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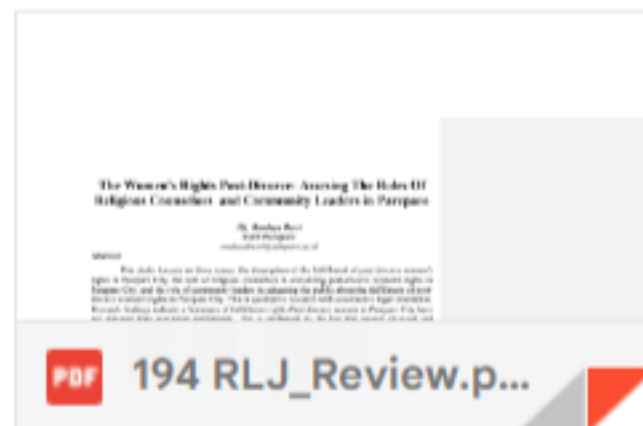
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The Women's Rights Post-Divorce: Assessing The Roles Of Religious Counselors and Community Leaders in Parepare

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Abstract

This study focuses on three issues: the description of the fulfillment of post-divorce women's rights in Parepare City, the role of religious counselors in socializing post-divorce women's rights in Parepare City, and the role of community leaders in educating the public about the fulfillment of post-divorce women's rights in Parepare City. This is qualitative research with a normative legal orientation. Research findings indicate a Summary of fulfillment rights Post-divorce women in Parepare City have not obtained their maximum entitlements. This is evidenced by the fact that several divorced and widowed women who have been divorced by their spouses still have not fully acquired their rights. The absence of counseling materials related to post-divorce women's rights issues indicates that the function of religious instructors in socializing post-divorce women's rights in Parepare City has not been carried out effectively. In Parepare City, the role of community leaders in educating the community about women's rights post-divorce has been fulfilled; however, the provision of material related to women's rights post-divorce was not made explicit and the syllabus was not systematically compiled. Although, within the jurisdiction of the Parepare Religious Court, judges ex officio have conferred women's rights after a divorce, the judge's decision is considered null and void because judges do not have the authority to carry out their decisions in the Religious Courts.

Keywords : Iddah , Mut'ah , Hadanah assets .

I. INTRODUCTION

Article 1 of Marriage Law No. 1 of 1974 states, "Marriage is an inner and outer bond, between a man and a woman as husband and wife, with the intention of forming a happy and eternal family (household) based on Belief in One Almighty God."¹ According to Article 3 of the Compilation of Islamic Law (KHI), the purpose of marriage is to establish a *sakinah*, *mawaddah*, and *rahmah* household existence.²

Based on the description above, the purpose of marriage is to form a happy and eternal family (household) that is *sakinah*, *mawaddah* and *rahmah* based on Belief in the One and Only God. However, in reality many of the households ran aground in the middle of the journey and left sorrowful wounds for their wives and children, because they did not get the rights they should have after the divorce.

Based on the preceding description, the purpose of marriage is to establish a *sakinah*, *mawaddah*, and *rahmah*-based family (household) that is joyful and eternal. In reality, however, many of the households ran aground in the midst of the journey, leaving their wives and children with sorrowful wounds because they were denied the rights they were entitled to after the divorce.

According to Article 149 of the Compilation of Islamic Law (KHI), divorced women are entitled to material rights such as *Mutah* support, *Iddah* income, *Madhiyah* income, *Gonogini* assets/joint assets, and *Children's* maintenance/*hadhanah*. In addition, according to Article 156 of the Compilation of Islamic Law (KHI), all *hadhanah* costs and child support are the responsibility of the father based on his ability, at least until the child is an adult and able to care for himself, i.e., until he reaches the age of 21. It is stated in QS al-Talaq/65:7 that maintenance is provided to the wife and children based on the husband's capacity. Let those with substantial breadth provide for themselves according to their means. And from the wealth God granted him, he was able to sustain a small number of people"³

Numerous women whose spouses divorced them were lawless in divorce proceedings, so they did not assert their rights to *mut'ah* maintenance, *iddah* maintenance, *madhiyah*/past income, and *hadanah*

Commented [L1]: What is your ultimate finding?

¹ Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan," *Lembaran Negara Republik Indonesia Tahun, 1974*.

² R I Departemen Agama, "Kompilasi Hukum Islam Di Indonesia," Jakarta: *Direktorat Pembinaan Badan Peradilan Agama, Direktorat Jenderal Kelembagaan Agama Islam Depag RI*, 2000. p. 14.

³ R I Kementrian Agama, "Al-Qur'an Terjemah Dan Tajwid," Bandung: *Syigma*, 2014..

maintenance for their children. While rights are material in case of divorce, talak is an obligation that must be fulfilled by a clingy spouse. In actuality, the majority of divorced women lack knowledge of acquisition rights.

This can be demonstrated in an information systems case inquiry This is what the 2018 Parepare Religious Court:⁴

Table 1

No	Clarification Case	Total
1	Divorced sue	217 Cases
2	Divorce Divorce	54 Cases
3	Marriage Dispensation	19 Cases
4	Marriage Isbath	17 Things
5	Determination of Heirs	9 Things
6	Trusteeship	4 Cases
7	Joint Property	3 Cases
8	Repeal Power Guardian	3 Cases
9	Guardian Adl	1 Case
10	Child Mastery	1 Case

Table 1 indicates the following: divorce sued 217 times, divorced 54 times, dispensation marriage 19 times, marriage isbath 17 times, determination expert inherit 9 times, trust 4 times, assets jointly 3 times, Repeal Power Guardian of 3 times, guardian is 1 time, and Child Control is one thing. From the table, it is clear that the number of divorce cases is sufficient, i.e. 271 (divorced sued 217 cases and divorced 54 cases). However, when contrasted directly with those who entered the Parepare Religious Court, only three cases and one mastery child / gift case were found. Even though no data was discovered against demands for iddah, mut'ah, maintenance madhiyah, and other rights-related items, divorcees are entitled to the proper property.

This writing intends to emphasize How would you describe the privileges of a divorced woman in Parepare? How does the function of an internal religious instructor impact a woman's social rights following a divorce in Parepare City? How does a public figure in Parepare City educate the public about the fulfillment rights of divorced women?

Commented [L2]: Where is the method?

Commented [L3]: State the research gap!

Commented [L4]: Where is the result?

II. DISCUSSION

A. An overview of the fulfillment of post-divorce women's rights in the City of Parepare

Following this, some interview data related to the description of rights fulfillment for a woman in Parepare, following her divorce.

As paralegal coordinator for the District Soreang, Mrs. Sappeangka is also an administrator for the Puspa Forum. Her office is located on the second floor of the Islamic Center. One of the responsibilities of paralegals is to be available every day to receive complaints of sexual violence, domestic violence, and violence against children. One of the functions of a paralegal is extension of hand For accompaniment to a society in which women and children are denied their rights. Fundamentally, a paralegal is a socially-motivated, law-abiding individual with the power to provide legal assistance to disadvantaged members of society. Ms. Sappe, who previously accompanied Woman in legal proceedings, states further that:

"If this is in lompo'e, I will accompany him, but he has not yet investigated treasure gono like this because he has made a correct new divorce decision. Therefore, he said Wait first. He shared with me if all land certificates, BPKB cars, and her husband's livestock were confiscated. Currently, he has 7 children, so he cried normally when he told me. Then he said it was too costly. As our paralegals can only provide suggestions and solutions, we're simply strengthening him, as sometimes if we accompany him from the beginning and if someone is nearby, we hold his hand and then we hug him, he is typically strong. Yes, there is a recent divorce that I am aware of, and he has children, so of course he should receive funding for his son.

⁴<http://pa-parepare.go.id/home/2017/10/622/> (accessed on 12 August 2019)

Based on the aforementioned interview, it was determined that a woman with seven children who was divorced by her spouse did not receive any gono-like treasures, including: a certificate for land, a BPKB car, and all venture capital the goat.

Furthermore, LM's mother, the widow of the late Mr. Ir, told the researcher that when her spouse died, he had two children: a son who was in the first grade of junior high school and a sister who was 7 years old. Her deceased spouse was a successful contractor who left behind numerous treasures, including a luxury home, a Nissan Terano automobile, a pond in Kalimantan, and 500 million rupiah. Mrs. Lies explains the circumstance to the researcher as follows:

"My husband died at home, and my in-laws reside in Belopa with my younger brother and brother-in-law. When they say someone has died, my daughters and I rented a car and drove to Belopa, where the deceased's Nissan Terano was already in use. We share the same junior brother brother-in-law. A number of days later, when he wanted to go home to Parepare, he asked his younger brother and brother-in-law for the vehicle that was so worn to Parepare. However, neither brother-in-law wanted to thank him, and neither did my in-laws.

Consequently, the size of the pond in Kalimantan is 1 hectare, and the older sibling entrusted his brother-in-law with its management when the husband was still alive. Since my husband's death many years ago, there has been no result. The previous year, he sent 300 r to my son's mother, despite the passage of decades.

Continue when husband is still alive by borrowing 500 million dollars from his sibling, who is content. He said, If the infant is given later, I am already an adult. On p offspring, I separated from college because there are no funds to pay the \$18 million exam fee. Even the house we currently reside in is one that my spouse and I wish to acquire. Profit when he Still lives for the certificate bearing my name.

Family spouse I (sister-in-law I) care little about. I mean, if you truly do not have money, you apologize every month and for your niece. If I recall, it's a shame... weh, how can I have the heart, even though they were deceased when they were alive, it's a shame that they liked to assist their siblings; the deceased was very generous.⁶

Mrs. LM responded, when asked about the rights of women whose spouses have divorced them, that there are mutual rights and inheritance rights for her and her two children.

"You know nothing about this problem, especially since my father frequently advises me to tell you... you don't need to say that if your sustenance is there; if you don't have it, you don't need to extend it", and the house I wish to sell. Because friends have called, a position has been made available. Due to my father's passing, I did not return to Java. The majority of the current expense of living is covered by my father's pension as a retired soldier. Occasionally, it is also given or received from members of my husband's family other than his brothers and sisters.

Another case recounted by Mrs. Hj. Hamdanah, in which a woman shares a divorce problem with her husband and sues for divorce in the Religious Courts. He goes on to say that:

"The woman filed for divorce from her husband because she could not tolerate his attitude. He no longer cares about the division of assets following the divorce. According to her, the most essential thing is to escape her husband as soon as possible. Even the husband, upon being served

⁵Sappeangka, paralegal coordinator in Soreang District, who is also an administrator of the Parepare City Puspapa Forum, interviewed at Tanggul City of Parepare on 04 August 2021.

⁶Mrs. LM (51), a resident of the Bili-bili community on the Pinrang-Pare border, interviewed on 5 August 2021 in Bili-bili.

with a divorce petition by his wife, sold all the domestic furniture, despite the fact that it was his wife who had purchased the furniture..”⁷

According to the interview above, the wife sued her husband for divorce because she could no longer tolerate his bad attitude and conduct. This woman already has no concern Again distribution of gono-gini's treasure, because this is in mind, how she can be liberated from her spouse as soon as possible. Even the spouse with an ugly disposition was instructed by his wife to sell all of the ladder-purchased household furnishings. In addition to the story above, there is a story about a man who poured out his heart to his wife, as told by the mother Nurhayati below:

“The mother has three young children and was expectant with her fourth when her husband decided to remarry. Since marrying the woman, she has lost contact with her offspring. Even as his ex-wife delivered their fourth child. Following childbirth, the mother was ill until her death. When his wife passed away, he did not attend her funeral nor did he attend to his four children. His aunt divided the four children equally after the death of his wife. His relatives on his mother's side. Even though this individual is very wealthy and resides in Kot Parepare, he is untrustworthy.”⁸

According to the preceding narrative, the mother had four small sons and daughters. When her husband abandoned her and chose to live with another woman, he stopped supporting their four children until his wife (the mother of the four children) became ill and eventually passed away. Even when his wife's spouse passed away, no one came to mourn his children, and his mother's fourth child was raised by his aunt. Even though the father resided in Parepare, including senior citizens.

Another _ story certainly told by Mr. Hizbul about a united family _ wife to two and left by her husband: “Her husband died and left a number of treasures, but her husband's children will not inherit the treasures or inherit his property. Instead of being owned by his father, the status of the home where his wife resides is that of a loan. When I attempt to advise my step-children's mother of this, he opposes me and insists that my father owns the treasure.⁹ There is also a narrative told by Arma's mother that his younger brother died and left some valuables, including a fully furnished fruit house, a fruit Honda brio, and some land. Continue the narrative as follows:

“Brother I passed away and was married. I am the younger brother of this wife's second spouse. I bequeath a number of treasures to my younger brother, including a fully furnished fruit house, a car unit, and several parcels of land. The status of her spouse is sirri, and I am currently his younger brother's executor. Not yet enrolled at KUA. Husband junior brother I No at home with younger brother i, but he stays with wife first time, sis I was ill for a long time and was treated at home sick, I'm the one who cares for him along with my second daughter. Even before my younger brother becomes ill, I will take care of him; he is a civil servant with a position in his office. Thus, I am responsible for housekeeping, cooking, and so on. Even when younger brother I was ill, her husband did not visit. However, when I became gravely ill, her husband remained with him until he passed away. When after three days, her spouse demands the house and car he already possesses. In contrast, House's younger brother sya's Already There is prior to her marriage. Even after my younger sibling dies, her husband will continue to oversee their marriage at KUA. Because he essentially desires to exert control over me as treasure's younger sibling, and because he stated that treasure's wife is i, it follows that treasure is i as well.”¹⁰

Family _ Mother frequently asks what action should be taken to defend his sister's treasure, based on the conclusion of this tale. Because this is essentially all there is to Mother the No-know-know problem law. After his wife's death, the husband's sister took care of his sister's marital status at the KUA.

⁷Hamdana Said, Chairman of Muslimat NU Parepare, interview at Balai Aenun Habibi on 12 August 2021.

⁸Nurhayati Ali, Head of Islamic Women in Parepare City, interview in Soreang on 02 September 2021.

⁹Hizbul, Non-PNS Extension Officer at the Religious Affairs Office (KUA) Soreang District, interview at KUA Soreang, on 11 August 2021.

¹⁰Arma, Resident of the Parepare Community, interviewed at the Parepare Vegetable Garden on August 13, 2021.

Ex-wife is entitled to mut'ah living, iddah living, haddah living, and subsistence treasure gonothis. In a divorce case in which the wife has filed a lawsuit, the ex-wife is entitled to a distribution of the family's wealth and a hadahah for his son. Similarly, in the event of a divorced spouse's demise, the surviving spouse is entitled to her deceased spouse's heirlooms and legacy.

The maintenance of mut'ah is regulated in QS al-Baqarah/2 verses 236 and 241. " To divorced women (let _ given by her husband) mut'ah in accordance with ma'ruf, as a religious obligation " (QS. al-Baqarah / 2: 241)

Meaning: "...and should You give them a mut'ah (gift)?" Capable person based on ability and the impoverished based on ability, i.e. gift based on the proper. This is provision for those who practice virtue. (QS. al-Baqarah / 2: 236).

Loading mut'ah living towards ex- husband also within _ Compilation of Islamic Law (KHI) Article 149 point (a) which states that: When marriage separated due to divorce, then used husband obligatory: " give proper mut'ah to used his wife, fine in the form of money or thing, except used wife the qobla al dukhul..." and Article 158 which reads: Mut'ah is obligatory given by ex-hus

Based on the two paragraphs above and the conditions outlined in Compilation of Islamic Law (KHI) Articles 149 and 158, it can be deduced that a crazy spouse is obligated to provide a decent mut'ah living to his ex-wife in exchange for a monetary or non-monetary fine. Obviously, just give the customized ability to her ex-husband.

Only Article 158 mandates that mutah must be given to the wife upon divorce from the spouse. This _ means that if a divorce is granted on the basis of the wife's free will, or if the husband is sued by the wife for divorce, or if the wife sues the husband for divorce, the husband is not required to pay mut'ah maintenance.

Right after a spouse divorces his wife, she is entitled to iddah maintenance. Article 41 letter c of the Constitution Number 1 of 1974 pertaining to Marriage states: Because he chose divorce as the reason for the dissolution of his marriage, he stipulated the following consequence: "... The court can compel the used husband to provide a living and/or determine an obligation for the used wife." This is emphasized in KHI Article 152. "Ex-wife entitled to receive iddah income from her husband, excluding He nusyuz"

On the basis of Constitution Number 1 of 1974 concerning Marriage Article 41 letter c and Compilation of Islamic Law (KHI) Article 152, it can be deduced that a wife is entitled to receive iddah following her husband's divorce, with the proviso that she receive no nusyuz. The ex-husband's obligation to pay iddah during his ex-wife's iddah period is reduced by three months.

If a wife receives a divorce from her spouse and has a son, the son's children are entitled to an inheritance from his father. This is stated in Compilation of Islamic Law (KHI) Article 156 letter (d), which states, "all cost hadhanah and sustenance child become not quite enough according to father's ability, at least until child the mature can look after self myself (21 years)."

According to KHI Article 156 letter (d), the ex-husband is required to support his ex-wife's children until they reach maturity and can care for themselves.

Divorce husband wife raises necessary rights and obligations _ resolved, in between obligation the is equitable distribution of treasure between ex- husband wife. This is stipulated in KHI Article 96, which states, "If a divorced person dies, their half of the estate becomes the rightful surviving partner." And Article 97, which states: Widow or widower divorced each entitled to half of the treasure together throughout No other marriage determined.

In accordance with Islamic law, a deceased husband leaves behind a widow, two children, biological mother, and siblings and sisters. So the husband's legacy was divided in accordance with Islamic inheritance law. Specifically, the wife receives 1/8, the biological mother receives 1/6, and the remainder is divided among the biological offspring according to the principle or by way of deliberation and kinship.

wife or Widow deceased, in addition to inheriting as stated in QS. al- Nisaa /4: 12, has the right to inherit her husband's treasure gonolike. After resolving all debts and funeral expenses, gossip and inheritance are shared at the al-marhum funeral.

Treasure distribution gonolike This is arranged as described in KHI Articles 96 and 97. Treasure gonolike or treasure together that is acquired property _ husband wife in a manner together since intertwined relationship husband legal wife, without _ dispute registered in whose name. Who can be used by a husband and wife for the financial necessities of life, along with his offspring, as a single household unit.

A divorced wife is entitled to the inheritance and property left by her former spouse. Article 80 of the Compilation of Islamic Law (KHI) states that widows receive a quarter share when heirs do not leave their children, and an eighth share when they do.

In the event of a divorce suit or a woman suing her spouse for divorce, mut'ah and iddah maintenance do not apply. However, what occurred was the equitable distribution of treasure in a gono-like fashion. Temporary in case above _ No occur distribution treasure gono-like, even ex- his wife's husband sell existing furniture _ in ex- his wife's house. There are numerous previous justifications for _ wife No fault litigation treasure. Gono-Gini, among others, is required for her husband to be free of shadows as quickly as possible. In addition to That, there are some Woman No-know-related distribution treasures after divorce.

Terms to acquired rights _ Woman post-divorce in the form of mut'ah living, iddah living, living hadahah, division treasure gono-such and division treasure inheritance are intended to protect the benefit of the ex-wife and child. One of the goals of the gift mut'ah or subsistence living allowance for the ex-wife is to assure the woman's benefit after her divorce from her husband, especially if she has no income. On the other hand, with Mut'ah's existence, it is anticipated that she can continue living with her children without having to beg.

The wisdom of iddah, so that a wife is not displaced after her husband's divorce, particularly if she has no income. Because during the iddah period, a former spouse cannot marry another male. Providing for the sustenance of this iddah for three months, contingent upon her husband's income and her wife's monthly expenditures.

B. The role of religious instructors in disseminating women's rights post-divorce in Parepare City

The role of the Religious Instructor is defined by Decree of the Minister of Religion (KMA) Number 79 of 1985, which states: "Religious Instructor has role as mentor society, as role model, and as connector task government." " Function Informative and Educative, that is The Islamic Religious Counselor positioned as obligatory da'i _ preach Islam, provide religious and educational information to the general public in accordance with religious teachings. Function Consultative, that is, Islamic Religious Counselors provide themselves for participation in considering and resolving society's problems, whether in a personal, familial, or public capacity. Function Advocacy, that is, Islamic religious instructors lack sufficient moral and social responsibility for defending people / society from aqidah-harming threats, disruptions, obstacles, and challenges.

Do and develop activity guidance or religious counseling and development through religious language to society is one function of the religious instructor. With so highlighted in research This is how role Instructor of Religion socializes rights Woman in Parepare following divorce.

The four districts of Paripar City are the Edge District, District Watang Soreang, District Bacukiki, and District Bacukiki West. The Office of Religious Affairs (KUA) is present in each of the four Subdistricts. Religious Counselor is one of the most essential roles in providing religious counseling and educating the public about religious issues.

Instructor of Religious subject This includes PNS Religious Instructors and Non-PNS Religious Instructors. Each power extension worker, both civil personnel and honorary, is responsible for counseling each _ group society. PNS extension employees are accountable for responding For Build 5 to 6, constructed groups are ranked according to their degree. Each power extension worker honorary is responsible for responding to at least one group that becomes the object of their counseling. Later, society became an object of group counseling. This created Good initiative from a subsequent supervisor to collect residents in a container. _ form groups recitation or assembly later taklim _ come extension worker For make they as object counseling them.

Following interviews with a number of religious instructors in Parepare regarding the function of Instructor of Religion Socialize Rights Woman post-divorce in Parepare City, standard counseling materials will be distributed to the public.

Mother Hajra Civil Servant Extension Officer of KUA Bacukiki, who conducts 10 assemblies taklim as target group location building located in the Bacukiki region, states that typical material _ brought when down in society constructed is related to the following issues:

" Wa kaf, zakat, pilgrimage, and others. The primary point is All religious matters commence at birth and continue until death. Twice per week, the KUA Office provides marriage counseling using sakinah family material. Like: The responsibility of a husband and wife when they are bound by marriage relations, so that we may comprehend family issues. sakinah mawwadah warahmah . Then, we instruct them on how to avoid being impacted by current issues, such as the number

of divorces caused by the rapid development of IT. Sometimes we call from the puskesmas and bring reproductive health guidance materials..¹¹

Similar remarks were made by mother Arni Majid in her capacity as The Religious Extension Officer at the Bacukiki Barat Office of Religious Affairs (KUA), where she coached three groups. *"Typical topics covered in counseling include: Typically, problem fiqih relates to issues with devotion, such as prayer issues, qunut and not qunut, and masbuq. When the month of Hajj discusses hajj, the day of arafah, and the day of Sacrifice, among others, are considered to be prominent Islamic holidays. Month birthday discussion concerning tag Maulidu Rasulullah. In guidance for marriage, information is typically provided about the rights and responsibilities of the husband and wife. In groups for adolescents, the focus is typically on substance abuse, early marriage, and risky relationships."*¹²

In addition, Iriani Ambar, expert religious instructor madya Office of Religious Affairs (KUA) Ujung District, which possesses object built fixed 10 and object built target 4 of them, accompanies children whose parents have abandoned them and who have been abandoned by their parents. Several of them were successfully admitted to the Pondok Islamic residential school. Further, he states that the typical corpses delivered at the time of location construction are:

*"Material guidance marriage includes regulations, laws, and government policies. Fiqh munakahat (analyzing and using law For safeguarding matrimony, Tips for establishing a samara family foundation, Endurance family in face of challenge today and tomorrow, Preparation of family psychology and child rearing, Governace family finances, Management complexities in family, family health, KESPRO, and religiously moderate family."*¹³

Furthermore, interview with Ust. Hizbul, Non-PNS Religious Extension Office of Religious Affairs (KUA) District Evening and all at once as Muballigh and Imam at Masjid al- Irsyad, with object built community charity pious with Name The Amal Shaleh Troop (PASKAS) is on the move for rice House upbringing. He says, "Usual material _ I say at the time to provide counseling, fine in front of the assembly taklim, and also in front of the community.

*"The Good People Bridge (JOB) and the Good Charity Troop (PASKAS). Obviously, the first question is what are the foundations in the family, in the sense of how to strengthen the family so that when you face a trial in the future, you do not have to instantaneously make a decision and must instead consult the Religious Court. In a general sense, this is what we mean when we say that if a woman is divorced from her spouse, she is entitled to certain rights, particularly those pertaining to property. Typically, discussion particulars are provided. The same attorney, me only facilitate, but that concludes My lawyer acquaintance."*¹⁴

Additional interviews with Mrs. Husnul Fahria of the PNS Extension Office of Religious Affairs (KUA) in Soreang. Whoever has location constructing in the mosque Ar-Rahman and TK TPA in Soreang, in addition, must carry on mother. Husnul states, "During a pandemic, it is sufficient to construct an assembly taklim at the ar -Rahman mosque and a TPA near the residence. Children are instructed in reading the Koran, performing ablution, praying, and Islamic morals. Consequently, all of our activities are advise or construct We include everyone in activity counselling."¹⁵

¹¹Hajrah, Extension Officer of the Bacukiki Religious Affairs Office (KUA), interviewed at the Bacukiki KUA on August 26, 2021.

¹²Arni Majid, PNS Extension Officer at the Office of Religious Affairs (KUA) of West Bacukiki District, interview at KUA Bacukiki Barat on 09 August 2021.

¹³Iriani Ambar, PNS Extension Officer at the Office of Religious Affairs (KUA) Ujung District, interview at KUA Ujung, on September 1, 2021.

¹⁴Hizbul, Non-PNS Extension Officer at the Religious Affairs Office (KUA) Soreang District, interview at KUA Soreang, on 11 August 2021.

¹⁵Husnul Fahria, PNS Extension Officer at the Soreang District Office of Religious Affairs (KUA), interview at KUA Soreang, on 18 August 2021.

Another case involving Mrs. Maryam, Religious Counselor, District Office of Religious Affairs (KUA) employee. Soreang, who has location built specifically in the cottage Lil Banat DDI Ujung Lare Islamic Boarding School and assemblies ta'lim Nurul Yaqin as well as assembly ta'lim Al-Ikhlas Subdistrict Afternoon, stated:

" Material usual counselling _ I convey is: Thaharah, because thaharah That right We consider if lecture normal right frequently na listen. Consequently, thaharah is required, along with the necessary supplication _ We direct. Then there is guidance found in the written and read Koran. Very month-to-month assembly of ta'lim, with the exception that I am active in Islamic boarding schools, teaching at Madrasas while building his pupils, and coordinating the hostel manager in the hut. So, I categorized the students based on who can recite, who is fluent, and who is not fluent. I will continue to do this until only those who are truly capable can read the Koran. Occasionally, many individuals visit the Soreang Office of Religious Affairs (KUA). to be converted to Islam because they wish to marry Muslim partners. Before Islamization, sermons were given, then the individual was washed and converted to Islam, and finally they were married at KA.¹⁶

Based on a number of interviews with religious instructors, it can be resolved that _ religious instructor in Parepare City is the most prevalent. Already in the lead are the third functions, which are illuminating and educational, consultative, and persuasive. As for the counseling materials provided by the Religious Counselor when the client leaves the construction site, they include: a) Worship issues, such as the problem of ablution, prayer, the conflict between can qunut and no can qunut, fasting, zakat, and waqf. b) Important Islamic holidays, including Maulidurrasul, halal bil halal after Eid syawal, muharram, isra's mi'raj, eid adha, and qurban. c) Teaching mothers the Koran and kindergarten guidance / TPA

Whereas the information presented in each Office of Religious Affairs (KUA) is: a) government regulations, laws, and policies; b) Fiqhi munakahat (law analysis and application); For safeguarding matrimony, c) Tips establish base samara family, d) Resilience family in face challenge now and in the future, e) Preparation psychology family and parenting children, f) Governance finance family, g) Management complicated in family, h) Family health and KESPRO, i) and Moderation religiously based family.

Related property rights Based on the results of a number of post-divorce interviews, a woman who has recently gone through a divorce is described. The office of Religious Affairs (KUA)'s fourth Religious Extension Officer. District in Parepare City, no found delivery material by KUA extension workers is effective when they down give counseling in the community or when they do guidance marriage for candidate the bride and groom at the KUA-KUA location where they give counseling.

According to a number of information provided by the informant, p This resulted because they provide counseling in public places. No When citizens inquire about a problem, they typically inquire about matters associated with daily devotion. On the other hand, according to a few informants, neither they nor the woman were aware of her rights when the divorce occurred. Even in between _ extension worker who said new information about acquired rights _ a wife when requested by her spouse. This is understandable given their average educational background from Faculty ushuluddin and faculties tarbiyah. Two of the seven instructors who were appointed informants were S1 Faculty sharia instructors. Thus, extension worker's function in socializing rights Woman following a divorce in Parepare was not executed properly

C. The role of community leaders in educating the public about fulfilling women's rights post-divorce in Parepare City

The community referred to here is an Islamic - based society in Parepare City led by a woman in a palace government position. Muslimat NU, Fatayat NU, Aisyiyah, and Muslim Women, as well as the Participation Forum Public in Welfare of Women and Children (Puspa), which includes observer women and children, society organizations, the media, religious educators, and academicians.

Mrs. Andi Fitri Djollong, Chairman Assembly Well-being Social Aisyiyah and Chairman House Aisyiyah's Eternal Care Parepare, as well as entrusted as Dean Faculty Islamic Religious Education (PAI) Muhammadiyah University (UMPAR) Parepare, were interviewed as part of an

¹⁶Maryam, PNS Extension Officer at the Office of Religious Affairs (KUA) Soreang District, interview at KUA Soreang, on 10 August 2021.

investigation into the community in question. When queried about his da'wah activity in society, specifically as it relates to the post-divorce fulfillment of a woman's rights, he stated:

*"Momentum This provides research on mothers Aisiyah and routinely forwards material to students when there is activity or training. The Islamic Study Method is frequently accompanied by material. Usually also brought material to - Ipmawatian, my knowledge of the Aisiyahan problem was discussed here. There are also AIKA classes at Umpar, where the fourth-semester curriculum discussed empowerment girl and referred to That correct girl. Or, if there is a marriage problem in semester 6 regardless, we will discuss divorce, dowry, and the relationship rights of a woman who has been divorced. Which is evident if the deceased has a legacy, if the deceased is divorced and has rights to a treasure, and if he has children. During the iddah period, her ex-husband is partially responsible for providing support. "*¹⁷

Based on interviews with the aforementioned informants, it was determined that the education-related problem of post-divorce rights for women was prevalent among Aisiyah residents, particularly at Muhammadiyah University (UMPAR) Parepare. This issue had already been addressed in semester 4 of AIKA courses with a focus on empowering girls, and in semester 6 with a focus on marriage and divorce.

Temporary That Mrs. Maryam chairperson of Fatayat NU, City of Parepare period 2020-2025 and simultaneously as power honorary at Madrasah Aliyan Negeri (MAN) 2 Parepare City when queried about woman's rights after divorce, ever. No, he does not bring any materials to his lecture, but he does state:

*"If, according to my rights as a woman, he still has support rights after a divorce if, for instance, he has children, they will be supported until he marries." Then there The term Iddah period after divorce only came in the twentieth century. However, after That, Already liberated Already tidy. Generally, there is a term for shared assets after a divorce, which implies, according to my understanding, that assets acquired during the marriage are already mixed and must be divided fairly. Yes, it is common for me to discuss the organization in the assembly ta'lim if I am summoned to do so.*¹⁸

Based on the results of an interview, it has been determined that socialization and education-related rights related to woman's post-divorce fulfillment have been met. Even mother Maryam, as chairman of Fatayat, did not merely place it in front of cadre fatayat when she was invited to an assembly in taklim city parepare.

Same sentiments expressed by mother Hj. Hamdanah Said, Chairman Muslimat Nahdatul Ulama (NU) City of Parepare and Board of ICMI City of Parepare, and Lecturer of IAIN Parepare: Yes _ normal give material related with problem women, especially when that invites discussion. That is Muslimat cadre or Fatayat cadre. For instance, when I was invited to the Recruitment event for the Movement of Indonesian Students (PMI) NU, I was always asked to bring material related to the problem of female empowerment. For instance: domestic and public roles at home staircases, between career and family, female leaders, etc. Likewise, when bringing taklim lectures to assemblies. Special in relation to a woman's rights after a divorce, but not in the manner in which specific information is presented, questions or outbursts typically arise from mothers' research. As a result of a lawsuit filed against mother _, she divorced her spouse. Because No could tolerate her husband's depraved conduct .¹⁹

Ms. Nurhayati, Chairperson General Muslim Women of Parepare City and ICMI Management at the same time as an IAIN Parepare lecturer, stated: "When invited lecture ahead _ mothers, fine."

That certain communities nor the taklim assembly frequently bring material-related problems to women, but bring no special material-related rights to women after divorce. In official forums

¹⁷Andi Fitriani Djollong, Chair of the Aisiyah Social Welfare Council and at the same time as Chair of the Abadi Aisiyah Parepare Orphanage and entrusted as Dean of the Faculty of Islamic Religious Education (PAI) Muhammadiyah University (UMPAR) Parepare. Interview On August 17, 2021 at the Aisiyah Parepare Orphanage.

¹⁸Maryam, Head of Fatayat Nahdatul Ulama (NU) City of Parepare, interview at the NU Zubdatul Asrar Lappa Anging Islamic Boarding School, City of Parepare on 19-August 2021).

¹⁹Hamdana Said, Chairman of Muslimat NU Parepare, interview via telephone on 12 August 2021.

*and gatherings of taklim mothers, a query like That typically arises when a session requests a response from a participant. Or, he may confide in his mother's prior wow or by phone that he has encountered a similar problem and inquire as to how to solve it. as vent a woman whose spouse has left her. Marry Again with another woman and without concern for himself or his son.*²⁰

On the basis of the above-mentioned second interview sources, is it possible to infer that special privileges are associated with the gift material? Woman following divorce No special manner of granted will, but discussion That typically appears in session to request an answer or to lodge a complaint, or he hears that a friend or family member has experienced a similar fate. This is typically done in a forthright manner, typically via telephone or WhatsApp.

H. Mihdar, Judge and concurrently deputy chairman of Parepare Religious Court in response to acquisition rights Woman post divorce in the Religious Courts, including those involving mut'ah maintenance, iddah maintenance and maintenance hadahah for his son, states that:

*" Ex officio, the judge decides case in divorce with _ charge to husband mut'ah living and iddah living for a woman whose husband has divorced her. The judge's decision at the Religious Court is void of merit. It means that the judge only decides ex officio about Mut'ah maintenance and iddah maintenance, and that the judge has no right to execute the resulting decision because The Religious Courts have no such authority. During this period, the police force executes the court's decision. However, if a woman residing in the iddah has less than 10 million dinars, the police must be contacted for execution. 10 million was ultimately expended in excess for finance police to execute idda maintenance. "*²¹

Then he demonstrates that our neighboring country, Malaysia, already has a separate Execution Body, and that he has bank-like funds and government property. In comparison to our country, Malaysia's family law is more progressive on this issue than ours was five years ago. Then he adds that the execution body's duties are as follows: "Therefore, if the court decides that the defendant must pay mut'ah or iddah maintenance, the execution body will pay to the defendant's wife; this obligation is similar to a debt. Therefore, a woman whose husband divorced her has a protected right from side mut'ah living and iddah living, without waiting for income from her ex-husband. This debt may be payable in installments or in full. Therefore, if he has not been paid, has violated the law, and has previously reached an agreement with the executing agency, he has violated the agreement. He then added,

*"Here, the Supreme Court and the People's Representative Council (DPR) are temporarily discussing Indonesia. There is a distinct body whose responsibility it is to execute the results and decisions of every religious court. Courts only determine cases; there are other agencies responsible for carrying them out. And this entity is not required to be compensated a second time, as his position or tupoksi is sufficient to carry out the court's decision. Now is the time for those who wish to adopt extant regulations in Malaysia, which already has an Execution Body. No Authority Again Court "*²²

Related to public figures to educate the public about their rights Based on interviews with multiple informants, a post-divorce woman in Parepare City stated that _ in a manner related to general education issue rights Woman post-divorce among _ resident Aisyiyah, Muslimat, Fatayat, and Muslim women, as well, from the Religious Court Judge's perspective.

Only just gift material in which special privileges are associated. Woman following divorce No special manner of granted will, but discussion That typically appears in session to request an answer or to lodge a complaint, or he hears that a friend or family member has experienced a similar fate. This is typically done in a forthright manner, typically via telephone or WhatsApp. In contrast, figures

²⁰Nurhayati Ali, General Chairperson of Islamic Women in Parepare City and Lecturer at IAIN Parepare, interview in Soreang on September 2, 2021.

²¹ H. Mihdar, Judge and deputy chairman of the Parepare Religious Court, interviewed at Soreang Parepare on August 16, 2021.

²² H. Mihdar, Judge and deputy chairman of the Parepare Religious Court, interviewed at Soreang Parepare on August 16, 2021.

organization-based women _ to religion have not yet been compiled in a systematic or planned manner in relation to the fulfillment of a woman's rights following a divorce.

In contrast, within the jurisdiction of the Parepare Religious Court, judges adjudicate case-specific acquisition rights issues. Woman following divorce Already done ex officio, only the judge's decision is considered null and void, because judges have no authority to effectuate what has already been decided by the Religious Courts.

III. CONCLUSION

Women in Parepare City have not completely obtained their post-divorce rights, as evidenced by the existence of multiple cases in which women have not received their rights.

In Parepare City, the function of religious instructors in disseminating post-divorce women's rights has not been implemented. This is evidenced by the fact that KUA extension officers were unable to locate any materials pertaining to post-divorce women's rights when conducting marriage guidance for prospective brides at KUA-KUA, where they also provided counseling.

In Parepare City, the role of community leaders in educating the community about women's rights post-divorce has been fulfilled; however, the provision of material related to women's rights post-divorce was not made explicit and the syllabus was not systematically compiled. Despite the fact that, within the jurisdiction of the Parepare Religious Court, judges ex officio have conferred women's rights after a divorce, the judge's decision is considered null and void because judges do not have the authority to carry out their decisions in the Religious Courts.

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I am pleased to inform you that your manuscript entitled **[The Women's Rights Post-Divorce: Assesing The Roles Of Religious Counselors and Community Leaders in Parepare]** has been accepted for publication in the Russian Law Journal with revisions.

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