

THE PHENOMENON OF INCREASING DIVISION DURING THE COVID-19 PANDEMIC AT GORONTALO RELIGIOUS COURT

Sri Nanang Meiske Kamba

Fakultas Hukum Universitas Negeri Gorontalo
Jl. Jendral Sudirman No.6, Gorontalo, 96128
E-mail: sri nanangmeiskekamba@ung.ac.id

Abstract

The rate of divorce cases during the COVID-19 pandemic at the Gorontalo Religious Court has increased significantly compared to talak cases submitted to husbands to their wives. The problems in this study are 1) What are the factors causing the increase in divorce during the Covid 19 pandemic? Moreover, 2) What are the legal consequences of increasing divorce cases during the COVID-19 pandemic at the Gorontalo Religious Court. The purpose of this study was to identify the causes of the increase in divorce lawsuits at the Gorontalo Religious Court during the Covid-19 pandemic. The type of approach used in this research is the legislation (Statute Approach) and the case approach (Cases Approach). Methods of collecting data using Library Research and analysis with legal interpretation. The results showed that the factors causing the increase in divorce cases during the COVID-19 pandemic in the Religious Courts were due to economic factors, continuous quarrels, third parties, and domestic violence. The issue of divorce in Law Number 1 of 1974 in principle adheres to the principle of complicated divorce as regulated in Article 39 paragraph 1. Furthermore, based on Article 114 of the Compilation of Islamic Law ("KHI"), the termination of the marriage bond due to divorce can be caused by divorce from the husband or a lawsuit from the wife. This divorce gives rise to legal consequences caused by a lawsuit, among others; (a) strained relationships between family members; (b) child care; and (c) the distribution of joint property

Keywords: Phenomenon; Divorce; Covid-19 Pandemic.

A. INTRODUCTION

Marriage is a significant and sacred event in human life. Marriage is an inner and outer bond between a man and a woman which aims to form an eternal and happy family. Therefore, cooperation between husband and wife is needed to help and complement each other so that each can develop his personality

and achieve prosperity both spiritually and materially.

Marriage, according to Law Number 1 of 1974 in Article 1, states that: "Marriage is an inner and outer bond between a man and a woman which aims to form an eternal and happy family based on the One Godhead."

Whereas in Islamic law, marriage is a solid contract or *mitssaqan ghalidzan* to obey Allah's

commands and carry them out is worship.¹ This is also regulated in Article 114 of the Compilation of Islamic Law ("KHI"), the termination of the marriage bond due to divorce can be caused by divorce from the husband or a lawsuit from the wife. Article 114 of the KHI states: "The dissolution of a marriage due to divorce can occur due to talak or based on a divorce suit."

The purpose of marriage, according to Islamic teachings, is to fulfill religious instructions in order to establish a harmonious, prosperous, and happy family. Harmony in using the rights and obligations of family members, prosperous means the creation of inner and outer peace due to the fulfillment of the needs of inner and outer life, so that happiness arises, namely love between family members.²

Every couple who gets married always plans and hopes that the marriage they go through always goes well and happily.

Therefore, a strong foundation, communication in the family, cooperation, and not being selfish are the main things to maintain the integrity of the household. As time goes by, every household will have conflict, but it depends on each couple to be able to maintain it and get through the conflict well or not. If this researcher can get past the conflict by looking for solutions, then the conflict can be resolved. Nevertheless, if the couple cannot get a bright spot in household problems, there is constant bickering. The couple always makes the decision, namely divorce.

The issue of divorce is a scourge in domestic life that must be watched out for and often haunts couples in the household. Based on the provisions of Law Number 1 of 1974, in principle adheres to the principle of complicated divorce, if the divorce process is not complicated, then the divorce will become a tradition in the household. A divorce is an act that Allah SWT

¹ Wiludjeng, Henny. (2020). Hukum Perkawinan Dalam Agama-Agama. Jakarta: Universitas Katolik Indonesia Atma Jaya. Hlm 36

² Yahya, Ahmad Nabil Atoillah, and Ayi Ishak Sholih Muchtar. (2019). Sebab - Sebab Cerai Gugat

di Pengadilan Agama Ciamis Tahun 2017. ISTINBATH-Jurnal Pemikiran Hukum Islam 14 (1), 33-34

hates. Even though the act is allowed, the process is still complicated. The principle of complicated divorce is regulated in Article 39, paragraph 1 of Law Number 1 of 1974, which states that: "Divorce can only be carried out in front of a Court Session after the Court in question has tried and failed to reconcile the two parties." In this law, it is considered that marriage should be maintained, even though several articles regulate the reasons for divorce. However, the existence of peace can be a reason for married couples to cancel their intention to divorce.

Islam understands and realizes this, and because of that, Islam opens the possibility of divorce, either by divorce or by divorce, in order to uphold the principles of freedom and human independence. Although the purpose of marriage is to achieve happiness and harmony in each other's hearts, of course, that happiness will not be achieved in

things that cannot be adjusted because happiness cannot be forced. Forcing happiness is not happiness but suffering. Therefore, Islam does not bind the death of a marriage but also does not facilitate divorce.³

One of the principles in Indonesian marriage law that is in line with Islamic law is to make it difficult for divorce to occur because divorce means the failure of marriage to form a happy and eternal family. The noble goal of preserving and maintaining the balance of the household is not an easy matter to implement because the noble goal is not realized.⁴

The divorce cases can be described as follows:

District	Cerai Talak			Cerai Gugat		
	2019	2020	2021	2019	2020	2021
Gorontalo City	152	13	148	518	10	484
Gorontalo	128	113	144	502	440	510
Pohuwato	61	62	68	208	225	269
North Gorontalo	46	47	48	165	196	195
Boalemo	57	35	48	216	117	192
Bone Bolango	77	43	68	259	146	274

Source: Religious Courts in Gorontalo Province

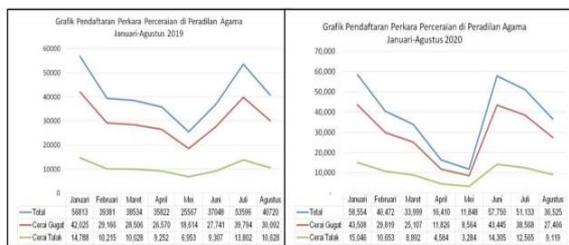
Divorce cases in the Province of Gorontalo have increased, wildly

³ Darliana. (2016). Cerai Gugat Perpektif Perundang - Undangan di Indonesia". Al-Risalah 2 (2), 240-241

⁴ Andaryuni, L.(2017). Pemahaman Gender dan Tingginya Angka Cerai Gugat di Pengadilan Agama Samarinda" Fenomena 9 (1), 156-157

divorces filed by the woman/wife or called a sued divorce. The Gorontalo Religious Court itself had several divorce cases in 2019, reaching 1.868 cases. In 2020 the number of divorce cases decreased to 1.134 cases. However, in 2021 the number of divorce cases increased significantly, almost from the previous year to 1.894 cases. This increase in the divorce rate occurred during the Covid-19 pandemic.

The increase in number of divorces in Indonesia during the Covid-19 period increased quite rapidly. This is illustrated in the following chart:



Perkara Perceraian di Masa Pandemi

• Penerapan PSBB (Pembatasan Sosial Bersekala Besar)
Peraturan Pemerintah (PP) Nomor 21 Tahun 2020 tentang Pembatasan Sosial Bersekala Besar Dalam Rangka Percepatan Penanganan Corona Virus Disease 2019 (Covid-19) yang ditandatangani pada **31 Maret 2020**.

• Penerapan New Normal
Surat Edaran Menteri Pendayagunaan Aparatur Negara dan Reformasi Birokrasi Nomor 58 tahun 2020 tentang Sistem Kerja Aparatur Sipil Negara Dalam Tatanan Normal Baru tanggal **29 Mei 2020**.

The phenomenon of divorce cases in Indonesia since the implementation of Large-Scale

Social Restrictions (PSBB) in April and May 2020 was 20,000 cases. However, in June and July, the divorce rate increased to 57,000 cases. The economy is one of the main contributing factors, where many breadwinners experience layoffs (PHK) during the Covid-19 pandemic so that the economy in the household does not run well.⁵

Divorce lawsuits that went to the Gorontalo Religious Court, which increased during the Covid-19 pandemic, had various reasons. One of the biggest reasons is the constant bickering. This continuous bickering started from the lack of income earned by the husband (Economy). It is known that during the Covid-19 pandemic, many husbands lost their jobs and reduced household income. Wives who want to always fulfill their lifestyle needs and food and clothing often force their husbands to work harder or look for other jobs. In an inefficient situation, the husband

⁵ Muhammad Syaifuddin, d. Hukum Perceraian. Diakses 10 September, 2020. <https://www.pikiran-rakyat.com/nasional/pr->

01706089/bukan-cuma-bandung-dua-kota-besar-ini-juga-ramai-penggugat-cerai?page=2

feels emotional, and quarrels are unavoidable.

The high number of lawsuits filed by the wife illustrates that currently, the wife's knowledge of legal awareness is getting higher. The wife does not only follow her husband's wishes where the wife's duties are not far from the kitchen, wells, and mattresses. The advancement of knowledge possessed by wives makes the presence of a wife at home no longer seen by the wife as a complement to the household whose existence only regulates the house and waits for a helping hand from the husband.⁶

Divorce research has been widely studied, but in the author's search, this research has differences from previous studies. *First*, "The Phenomenon of Divorce Lawsuit: A Study of the Reasons for Filing and Legal Attitudes of Judges in Deciding Cases at the Yogyakarta Religious Court" by Ihdal Umam Al-Azka in the Master's Thesis of Islamic Law UIN Sunan Kalijaga,

2017. This study aims to explain the tendency of reasons for divorce lawsuits in the PA Yogyakarta and study the reasons for filing and the legal attitude of the judges of the PA Yogyakarta. *Second*, "Juridical Analysis of the Factors Causing the High Rate of Divorce Lawsuits in the Religious Courts of Kediri Regency" by Abdillah Wahab and Rifqi Awati Zahara in the Legitima Journal Vol.3 No.1 December 2020. This study focuses on the juridical analysis of the factors for the settlement of divorce lawsuits in the PA of Kediri Regency and the factors that cause the high rate of divorce in the PA of Kediri Regency. *Third*, "The Phenomenon of the High Divorce Rate and Its Causes: Reflective Analysis of Divorce Cases in Madura" by Maimun, Mohamad Toha & Misbahul Arifin in the ISLAMUNA Journal-Jurnal Islamic Studies Vol.5 No. 2 December 2018. This study discusses the phenomenon of the increasing number of divorces initiated by the

⁶ Arifin, J., & Mas'ari, A. (2017). Tingginya Angka Cerai Gugat di Pengadilan Agama Pekanbaru dan Relevansinya dengan Konsep

Kesetaraan Gender". Marwah:Jurnal Perempuan, Agama dan Jender 16 (2), 142-143

wife (divorced) in Madura from year to year and discusses the contributing factors. The three studies above are different from the title of the research to be studied because this research leads to the phenomenon of increasing divorce in the Covid-19 pandemic at the Gorontalo Religious Court.

B. Problem Research

Based on the description above, the authors draw the formulation of the problem as follows:

1. The factors causing the increase in divorce cases during the covid-19 pandemic at the Gorontalo Religious Court?
2. The legal consequences of being divorced during the COVID-19 pandemic at the Gorontalo Religious Court?

C. Research methods

The research method used is as follows:

1. The type of approach used is the statutory approach *and* the case approach.
2. The data collection method uses *Library Research* or library

research, namely studying, analyzing and analyzing from legal sources, namely primary legal materials and secondary legal materials.

3. The data analysis technique is the analysis of legal interpretation or legal interpretation.

ANALYSIS and DISCUSSION

A. Factors Causing Divorce during the Covid-19 Pandemic at the Gorontalo Religious Court

Divorce is a personal matter that does not need intervention from the government, but in order to avoid arbitrariness and also legal certainty, divorce must go through the judiciary.⁷ Basically, the occurrence of a divorce can be caused by a variety of factors that affect the breakdown of the marriage bond. Likewise, for this lawsuit, there are various reasons that a wife has to file for divorce from her husband. During the COVID-19 pandemic, the lawsuit for divorce in the Gorontalo Religious Court was said to be relatively high. This

⁷ Wasman. (2017). Hukum Perkawinan Islam di Indonesia: Perbandingan Fiqh dan Hukum Positif. Yogyakarta: Teras.

divorce lawsuit is based on a variety of diverse factors.

Disputes in marriage can be caused by internal or external factors, which, if not appropriately resolved, will lead to new problems such as the emergence of husband/wife abuse and the carelessness of their children. For husbands or wives who have not been able to resolve disputes over problems. Do not be too quick to decide to divorce because it must be remembered that even though divorce is lawful, it is an act that God hates. This is where the role of a third party as a mediator can seek to help husbands and wives who are experiencing family problems.⁸

Disputes that occur in the family can be caused from inside or outside the family, in the form of attitudes and behavior of both husband and wife that are no longer in line with religious law and norms that apply in society or are influenced by the biological and

psychological conditions of the couple who no longer carry out their duties. their roles as husband and wife in the family or both parties do not feel there is a match as a husband and wife pair, which results in the loss of mutual respect and respect for one another.⁹

The separation that occurs between husband and wife often occurs because both parties are unable to resolve internal conflicts in the household. The size of the problems that occur in the household depends on the perspective and way of husband and wife in solving problems, and not a few married couples feel that their marriage can no longer be maintained and prefer to end their marriage by divorce.

The factors causing the increase in divorce cases during the Covid-19 Pandemic at the Gorontalo Court are as follows:

a. Economy

Dasar Konsep Pendidikan Pranikah di Kabupaten Banyuwangi." *Jurnal Ilmiah Universitas Batanghari Jambi* 19 (1), 37-38

⁸ Rodliyah, N. (2014). Akibat Hukum Perceraian Berdasarkan Undang - Undang Nomor 1 tahun 1974 tentang Perkawinan. *Keadilan Progresif* 5 (1), 124-125

⁹ Harianto, Roudhotul Jannah. (2019). Identifikasi Faktor Penyebab Perceraian Sebagai

The Covid-19 pandemic has made the divorce rate in Religious Courts experience a significant increase. Data from the research sample recorded as many as 32 married couples or as much as 7.8% of the divorce case in the Gorontalo Religious Court was caused by livelihood or economic factors. Economic factors can be caused by a husband who is unable to carry out the mandate as the head of the family in earning a living, a husband who is lazy to work, and a husband who is forced to lose his job due to layoffs, so the wife takes over the husband's job to earn a living. In other words, the wife not only acts as a housewife but also acts as a breadwinner.

As a result, the husband does not have an awareness of his duties and responsibilities as the head of the family. If it is not fast, overcome is the same as the husband abandoning his wife and children, which has an impact on the wife who does not respect her husband. In the end, this became a trigger for unresolved domestic conflicts, so

divorce was the final solution chosen by both parties.

b. Continuous Quarrel

In married life, fighting is a natural thing to happen. Husband and wife are learning to adapt and collaborate in creating a *sakinah, mawaddah wa rahmah* family. Quarrels in the household are a test of life. However, if the quarrel occurs repeatedly and drags on, the husband and wife should find the right solution to overcome it.

The common cause of couples fighting constantly is not only due to issues of loyalty, economy, and parenting but also lack of communication between partners. So every time a husband and wife have a fight or problem, if it is not communicated correctly, it will end up being buried, and over time it will cause an uncomfortable feeling in the relationship. Connection. As a result, husband and wife are no longer able to convey and harmonize the purpose of marriage which leads to divorce.

c. Third party

Another contributing factor that triggers the increase in divorce cases in the Religious Courts is infidelity or one party leaving the other party.¹⁰ This causes disharmony in the household. Infidelity in marriage is not only painful for the betrayed party but also hurts mental health, damage careers, destroys children's futures, and causes shame borne by extended families.¹¹

In general, the causes of infidelity cases occur because; (a) lack of emotional closeness with a partner, (b) long-distance relationship, (c) boredom with the current relationship, and (d) lack of commitment in the household. From the research sample data, eight couples, or 6.3%, filed for divorce on the grounds of infidelity.

d. domestic violence

Domestic violence is one of the reasons for divorce in the Gorontalo Religious Court. Many

women or their wives admit to experiencing physical, psychological, and verbal violence. Such as slapping, hitting, grabbing, and so on that cause bruises or pain, lacerations, and even deep trauma for the victim. From the research sample, 18 married couples, or 4.8%, filed for divorce in the Religious Courts on the grounds of domestic violence.

B. The Effects of Divorce Laws Suing the Covid-19 Pandemic Period at the Gorontalo Religious Court

Divorce is an emergency door for husband and wife for the happiness that can be expected after the divorce. If in a marriage there is no offspring, harmony, peace, and tranquility in the household, then

¹⁰ Urip Tri Wijayanti. (2021). Analisis Faktor Penyebab Perceraian Di Masa Pandemi Covid -19 Di Kabupaten Banyumas. *Jurnal Ilmu Keluarga Dan Konsumen* 14 (1), 22-23

¹¹ Umar. (2021). Pertimbangan Hakim Memutuskan Perceraian Karena Perselingkuhan Pada Masa Pandemi Covid-19 Di Pengadilan Agama Palopo (Studi Kasus Nomor: 14.PDT.G/2021/PLP). *Jurnal Madaniyah* 1 (1), 34

the only way is to carry out divorce for future happiness.¹²

An eternal and happy family will create a prosperous and prosperous society because the family is a minor structure in a society consisting of individuals who are part of an extensive social network. Family prosperity and welfare will always exist in society if everyone acts appropriately as a family member who obeys and realizes his obligations as a member of the community.¹³

Marriage is an important thing and occupies an exalted position in a relationship between humans because marriage involves God Almighty as the unifier and giver of grace. Marriage is always expected in a lasting condition until death does us part. However, along the way, not a few have encountered obstacles that ended in the divorce process, both on the husband's initiative (application for divorce)

and the wife's initiative (lawful for divorce).¹⁴

All actions carried out by every community will have legal consequences as well as divorce. Divorce talak or divorce lawsuits will undoubtedly have legal consequences. The legal consequences of this lawsuit are various, namely; (1) The consequences that arise on the child and husband, considering that the wife carries out this divorce, formerly the child saw his parents together, now it is no longer intact both in terms of nurturing, playing and educating the child, this has an impact on the child's psychology which causes discomfort and confusion in children, especially if the child victims of divorce are young children and still need the love of their parents. The husband will also feel awkward when they used to love each other and live together, but when this divorce is like there is a dividing wall between

¹² Fakhria, S. (2018). Cerai Gugat dan Implikasinya terhadap Hak - Hak Finansial Perempuan". Legitima 1 (1), 99-100

¹³ Evy Clara, A. (2020). "Sosiologi Keluarga" Jakarta : UNJ Press.

¹⁴ Sudirman. (2013). Dominasi Cerai Gugat di Pengadilan Agama Kabupaten Sidrap (Polemik dan Isu Gender dalam Kasus Perceraian di PA Sidrap)". Jurnal Hukum Diktum 11 (2), 190-191

the two; (2) The effect on the upbringing of the child, even though the husband and wife are divorced together, they are obligated to take care of their children, whether it involves the cost of daily living or the cost of education and the needs of the child; (3) Consequences to joint property. The discussion of the distribution of joint assets (*gono-gini*) in the divorce trial at the Religious Courts is also no less complicated than child custody.

The division of joint property is carried out following applicable law, and the distribution is the same between husband and wife according to the applicable rules, whether from Law Number 1 of 1974, the Compilation of Islamic Law (KHI), or their respective customary laws.

If you look at Article 38 of Law Number 1 of 1974 concerning Marriage, it is stated that a marriage can be terminated due to death, divorce, and on the decision of the Court. Divorce is one form of the cause of the breakup of marriage (Article 38 Paragraph (1) of the Marriage Law). Divorce, of course,

also gives birth to inevitable consequences, namely property, child custody (*hadhanah*), and marital status. Then based on Article 39 of the Marriage Law, divorce can only be carried out in front of a court hearing after the Court concerned has tried and failed to reconcile the two parties. To divorce, there must also be sufficient reason that there is no more extended compatibility and equality of goals in fostering a household, meaning that they cannot live in harmony again as a husband and wife.

A divorce suit can be filed for the reasons described in the Elucidation of Law Number 1 of 1974 concerning Marriage Article 39 Paragraph (2) as follows:

- a. One of the parties commits adultery or becomes a drunkard, compactor gamblers and others who are difficult to cure;
- b. One of the parties leaves the other for 2 (two) consecutive years without the permission of the other party and without a valid

- reason or for other reasons against his will;
- c. One of the parties gets a prison sentence of 5 (five) years or a heavier sentence after the marriage takes place.
 - d. One of the parties commits atrocities or severe persecution that is harmful to the other party.
 - e. One of the parties suffers from a disability or illness which causes them to be unable to carry out their obligations as husband/wife.
 - f. Between husband and wife there are continuous disputes and quarrels and there is no hope of living in harmony again in the household

In addition, the impact of divorce is worse for children. This is as explained in Article 105 and Article 106 of the Presidential Instruction of the Republic of Indonesia Number 1 of 1991 concerning the compilation of Islamic Law, is explained: Article

105 of the Compilation of Islamic Law In the event of a divorce: (1) the care of a child who is not mumayyiz or not yet 12 years old is the right her mother; (2) the care of a child who is mumayyiz is left to the child to choose between his father or mother as the holder of the right of care; (3) maintenance costs are borne by his father.

Furthermore, Article 106 of the Compilation of Islamic Law, namely.:

1. Parents are obliged to care for and develop the assets of their children who are immature or under guardianship, and are not allowed to transfer or pawn them except for urgent needs if the interests and benefits of the child so desire or a fact that can no longer be avoided.
2. Parents are responsible for the losses incurred due to errors and omissions from the obligations referred to in Paragraph (1)

Divorce will also have an impact on joint property issues as

regulated in Article 86 of the Compilation of Islamic Law which reads:

1. Basically there is no mixing between husband's property and wife's property because of marriage.
2. The wife's property remains the right of the wife and is fully controlled by her, as well as the husband's property remains the right of the husband and is fully controlled by him.

Article 87 of the Compilation of Islamic Law reads:

1. The innate assets of each husband and wife and the assets obtained by each as a gift or inheritance are under their respective control, as long as the parties do not specify otherwise in the marriage agreement.
2. Husband and wife have full rights to carry out legal actions on their respective assets in the form of

grants, gifts, sodakah, or others.

Article 88 Compilation of Islamic Law If there is a dispute between husband and wife regarding joint property, the settlement of the dispute is submitted to the Religious Court.

Article 89 Compilation of Islamic Law, The husband is responsible for maintaining a joint property, wife's property, and his property. Article 90 Compilation of Islamic Law, The wife, is also responsible for safeguarding the joint property and the husband's property in her possession.

Another consequence of divorce is the issue of marital property, especially regarding the joint property as stipulated in Article 37 of the Marriage Law, that if the marriage is dissolved due to divorce, the joint property is regulated according to their respective laws. According to the official explanation of the

article, what is meant by the respective laws are religious law, customary law, and other laws. Taking into account Article 37 and the official explanation of the article, this law does not provide a favorable legal uniformity on how to share assets in the event of a divorce.

The consequences of divorce are stated in article 41 of Law No.1 of 1974. It is explained that the consequences of breaking up a marriage due to divorce: Both mother and father are still obliged to maintain and educate their children solely based on the interests of the child if there is a dispute regarding the control of the children. The child of the Court gives its decision; The father is responsible for all the maintenance and education costs needed by the child: if the father is, in fact, unable to fulfill these obligations. The Court may determine that the mother shares in the costs; The Court may oblige the

ex-husband to provide living expenses and/or determine an obligation for the ex-wife.¹⁵

Based on the description above, it can be analyzed that the responsibilities of divorced parents for the maintenance of minors are entitled to Hashanah from their mother, except when the mother dies. The position is replaced by women in a straight line upward from the mother, father, and woman. -women in a straight line up from the father, the sister of the child concerned, and women who are blood relatives according to the sideline from the mother.

The Religious Court gave its decision based on the ability of the father to determine the number of costs for the maintenance and education of children who did not attend him. Therefore, it can be said that the Covid-19 pandemic has brought negative consequences to the increase in divorce. This is due to economic and psychological factors of marriage which have been

¹⁵ Matondang, A. (2014). Faktor - faktor yang mengakibatkan Perceraian dalam Perkawinan".

disrupted due to pressure from the Covid-19 pandemic.

CONCLUSION

Based on the description above, the author can conclude that the COVID-19 pandemic has had a tremendous impact on the economy. The whole world is facing an economic downturn that causes all countries to restrict mobility which results in an economic downturn strictly. The economic downturn has an impact on the decline in the level of family welfare. This results in disharmony in the household.

In Gorontalo, the impact of the COVID-19 pandemic is the increase in divorce cases in the Religious Courts, especially divorce applications made by the wife. The number of divorce cases has increased during the COVID-19 pandemic compared to previous years. The filing of a lawsuit for divorce is caused by several factors in the form of problems; (a) economy, (b) constant bickering, (c) third parties, and (d) domestic violence. The legal consequences arising from the lawsuit are the estrangement of the relationship

between family members, childcare problems, and the distribution of joint property.

Suggestion

All married couples want their household to be happy, eternal, and eternal. However, in many cases, what happens in the field of hope is that the last choice by both parties is divorced. Therefore, it is necessary to make efforts to maintain the integrity of the household by forming emotional maturity and the power of positive thinking before moving towards marriage. In addition, religious courts seek suitable mediation so that they can reconcile and reconcile couples who want to divorce.

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