

## Divorce in Southeast Aceh: Ways of Solution in the Future

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### Abstract

Divorce is the description (event) of divorce (between husband and wife). Divorce means ending the marriage relationship either by the husband's choice or by the judge's decision. Divorce literally means to separate. In terms of the law, it means the collapse of the marriage relationship and the severing of the relationship between husband and wife due to reasons. Divorce involves the breakdown of friendship between two families, children, the court and society. It's not something sweet. But it is very bitter and painful for those who go through it. Therefore this study aims at how to deal with it. The objective of this study is to find out how divorce is resolved in Southeast Aceh. The methodology in this study is qualitative in nature by interviewing four single mothers and relevant institute officials. The researcher also included library resources for this study such as journals, articles, theses, dissertations, case statistics from the Southeast Aceh Syariah Court and also KHI Law records. The findings of the study show that divorce cases in Southeast Aceh can be resolved through various means, including individually, economically, socially and finally legally in Southeast Aceh.

**Keyword:** Divorce, Married, Single Mother, Culture, Sharia Law.

### Introduction

Marriage is one of the basic elements in the life of a perfect society. Marriage is an inner bond between a man and a woman as husband and wife. Marriage is the gateway to family life that has an influence on descendants and community life (Malisi 2022). Because of that there are rights and obligations in a husband and wife relationship. This has been regulated in Article 30 of Law Number 1 of 1974 and Article 84 of the Compilation of Islamic Law (KHI). According to Wirjono Projodikoro's opinion, marriage is a joint bond between a man and a woman who have met certain conditions and provisions. Mental and spiritual maturity in marriage is the basis for achieving the goals and purpose of marriage, although there are still many members of our society who do not pay attention or realize it (Dewi 2020). From the opinion above, we can inform you idealistically that marriage is a physical and spiritual union between husband

and wife and is done legally in order to form a happy and lasting family (household) following one's own religion and beliefs.

### **Problem Statement**

The number of divorce cases in Southeast Aceh Regency is due to several factors that encourage them to end their marriages, reports from the Southeast Aceh Syariah Court, divorces that occur in the community in Southeast Aceh Regency are due to economic factors, continuous disputes and arguments, adultery, drunkenness, gambling, leaving one of the parties, polygamy, domestic violence, physical disability, forced marriage, apostasy, lack of responsibility, and morals in the partner. From the data obtained from the Southeast Aceh Syariah Court, there has been an increase in divorce cases in 2023 compared to previous years, in 2020 there were 261 divorce application cases in the Southeast Aceh Syariah Court, in 2022 it increased to 320 divorce application cases. And in 2022 alone, there are 424 cases of divorce applications recorded in the Syariah court in Southeast Aceh. The high number of divorce cases in Southeast Aceh is very surprising to various parties while the divorce cases in other districts are not so high compared to the Southeast Aceh Regency. The report of the Southeast Aceh Syariah Court reported that there were 1005 divorce cases in just 3 years (2020-2022) of which all were Muslims. This is very worrying if there is no way out for the future.

The issue of divorce as it is happening in the Syariah Court of Southeast Aceh nowadays is a serious problem and requires serious measures from the Government of Southeast Aceh Regency so that the number of divorce cases decreases. Various ways have been done both by the government and by institutions such as the Syariah Court, but it seems that this is a long time for the expected results.

### **Marriage According to Sharia' Law**

Marriage according to etymology is a mixture, alignment or bond or it can be said that if someone is married, then the two already have a relationship between the two. This is based on the words of Allah SWT:

كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ

“Thus. And We will marry them to fair women with large, [beautiful] eyes.”

(QS. Ad-Dukhan: 54).

Marriage is a translation of the word "nikah" and the word "zawaj". Marriage according to language has the original meaning (haqiqat) which is "damm" which means to squeeze, crush, or gather. Marriage also has a figurative meaning which is "Wata'a" which means "one body" or "aqad" which means making an agreement (Ramdani Wahyu Sururie 2017). A marriage is declared dissolved if one of the parties dies or if there is a divorce. The reasons for divorce are not the same in all regions, but in general the causes of divorce that often occur are: not having children, physical disabilities, adulterous partners, abuse, disagreements between husband and wife or between related relatives, and not providing alimony.

Divorce is the cause of breaking the marriage bond, according to the language Talak comes from the word, talq, which based on the pronunciation of women means divorce. According to the term from al-Jurjawi as quoted by Tihami and Sohari Sahrani (2014) divorce is to remove the marriage bond or reduce the release of their bond using certain words. Then according to KHI Article 117, divorce is the pledge of the husband in front of a religious court session which is one of the causes of marriage separation, in a manner that has been controlled in article 129, article 130 and article 131. Based on the understanding of divorce above, it can be known several things related with divorce. First, the elements of divorce, namely: (1) the person who vowed; (2) certain words spoken as hight talak; (3) for your own or wife's wishes (Khuluk); (4) It is held before the Religious Court. Second, the consequences of divorce where it has implications for the breaking of the marriage bond (Muhammad Hammad 2014).

The problem of divorce, Law Number 1 of 1974 regulates it in Chapter VIII Article 38 to Article 41 of 1975 Article 14 to Article 36, and other enactment matters in the Regulation of the Minister of Religion Number 3 of 1975. The provisions of Article 38 of Law Law Number 1 of 1974 states that a marriage can be terminated for three reasons, namely the death of one of the parties, divorce, and a judge's decision. Further in Article 39 paragraph (1), (2) and (3), it is also mentioned that divorce can only be done in front of a court session after the court (judge) has failed to reconcile both parties and there is enough reason for them to divorce because there is no more hope to live harmoniously in the household, their marriage is completely broken. A divorce suit can be filed by the husband or wife with reasons determined by the applicable laws and regulations (Tutik, 2008: 133).

Divorce before the Syariah Court as contained in article 65 of Law No. 7 of 1989 and Law No. 3 of 2006 on Religious Courts and article 115 of the Compilation of Islamic Law is a requirement and obligation that must be implemented by families or couples who have problems with family harmony. This religious judicial institution is a special court for people who are Muslim (Article 1 paragraph 1, Article 2, and Article 49 paragraph 1). This maslahat aims to preserve religion (hifdz al din), property (hifdz al mal), soul (hifdzl al nafs), intellect (hifdzl al aql), and lineage (hifdzl al nasab). If there is a conflict between benefit and harm, the value of the greater benefit content should be prioritized, This is in accordance with the rule: "If there are several conflicting benefits, then the greater (higher) benefit should take precedence. And if there are several mafsadah (dangers, damage) collide, then the choice is the lightest" (Qawaid Fiqhiyyah).

The high number of divorce cases in Southeast Aceh Regency is due to several factors that encourage them to end their marriages, according to a report from the Southeast Aceh Religious Court, divorces that occur in the community in Southeast Aceh Regency are mostly due to economic factors, arguments, customs and drugs, as well as other factors. From the data obtained from the Southeast Aceh Syariah Court, there has been an increase in divorce cases in 2023 compared to previous years, where in 2020 there were 261 cases of divorce applications in the Southeast Aceh Syariah Court, in 2022 it increased to 320 cases of divorce applications. And in 2022 alone, there are 424 cases of divorce applications recorded in the Syariah court in Southeast Aceh. The high number of divorce application cases in Southeast Aceh is very surprising to various parties while cases in other districts are not so high

compared to Southeast Aceh Regency. The report of the Aceh Tenggara Syariah Court reported that there were 1005 divorce cases in just 3 years (2020-2022) of which all were Muslims. This is very worrying if there is no way out for the future.

### **Methodology**

The design of this study is a qualitative study. This study aims to examine the causes of divorce and its laws according to Islam and Indonesian Law. The data collection process involved an interview methodology with informants including single mothers Ms Putri, Ms Susi, Ms Ayu and Ms Yana, traditional councils and sharia courts. Other existing sources such as data from the Syariah Court, articles, journals, statutes i.e. acts and enactments and legal manuals as important documents in obtaining data related to divorce. All this data is analyzed conceptually to explain the legal position of divorce. The researcher relates the relationship between jurisprudence and legislation and leads to the effects and initiatives that need to be taken. In qualitative research, finding research informants is very important to achieve the research goals. According to Taylor and Bogdan (1984), an informant is someone who is willing to provide information based on interview questions given by the researcher with real information. The approach in the selection of researcher informants uses purposive sampling, which means that the study informants have certain conditions set by the researcher, for example through background, experience in educating, and understanding of the phenomenon (Patton, 1994).

### **Study Findings and Discussion**

Based on the findings of the study, there are many causes of maternal divorce in Southeast Aceh but the majority are due to economic factors, drug use, cultural factors and customs and the influence of parents.

### **Results and Discussion**

In every problem, of course, there is a solution or hope to be achieved, as is the case with Single Mothers who want to live a better life. There are various forms of solutions that Single Mothers want, but each way or method of course has its own challenges. The results of the study from the interviews show that there are several forms of solutions to the difficulties felt by Single Mothers, first through self-help, second economically, third environmentally.

### **Personal Factor**

The self factor is self-control by each individual soul in carrying out all the activities that exist without looking at other people and the environment, usually a good self will create good behavior, behavior and words as well, and vice versa if the self factor is not good, then will cause bad behavior as well. The researcher found two independent factors that can provide solutions for Single Mothers to face the future.

### **Ikhlas**

Ikhlas comes from the word *خلص* which means pure, unmixed, clean, clear, pure from mixture and pollution. Something pure means pure without any admixture whether material or immaterial. While in terms of religion, it purifies and purifies the heart so that it is directed only to God alone. Sincerity is those who unite with God and become His chosen servants. God established divorce as the last solution to marital discord when there is no other way to

overcome it. This includes the failure of the process or steps of reconciliation between husband and wife who are in dispute. The purpose of divorce is to start a new life after a failed marriage, often cases of divorce create an effect of hatred towards the ex-partner, thus influencing them to live well again. Like the meaning of hijrah that moves from one place or a bad situation, by leaving the pain and feeling to something good will give a calmer life. Before examining who is wrong and who is right, often single mothers who have divorced leave wounds in their hearts that are difficult to heal, especially for those who were traumatized during marriage. But apart from forgetting and accepting the new life will make everything easier for her in the future, this is in line with what Ms Putri told in her interview "...I just want to live peacefully with my son..." (Ms Putri).

The most important thing is to accept Allah's qadha and qadar with full confidence that marriage, meeting, death and death are in Allah's hands. In this way, single mothers can accept fate with an open heart instead of always thinking of themselves as victims. Then remember and believe in the Word of Allah SWT:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allāh does not charge a soul except [with that within] its capacity"  
(Qs. Al-Baqarah 286)

In this verse, Allah does not burden people with what they cannot bear. All human beings have capacities to bear different burdens. There are people who can bear a lot of burden and there are people who cannot. Believe that someone will help and do not lose hope in God's grace. Likewise for single mothers, by accepting the situation and believing in God's will that everything is a test in life, everything will be better later on.

### Focus on Children

Focus on the child means to focus more attention on the child, because the child can act as medicine at every moment. Divorce should not be the cause of a break in the relationship with the children, therefore single mothers need to play a greater role and responsibility towards their children. Like not leaving your child when they were still small for a long time. A child who sees his parents divorced has a different influence than those who don't, apart from the imperfect love he gets from both parents, this will affect a child's growth. The role of a mother is very important in keeping her child growing up, in addition to bringing closer the relationship between mother and child, a single mother will further limit herself from bad influences because she does not want her child to see her mother become a bad person.

In addition to that, the role of a mother is also very important to her child, a single mother has functions that must be fulfilled, among others, meeting the psychological needs of her children which include providing a sense of security to the child, giving love to the child, as well as attention and also meeting physical needs children include the needs of food, education, health and other material-related needs, which means that single mothers must be able to divide their time between housework and outside the home so that children can feel the love of their parents and the fulfillment of life's needs for children. This can happen well if the single mother can accept her situation well. However, if a single mother only plays

her role as a mother, she will sacrifice things related to her role as a father which is really important for her relationship with her child.

### **Economic Factors**

Economic problems are the main challenge of single mothers. For wives who have been housewives, it is not easy for them to enter the labor market. Things get worse if they don't have the proper qualifications. If they get a job, who will take care of their children? This child care problem needs to be solved, perhaps by sending them to be cared for by someone else who also needs expenses. Therefore, to solve this problem many single mothers choose to work or start their own business.

A good economy will facilitate all available activities, a good economy helps us a lot in any aspect, such as getting education, healthcare, job opportunities because of a stable economy, unlike people who have problems in the economy, there are many challenges if the economy is already in trouble, to get a good education is difficult, to get health services is difficult, so to practice good deeds is also difficult, because the problematic economic factors will lead to the uncertainty of life in the future. The researcher found that there are two things in order for single mothers to be more independent economically, namely work and ex-husband's obligations.

As sole breadwinners, the majority of single mothers earn little. Limited financial resources limit their options. This is reflected in the cramped and uncomfortable home conditions. That's not counting other necessities like food and clothing. This causes this group to only be able to enjoy a low quality of life. Emotionally, for single mothers whose husbands have died, they have to adjust to the loss of a husband who gives meaning, the loss of a loved one, a place to depend on, a companion in ups and downs. For those who are divorced, they also have to accept the 'absence'. In the face of this loss, they have to play the role of the husband who is gone. The stigma imposed on them worsened the situation.

### **Career**

Many of the divorced women do not work due to several reasons, including not having skills and never working before. Most of them depend their lives on their parents, this is not wrong but when this happens for a long time, it can change the behavior and character of the mother herself, especially for those who already have children.

As a mother, they are required to prepare all their children's needs, from food, clothing, shelter and so on. As a single mother, not giving up on looking for a job is a step to be more positive, without always hoping for help from others. In addition, working in a good place is also very influential for single mothers, such as a place of work that is not far from home, working hours that do not burden her, working in a place that is allowed by religion and the country will also improve the image of a single mother. The negative effects of society on single mothers can also be improved from the workplace, such as being more open with people will remove sadness.

The researcher saw that some interview participants who had jobs said that even though their needs were not yet fully met, they felt peace because they did not beg, "...Live

peacefully without any problems, hopefully the economy will improve..." (Ms Yana). What Ms Yana said was also allowed by Ms Putri that she felt calm even though sometimes her needs were often not met "...I live alone, my income is meager, if I want to make my children happy, like buying toys and going for walks, I have to work extra like part-time or overtime..." (Ms Putri). Besides because of the job to get a salary, the informants also said that by being busy they could forget their past trauma. By working they only focus on their work without thinking about other things that can disturb them.

### Obligations of the Ex-Husband

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولِي حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْحَمْنَ وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَ رَبُّهُ فَسَأَصْرِعْ لَهُ الْآخَرَ

"Let the women live (in 'iddat) in the same style as you live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf."

(Qs. At-Talaq 6)

In this surah, Allah gives guidance on the rights of women after divorce from their husbands. This means that it is the husband's responsibility to provide for his wife and children not only while living together but also after divorcing his wife. The ex-husband's obligations towards his ex-wife have also been regulated in Law No. 1 of 1974 amended by Law No. 16 of 2019, jo PERMA No. 3 of 2017, jo SEMA No. 3 of 2018, jo SEMA No. 2 of 2019 jo Compilation of Islamic Law. In this law, it is stated that there are three obligations of the ex-husband towards his ex-wife, even if they are divorced. Even if divorced, the ex-husband still has obligations towards the ex-wife, including:

1. Nafkah iddah (maintenance during the waiting period), is the maintenance that must be given by the ex-husband to the ex-wife who has been divorced while the ex-wife is undergoing the iddah (waiting period), unless the ex-wife commits nusyuz (immorality).
2. Nafkah Madhiyah (past alimony), is previous alimony that was neglected or not implemented by the ex-husband to the ex-wife while the two were still legally married
3. Mut'ah (comfort), the gift of the ex-husband to the divorced ex-wife, in the form of money or other things. Hadhanah (child custody) is the right to take care of a child who has not yet mumayyiz (visible sensory function) or is not yet 12 years old, or a child who is 12 years old or older but chooses to be cared for by his mother.

With this provision, it gives the ex-wife the opportunity to make a maintenance claim if the husband fails or refuses to pay maintenance during the marriage and thus restore the wife's rights. In fact, this provision is a guarantee of legal certainty so that there is no abuse of the wife's rights. This coincides with the function of the Syariah Court to dignify the teachings of Islam with the application of Islamic law in discussing and deciding the cases regulated in the enactment also functioning as a family problem management institution.

Apart from that, the rights that women and children can obtain after divorce are regulated in Law Number 1 of 1974 on Marriage, and the Compilation of Islamic Law. In Article 41 letter (d) of Law Number 1 of 1974, it is mentioned that the Court can oblige the ex-husband to provide maintenance and/or determine the obligations for the ex-wife. From this article, it can be seen that there are several rights that can be obtained by the ex-wife from her ex-husband. Specifically, these rights are regulated in the Compilation of Islamic Law Chapter XVII. Article 149 KHI regulates several obligations of ex-husbands towards ex-wives whose marriage ends due to divorce, among other things, giving appropriate mut'ah to his ex-wife, both in the form of money and things, except for his ex-wife qobla al dukhul. Mut'ah maintenance according to Article 1 letter (j) mut'ah is a gift from a former husband to a divorced wife in the form of things or money and others. Based on Article 158 of KHI Mut'ah can be given on the condition that the dowry has not been set for the wife ba'da al dukhul and the divorce is based on the wishes of the husband. , whether in financial form (money) or non-financial (in the form of things), except when the husband and wife while they are still together in marriage have never had sexual intercourse (qabla al-dukhol).

Nafkah Hadhanah, which is alimony given to children until the children are adults and can take care of themselves. Article 80 Paragraph 4 Letter (c) of KHI states that family maintenance which covers the cost of living and education of children is borne by the father. Likewise, after a divorce takes place, Article 105 of the Civil Code states that child maintenance is borne by the father. This shows that child support whether before or after divorce remains the husband's responsibility. The ex-wife is also entitled to child maintenance or hadhanah for children who are not yet 12 years old. And is also entitled to the dowry that is owed by paying off the dowry that is still owed in full, and half if qobla al dukhul is in accordance with Article 149 letter (c) of KHI.

In addition to alimony from an ex-husband for a child who lives with his mother, a single mother can ask for marital property. Gono gini property or matrimonial property or better known as joint property, is an asset acquired by husband and wife during the marriage period. This property is the joint property of both parties, both husband and wife and must be divided fairly in the event of a divorce. The definition of marital property can also be interpreted as an asset produced by the husband and wife through their business or collaboration throughout the period of marriage. These assets can be movable or immovable objects, such as houses, vehicles, money, land and others. The legal basis for the division of matrimonial property in Indonesia is regulated in Law Number 1 of 1974 on Marriage. Article 35 paragraph (1) of the Marriage Law states that property acquired during marriage becomes joint property. In addition, the division of matrimonial property can also be regulated in the marriage contract made by the husband and wife before or during the marriage. If there is an agreement during the marriage contract, then the division of marital property will refer to the agreement.

### **Environmental Factors**

Moskowitz and Orgel (in Walgito, 1994: 57), say that the thoughts, feelings, frame of reference, experience, or in other words the recipient's personal situation will influence a person's perception of the status of a widow. This is because perception is an integrated activity. Environmental conditions can influence the person who perceives them so that the



social situation behind the widow status as a stimulus has an important role in perception. There are three factors that can change the situation of single mothers for the better including:

### **Family Roles**

The family is the main group or the smallest social unit in society, and has an important role in the development of social dynamics. Every family wants the continuation of a new generation in the household that can acquire values and norms that are in line with the expectations of society. In other words, the family is the mediator of social values, which Margaret Meat explained in Tucker and Rice (1986) is that the family is the strongest institution that should be owned, because everyone is born in a family, things that are close and known to everyone usually cannot be separated from critical observation, so that it is very difficult to recognize abnormalities in it, scientific efforts are needed to be able to create problems that have not been revealed so far, in order to be recognized and reorganized.

This is important since each family serves as an introduction to the larger society, and a link between the individual and the larger social structure. The social power possessed by the family is an aspect that is not found in other institutions, which is the ability to control individuals continuously. According to Parsons, there are two important functions in the family, namely first, the family as the main socializing place for children and where they are born, and second, a place for the stability of the personality of teenagers or adults (Parsons, 1951). There are several roles from the family to help the life of a single mother become better, among them are:

1. Family provides important emotional support for single mothers. Losing a spouse often causes deep stress and grief. The presence of family members who provide love and understanding help single mothers feel more accepted and reduce feelings of loneliness. This support can also help them recover more quickly from the emotional trauma they have experienced.
2. Families are often involved in providing practical assistance, such as helping with child care, providing daily necessities, or even providing financial support. For example, family members can help take care of the children so that the single mother has time to work or earn a living. This assistance is critical especially for single mothers who may not have a stable source of income.
3. Children of single mothers. They can help in the teaching and learning process and provide the necessary guidance to ensure that children grow up well. Family involvement in children's education can improve children's development and help them reach their maximum potential.
4. Families can help reduce the social stigma that single mothers often face. By accepting and supporting single mothers, families can show a positive example to the surrounding community, which can subsequently change the negative view of single mother status. This is important to create a more inclusive and supportive environment
5. Families can also play a role in the economic empowerment of single mothers. By providing support in the form of capital or access to information about job

opportunities, families help single mothers become financially independent. This is important to improve the quality of life of single mothers and their children.

Overall, the role of the family for single mothers in Indonesia is very diverse and includes emotional support, practical, educational and economic empowerment. This support helps single mothers face life's challenges and provide the best for their children.

### **Role of Society**

According to Suhan et al (2020), living as a widow is a difficult and challenging task. On the one hand, they have to bear the responsibility of raising children, and on the other hand they have to struggle with the psychological burden of society which generally views widowhood as a negative thing. The status of widows and widowers in society seems to have different meanings. Although both socially have the same status, widows and widowers are culturally considered to have different values. The connotation of being a widower in society is always considered normal and nothing unusual. Meanwhile, widows have different cultural values in the community.

Some circles of society have a patriarchal culture in life. This is due to the existence of ancient culture inherited from generation to generation by certain groups who still believe that men are nobler and higher in rank than women. Although it is better to respect both parties, not just men. The patriarchal culture that exists also causes unequal treatment in everyday life. It should be before the society gives an opinion on another person, the society will first explore, know and evaluate the other person Based on what is seen in the daily behavior, character, and other conditions in the person, there will be an opinion or evaluation of the person.

The personality of every single mother whether young or old is definitely different for each individual. It can be seen that the community will first see how widows live their daily lives. If the widow behaves well and is viewed by the community, then the widow will receive a positive view. The role of society towards single mothers and their children is very important for their survival, the culture of community or helping each other should be a strength for them. Single mothers who are accepted by the surrounding community will be better in their daily activities. This is because in addition to single mothers, society will also become more understanding of the real situation. Stigma or society's bad perception of those who are widowed is the biggest mental barrier for them to move freely in society. The acquisition of the husband's duties in addition to performing the existing duties as a mother, often creates a conflict of roles for this group, while the support for them, both financially and emotionally, is very little.

The emotional state of society, intimacy and shared experiences with single mothers play an important role in shaping the resulting views. The feelings of community members such as anger, sadness, happiness and so on in their association with single mothers have a significant influence. Communities with close ties and high levels of empathy tend to have a significant influence on this view. People who are close to the single mother usually have a positive view because they know her personally. Personal experiences with single mothers contribute to the formation of viewpoints, as direct interaction and sharing of experiences,

including being a confidant and having one's own story as a reference, play an important role in shaping viewpoints. This can be an example to other widows to navigate their status effectively so that they can carry out their single mother status well.

One of the ways to change society's view of single mothers is with labeling theory. In the field of sociology, labeling theory offers a framework for understanding how social labels and designations influence people's views of themselves and other members of society as a whole. Labeling theory here highlights how the term "widow" can have social connotations and affect the experiences of people who use it. According to labeling theory, the social construction of the term "widow" can influence how a bereaved person is viewed and treated by society at large. This happens especially in the context of widows. The label itself may be associated with assumptions, stigmas or stereotypes that not only affect how the widow sees herself, but also how others see and interact with her. For example, the unfavorable social label associated with widowhood can create prejudices about a person's emotional state, talents or social status. Giving a negative label to an individual or group can affect the individual who receives the negative label (Alfianor et al., 2022).

Additionally, the act of labeling can play a role in shaping community standards and expectations around widows. Widows and their environment may act differently as a result of these expectations. These terms can create new stereotypes about how widows should be or how others treat them, which can reinforce certain customs or set social standards related to widowhood. A person who is given a label usually follows the label that has been assigned to him and will be the basis for that person to adapt throughout his life (Erianjoni, 2015). Additionally, the act of labeling can play a role in shaping societal standards and expectations around widows. Widows and their environment may act differently as a result of these expectations. These terms can create stereotypes about widows' attitudes or how others treat them, which can reinforce certain customs or set social standards related to widows. A person who is given a label usually follows the label that has been assigned to him and will be the basis for that person to adapt throughout his life (Erianjoni, 2015).

Essentially, labeling theory challenges societal stereotypes that may not fully understand the complexities of certain life situations and emphasizes the importance of recognizing the differences in each widow's experience and personality in order to explain the social dynamics surrounding widowhood. Thus, labeling a widow cannot actually be directly interpreted as having a negative (bad) connotation. This study found various points of view regarding the status of widows. A positive view was the most common sentiment among the informants, although there were some informants who objected. The tendency to evaluate the widow's actions before making a decision is a condition that often occurs. However, there are signs that the perception of widows is beginning to change, especially in big cities. More educated people tend to have a more positive view of widows, seeing them as independent individuals capable of overcoming adversity. This change was also triggered by the increasing role of women in the family economy, which made widowhood more acceptable and considered normal.

**Role of Government**

The Indonesian government has developed various programs and policies related to pre-marriage education to prepare prospective brides before entering the married life. Here are some important aspects of this initiative. Pre-marriage guidance is a program organized by the Ministry of Religion aimed at preparing future brides to face challenges in marriage. This program is based on the Decision Letter of the Dirjen Bimas Islam No. 373/2017 and provide the knowledge and skills needed to build a harmonious and healthy family. This guidance is usually done after the bride-to-be registers at the Office of Religious Affairs (KUA) and lasts for two days with a total of 16 hours of lessons.

In addition to psychological and social guidance, the Ministry of Religion also encourages couples to undergo a health check before marriage. This includes general health checks and immunizations, such as the TT (Tetanus Toxoid) injection, which has been mandatory since 1986. These checks aim to detect health conditions that may affect the child's reproduction and future health. In this way, couples can take the necessary precautions to ensure the health of themselves and their offspring. Pre-marriage education is also extended to teenagers, with the aim of preventing early marriage and increasing understanding of the responsibilities of marriage. This program aims to provide the necessary knowledge and skills for teenagers so that they can prepare themselves well before marriage including physical and mental readiness.

Pre-marriage training has a great influence on young people who want to get married. Through pre-marriage training it can influence teenagers who want to get married at an early age in making decisions. The Pre-Marriage Course is to provide knowledge, understanding, skills and increase awareness to marriage-age teenagers about domestic and family life.

**Conclusion**

This study aims to provide suggestions for solutions to single mothers in Southeast Aceh. Data was collected through interviews and observations involving four single mothers and three other people from different institutes to add to the existing data. Based on the findings of the study as a whole, there are various solutions for single mothers in order to lead a peaceful life such as through personal factors, economic factors and factors from the surrounding community as well as the role of the government. In addition, the solution can be done through socialization and understanding of the community through pre-marriage courses so that there are no more single mothers in Southeast Aceh. This journal is expected to contribute significantly to efforts to prevent and handle divorce cases in Southeast Aceh. By identifying the root of the problem and the right solution, the divorce rate can be reduced and household harmony maintained. The results of the study can also be a reference for similar research in the future. For the people of Southeast Aceh, this journal is a source of information and education about the importance of maintaining the integrity of the household. Understanding the factors that cause divorce helps married couples to be more vigilant and take preventive steps. For the government, this journal is input in formulating policies and programs to support family resilience.

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