



Social Dynamics on the Increasing Divorce of Malay Communities during COVID-19 in Sambas West Kalimantan, Indonesia Perspective of Islamic Family Law

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Abstract: The purpose of this study is to find out the causes and provide alternative solutions to the increase in divorce of the Malay community in Sambas Regency, West Kalimantan. The emergence of COVID-19 at the beginning of 2020 as a very scary and deadly virus for mankind in this world. One of them is Indonesia, which has been greatly affected by COVID-19, both from the family economy side and from the family resilience side. One of the cases that occurred in Sambas Regency was that in 2021 there was an increase in divorce during the COVID-19 pandemic, resulting in a change in status. This type of research is a type of qualitative research that prioritizes field studies with a normative juridical approach. The focus in this research is what causes the increasing divorce status of the Malay community during the COVID-19 period in Sambas Regency? And what are the alternative solutions to reduce the high divorce rate during the COVID-19 period in Sambas Regency. The findings of this study are the increase in divorce in Sambas Regency, the existence of conflicts in the families of married couples which results in divorce the main cause of problems in life or family economic resilience, communication in the family is tenuous and marriage. immaturity is caused by being too young to start a household. The alternative solution provided by this study is that husband and wife must communicate actively without prioritizing 2E, namely emotion and egoism to avoid conflict, synergistic active intervention from religious leaders, government, KUA, BBN and families, to conduct socialization in order to create good relationships for newly married couple or husband and wife who have been married for a long time.

Keywords: social dynamics, divorce, COVID-19, Islamic family law

Abstrak: Tujuan dari penelitian ini adalah untuk mencari tahu penyebab dan memberikan alternatif solusi terhadap peningkatan perceraian masyarakat melayu di Kabupaten Sambas Kalimantan Barat. Munculnya COVID-19 di awal tahun 2020 sebagai virus yang sangat menakutkan dan mematikan bagi umat manusia di dunia ini. Salah satunya adalah Indonesia yang sangat terdampak COVID-19, baik dari sisi ekonomi keluarga maupun dari sisi ketahanan keluarga. Salah satu kasus yang terjadi di Kabupaten Sambas yaitu pada tahun 2021 terjadi peningkatan perceraian pada masa pandemi COVID-19 sehingga terjadinya perubahan status. Jenis penelitian ini adalah jenis penelitian kualitatif yang mengutamakan studi lapangan dengan pendekatan yuridis normatif. Fokus dalam penelitian ini adalah apa penyebab meningkatnya status perceraian masyarakat melayu pada masa COVID-19 di Kabupaten Sambas? Dan apa alternatif solusi untuk menekan tingginya angka

perceraian selama masa COVID-19 di Kabupaten Sambas. Temuan penelitian ini adalah meningkatnya perceraian di Kabupaten Sambas, adanya konflik dalam keluarga pasangan suami istri yang mengakibatkan perceraian penyebab utama masalah dalam kehidupan atau ketahanan ekonomi keluarga, komunikasi dalam keluarga renggang dalam perkawinan, ketidakdewasaan disebabkan karena terlalu muda dalam membangun rumah tangga. Alternatif solusi yang diberikan oleh penelitian ini adalah pasangan suami istri harus berkomunikasi secara aktif tanpa mengutamakan 2E yaitu emosi dan egoisme untuk menghindari konflik, intervensi aktif sinergis dari tokoh agama, pemerintah, KUA, BBKN dan keluarga, untuk melakukan sosialisasi agar tercipta hubungan yang baik bagi pasangan yang baru menikah atau suami istri yang sudah lama menikah.

Kata kunci: dinamika sosial, perceraian, COVID-19, hukum keluarga Islam

INTRODUCTION

Man was created as a social being who has the right to determine his life partner to increase his offspring through marital ties. Marriage between husband and wife in fostering a harmonious household. Marriage Law Number 1 of 1974 and also INPRES No. 1 concerning the existence of the Compilation of Islamic Law.¹ In the Compilation of Islamic Law Chapter II Article 3, the purpose of marriage has been stated with an in-depth study so as to produce an agreement in the form of explaining that one of the purposes of marriage is to dream of the realization of a harmonious home life in Islamic terms, namely a *sakinah mawaddah wa rahmah* family. Islam affirms that marriage is a medium to form a serene and compassionate family based on religious values that demand mutual interaction, compassion and nurture between husband and wife.²

The existence of a marriage, it is hoped that it can protect the existence in the formation of the family and as a contribution to the life of the family that has been fostered, which will eventually give birth to a harmonious and serene family that becomes a small part of a life of sociality related to the rights and obligations of the husband and wife in a dignified and legally conscious social environment. The legal conscious purpose of marriage is in Islam to protect against conflicts against married couples so that peace and harmonization are realized in the fostered household, a peace in the household will not be achieved if the married couple always conflicts unhappy which results in ending in divorce so that the status of widows and widowers occurs. Because divorce is a lawful act but is hated by Allah swt.³ Marriage is the sunah of the Prophet Muhammad pbuh in Islamic teachings which aims to worship and obey Allah swt., as well as maintain the benefit of the family.

Islamic teachings are very sorry for the occurrence of conflicts between married couples that result in a breakup of marriage or divorce. Various events that are pennant in domestic life. Some are able to overcome this problem and some are unable to cope with it. Like a family that is able to solve problems in the family will be able to strengthen the resilience of their family, who is incapable, the isolation in his family will destroy the life of the family.⁴

¹ Presidential Instruction of the Republic of Indonesia Number 1 of 1991 concerning the Dissemination of the Compilation of Islamic Law.

² Iman Lechkar, "The Role of Temporary Marriage in the Formation of a 'Modern' Islamic Sexual and Relational Ethics for Halal Dating among Young Pious Muslim Men," *Religion and Gender* 1, no. aop (June 27, 2022): 1–22, <https://doi.org/10.1163/18785417-01202007>.

³ Nia Kurniati Syam et al., "Communication Strategy of the Marriage Advisory, Guidance and Preseervation Agency (BP4) in Preventing Divorce," *Proceedings of the 4th Social and Humanities Research Symposium (SoRes 2021)* 658 (April 23, 2022): 22–27, <https://doi.org/10.2991/ASSEHR.K.220407.006>.

⁴ Verolien Cauberghe et al., "How Adolescents Use Social Media to Cope with Feelings of Loneliness and Anxiety during COVID-19 Lockdown," *Cyberpsychology, Behavior, and Social Networking* 24, no. 4 (April 1, 2021): 250–57, https://doi.org/10.1089/CYBER.2020.0478/ASSET/IMAGES/LARGE/CYBER.2020.0478_FIGURE2.JPEG.the coronavirus disease 2019 (COVID-19

Indonesia is the largest Muslim country in the world, according to bada data the Center for Statistics (BPS) the number of Muslim population from 33 provinces is 207,176,162 Muslim population.⁵ With the largest number of Muslim population in Indonesia, the number of divorces is also high compared to other religions in Indonesia. Divorce in Indonesia is increasing every year. Because divorce is not a new phenomenon among Muslim families in Indonesia. According to the Director General of Islamic Community Development of the Ministry of Religious Affairs, Kamaruddin Amin said that the average divorce rate reaches 300 thousand divorce rates per year.⁶ Based on data from the Supreme Court Religious Justice Agency, the divorce rate in Indonesia, especially those who are Muslims, has increased every year from 2015 the number of cases 394,246, in 2016 the number of cases was 410,717, in 2017 the number of cases was 415,510, in 2018 the number of cases was 444,358.

Along with the passage of time the COVID-19 outbreak has disrupted the sustainability of individuals and communities in carrying out their duties and functions in social life. So that the COVID-19 outbreak limits people's movements in interacting.⁷ The emergence of the COVID-19 pandemic outbreak in Indonesia caused divorce cases among the public due to the main factors of economic pressure, in 2019 the number of cases was 480,618 and in 2020 as of August the number of cases was 300,688.⁸ During the short COVID-19 divorce rate in Indonesia increased by 5 percent.⁹ Seeing the travel range of the COVID-19 outbreak has had a lot of impacts in various sectors in Indonesia, especially in household resilience. WHO as the world health organization informed that the Covi-19 outbreak or what is called the 2019 coronavirus coronavirus as an international emergency health on January 30, 2020 and the pandemic on March 11, 2020. The outbreak of this disease has shaken the world community very much, considering that almost 200 countries in the world have been infected by this virus, including Indonesia.¹⁰

The impact of family resilience has resulted in problems arising in the family, namely divorce cases are increasing in Indonesia. One of the government's efforts in reducing the divorce rate with the issuance of Regional Regulation Number 9 of 2014 concerning family resilience.¹¹ With this regulation, the fact is that divorce cannot be suppressed or stopped, but divorces are likely to increase in number in Indonesia. The problem of divorce in Indonesia as a country with a Muslim majority population must be overcome through Islamic law and legislation in line with the COVID-19 pandemic that spreads throughout the world.¹² The divorce cases, more filed on the part of divorced

⁵ Warty Ahmad Saifuddin et al., "Opportunities and Challenges of Halal Product Business Pasca COVID-19 in Indonesia," *SSRN Electronic Journal*, November 10, 2020, <https://doi.org/10.2139/SSRN.3801367>.

⁶ Gunnar Andersson, Ognjen Obućina, and Kirk Scott, "Marriage and Divorce of Immigrants and Descendants of Immigrants in Sweden," *Demographic Research* 33, no. 1 (2015): 31–64, <https://doi.org/10.4054/DEMRES.2015.33.2>.

⁷ Richard A. Settersten et al., "Understanding the Effects of Covid-19 through a Life Course Lens," *Advances in Life Course Research* 45 (September 1, 2020): 100360, <https://doi.org/10.1016/J.ALCR.2020.100360>.

⁸ Heni Dwi Windarwati et al., "In the Middle of the COVID-19 Outbreak: Early Practical Guidelines for Psychosocial Aspects of COVID-19 in East Java, Indonesia," *Psychiatry Research* 293 (November 1, 2020): 113395, <https://doi.org/10.1016/J.PSYCHRES.2020.113395>.

⁹ Maila D.H. Rahiem, "COVID-19 and the Surge of Child Marriages: A Phenomenon in Nusa Tenggara Barat, Indonesia," *Child Abuse & Neglect* 118 (August 1, 2021): 105168, <https://doi.org/10.1016/J.CHIABU.2021.105168>.

¹⁰ Indro Adinugroho and Ruth Regina Simanjuntak, "Political Trust on COVID-19 Handling as Predictor towards Optimism on the New Normal Situation: Integrity and Benevolence rather than Competence," *JurSnal Psikologi Sosial* 19, no. 2 (January 6, 2021): 101–10, <https://doi.org/10.7454/JPS.2021.12>.

¹¹ Rinrin Warisni Pribadi, "The Effectiveness of West Java Provincial Regulation Number 9 of 2014 concerning the Implementation of Family Resilience Development in an Effort to Reduce divorce rates in West Java," *Jurnal At-Tadbir: Media Hukum Dan Pendidikan* 31, no. 1 (January 31, 2021): 29–42, <https://doi.org/10.52030/ATTADBIR.V31I1.76>.

¹² Rida Hesti Ratnasari, "Sharia Maqashid Urgency In Management of Handling Covid-19 Pandemic in Indonesia," *INTERNATIONAL JOURNAL OF MULTI SCIENCE* 1, no. 7 (2020): 2722–2985, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3739212.

wives, reached 355,842 cases. Meanwhile, divorce cases filed from the husband's side (divorce talak) reached 124,776 cases. As sample data, judging from the recap of case receipt reports from January to December 2020 during the COVID-19 period, if it is concentrated, of the 100% of case receipts in 2020, 71.5% can be detailed as divorce cases, 19% of talak divorce cases and the remaining 9.5% of cases of filing applications.¹³ Thus the number of divorces in Indonesia averages 1/4 of the two million number of marriages in a year. The cause of the high divorce in Indonesia is that economic factors rank second with 110,909 cases. While other problems were spouses leaving (17.55%), domestic violence (2.15%), and drunkenness (0.85%).¹⁴

Likewise, in Sambas Regency, West Kalimantan in 2020 divorce cases have increased higher since the existence of COVID-19 cases, causing an increase in the status of widows and widowers in Sambas Regency according to information from the Sambas District Religious Court, divorce lawsuits there are more than 1000 cases per year in the age range that file divorce lawsuits from the age of 30-40 years is 70 percent, the young are also many under 30 years old about 30 percent, the over 50 years old there are also about 5 percent, for more details will be continued in the sup chapter of the discussion of this study. Based on the background of the above problems, the researcher conducted an in-depth study through field development of social dynamics towards the increasing divorce of malay communities during the COVID-19 period in Sambas Regency, the perspective of Islamic family law.

This type of research is a qualitative type. The qualitative taken is a case study type, which is a detailed qualitative research model about a certain individual or social unit within a certain period of time.¹⁵ This research also prioritizes field studies with a normative juridical approach. Normative juridical is to explain and give an overview of phenomena in society related to law.¹⁶ Data from this study collected from mass media sources, literature and sources from the field, both primary and secondary sources. Primary data data obtained from statements of figures related to divorce, while secondary data data obtained indirectly through intermediary media and generally.¹⁷ After obtaining source data from the field and other sources, it is processed into a sub-sub-focus of research, namely focusing on findings in the field, the focus in this study is what causes the increase in the status of widows and widowers during the COVID-19 period in Sambas Regency? And how is an alternative solution to reduce the high number of widows and widowers' status during the COVID-19 period in Sambas Regency?. The results of this question will be stated in a finding of this study. Then analyze the findings supported by field data as the implementation and transfer of knowledge in knowledge to draw conclusions as the final result of this study.

¹³ <https://badilag.mahkamahagung.go.id/seputar-peradilan-agama/beritadaerah/perkara-cerai-gugat-masih-yang-terbanyak-diterima-pa-krui-tahun-2020-131>. Retrieved July 26, 2021.

¹⁴ <https://databoks.katadata.co.id/datapublish/2020/02/20/ramai-ruu-ketahanan-keluarga-berapa-angka-perceraian-di-indonesia>. Accessed on July 26, 2021.

¹⁵ Jeff Rose and Corey W. Johnson, "Contextualizing Reliability and Validity in Qualitative Research: Toward More Rigorous and Trustworthy Qualitative Social Science in Leisure Research," *Journal of Leisure Research* 51, no. 4 (August 7, 2020): 432-51, <https://doi.org/10.1080/00222216.2020.1722042>.

¹⁶ Brian Flanagan and Ivar R. Hannikainen, "The Folk Concept of Law: Law Is Intrinsically Moral," *Australasian Journal of Philosophy* 100, no. 1 (2020): 165-79, <https://doi.org/10.1080/00048402.2020.1833953>.

¹⁷ Yolanda López-del-Hoyo et al., "Assessing Mindfulness and Self-Compassion Facets as Mediators of Change in Patients with Depressive, Anxious and Adjustment Disorders: Secondary Data Analysis of a Randomized Controlled Trial," *Journal of Contextual Behavioral Science* 24 (April 1, 2022): 171-78, <https://doi.org/10.1016/J.JCBS.2022.05.007>.

Divorce during the COVID-19 Pandemic

The breakup of marriage or known as divorce has existed since the time of the Messenger of Allah saw. Divorce in Islam is known as talak, bushna with the word talak it is *al-isral* or *tarkul*, which means to let go and leave. That is to untie the marital cord ending the husband's relationship mystery.¹⁸ Divorce is an act that is not commendable in the friendly order of the ladder, from the beginning of the marriage has uttered a sacred promise that the marriage will be eternal and happy. Divorce is likened to painful surgery, a reasonable human being must endure the pain of his wounds.¹⁹ Divorce itself is a last resort or emergency door like a husband and wife when the marital bond between the two is completely untenable in wholeness and harmony.²⁰ Thus divorce must be avoided not to be used as a last resort to end the conjugal relationship. The word of Allah swt in the Quran surah al-Baqarah verse 227 as follows: "If they are determined to divorce, then indeed Allah is All-Hearing again All-Knowing".²¹ The Hadith of the Prophet Muhammad saw also explains about perceraian, namely: "The thing that Allah swt hates is talak (divorce)". (H.R. Abu Daut No. 2180 from the line of Katsir bin Ubaid, from Muhammad bin Khalid, from Maurrif bin Washil, from Muharib bin Ditsar).²²

Based on the two arguments above in this case Islam gives the full right to the husband and wife to reconsider so that there is no divorce by looking at the impact of the divorce, especially when it is affected by the psychology of children, married couples and property. The event of a divorce is valid if the harmony and conditions are met, one of the pillars of divorce is the agreement that the husband said to his wife clearly or commonly called Sighot Taklik. Based on the terms and pillars of divorce is the wasilah that leads to the *māqāṣid al-Shāriah* divorce eliminating emergencies and providing benefits for husband and wife.²³

The existence of a valid divorce occurs a change in the status of a husband and wife, namely widowhood and widower. Divorce for them is the last resort to provide the best solution. Married couples should improve religious and personal religious functions, obedience and obedience to various obedience²⁴, so as not to cause a ruse. In this case Islam pays great attention to every detail of the line of human life, as well as in domestic affairs. Islam provides the best way to guide its people in dealing with every problem.²⁵ The issue of divorce must have been the first and foremost causal factor of the problem of family economists. According to Asman, there are several factors that cause divorce in Indonesia, including economic factors, biological factors, factors of not being able to provide offspring, factors of domestic violence, and factors of infidelity.²⁶

¹⁸ Rocher Ludo, "The Theory of Matrimonial Causes According to the Dharmaśāstra," *Family Law in Asia and Africa*, December 19, 2021, 90–117, <https://doi.org/10.4324/9781003243397-6>.

¹⁹ Parvaneh Yaghoubi Jami, David Ian Walker, and Stephen J. Thoma, "Young Adults' Empathic Responses to Others in Psychological Pain as Compared to Physical Pain: Does Prior Experience of Pain Matter?," *Current Psychology* 2021, June 8, 2021, 1–22, <https://doi.org/10.1007/S12144-021-01852-Y>.

²⁰ Shirley Ardener, *Open Body/Closed Space: The Transformation of Female Sexuality* (London: Routledge, 2020), <https://doi.org/10.4324/9781003135074-3>.

²¹ Ministry of Religious Affairs of the Republic of Indonesia, the Quran and Its Translation (Jakarta: Lajnah Pentashihan Al-Quran, 2019), p. 48.

²² Asman, Kurniati, and Marilang, "Existence of Marriage Agreements in Islam Development Studies in the Community of Malay Border Indonesia-Malaysia," *Jurnal Ilmiah Al-Syir'ah* 19, no. 1 (June 30, 2021): 16–29, <https://doi.org/10.30984/JIS.V19I1.1256>.

²³ Ihsan Yilmaz, *Handbook of Contemporary Islam and Muslim Lives, Handbook of Contemporary Islam and Muslim Lives* (Switzerland: Springer International Publishing, 2021), <https://doi.org/10.1007/978-3-030-32626-5>.

²⁴ Euis Sunarti, *Resilience of Indonesian Families During the Covid-19 Pandemic* (Bogor: PT Penerbit IPB Press, 2021), p. 122.

²⁵ Nawal A. Al Eid and Boshra A. Arnout, "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (a Qualitative Study Using the Grounded Theory)," *Journal of Public Affairs* 20, no. 4 (November 1, 2020): e2217, <https://doi.org/10.1002/PA.2217>.

²⁶ Asman, "Inequality of Gender Relations during the COVID-19 Pandemic: A Study of Violence against Women in Sambas, West Kalimantan," *Sawwa: Jurnal Studi Gender* 16, no. 2 (October 30, 2021): 213–32, <https://doi.org/10.21580/SA.V16I2.9552>.

In early 2020, the number of applications in the Sambas Religious Court filing divorce suits has increased due to the Covi-19 pandemic. Specifically for 2020, although the community is trapped and faced with the severity of the pandemic and the implementation of Large Scale Social Restrictions (PSBB), the divorce rate continues to increase in several district courts or religious courts.²⁷ Not only that, problems or phenomena in society are very concerning those affected by the COVID-19 pandemic, especially the economic resilience of families. Family economic factors, where the influence given from this factor can be in the form of the influence of fear and anxiety. In addition, in carrying out social interactions they are also less open and blend into the environment.²⁸

In connection with the increasing status of widows and widowers during the COVID-19 period in Sambas Regency, the occurrence of a storm of divorce cases, especially cheerful divorce between husband and wife, has become a highlight in the life journey of a family in the Sambas area of Sambas Regency, West Kalimantan. Before entering the divorce case, researchers want to present data on the number of residents of Sambas Regency According to Religion Data sources from the Population and Civil Registration Service of Sambas Regency, Aggregate Data for Semester 1 of 2021, namely Islam, 562,298 residents, Christians 11,686 residents, Khatolics 18,231 residents, Hindus 192 residents, Buddhists totaling 43,327 residents and Confucianism numbering 3,023.²⁹ Looking at the population data, Sambas Regency has a Muslim majority. So divorce cases are also high in Sambas County.

The existence of cases of increasing the status of widows and widowers, which began with divorce during the COVID-19 period, is a question mark why every year specifically in 2021 increases? In this initial data sample that can be revealed by researchers, divorce cases from year to year always increase in the latest data taken on May 5, 2021 a total of 6,661 divorce cases, this data was obtained directly from the Sambas Religious court as a result of a brief interview with Lisa's mothe³⁰, especially in the Sambas Religious Court, the number of divorced divorces has increased until 2021.³¹

According to Nani Wirdayani, Commissioner of the Regional Child Protection and Supervision Commission (KPPAD) of West Kalimantan, it was revealed that approximately 300 divorce complaints every month occurred in Sambas Regency, West Kalimantan.³² Nani said, "on average per month there are approximately 300 divorce complaints in 2020, there is still an increase in divorce complaints, namely divorce. This information is also directly from the statement of the Regent of Sambas who stated that the status of widows and widowers increased during the COVID-19 period in Sambas Regency.³³

²⁷ Sudirman et al., "The Family Corner for the Post-COVID 19 Revitalization of Family Function," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 30, 2021): 88–107, <https://doi.org/10.22373/SJHK.V5I1.9122>.

²⁸ Reza Askarizad and Hossein Safari, "The Influence of Social Interactions on the Behavioral Patterns of the People in Urban Spaces (Case Study: The Pedestrian Zone of Rasht Municipality Square, Iran)," *Cities* 101 (June 1, 2020): 102687, <https://doi.org/10.1016/J.CITIES.2020.102687>.

²⁹ Population of Sambas Regency According to Religion Data source of the Population and Civil Registration Service of Sambas Regency, Aggregate Data for Semester 1 of 2020. See Also <http://data.kalbarprov.go.id/dataset/jumlah-penduduk-kabupaten-sambas-menurut-agama/resource/06c34046-8b23-4dea-89a2-f0aa0d7f5e46>. Retrieved July 26, 2021.

³⁰ The interview source is from Lisa's administrative staff section handling the divorce at the Sambas Religious Court Class 1 Samba County. May 5, 2021.

³¹ See also https://sipp.pa-sambas.go.id/statistik_perkaradi. Retrieved May 5, 2021.

³² Interview source from Nani Wirdayani, Commissioner of the West Kalimantan Regional Child Protection and Supervision Commission (KPPAD). December 3, 2021.

³³ Sumber wawancara dari Bupati Sambas Satono. 25 Juli 2021. See also <https://sambaskini.com/lokal/angka-perceraian-tinggi-di-sambas-tinggi-capai-300-kasus-tiapbulan/>. Retrieved December 23, 2021.

Sambas County in 2021 topped the rankings in divorce cases leading to an increase in widow and widower status in Sambas County. This was submitted directly by the Young Registrar of Religious Court Petitions. Hidayat revealed that divorce lawsuit cases there are more than 1000 cases per year age range that file a divorce lawsuit from the age of 30-40 years is 70 percent, the young are also many under 30 years old about 30 percent, those over 50 years old there are also about 5 percent. Hidayat revealed that divorce lawsuit cases there are more than 1000 cases per year age range that file a divorce lawsuit from the age of 30-40 years is 70 percent, the young are also many under 30 years old about 30 percent, those over 50 years old there are also about 5 percent.³⁴ The reason for the breakup of the marriage is mostly because the main factor is the economy, the rest is domestic violence, there is no more harmony in the household.

Furthermore, this divorce complaint case also occurs in young children. Cases of divorce of children at a young age from the age of 16 years old are hit by the top. There are some phenomena on the ground that cannot accept the lifestyle challenges that exist today. According to Siti Marhamah,³⁵ he explained that the case of the divorce plaintiff, namely that the wife, was familiar with the reasons for the cause of the divorce in their household which ended in the breakup of the marriage. In 2021, Sambas County has been ranked highest in divorce cases.³⁶ With data updates from 2015 to 2021 on May 05, 2021 Total cases of 6,661 divorce cases.³⁷

Until now, the KPPAD for the West Kalimantan region has coordinated and requested regional assistance regarding the implementation of child protection in Sambas Regency. With the issue of the divorce storm, Nani emphasized that, the Sambas District government's plan will provide regulations related to scheduled premarital education according to the materials provided, this is a requirement to carry out marriages. With the premarital education held at the Office of Religious Affairs (KUA) this is something good for the initial provision of a household after marriage young. Because the marriage limit is now it is at least 19 years.³⁸

Based on the age data of the divorce plaintiff resulting from developments in the Religious Courts,³⁹ in Sambas Regency, it can be seen from 20 people who are divorced, the highest age is between 25 years and 35 years with a total of 5 people and the percentage is 50%. While the 25 years and under with a number of 3 people and the percentage is 30% and 36 years and above only have the number of 2 people with a percentage of 20%. With this it can be seen that the average age of divorce plaintiffs is more dominant at the age of 26 to the age of 35 and the age of 25 and below whose percentages are 50% and 30%.⁴⁰ Based on this data, the divorce rate that occurred in the Class 1B Religious Court of Sambas Regency, was dominated by divorce cases. 60-80% of divorce cases that occur, are divorces. From the statistical data, Sambas found the number one ranking of the highest

³⁴ Hamdani, Young Clerk of Religious Court Petition: Divorce Rate Case in High Sambas, Dominated by 30-40 years of Age. December 30, 2020. See also <https://metro7.co.id/kasus-angka-penceraian-di-sambas-tinggi-didominasi-usia-pasutri-30-40-tahun/>. Retrieved July 26, 2021.

³⁵ Interviews ibu Siti Marhamah. Primary-level judge at the Sambas Court. 4 Desember 2020.

³⁶ <https://www.pojokkata.com/2020/12/kasus-penceraian-di-sambas-tinggi-ini.html?m=1>. Retrieved December 31, 2020.

³⁷ https://sipp.pa-sambas.go.id/list_perkara/page/333/ accessed on May 5, 2021

³⁸ Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage.

³⁹ https://sipp.pa-sambas.go.id/statistik_perkaradi. Retrieved December 31, 2021.

⁴⁰ The interview source is from Lisa's administrative staff section handling the divorce at the Sambas Religious Court Class 1 Samba County. May 5, 2021.

divorce rates. For the districts with the highest divorce rates, namely Pemangkat, Tebas, Selakau and Jawai.⁴¹

On average, those who sue for divorce are actually not ready to get married, but early divorces have occurred a lot which has caused the status of widows and widowers to increase during the COVID-19 period in Sambas Regency. The marriage age is only 2-5 years old already divorced. There are even newly married in 2019, in 2021 divorce. Religious courts also recorded the existence of underage marriages, due to the free relationships that had been carried out. In the end, the underage divorce occurred because of a lack of age, not being ready to understand the partner, still going out often, living less, still often playing gadgets, mostly because of a living, and the level of age maturity. Thus, the case of increasing the status of widows and widowers has become a homework for Sambas County in arranging it so that there is no longer a high level of divorce, especially divorce divorces.

According to a statement from the Sambas Religious Court, which has been processed, data research was taken from January to December 2021,⁴² In analyzing the increasing status of widows and widowers during the COVID-19 period in Sambas Regency, researchers explained in advance the age of those who hold the status of widows and widowers after the decision of the Sambas Religious Court, the following researchers explain in the article below:

No	Age	Sum	%
1	25 years and under	3	30%
2	26 years to 35 years	5	50%
3	36 year	2	20%
Total (n = 10)		10	100%

Based on the data above, which bears the status of widows and widowers, the results of the development of researchers who are also sourced from the Sambas Religious Court which have been sorted out by researchers in the research stamp that dominates the status of widows and widowers is a relatively young age. Taken from 10 individuals as a sample that carried out divorce, the highest age was between the ages of 25 years to 35 years with the number of 5 individuals with a percentage of 50%, while the age of 25 years and below with the number of 3 individuals with a percentage of 30%, then the age of 36 years and over the number of 2 individuals with a percentage of 20%. With this, it can be seen from this data that the average divorce age is more dominant at the age of 26 years to 35 years and also at the age of 25 years and below, the percentage of which is 50% and 30%. Therefore, from this data, the increasing status of widows and widowers from a divorce that dominates is that the average age is still young.

Looking at the information obtained in the field from several respondents who divorced, who at an average young age they clearly knew the divorce as a married couple who had conflicts in the household. In the development of researchers below, the survey results obtained by researchers who have been processed in the following table:

⁴¹ Interview with Siti Marhamah's mother. Primary-level judge at the Sambas Court. See also <https://metro7.co.id/kasus-angka-penceraian-di-sambas-tinggi-didominasi-usia-pasutri-30-40-tahun/>. Diakses pada tanggal 26 Juli 2021.

⁴² See Also. https://sipp.pa-sambas.go.id/statistik_perkara. 2020. In Access on August 9, 2021.

No	Reason	Sum	%
1	Know	10	100%
2	Don't Know	0	0
Total (n=10)		10	100%

Looking at the description of respondents as a sample in this study from all respondents who knew the main cause they were divorced with a percentage of 100%. This is in accordance with what was conveyed by the young clerk Hamdani explained that the age of filing a divorce lawsuit from the age of 30-40 years is 70 percent, the young are also many under 30 years old about 30 percent, those over 50 years old there are also about 5 percent.⁴³ With this divorce in the Sambas Religious Court every year has increased in the last 1 year or so in 2021 in the covid-19 period of divorce every day there are reports in the Sambas Religious Court so that the status of widows and widowers increases in Sambas County.

Analysis of the Increasing Status of Widows and Widowers in the COVID-19 Period

1. Causes of the Increasing Status of Widows and Widowers in the COVID-19 Period in Sambas Regency?

Deciding to divorce a married couple is the last resort to end their domestic turmoil as a final solution. According to Raffaele Guetto, Daniele Vignoli, and Giacomo Bazzani, the existence of the COVID-19 pandemic is a test for all humans living in this time, because it changes the social order in society, changes the pattern of human relations with each other, as well as marriage changes because of this plague.⁴⁴ The occurrence of domestic conflicts in married couples must have cause and effect so that married couples decide to end their relationship with the path of divorce so as to get the site of widows and widowers. The results of the development of researchers during the COVID-19 period in 2021 in Sambas Regency on the increase in the status of widows and widowers in Sambas Regency there are several factors that cause the increase in the status of widows and widowers in Sambas Regency, here the researcher describes the causes:

- a. The factor of no more harmony with married couples, this is a problem in the household during the COVID-19 period which causes emotional pressure and selfishness to arise which is problematic, namely differences in husband and wife disputes, the level of education is too minimal for husband and wife and also a lack of understanding in carrying out the role of a married couple in building a household so that conflicts occur.
- b. Economic factors, the existence of divorce cases during the COVID-19 period from January to December 2021 cannot be avoided anymore economic problems in the family, this is one of the strong reasons for married couples to end their relationships in their households through divorce. Since the economy is the main factor in the economic resilience of the family, if a wife is financially fulfilled from the husband, her daily needs will be met

⁴³ Hamdani, Young Clerk of Religious Court Petition: Divorce Rate Case in High Sambas, Dominated by 30-40 years of Age. December 30, 2021.

⁴⁴ Raffaele Guetto, Daniele Vignoli, and Giacomo Bazzani, "Marriage and Cohabitation under Uncertainty: The Role of Narratives of the Future during the COVID-19 Pandemic," *European Societies* 23, (2020): S674–88, <https://doi.org/10.1080/14616696.2020.1833359>.

both the needs of the children and the primary and secondary needs in the household. Therefore, the correlation of economic factors that are slumped will have an impact on domestic disputes between husband and wife continuously during COVID-19. Irregularity in the management of the family economy makes married couples not harmonious so that it can easily trigger conflicts such as quarrels that result in domestic violence.

- c. PSBB factor, this factor causes married couples to be depressed about work, one example of layoffs from the company where they work so that it is difficult to find a job. With the layoffs, the income for the family's livelihood is limited until there is no input per month so that the livelihood for household needs is cut off. From that the wife can no longer stand the unemployed husband, so the wife takes the decision to end the relationship in the household, there is a breakup of the marriage through divorce.
- d. Domestic violence factors, the existence of domestic violence causes married couples to conflict, the existence of Covi-19 causes the wife not to earn a living properly because the husband has difficulty finding a job or unemployment so that there is pressure from the wife to work, with pressure from the wife, the husband becomes emotional, causing a beating of the wife. This is what caused the wife to file for divorce in the Sambas Religious Court. The intention of the wife may be the last solution to end the relationship as a married couple in the household.
- e. The factor of traveling leaving his wife or husband and children, the occurrence of this problem is caused by Covi-19 which never ends so that husbands or wives who work abroad cannot go home resulting in ineffective communication. One example of suai not sending money to the wife for 1 full year resulted in the wife and children not having a living in the form of the responsibility of a husband so that the wife applied to divorce from suaminya.

2. Alternative Solutions to Reduce the High Number of Widows and Widowers in the COVID-19 Period in Sambas Regency?

The increase in the status of widows and widowers during the COVID-19 period in Sambas Regency is a factor of divorce, so alternative solutions are needed to reduce the high number of divorces for married couples. According to Wardani, the meaning of life is the responsibility of each individual to look for it and not the responsibility of others, because it is the personal who will feel when experiencing meaningfulness in his life. Without the meaning of life, man will not be able to continue his life.⁴⁵ To married couples it is important to prepare both physically and mentally and in the sea of faith in navigating the household. So that this can be the main bulwark to avoid conflicts in the household. In addition, the family also plays a role in embracing husband and wife who are at odds to provide advice about marriage so that it can reduce the conflict between the wife's wives. Because the family serves as the main fortress in protecting the wholeness in the household, especially the function of religion and the function of love. The religious function teaches how to worship according to Islamic teachings and the love function teaches mutual love between family members in the household.

In addition, understanding in marriage law is very necessary to be known by married couples who are in building a household. It is hoped that the Religious Court emphasizes the seriousness of

⁴⁵ Wardani, *The Impact of Covid-19 on Households* (Jakarta: UM Jakarta Press, 2020), p. 136.

implementing the Marriage Law Number 1 of 1974 and the Compilation of Islamic Law because in general in law it is implemented to prevent or make it difficult for divorce to occur. Breakthroughs and innovations from the Sambas Religious Court are urgently needed in suppressing the high status of widows and widowers during the COVID-19 period in Sambas Regency. With increased performance, optimizing the examination of divorce cases, prioritizing family mediation and spawning innovations during the COVID-19 period in saving household problems, so that it does not end with the termination of marriage. Other efforts can also be made by further encouraging the Participation of the Advisory Board for Marriage Development and Preservation (BP4). Because BP4 is a professional organization that is socio-religious in nature and as a partner of the Ministry of Religion in realizing a *sakinah, mawaddah, warahmah* family through effective counseling in the community so that the community can understand how to build a happy household.

In addition, there is also a synergy between the Ministry of Religion and the Social Service Office and BKKBN to contribute to training brides-to-be related to family economic resilience and family health. This will be useful to provide training on household integrity and social households for young families in fostering a household. Next, there must be the intervention of scholars and religious leaders in the community to socialize, guide, mentor to young people who want to carry out marriages about understanding the value of religious norms, especially related to spiritual guidance and worship. Because religious education will make the soul calm because all the deeds that exist in married couples are not far from religious education. Keep in mind that marriage is the longest madrasa and provides education without distinguishing castes in the household, therefore newly married couples must maintain emotions and be selfish so that they can control domestic life so that they can create harmony in navigating domestic life.

Conclusion

The issue of divorce must have been the first and foremost causal factor of the problem of family economists. There are several factors that cause divorce in Indonesia, including economic factors, biological factors, factors of not being able to give offspring, domestic violence factors, harmonized armpit factors and infidelity factors. After seeing the description of the problems above about the social dynamics of the increasing status of widows and widowers during the COVID-19 period in Sambas Regency from the perspective of Islamic family resilience, researchers can conclude from the case above that the increase in the status of widows and widowers in Sambas Regency during the COVID-19 period is caused by several factors, one of which is financial factors, namely economic problems. The shock of family economic resilience causes married couples to break communication, causing conflicts in the household and ending with a breakup of marriage or divorce.

Happiness in the household to create a harmonious family is undoubtedly a desire and hope of the husband couple in fostering a family. Effective and continuous communication is very necessary and must be maintained and implemented as much as possible. It should be noted that among family members, not just father, mother or son, all family members should be able to work together for the whole family and humble themselves. The researcher's hope in this case is not to make this COVID-19 outbreak an excuse to divide the family, and not to make this Covi-19 outbreak an excuse for parents, especially parents to make a living for the needs in the family.

However, let this COVID-19 outbreak be a challenge and an excuse to maintain harmony and tranquility in the household for the sake of family harmony. We believe that when we work together and dedicate or give up everything to the Almighty, everything will feel good, safe and peaceful in navigating the ark of a sakinah, mawaddah and warahmah household. Once again, the existence of COVID-19 is not a difficult reason in the economy so that it ends with divorce to get the status of widow and widower, but with the existence of Covi-19 this makes married couples even more mature to respond to family resilience both in terms of financial, biological, and child needs in the household without prioritizing emotions and selfishness.

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Interview

- Interview of Regent Sambas Satono.
- Interview Lisa the administrative staff section handling the divorce at the Sambas Religious Court Class 1 Samba County.
- Interview Nani Wirdayani Commissioner of the West Kalimantan Regional Child Protection and Supervision Commission (KPPAD).