

## "Effectiveness of Mediation in Preventing Divorce in the Sungguminasa Class I B Religious Court in 2022".

Incoming Manuscript: 16-01-2023 Manuscript Edited: 21-02-2023 Accepted Manuscript: 24-03-2023

**Jumik, M. Ilham Mucthar, Zainal Abidin\***)

*<sup>1-3</sup>Universitas Muhammadiyah Makassar, Jl. Sultan Alauddin No.259,  
Makassar, Indonesia 90221*

### Abstract

*This study discusses the issue of the Effectiveness of Mediation in Divorce Prevention at the Sungguminasa Religious Court in 2022. Mediation is a way of resolving disputes through the negotiation process to obtain agreement between the parties assisted by a mediator. This is motivated by the high number of divorce cases entered at the Sungguminasa Religious Court in 2022. So the author conducted a study with the aim of knowing how effective mediation is in preventing divorce at the Sungguminasa Religious Court in 2022 and what factors are supporting and inhibiting the success of mediation in preventing divorce at the Sungguminasa Religious Court in 2022. The author uses qualitative methods, the data sources used are primary data and secondary data. Then data collection using observation, interview, and documentation methods. The results of this study show that the legal basis used by the Courts, especially Religious Courts, is Law No. 1 of 1974, PERMA No. 1 of 2008, PERMA No. 1 of 2016. In the implementation of mediation, not a few have failed and not a few have succeeded due to various things, the results of mediation at the Sungguminasa Religious Court in 2022 were declared quite effective.*

**Keywords:** *Effectiveness of Mediation; Divorce; Religious courts*

**How to Cite:** Jumik (2024). Effectiveness of Mediation in Preventing Divorce in the Sungguminasa Class I B Religious Court in 2022. *Journal of Family Law and Islamic Court*, 2(2), 65-.

\*)Corresponding Author:

[jumik@unismuh.ac.id](mailto:jumik@unismuh.ac.id)

## Introduction

Humans are social creatures, namely creatures who cannot escape from connecting or interacting with other humans to fulfill life's needs, both physical and spiritual. In carrying out social relations activities between people, of course there will be dynamics in the form of similarities and differences. Every living creature will try to stay alive and want regeneration to occur, on that basis what is called marriage occurs.

Marriage in Islamic religious terms is called nikah, which is a contract or agreement to bind oneself between a man and a woman which permits sexual relations between the two parties on a voluntary basis and the willingness of both parties, to create a happy life filled with feelings. love and peace in a way that is approved by Allah SWT.

As Allah SWT says in QS. al-Nur/24: 32

وَأَنْكِحُوا الْيَتَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ  
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ

Translation:

"Marry those who are still single among you and also those who are worthy (to marry) of your servants, both men and women. If they are poor, Allah will empower them with His grace. Allah is All-Encompassing (His gifts) and All-Knowing (Kementerian Agama, 2023)."

Marriage is not just a biological issue, but also a matter of the need to build social relationships that are harmonious and full of love for the sake of a common goal. Of course, every family wants to achieve a happy, prosperous and peaceful life. To create a harmonious and happy family, effective and meaningful

communication plays a very important role. From the perspective of the Qur'an, as a source of Islamic religious teachings, there are principles of Muslim communication that can guide each family member to achieve deeper, more loving and understanding relationships.

A happy life is the dream of all married couples, but sometimes their desires and hopes do not match what is happening in their domestic relationships, so it is not uncommon for married couples to face many problems. There are problems in the family, such as incompatibility between husband and wife, giving rise to conflict, disputes and disputes between the two. Problems that occur in the household not only cause couples to not get along, but can also lead to divorce.

Islam emphasizes that divorce is a legal act, but is hated by Allah SWT as explained in the following hadith of the Prophet SAW:

عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ( أَبْغَضُ الْحَلَالَ عِنْدَ اللَّهِ الطَّلَاقَ )  
( رَوَاهُ أَبُو دَاوُدَ , وَابْنُ مَاجَهَ , وَصَحَّحَهُ الْحَاكِمُ ,  
وَرَجَّحَ أَبُو حَاتِمٍ إِسْرَاقَةَ )

Translation:

"From Ibn Umar ra. that Rasulullah SAW said: "The lawful act that Allah hates most is divorce." History of Abu Dawud and Ibn Majah. Sahih hadith according to Hakim. Abu Hatim prefers Mursal hadith."

Therefore, Allah SWT provided a very wise solution by appointing a Judge or Mediator, namely as an intermediary. The presence of mediation in marriage cases is an explanation of the Al-Qur'an's commands. It is stated in the Qur'an that if a problem occurs in a marriage, a judge must be appointed who will mediate. Thus, the

presence of a Judge or Mediator is important to achieve peace between the parties to the dispute. As Allah SWT says in QS. al-Nisa/4:35 namely:

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ  
وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Translation:

If you (the guardians) are worried that there will be a dispute between the two, send a peacemaker from the man's family and a peacemaker from the woman's family. If both of them intend to make *islah* (peace), Allah will surely give *taufik* to both of them. Indeed, Allah is All-Knowing, All-Compliant.

In the Republic of Indonesia, since the era of the Islamic kingdom, Religious Courts have been established, namely courts for people who are Muslim, whose function is to exercise judicial power for people who are Muslim regarding certain cases. According to Article 49 of Law no. 3 of 2006 concerning Amendments to Law no. 7 of 1989 concerning Religious Courts, namely that the Religious Courts have the duty and authority to examine, decide and resolve cases at the first level between people who are Muslim in the fields of: marriage, inheritance, wills, grants, endowments, zakat, infaq, shadaqah, economics Sharia.

Provisions regarding mediation in court are regulated in the Republic of Indonesia Supreme Court Regulation no. 02 of 2003 concerning Mediation Procedures in Court. This regulation places mediation as part of the process of resolving cases submitted by the parties to court. Judges do not directly resolve cases through the judicial process (litigation), but must first attempt mediation (non-litigation). Mediation is an obligation

In early 2016 the Supreme Court issued Perma No. 1 of 2016 concerning mediation procedures in court. In general, this Perma is a refinement of the previous regulations regarding mediation. The new things regulated in this Perma include, among other things, good faith, which is a parameter for assessing whether the mediation can continue or not, because in the previous Perma there were obstacles in its implementation, such as the absence of an obligation for the parties to attend the meeting in person. mediation and the lack of completeness of other regulations, so it can be said that it was not successful as originally hoped, this is partly due to the lack of good faith of the parties to attend the mediation process.

In Gowa Regency, Sungguminasa Class I B Religious Court, some mediations were successful and some were unsuccessful. So the author is interested in researching the effectiveness of mediation in preventing divorce in the Sungguminasa Class I B Religious Court. So the author raises this issue with the title "**Effectiveness of Mediation in Preventing Divorce in the Sungguminasa Class I B Religious Court in 2022**". Based on the above background, the formula will be discussed in this research, as follows, What is the effectiveness of mediation in preventing divorce at the Sungguminasa Class I B Religious Court in 2022?, and what factors support and hinder the success of mediation in Sungguminasa Religious Court Class I B?

## Methods

This research is field research using qualitative research, with an Islamic legal approach. The data sources used in this research are primary and secondary data sources. With data collection techniques of observation, interviews and documentation, and the analysis methods used are data reduction, data presentation, and conclusions or verification.

## Result and Discussion

### Effectiveness of Mediation in Preventing Divorce at the Sungguminasa Class I B Religious Court in 2022

Mediation according to PERMA No.1 of 2016 is "a method of resolving disputes through a negotiation process to obtain agreement between the parties with the assistance of a mediator".

As in the interview with Mrs. Sulastri Suhani, S.H.I. as a judge at the Sungguminasa Religious Court, said that all civil cases, including divorce, if attended by both parties, are legally obliged to mediate, that is, if the first trial is attended by both parties, the panel of judges explains the obligation to mediate. If one of the parties does not attend the first hearing then the hearing is postponed and a summons is given to that party, and if they are no longer present then mediation efforts are not carried out and a *verstek* decision is passed but other measures are still given such as advice and suggestions so that the household can be maintained. As said by Drs. Muhammad Arsyad as Judge at the Sungguminasa Religious Court:

Every litigation process such as divorce must go through all stages and the first stage is the peace stage, namely mediation. If the mediation is

unsuccessful, the case will continue to trial after a report on the results of the mediation and statements from the parties regarding the results of the mediation from the mediator are submitted to the panel of judges. (Muhammad Arsyad, Judge of the Sungguminasa Religious Court, Interview, Gowa (28 November 2023)

The following are divorce cases accepted by the Sungguminasa Religious Court in 2022.

Table 1.1

No	Month	Divorce	Divorce	Amount	inf
1	January	36	120	156	
2	February	26	75	101	
3	March	29	65	94	
4	April	8	39	47	
5	May	24	67	91	
6	June	25	98	123	
7	July	22	85	107	
8	August	27	81	108	
9	September	22	71	93	
10	October	12	75	87	
11	November	17	58	75	
12	December	19	54	73	
Amount		<b>267</b>	<b>888</b>	<b>1155</b>	

(Source: Sungguminasa Religious Court Archives)

Based on the data obtained by the author in table 1.1, it shows that in 2022 there will be 1,155 divorce cases received at the Sungguminasa Religious Court, including 267 talak divorces and 888 contested divorces.

Sungguminasa Religious Court  
Mediation Report 2022

Table 1.2

No	Perkara		Berhasil Dengan Akta Perdamaian	Berhasil Dengan Pencabutan	Berhasil Sebagian	Tidak Berhasil	Tidak Dapat Dilaksanakan (Gagal)
	Cerai Talak	Cerai Gugat					
1	88		-	1	40	46	1
2	117		4	1	51	59	2

(Source: Sungguminasa Religious Court Archives)

Based on the data that the author obtained in table 1.2, it shows that the report on the results of divorce mediation at the Sungguminasa Religious Court has several categories, including success with a peace deed, namely the mediator succeeded in reconciling the parties with a written agreement called a peace deed which will be included in the decision, so that no divorce occurred.

Success with revocation means that the parties were successfully reconciled by withdrawing the case, but there was no written decision. The operation was partially successful, namely that both parties continued to pursue the case, but there was a mutually agreed agreement. For example, both parties still want to divorce but there is an agreement regarding child support, etc.

Furthermore, the report on the results of the mediation was unsuccessful, namely that the mediation was still carried out but the mediator was unable to reconcile the parties. There are reports that mediation results failed or could not be carried out, namely that one or both parties did not pay attention to the mediation process, such as not attending the mediation process so that the mediation could not be carried out.

Based on the 2022 Sungguminasa Religious Court mediation report in table 1.2, it can be concluded that the divorce mediation process at the Sungguminasa Religious Court in 2022 is quite effective because the failure of mediation is almost equivalent to the success of mediation. In 2022, there will be 1,155 divorces filed, but only 205 cases will be mediated, consisting of 88 talak

divorce cases and 117 contested divorce cases. From the report on divorce mediation results from the Sungguminasa Religious Court in 2022, the cases that were successfully mediated consisted of: 4 cases successful with a peace deed, 2 cases successful with revocation, and 91 cases successful with partial success. So the total number of cases successfully mediated was 97 cases. The reports on the results of divorce mediation which were unsuccessful consisted of 105 cases and the mediation which failed or could not be carried out was 3 cases, this was due to the lack of good faith on the part of one of the litigants to go through the mediation process so that the decision issued was a *verstek* decision (absence of the defendant).

### **Supporting and Inhibiting Factors for the Success of Mediation at the Sungguminasa Class I B Religious Court**

The success and failure of mediation is greatly influenced by supporting and inhibiting factors during the mediation process. In carrying out mediation in divorce cases at the Sungguminasa Religious Court, there are several factors that can determine the success of the mediation. The following factors support the success of mediation at the Sungguminasa Class I B Religious Court:

1. Factors from the mediator

According to Mrs. Sulastri Suhani, S.H.I. One of the judges at the Sungguminasa Religious Court explained that a reliable mediator was needed, who had undergone mediation training and was a certified mediator. A mediator will help the parties resolve problems that need to be resolved

together. A mediator must be neutral and not take sides with anyone, whether the applicant or respondent or the plaintiff or defendant. In general, the mediator does not have the authority to make decisions, the mediator only helps and facilitates the parties involved in the case to formulate various options for resolving the case that are acceptable to both parties.

In accordance with Boule's statement which classifies mediator skills into four, the Sungguminasa Religious Court also has at least mastered the four classifications of mediator skills.

#### **Mediation organizing skills**

In order for the mediation process to run well, the mediator must be able to organize the mediation process. The ability to organize mediation means helping the parties choose negotiators, especially in cases involving large numbers of people, such as planning, arranging meeting schedules, arranging meeting rooms and seating for the parties. The mediation meeting schedule that takes place at the Sungguminasa Religious Court is adjusted to the day of the trial, as is the mediator. The Sungguminasa Religious Court uses a non-judicial mediator, namely a mediator from outside the court who has undergone mediation training and is a certified mediator, so the person in charge of mediation is the mediator on duty that day.

Regarding mediation meeting rooms, the Sungguminasa Religious Court already has a special room for mediation. At the



Sungguminasa Religious Courts, a mediation room atmosphere has been created that truly brings coolness in accordance with established mediation room standards, as per the results of an interview by Mrs. Sulastri Suhani S.H.I. one of the judges at the Sungguminasa Religious Court, who explained that the mediation room at the Sungguminasa Religious Court had several pictures and writings installed that could be read by the parties and gave them information that divorce was something that was permissible but was hated by Allah SWT and there were several other writings that If the mediator hasn't spoken yet, just by reading the writing the parties can have their hearts melted.

Mediation at the Sungguminasa religious court is carried out in a special closed mediation room, this is in accordance with article 1 paragraph 12 of PERMA No. 1 of 2008 which states: "The closed mediation process is that the mediation meetings are only attended by the parties or their legal representatives and the mediator or other parties permitted by the parties and the dynamics that occur in the meetings must not be conveyed to the public except with the permission of the parties"

### **Negotiation Skills**

In order for the mediation process to run well, the mediator must be able to organize the mediation process. The ability to organize mediation means helping the parties choose negotiators

The mediator tries to understand what is the dispute so that the

case reaches court, because a person will never file for divorce or sue for divorce if there is no dispute. As a mediator you must understand the dispute. Therefore, the mediator asked for explanations from both parties, after which an understanding was provided. (Andi Rustam Rivai, Mediator Pengadilan Agama Sungguminasa, Wawancara, Gowa 20 November 2023.)

Negotiation skills also include conducting caucuses, namely meetings between the mediator and one party without the presence of the other party. Caucuses can be held if there is an agreement between the parties.

With this caucus, the mediator will have more freedom to obtain information from parties who are not willing to openly express their problems. With this separate meeting, the mediator will obtain more information about the actual problems that occurred. A mediator must have the ability to collect as much information as possible which will later be used as material for compiling and proposing various solutions to problems that occur, so that the mediator is expected to be able to determine whether there are grounds for the realization of an agreement.

In this way, the mediator not only acts as a mediator or leads the mediation, but also plays a role in helping both parties to design a resolution to the case, so that they can produce a mutual agreement.

### **Negotiation Facilitation Skills**

Negotiation facilitation skills can be the ability of a mediator to change the parties' positions into

issues that must be discussed. This skill has also been implemented by mediators at the Sunguminasa Religious Court as an example explained by Mrs. Sulastri Suhani, S.H.I. both parties. For example, a married couple has 1 small child, from this divorce the child should not be a problem so that the agreement between both parties is that the child's custody remains with the mother and the father continues to provide support for the child, and the father is still given the opportunity to meet his child. In this way, mediation is said to be partially successful, meaning that the main case for divorce is still ongoing but an agreement has been agreed.

#### **Communication Skills**

Communication skills include several skills including:

Verbal communication :

The communication used by mediators at the Sungguminasa Religious Court is in languages that are easily understood by the parties, so as not to cause confusion between the parties.

Listen effectively :

Effective listening is also carried out by the Sungguminasa Religious Court mediator, namely giving each party the opportunity to talk about their problems. The mediator listens carefully to what each party has to say, then the mediator looks for the middle point of the case.

Reframing :

In reframing skills, the Sungguminasa Religious Court mediator after hearing the story

from one party, then conveys it to the other party in better language and has a positive meaning, with words that do not contain emotional reactions from the other party so that the other party is not offended.

Questioning skills :

Questioning skills are mandatory for a mediator, as is the case with mediators at the Sungguminasa Religious Court. The mediator is allowed to ask anything related to the problem being faced by the parties, but not in the form of questions that could corner one of the parties. These questions did not cause the debate between the parties to become more heated.

Restatement skills :

Restatement skills are carried out by the mediator when one party has finished telling about the problem being faced, then the mediator judge conveys it back to the other party in better language without reducing the meaning of the previous party's words. Apart from that, it is also to state that if there is information that is not understood by the other party, the mediator's function is to convey it to the other party with a clearer meaning.

Paraphrasing skills :

Usually this skill is used to change emotional words into smoother words.

Nonverbal communication skills :

Nonverbal communication includes the physical environment, paralanguage, and body language. If we look at the



physical environment, both from the mediation location and the arrangement of the mediation room, a special room has been designated for the mediation room at the Sungguminasa Religious Court in the Court.

Inferencing skills :

The mediator at the Sungguminasa Religious Court can draw a conclusion as to whether the mediation was successful or unsuccessful after each party conveys the problems they are facing. The mediator can draw the conclusion that mediation is successful if both parties agree to make peace. If in the mediation process no middle point is found and there is no possibility of reconciliation, then the mediator can conclude that the mediation was unsuccessful. Surprisingly, if the case continues but there are several things agreed upon by both parties, the mediator concludes that the mediation was partially successful.

Note Taking Skills :

Taking notes for a mediator is very important, because it can help in identifying problems, as well as mediators at the Sungguminasa Religious Court who practice these skills, such as mediators making mediation results reports which are then signed by both parties and the mediator becomes a witness, then the report reported to the panel of judges.

2. Factors from the mediator  
Good faith during the mediation

process is demonstrated by an attitude of action aimed at the good of both parties, in the form of good behavior instilled by the parties in attending and being active in the mediation process. As said by Dr. Rizka Wahyuni, M.H., C.M.C:

The aim of mediation is to resolve disputes peacefully, therefore both parties must be cooperative in undergoing the mediation process, if there is a party who is not cooperative then that party is declared not to be in good faith so peace will not be achieved (Rizka Wahyuni, Mediator for the Sungguminasa Religious Court, Interview, Gowa, 29 November 2023).

There is good faith from both parties. In accordance with Article 12 PERMA No. 1 of 2008, namely "the parties are obliged to undertake mediation in good faith". This is because mediation will only be successful if both parties to the dispute have the same intention to make peace.

3. Morals and Spirituality

There is good faith from both parties. In accordance with Article 12 PERMA No. 1 of 2008, namely "the parties are obliged to undertake mediation in good faith". This is because mediation will only be successful if both parties to the dispute have the same intention to make peace.

Morals and spirituality can be factors that influence the success of mediation, but each individual has a different percentage depending on each individual, this correlates with each person's background. For example, religious leaders, if they are

reminded about the purpose of marriage, the purpose of life, etc. sometimes start to realize. However, this mediation is not just about one person being given an understanding or reminded, but several parties involved, and this will be complex to lead to successful mediation. (Rizka Wahyuni, Mediator for the Sugguminasa Religious Court, Interview, Gowa, 29 November 2023).

From the narrative of Mrs. Rizka Wahyuni, M.H., C.M.C, said that morals and spirituality can be factors in the success of mediation, depending on the parties in the case because each individual has a different percentage. If the parties attend mediation in good moral and spiritual condition, then this can be a factor in the success of the mediation.

Meanwhile, the factors inhibiting the success of mediation are as follows:

#### **Strong Desire to Divorce**

The strong desire of the parties to divorce, the lack of good faith and sincerity of the parties in resolving the problem, as well as the high egos of the parties make peace between the two parties difficult to achieve.

As from the results of interviews by Mrs. Annisa, S.H. as Junior Law Registrar and mother of Dr. Rizka Wahyuni, M.H., C.M.C as mediator at the Sugguminasa Religious Court:

- The factor inhibiting the success of mediation is that both parties insist on divorce, and each party maintains their ego. (Annisa, Junior Legal Registrar of the

Sungguminasa Religious Court, Interview, Gowa 24 November)

- It often happens that during mediation, one of the parties or even both of them has a strong desire to divorce in the sense that they don't want to get back together because when the parties reach the point of court they will have thought about it many times. This is usually an obstacle in the mediation process and it is considered that mediation will be difficult to succeed. (Rizka Wahyuni, Mediator for the Sugguminasa Religious Court, Interview, Gowa, 29 November 2023.)

That is the answer from Mrs. Annisa, S.H. when interviewed by the author regarding factors inhibiting the success of mediation at the Sugguminasa Religious Court. The same thing was also said by Mrs. Dr. Rizka Wahyuni, M.H., C.M.C, one of the mediators at the Sugguminasa Religious Court, said that the strong desire of the parties to divorce could be an obstacle in the mediation process and it was considered that mediation would be difficult to succeed.

#### **Uncooperative Parties**

From the results of the interview by Mrs. Dr. Rizka Wahyuni, M.H., C.M.C, one of the mediators at the Sugguminasa Religious Court said:

If there is a party who is not cooperative, such as not wanting to attend the mediation process, then the mediation report cannot be carried out and is deemed not to be in good faith, meaning that the case can automatically be declared not accepted so that peace will not

be achieved, because the case cannot be continued. The main examination of the case cannot be continued. because legal mediation is mandatory. (Rizka Wahyuni, Mediator for the Sungguminasa Religious Court, Interview, Gowa, 29 November 2023).

From the narrative of Mrs. Rizka Wahyuni, M.H., C.M.C, said that mediation is mandatory, if the absence of one of the parties in the mediation process is without a valid reason, even though they have been properly summoned, so that the mediation process cannot be carried out, then that party is declared not to be in good faith in the process, and the panel of judges can hand down a *verstek* decision.

### Conclusion

Based on the explanation outlined in the previous chapter regarding the effectiveness of mediation and the factors influencing mediation at the Sungguminasa Religious Court in 2022, it can be concluded as follows:

Mediation is a way of resolving cases through a negotiation process to obtain agreement between the parties with the assistance of a mediator. Based on the results of interviews and written data, it appears that the mediation process in 2022 carried out at the Sungguminasa Religious Court was quite effective, because the failure of the mediation was almost equivalent to the success of the mediation. In 2022, there will be 1,155 divorces filed, but only 205 cases will be mediated, consisting of 88 *talak* divorce cases and 117 contested divorce cases. From the report on divorce mediation results from the

Sungguminasa Religious Court in 2022, the cases that were successfully mediated consisted of: 4 cases successful with a peace deed, 2 cases successful with revocation, and 91 cases successful with partial success. So the total number of cases successfully mediated was 97 cases. The reports on the results of divorce mediation which were unsuccessful consisted of 105 cases and the mediation which failed or could not be carried out was 3 cases, this was due to the lack of good faith on the part of one of the litigants to go through the mediation process so that the decision issued was a *verstek* decision (absence of the defendant).

The success and failure of mediation at the Sungguminasa Religious Court is influenced by several factors. The supporting factors for the success of mediation at the Sungguminasa Religious Court include the Mediator having to master the techniques and skills to become a mediator so that he can seek common ground between the parties, the good faith of the parties in carrying out the mediation and, moral and spiritual factors. Meanwhile, factors inhibiting the success of mediation at the Sungguminasa Religious Court are the strong desire of the parties to divorce, prolonged conflict, and parties who are not cooperative during the mediation process.

### BIBLIOGRAPHY

Al-Qur'an al-Karim

Abbas, Syahrizal. Mediation in Sharia Law, Customary Law and National Law. Cet. I; Jakarta: Kencana, 2009.

Abidin, Zainal et al, The Concept of Al-Maslahah Al-Murlahan in Appointing Heads of State.

- Comparative Analysis of the Shura System and Democracy. Vol. 1, Ulil Albab .2022.
- Ahmadin, Social Research Methods. Makassar: Rayhan Intermedia, 2013.
- Al-Asqalani, Ibn Hajar. Fathul Bari Syarah Sahih al-Bukhori Buku At-Tafsir, Volume 31, trans. Abu Ihsan al-Atsari. Cet. I; Jakarta: Imam Asy-Syafi'i Library, 2011.
- Anggito, Albi. and Johan Setiawan, Qualitative Research Methodology. Cet. I; Sukabumi: CV Trace, 201 8.
- Angrayni, Lysa. and Yusliati, The Effectiveness of Narcotics Addicts and Their Influence on Crime Rates in Indonesia. Cet. I; Ponorogo: Uwais Inspiration for Indonesia, 2018.
- Arikunto, Suharsimi. Research Procedures A Practice Approach. Yogyakarta: Rineka Cipta, 1999.
- Bungin, Burhan. Social Research Methodology: Format 2 Quantitative and qualitative. Surabaya: Airlangga University Press, 2001.
- Burhanuddin, Improving the Performance of Village Apparatus. Cet. I; Sigi: CV. Feniks Muda Sejahtera, 2023.
- Department of National Education, Big Indonesian Dictionary III Edition. Cet. IV; Jakarta: Balai Pustakka, 2007.
- Playwright, Edo. Sakinah Heritage Guidance for Handling Family Problems in Kua, Buay Madang District, East Oku Regency, South Sumatra Province, Thesis. Lampung: Fak. Da'wah and Communication Sciences UIN Raden Intan Lampung, 2022. <http://repository.radenintan.ac.id/21962/1/SKRIPSI201-2.pdf>. (Accessed 21 August 2023).
- Al-Fatih, Sulaiman Ahmad Yahya. Summary of Sayyid Sabiq's Sunnah Jurisprudence. Cet.I, Jakarta: Pustaka Al-Kautsar, 2013.
- Hariyono, Rudy. Exclusive Dictionary English-Indonesian. Cet. I; Surabaya: Reality Publishers.
- Ishaq, Abdullah bin Muhammad bin Abdurahman bin. Lubaabut Tafsir Min Ibni Katsir, trans. M. Abdul Ghoffar, Tafsir Ibn Katsir Volume 2. Cet. I; Jakarta: Imam Asy-Syafi'i Library, 2008.
- Lubis, Sakban. et al, Fikih Munakahat: Marriage Law in Islam. Cet. I; Jambi: PT. Sonpedia Publishing Indonesia, 2023.
- Supreme Court of the Republic of Indonesia Sungguminasa Religious Court, Mediation, [https://www.pasungguminasa.go.id/index.php?option=com\\_content & view = article&id=171&Itemid=609](https://www.pasungguminasa.go.id/index.php?option=com_content&view=article&id=171&Itemid=609). (Accessed 21 August 2023).
- Supreme Court of the Republic of Indonesia, PERMA RI. NO. 1 of 2008 concerning Mediation Procedures in Court. Jakarta, 2008. (Accessed 15 August 2023).
- Mamik, Qualitative Methodology. Cet. I; Sidoarjo: Zifatama Publisher, 2015.
- Mardali, research methods: a proposal approach. Cet. 7; Jakarta: Bumi Literacy 2000.
- Marwa, Muhammad Habibi Miftakhul.

- Model for Settlement of Marital Disputes from the Perspective of Customary Law and Islamic Law. *Usm Law Review Journal*, Vol.4 No.2 Year. 2021. <https://journals.usm.ac.id/index.php/julr/article/view/4059/2247>. (Accessed 21 August 2023).
- Maskur Hidayat, *Mediation Strategy and Tactics Based on Perma No. 1 of 2016 concerning Mediation Procedures in Court*, Edition I. Cet.1; Jakarta: Kencana, 2016.
- Meleong, Lexy J. *Qualitative Research Methodology*. Cet. XXXVIII; Bandung: PT. Rosdakarya Youth, 2007.
- Muchtar, M. Ilham et al, *Analysis of Islamic Communication Principles in Building Harmonious Families According to the Al-Qur'an*, *Multidisciplinary Scientific Journal*, Vol.2 No.10 Tahun(2023), p.4706. [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=en&user=aqQWW5UAAAAJ&citation\\_for\\_view=aqQWW5UAAAAJ:UebtZRa9Y70C](https://scholar.google.com/citations?view_op=view_citation&hl=en&user=aqQWW5UAAAAJ&citation_for_view=aqQWW5UAAAAJ:UebtZRa9Y70C). (Accessed 12 May 2024).
- Muhyidin, *Gema Perempuan Journal*, Development of Religious Justice in Indonesia, Vol.7 Edition I. June, 2020. <https://ejournal2.undip.ac.id/index.php/gk/article/view/7233>. (Accessed 23 August 2023).
- Munawwir, Ahmad Warson. *al-Munawwir Arabic-Indonesian Dictionary*. Cet. XIV; Surabaya: Progressive Library, 1997.
- Pure, Wahid. *Easy Ways to Write Field Research Proposals and Reports, Qualitative and Quantitative Approaches: Theses, Theses and Dissertations*. Malang: UMPress, 2008. (Accessed 20 August 2023).
- Nugroho, Susanti Adi. *Benefits of Mediation as an Alternative Dispute Resolution*. Jakarta: Prenadamedia Group, 2019.
- Republic of Indonesia, *Republic of Indonesia Supreme Court Regulation Number 1 of 2008 concerning Mediation Procedures in Court*, Chapter I, Article II. Jakarta, 2008.
- Republic of Indonesia, *Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage*. Jakarta, 1974. (Accessed 20 August 2023).
- Republic of Indonesia, *Republic of Indonesia Law Number 3 of 2006 concerning Amendments to Law Number 7 of 1989 concerning Religious Courts*. Jakarta, 2006.
- Republic of Indonesia, *Law of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court*. Jakarta, 2016.
- Rustoto, Bambang. *Qualitative social work research*. Bandung: PT Teen Rpsdakarya, 2015.
- Saebani, Beni Ahmad. *Legal Research Methods*. Bandung: CV Pustaka Setia, 2008.
- Salim, Abu Malik Kamal bin As-Sayyid. *Fiqhus Sunnah Lin Nisa' Wa Ma Yajibu An Ta'rifahu Khullu Muslimatin Min Ahkam*, trans. Umar Mujtahid, *Encyclopedia of Women's Fiqh*. Cet. I; Cairo: Darut Taufiqiyah Lit, 2009.

Al-Shan'ani, Muhammad bin Ismail al-Amir. *Subulus Greetings Syarah Bulughul Maram*. Cet. IV; Jakarta: Darus Sunnah, 2019.

Al-Sijistani, al-Hafidz Abi Dawud Sulaiman bin al-Asy'as al-Azdi. *Sunan Abi Dawud*, Juz 3. Beirut: Dar Ar-Risaleh al-Alamiyah, 2009.

Muhammadiyah University of Palembang, *Effectiveness Indicators*, p. 11. [http://repository.um-palembang.ac.id/id/eprint/3454/2/222015153\\_BABII\\_UNTIL\\_THE\\_LAST\\_CHAPTER.pdf](http://repository.um-palembang.ac.id/id/eprint/3454/2/222015153_BABII_UNTIL_THE_LAST_CHAPTER.pdf). (Accessed 09 September 2023).

Veronica, Aries. et al, *Quantitative Research Methodology*. Cet. I; Padang: Get press, 2022.

Zohriah, Anis. *Evaluation of Library Education and Training in Improving the Effectiveness of Library Services*. Cet. I; Indramayu: CV. Adanu Abimata, 2023.