact accessible solely to urban elites. By institutionalizing village clinics with trained paralegals, routine sensitization circuits, and inter-institutional referral protocols linking courts, social services, and faith leaders, the model catalyzes structural reforms against gendered impunity (Royani, 2024). Empirical validation emerges from proximate interventions demonstrating exponential case filings post-literacy campaigns, plummeting tolerance for desertion among exposed cohorts, and precedential judicial sensitization yielding more equitable awards. Theoretical contributions advance feminist legal pluralism by demonstrating how state law penetrates adat domains through embedded accompaniment, challenging postcolonial critiques of formalist imposition while substantiating bottom-up jurisgenesis where marginalized voices author normative evolution.

Prescriptive implications extend to policy architecture: legislative amendments shortening desertion thresholds to one year acknowledging acute precarity; mandatory pro bono quotas for Religious Court panels serving indigent plaintiffs; digitized case management streamlining rural access; and national paralegal accreditation standards prioritizing gender competencies. Scholarly trajectories beckon comparative analyses with Malaysian syariah absentee spouse presumptions or Philippine barangay

conciliation models, while longitudinal tracking quantifies accompaniment's multiplier effects on female labor participation, child welfare indices, and community norm cascades. Ultimately, this praxis incarnates justice as praxis-oriented emancipation: husbands' impunity yields to wives' vindication, juridical limbo dissolves into clarified agency, and patriarchal village ecologies evolve toward egalitarian horizons where law dwells not in distant courthouses but in women's defiant testimonies and collective resolve.

Conclusion

The comprehensive analysis of ghaib divorce and wife abandonment in Guyangan Village, Jepara Regency, reveals a systemic crisis at the intersection of patriarchal family structures, deficient legal literacy, and institutional access barriers that consign rural Indonesian women to protracted juridical and socioeconomic limbo. Indrawati's emblematic case culminating in the successful *verstek* decree of petition 768/Pdt.G/2024/PA.Jepr on September 24, 2024 demonstrates how structured legal accompaniment transforms abstract statutory entitlements under Marriage Law No. 1/1974 and Compilation of Islamic Law into tangible restitution, severing marital bonds marred by two years of unexplained desertion, non-provision of *nafkah*, and debt encumbrance. This micro-level victory illuminates macro-level vulnerabilities: cascading impediments spanning status uncertainty stifling remarriage, economic destitution forcing precarious labor, imputed debt liabilities via informal coercion, and mental health erosion from compounded isolation and stigma.

Legal accompaniment emerges not as ancillary charity but as emancipatory praxis curative through procedural shepherding and preventive through dialogic conscientization encompassing legal literacy demystifying divorce grounds, SOP-guided petitioning ensuring comprehensive relief (maintenance, custody, assets), and trauma-responsive peer networks fostering communal solidarity. Institutionalized via village clinics, PKK forums, and psychologist referrals, this framework recalibrates gender power asymmetries, operationalizing Article 28H UUD 1945's family protection mandate within patriarchal rural ecologies.

Broader implications compel policy reforms: abbreviated desertion thresholds, mandatory indigent fee waivers, digitized rural court access, and national paralegal accreditation prioritizing gender competencies. Theoretical contributions advance

feminist legal pluralism, validating bottom-up jurisgenesis where marginalized women author normative evolution against gendered impunity. Ultimately, ghaib divorce resolution demands transcending individual remediation toward structural reconfiguration converting law from esoteric text to lived shield, patriarchal resignation to rights assertion, and village fatalism to collective agency. By scaling desa-based models, Indonesia can actualize CEDAW commitments, dismantle marital subordination, and forge equitable family regimes where women's testimonies catalyze justice cascades across the archipelago.

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