



Divorce Pandemic Rate During the Covid-19

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Abstract: The purpose of this writing is to find out the reasons for the decline of divorce during the COVID-19 pandemic and find out what efforts will be made to overcome divorce cases during the COVID-19 pandemic in the Gorontalo religious courts. qualitative with an empirical approach. The analysis technique uses a quality technique, namely data in the form of words obtained from the interview, and other documents. The result of the author is that religious courts carry out the same regulations as in courts of other regions, using mediators, access reduced by the government, the intensity of meetings between husband and wife, and the process of registration of divorce trials is completely changed with the IT system. Other efforts that can be done to minimize divorce during the Covid-19 pandemic that may be considered quite difficult, such as understanding each other, talking about wise solutions in an unemotional way, and respecting opinions that differ from other family members so as not to cause misunderstandings. And the efforts made by the Gorontalo religious court are socialization and mediation.

Keywords: Declining; Divorce Rate; Covid-19 pandemic.

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1. Introduction

Law is a rule in the form of sanctions and applicable norms that are made to regulate the various rights and obligations of citizens to comply with them. Law enforcement can be started, among others, by paying attention to the role of law enforcement¹. The formation of legal norms is essentially legislation². In the 1945 constitution, article 1 paragraph 3 reads: "the Indonesian state is a state of law" the sound in the law emphasizes that the Indonesian state is a state of law. The purpose of this law is to limit people's behavior and also realize justice in society. In Indonesia itself, various kinds of punishments need to be known by the public, one of which is civil law. Law is a political product, a chapter of character the content of any legal product will be largely determined or colored by the balance of power or political configuration that gave birth to it³.

According to what is meant by civil law is a law that regulates the interests between one individual citizen and another individual citizen⁴. The right to independence and freedom becomes the foundation for a state in upholding the rule of law on the sovereignty of its jurisdiction⁵. Civil law regulates individual interests does not mean that all civil law purely regulates the interests of individuals, but because of the development of society, many areas of civil law have been colored in such a way by public law, for example, the field of marriage law, labor, and so on.

In Law No. 16 of 2019, Article 1 concerning amendments to law number 1 of 1974 concerning marriage is defined as "an inner birth bond between a man and a woman as husband and wife, to form a happy and eternal family or household based on the One True Godhead."⁶

The age limit in carrying out marriage is very important because marriage affects psychological difficulties. With all the needs met, both physical and mental needs, it can be said that the person lives a prosperous life⁷. A marriage age that

¹M. Wantu, F. (2012). Mewujudkan Kepastian Hukum, Keadilan dan Kemanfaatan Dalam Putusan Hakim di Peradilan Perdata. *Jurnal Dinamika Hukum*, 12(J. Din. Huk.), 216.

²Wijayanto, K., Tijow, L. M., & Wantu, F. M. (2020). Kedudukan Peraturan Desa Dalam Sistem Pembentukan Peraturan Perundang Undangan Nasional. *Jurnal Ius Civile*, 4(2).

³Wijaya, A., & Nasran, N. (2021). Comparison Of Judicial Review: A Critical Approach To The Model In Several Countries. *Jurnal Legalitas*, 14(2), 85-106. <https://doi.org/10.33756/jelta.v14i2.11809>

⁴Sofyan, S. S. M. (2010). *Hukum Perdata : Hukum Benda*. Liberty Yogyakarta.

⁵M. Wantu, F., & Rasyid, U. (2020). Redefinisi Kewenangan Komisi Yudisial Dalam Konstitusi: Upaya Mengharmonisasikan Putusan Pelaku Kekuasaan Kehakiman Indonesia. *Jurnal Majelis*.

⁶Kementrian Sekretariat Negara RI. (2019). *Undang-Undang No.16 Tahun 2019 Tentang Perubahan Undang-undang no 1 Tahun 1974 Tentang Perkawinan*. 006265, 2-6. <https://peraturan.bpk.go.id/Home/Details/122740/uu-no-16-tahun-2019>

⁷T. Mandjo, J., & Y. Imran, S. (2020). Implementasi Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Pasal 27 Ayat 2 Tentang Hak Untuk Mendapatkan Pekerjaan Dan Penghidupan Yang Layak Bagi Kemanusiaan. *Jurnal Majelis*, 85.

is too young can result in an increase in divorce cases due to a lack of awareness to take responsibility in domestic life. A good marriage is often characterized by a readiness to assume responsibility. In this definition of marriage, it is very clear that a marriage must be based on the One True Godhead as found in the first precept of the Indonesian state's foundation, namely Pancasila. This definition has the consideration that the nature of a marriage must be based on and under the philosophy contained in Pancasila and the ideals included in the development of national law⁸.

Marriage comes from the word "marriage" which according to the language of berate forms a family with the opposite sex, having sex or having sex. Derived from the word *an-nikah* which according to the language means to collect, enter each other, and *within* aubersecop⁹. Meanwhile, according to Sayid Sabiq, marriage is "one circumcision that applies to all creatures of God, whether human, animal or mother."¹⁰ Based on Article 2 of the Compilation of Islamic Law, marriage is a very quadrifid *contract (mistaqanghalidan)* to obey Allah's commands and carry them out in worship¹¹. Marriage is a faithful covenant, and equally responsible for fulfilling their duties as husband and wife for the safety and happiness of the home. The agreement by the terms of validity of the agreement, namely article 1320 of the Civil Code, is an agreement, proficiency, certain things, and causes that are allowed¹². To realize a *sakinah* family, of course, requires hard, consistent, and continuous efforts. Therefore, it must first fulfill what is the essence and purpose of a family and then proceed with how to build a *sakinah* family¹³.

The breakup of a marriage is in the sense that if the marital relationship continues, chaos will occur. Some things that can cause the breakup of a marriage according to article 38 of Law No. 1 of 1974 concerning marriage, are death, divorce, and court decisions. The breakup of a marriage or divorce can occur due to a *talak* or divorce lawsuit. *Talak* is a divorce application filed by the husband's side while the divorce is a divorce application filed by the wife's side. Divorce can only be carried out before a religious court after the religious court has tried and unsuccessfully reconciled the two parties¹⁴. According to Sulfahmi, divorce is the breaking of the marital bond between husband and wife by a court decision

⁸Ratnawati, E., Kamba, S. N. M., Sihombing, J. S., & Maloringan, J. F. (2021). Catat Perkawinan Untuk Kepastian Dan Perlindungan Hukum (Studi Kasus: Kabupaten Minahasa Utara). *Jurnal Legislasi Indonesia*, 18(2), 233. <https://doi.org/10.54629/jli.v18i2.817>

⁹Ghozali, A. R. (2015). *Fiqh Munakahat*. Jakarta : Prenada Media Group.

¹⁰*Ibid.*, hal. 10

¹¹Indonesia, R. (1974). *Undang-Undang Republik Indonesia No. 1 Tahun 1974 Tentang Perkawinan*. 2003(1), 2. <https://peraturan.bpk.go.id/Home/Details/47406/uu-no-1-tahun-1974>

¹²Pasal 1320 KUHPerdata

¹³Kasim, N. M. (2015). Ancaman Keutuhan Perkawinan Dalam Kehidupan Rumah Tangga. *Jurnal Hukum Legalitas*, 8(1), 2.

¹⁴Syarifuddin, A. (2006). *Hukum Perkawinan Islam Di Indonesia*.

and there is enough reason that husband and wife can no longer live in harmony as husband and wife¹⁵.

The occurrence of a divorce cannot be separated from various causal factors that affect the integrity of the marital bond. Various factors are the basis for the cause of divorce by the husband, one of the factors that is the biggest contributor to the divorce rate is the existence of disputes and constant quarrels. Divorce cases do not only occur in big cities, the phenomenon of divorce rates continuing to rise also occurs in Gorontalo Province. Based on data obtained from the Gorontalo city religious court office, with the existence of COVID-19, all aspects have been affected but it is different from the number of divorce cases from 2019 at the beginning of the pandemic, divorce cases were 667 cases in Kabulkan, while in 2020 divorce cases were 650 cases in Kabulkan, while in 2021 the divorce rate was 578 cases in Kabulkan¹⁶. When viewed from the data obtained, the number of divorces from the Gorontalo Religious Court during the Covid-19 pandemic from 2019-2021 has decreased.

Divorce is a big problem where divorce bias is caused by many things. Especially during a pandemic like this, many divorce incidents occur. Coronavirus is changing various aspects of married life. Especially after the government imposed a *lockdown* policy or restrictions on activities outside the house as a whole, all activities that could cause crowds or gatherings to be temporarily suspended such as going to work, schools, some restaurants, and businesses were advised to close or provide delivery services so that in the end all activities were carried out inside the house. People can only leave the house if there is a very urgent need.

After *the* lockdown policy was put in place people stayed at home, they met their partners almost every day during *the lockdown*. So that boredom arises between them from boredom which will cause quarrels and disputes between them. If an argument or dispute arises, it will trigger divorce to occur, many things trigger quarrels during the *lockdown* period.

2. Method

The type of writer that will be used by the author is an empirical juridical writer. The author of an empirical juridical is by means another word that is a type of writer a sociological law and can be mentioned with the author of an in the field, which examines the applicable legal provisions as well as those that have occurred in people's lives¹⁷. Or in other words, it is an author who carried out the actual circumstances or real circumstances that have occurred in society to

¹⁵Sulfahmi. (2017). *Pengaruh Perkawinan Di Bawah Umur Terhadap Tingkat Perceraian Dalam Perspektif Hukum Islam (Studi Kasus) Di Kecamatan Kindang Kabupaten Bulukumba*. 1-14.

¹⁶Kantor Pengadilan Agama Gorontalo

¹⁷Waluyo, B. (2010). *Legal Writing In Practice*. Jakarta : Sinar Grafika.

know and find the facts and data needed¹⁸. This Author's approach is that of an author of a tan, that is, an author who is directly involved in the field supported by legislation and related books. The author of this an reveals the laws that live in a society in its daily life¹⁹. Primary data is data based on field data and obtained from respondents, namely the Gorontalo Religious Court such as clerks and judges²⁰. Secondary data is in the form of legislation and articles that are related to this writing²¹. Data collection techniques in empirical authors use methods and approaches that intersect with the type of writing, namely interviews, literature studies, and documentation. The analysis technique uses quality techniques, namely data in the form of words and images obtained from interview transcriptions, field notes, photos, official documents, and other documents. Thus, if analyzing qualitatively, it is an effort to analyze the data and its sources through legal objects based on perceptions, theories, legal regulations, ideologies, legal principles, expert thoughts, or the thoughts of separate researchers.

3. Divorce Rate in Gorontalo Religious Court During the Covid-19 Pandemic

In this definition of marriage, it is very clear that a marriage must be based on the One True God as contained in the first basic precept of the Indonesian state, namely Pancasila. This definition is the consideration that a marriage must be based on and by the philosophy contained in Pancasila and the ideals included in the guidance of the National Law²². However, it cannot be denied that no ivory does not crack, as well as the relationship of a marriage, sometimes some problems arise in the lives of husband and wife, and it is even undeniable that it is indeed this problem that eventually leads to another problem, namely divorce.

In general terms, divorce is the breakup of a relationship or marital bond between a man or woman (husband and wife). Whereas in Islamic shari'a divorce is called talak, which means release or deliverance (husband's release from his wife)²³. According to the ibn hammam Ibn Abidin of the Hanafi, madzab insisted that the original law of imposing talak is forbidden (haram) unless there is an urgent need. According to jumhur ulama, the law of origin of talak is ibahah (must), but more importantly, it does not carry it out. This is because the talak can decide the affection²⁴.

¹⁸*Ibid*

¹⁹Nur Dewata, M. F., & Achmad, Y. (2013). *Dualisme Penelitian Hukum Normatif & Empiris*. Pustaka Pelayar. <https://www.ptonline.com/articles/how-to-get-better-mfi-results>

²⁰Ishaq. (2017). *Metode Penulisan Hukum dan Penulisan Skripsi Tesis serta Disertasi*. Bandung: Alfabeta.

²¹Una, S. (2014). Pedoman Penulisan Skripsi. *Syariah Press*, 34–35.

²²Ratnawati, E., Kamba, S. N. M., Sihombing, J. S., & Maloringan, J. F. (2021). Catat Perkawinan Untuk Kepastian Dan Perlindungan Hukum (Studi Kasus: Kabupaten Minahasa Utara). *Jurnal Legislasi Indonesia*, 18(2). <https://doi.org/10.54629/jli.v18i2.817>

²³Azizah, L. (2012). Analisis Perceraian Dalam Kompilasi Hukum Islam. *Jurnal Al-'Adalah*, 10(4).

²⁴Asmuni. (2016). Perceraian Dalam Perspektif Fikih Klasik Dan Kompilasi Hukum Islam. *Jurnal*

There are three types of legal systems in force in Indonesia, namely the customary law system, civil law, and Islam²⁵. Dalam Islam wants a married couple who have built a household through a marriage contract to be lasting. There is harmony between husbands and wives who love and love each other so that each party feels at peace in the home. This kind of household is what Islam wants, namely the *sakinah* household. There are three keys to achieving an ideal and happy home life according to Islam, namely *sakinah* (*as-sakinah*), *mawaddah* (*al-mawaddah*), and *Rahmat* (*ar-Rahman*). The tafsir cleric stated that *as-sakinah* is an atmosphere of peace that surrounds the household concerned, each party carries out the commands of Allah Almighty with diligence, mutual respect, and mutual tolerance²⁶. A marriage is carried out for a time forever until the end of life, this is what is desired in Islam. However, under certain conditions some things want a breakup of the marriage if the marital relationship continues, then the chaos will occur. In this case, Islam justifies the breakup of marriage as the last step of efforts to continue the household. The breakup of the marriage in such a way is a good way out. In the book of Fathul al-Qorib al-Mujib fi Syarhi Alfadi at-Taqrif, the term divorce or *talaq* according to the language means to untie the knot. Meanwhile, according to syari'at *talaq* is the meaning of what is called *talaq*, which is to release the marriage rope²⁷.

Divorce Gugat is a marriage bond that is broken as a result of a petition filed by the wife to the Religious Court, which the respondent (husband) then approves so that the religious court grants the said application²⁸. According to Subekti, the term Divorce is the abolition of marriage by a judge's decision or a claim by one of the parties to the marriage²⁹. The judge as one of the law enforcement officers has a duty as one of the determinants of a case decision from the parties to the dispute³⁰. Arum Hoerudin also added that the definition of Divorce Gugat broadly is a lawsuit filed by the plaintiff (the wife) to the Religious Court, so that the marriage rope between her and her husband is decided through a decision of the Religious Court, by the applicable legal rules.

Divorce rates in some regions during the Covid 19 pandemic have increased. Many divorce cases that occur are caused by several divorce factors in general. Divorces that occurred during the pandemic also had an impact on the Court itself. However, the divorce rate in Gorontalo has decreased compared to before the Covid-19 pandemic.

Warta.

²⁵Bakung, Alhasni, D., Muhtar, & Hidayat, M. (2020). Determination of The Legal Protection of RightHolders to Neighboring Rights. *Jambura Law Review*, 2(1).

²⁶Nurhayati, A. (2011). Pernikahan dalam Perspektif Al-Quran. *Asas*, 3(1), 332-333.

²⁷Syamsuddin, A. A. (2017). *Fathul al-Qorib al-Mujib fi Syarhi Alfadi at-Taqrif*. Maktabah As-Salam.

²⁸Ali, H. Z. (2010). *Hukum Perdata Islam di Indonesia*. Jakarta : Sinar Grafika.

²⁹Subekti. (2017). *Pokok-Pokok Hukum Perdata*. Jakarta : PT Intermedia.

³⁰M. Wantu, F. (2013). Kendala Hakim Dalam Menciptakan Kepastian Hukum, Keadilan, dan Kemanfaatan di Peradilan Perdata. *Mimbar Hukum*, 25(2)

No	Year	Divorce Rate
1	2019	667
2	2020	650
3	2021	578

Data Source: Gorontalo Religious Court

Based on data obtained from the Gorontalo city religious court office, with the existence of COVID-19, all aspects have been affected but it is different from the number of divorce cases from 2019 at the beginning of the pandemic, divorce cases were 667 cases in Kabulkan, while in 2020 divorce cases were 650 cases in Kabulkan, while in 2021 the divorce rate was 578 cases in Kabulkan³¹. When viewed from the data obtained, the number of divorces from the Gorontalo Religious Court during the Covid-19 pandemic from 2019-2021 has decreased.

The marriage law has also provided for legal remedies to reduce divorce to a minimum. The so-called principle of making divorce difficult is contained in article 31 of the PP. No. 9 of 1975 on marriage, in the said article it is stated that the judge in the proceedings shall reconcile the two parties as long as the examination has not been decided³². Thus, with the principle of making it difficult for divorce, it is hoped that it can be implemented as much as possible so that the number of divorces that occur in society is reduced. Mediation or mediator (a process of peace between defendants/plaintiffs), this government program is to minimize the dispute in the Gorontalo religious courts. The following is data on divorce cases mediated at the Gorontalo Religious Court³³

NO	Year	Number of Mediated Cases	Settlement					Success in mediation	Still in the Mediation Process
			Succeed						
			Success With The Deal	Success with Revocation	Success With Some	It doesn't work	Unenforceable		

³¹Kantor Pengadilan Agama Gorontalo

³²Amelia, A. (2020). Pelaksanaan Asas Mempersulit Terjadinya Perceraian Pada Pengadilan Agama Payakumbuh Berdasarkan Undang-Undang No 1 Tahun 1974 Tentang Perkawinan. *JOM Fakultas Hukum*, 7(2).

³³Data Yang Dimediasi Di Pengadilan Agama Gorontalo

1	2019	148	-	-	-	131	6	11	-
2	2020	143	2	6	2	129	4	-	-
3	2021	130	-	-	-	93	3	1	33

Data Source: Gorontalo Religious Court

The mediation case report above shows that there are differences in the number of cases mediated each year and the results of mediation settlements are also very diverse. However, when viewed based on data, the number of mediated cases from 2019 to 2020 has decreased, as can be seen in the table above. The number of cases in mediation in 2019 was 148 cases, and in 2020 there were 143 cases in mediation, even within mediation cases there were 130 cases.

Based on results of the interview obtained by the divorce during the Covid-19 pandemic at the Gorontalo Religious Court had a positive impact, Mr. Fikri said that with the mediation procedure during this pandemic, the litigants conducted mediation in order to settle the two parties (husband and wife). However, when viewed from the table, the number that was not successfully mediated in 2019-2020 is still a lot that did not succeed. This is because the parties who file a lawsuit do not want to follow the mediation procedure so the litigation process that will be carried out is not successful. The parties who filed the divorce lawsuit felt that if they still participated in the mediation would go through a long process and would lead to the spread of the covid-19 virus then in 2020 the mediation process did not take place. During the Covid-19 pandemic, divorce has decreased due to limited activities imposed by the government to break the chain of covid-19. During the divorce hearing, the Religious Court implemented strict health protocols, ranging from a limited number of participants, checking body temperature, the existence of hand washing facilities and hand sanitizer before entering the courtroom, and also participants were required to wear masks. In addition to litigants, the health protocol rules also apply to all trial panels, be it judges or clerks. And if there is a litigant citizen and his body temperature is above 37.5 degrees, then the religious court delays until the person concerned is completely safe. So that is what affects the divorce rate in Gorontalo decrease³⁴.

The birth of the *e-court* application is in the parable from Supreme Court regulation Number 3 of 2018. The *e-court* application is a manifestation of the implementation of supreme court regulation number 3 of 2018 concerning the administration of cases in courts electronically. However, at the beginning of the

³⁴Wawancara dengan Bapak Fikri Hai. Asnawi Amiruddin, S.Ag. Selaku Panitera Muda Hukum Di PA Gorontalo, Pada Tanggal 30 Mei 2022, 10.00 WITA

COVID-19 pandemic, this application has been very activated in various courts, precisely in divorce cases, to those who are litigating during the COVID-19 pandemic, the *systeme-court* is applied to prevent the spread of COVID-19 so as not to increase cases exposed to COVID-19.

Based on targeted interviews with the initials AW and HK who wanted to file for divorce but did not happen. During the COVID-19 pandemic, this is in connection with the next point that during this pandemic AW and HK said that there were difficulties in carrying out the procedure for filing divorce applications carried out through online media, and also trials via zoom or online, due to lack of understanding in using computers or gadgets, So they decided not to apply for a divorce online³⁵. With these in family intensity during the COVID-19 pandemic, it can certainly have a positive and negative impact on domestic life. The positive impact is that it can increase harmony in the household³⁶.

4. Gorontalo Religious Pegadilan's Efforts in Overcoming Divorce Cases During the Covid-19 Pandemic

None of the couples want to experience a rift in their lives that ends in divorce. Because the impact caused by divorce is not only experienced by the perpetrators of divorce, namely husband and wife but also on the extended family of both parties and what is worse is that children are biased to get a big impact from a divorce.

Therefore, there are several actions on the part of P. A Gorontalo provides a program for carrying out actions to overcome the divorce rate that occurs. With this action, the divorce that occurred in the Gorontalo decreased and had a positive impact on husbands and wives who had domestic problems, so they did not file divorce cases.

Based on an interview conducted in the Gorontalo court with Mr. Fikri Hai. Asnawi Amiruddin is the star that there are several efforts made by the court in overcoming divorce cases during the COVID-19 pandemic, namely:³⁷

1. Socialization

Other biased efforts are to minimize divorce during the COVID-19 pandemic which may be quite difficult, such as understanding each other, talking about or discussing wise solutions in an unemotional way, respecting and listening to different opinions from other family members so as not to cause misunderstandings. In addition to providing advice the court also socializes how to pass through writings in the court itself or provides brochures, books,

³⁵Interviews with married couples

³⁶Interview with Mr. Fikri Hai. Asnawi Amiruddin, S.AgSelakuThe Young Registrar of Law in PA Gorontalo, on May 30, 2022, 10.00 WITA

³⁷Wawancara dengan Bapak Fikri Hai. Asnawi Amiruddin, S.AgSelakuPanitera Muda Hukum Di PA Gorontalo, Pada Tanggal 30 Mei 2022, 10.00 WITA

and the content of which contains marriage advice. From the court's statement, namely the clerk, one of the efforts to overcome divorce during the COVID-19 pandemic is through an online website by providing various kinds of information that has been provided through social media. Social media itself consists of youtube accounts and faceboFacebookram. From the court's statement, namely the clerk, one of the efforts to overcome divorce during the COVID-19 pandemic is through an online website by providing various kinds of information that has been provided through social media. Social media itself consists of youtube accounts and faceboFacebookram. The existence of this effort in overcoming divorce makes it easier for the PA because then the PA can only provide appeals from social media to av d the spread of the Corona Virus that has hit the world in the future³⁸.

1. Mediation

In an effort in resolving any il case of the percer aian process, the judge always seeks peace between the two sides of the feud. It turned out that mediation efforts such as those in the process and events were successful because the majority of the plaintiffs and tergugat chose to continue their cases through the court channels. In addition to providing counseling, the most common way to do this is to provide understanding to family couples who want to divorce. In the process of family mediation is the main highlight and focus for the judge to provide assistance and middle case and dispute that occurs to them, in the hope that the families who are in dispute and file a lawsuit or talak can retract their lawsuit and re-establish their relationships and strengthen their households to a sakinah mawadah warahmah family³⁹.

In divorce cases, such as divorce and divorce, the judge is obliged to reconcireconcile theories to the case at each hearing (Article 56 paragraphs 2, 65, 82, 83 of Law No. 7 of 1989. And furFurthermoreeth parties are present, it will be followed by the mediation of PERMA No. 1 of 2008. Both parties are free to choose a mediator Judge available at the ReligiousCourt free of charge. In the event of peace, the case is dismissed by the Plaintiff/Petitioner and the case has been concluded.

In civil cases generally at the beginning of each hearing, before the hearing of the case, the judge is obliged to seek peace between the parties to the case (Article 154 R.Bg), and if it is not peaceful proceed with mediation. In this mediation the parties may use the mediator judges available in the Religious Courts free of charge unless the parties use outside mediators who already have a certificate, then the costs are entirely borne by both parties based on their agreement. If there

³⁸InterviewWith Mr. Fikri Hai. Asnawi Amiruddin, S.AgSelakuYoung Registrar of Law at the Gorontalo Religious Court, on May 30, 2022, 10.00 WITA

³⁹Interview with Mr. Syafrudin Mohamad, MH as a Judge at the Gorontalo Religious Court, on October 25, 2022, 09.00 WITA

is peace, a peace deed is drawn up (*Acta Van Vergelijk*). This Peace Deed has the same legal force as a judge's decision and can be executed, but cannot be appealed, appealed, or viewed.

At the time of the first siding, the panel of Judges will complete the necessary documents in the trial, such as the completeness of the lawsuit letter, power of attorney, summons of the parties, etc. Furthermore, the Judge will explain that according to the procedure whereby before the divorce process is carried out, the parties are required to hold mediation.

If the mediation fails to reach an agreement, the mediator judge shall give notice in writing to the judge of the tribunal examining the case and the parties before the judge on the appointed day of the hearing, and the proceedings proceed as usual. If the mediation reaches an agreement, the parties shall appear before the judge on the appointed day with the result of the agreement signed by both parties.

5. Conclusion

After doing the writing basis of the divorce can be drawn to the conclusion that. Other biased efforts are made to minimize divorce during the Covid-19 pandemic which may be quite difficult, such as understanding each other, talking about or discussing wise solutions in an unemotional way, and respecting different opinions from other family members so that there is no misunderstanding. Communication must also be maintained, the existence of communication can help other people become mutually understanding and understanding in addition to providing advice from the court to also socialize on how to go through the writings in the court environment itself or provide brochures, books, the content of which contains marriage advice. Gorontalo in Religious Court's Efforts to Overcome Divorce Cases During the Covid-19 Pandemic None of the couples want to experience a rift in domestic life that ends in divorce. Because the impact caused by divorce is not only experienced by the perpetrators of divorce, namely husband and wife but also on the extended family of both parties and what is even worse is that children are biased to get a big impact from a divorce.

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