



The role of the *Penghulu* in minimizing divorce rates underhand (case study in the Karave Village community, Bulu Taba district, Pasangkayu, West Sulawesi)

Nawirman¹, Darussalam Syamsuddin², Abd. Rauf Muhammad Amin³, Abdul Wahid Haddade⁴, & Misbahuddin⁵

^{1,2,3,4,5}Universitas Islam Negeri Alauddin Makassar

Correspondence Email: 20nawir1984@gmail.com

ABSTRACT

This research is designed as descriptive-analytic research, a study that describes an event in the present, while analysis is analyzing the phenomena that occur. This study aimed to determine the impact of underhand divorce on the people of Karave Village, Bulu Taba District, Pasangkayu District, West Sulawesi, and to determine the role of the prince in minimizing the number of underhanded divorces among the people of Karave Village, Bulu Taba District, Pasangkayu District, West Sulawesi. This research occurred in Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi. The choice of the research location was considering that some cases later became the object of research in this scientific work. The type of research used is qualitative research with data collection techniques, namely observation and interviews. The results of this study indicate that an underhand divorce occurred in Karave Village, Bulu Taba District, Pasangkayu Regency, due to a lack of understanding of marriage and divorce laws, economic influences that are supported by geographical and socio-economic conditions, and community apathy towards government provisions regarding marriage. The divorce of the prince must answer the problem of divorce under the hands of both formal and non-formal. Formal roles in the form of counseling, socialization and individual-based counseling. The role, coupled with the constraints of geographical and social conditions, as well as the apathy of the people, is also a concern, although it has yet to affect the role of the headman. From the results of this study, it is hoped that the prince will continue to try to minimize underhanded divorce in both the work area and the prince himself. Likewise, the government must further support fulfilling the principal duties and functions of the chieftain through strengthening regulations.

Keywords: *Penghulu*; divorce rate; divorce underhand

1. INTRODUCTION

The events of marriage and divorce are very important and sacred because apart from being closely related to the implementation of religious law, they are also part of the foundation for the formation of a household with the hope of a *sakinah, mawaddah, warahmah* family, which is the basis for the formation of a socialistic religious Indonesian society and nation.

In Islamic and favourable laws, a divorce is a legal event that can break the rights and obligations that have been bound before. The legal relationship will apply to husbands and wives as well as children born when the marriage or divorce has occurred, as well as the legal relationship between them and the children born. However, between Islamic law and positive law, there are differences in viewing and determining the status of legal recognition of it.

Divorce is often done when both parties, husband and wife, feel incompatibility in living the household. However, not a few divorces are carried out by husband and wife by taking steps not through legal channels or without any divorce process in the Religious Courts. Many cases exist of leaving a wife or husband without seeking divorce at the Religious Courts. Then, they can remarry quickly and be registered at the local KUA, especially on the wife's side. In other words, wives who remarry or are married to more than one man and have not or have not legally divorced their previous husband in the Religious Courts.

Law Number 1 of 1974 concerning Marriage does not provide a specific definition of divorce. However, Article 39 paragraph (2) of the Marriage Law and its clear explanation regarding divorce states that divorce can be carried out if it is in accordance with the reasons that have been determined. Divorce under the hand has become the concern of many groups, so the law has also been included in several fatwas.

The first and foremost consequence of underhand marriage is the practice of underhanded divorce, which cannot be denied has mushroomed throughout Indonesia, including in the area of West Sulawesi, especially what happened in Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi this research.

There were cases of divorce from underhanded marriages. There were also cases of divorce from legal marriages. In this case, both partners have been blessed with children during their marriage. These children do not get attention from their father. Children in cases of divorce from underhand marriage live on the mother's side, while the father pays little attention to maintenance costs and education. Single parents who care for children do not pay enough attention to their children, which negatively affects them. Because in addition to the father not providing maintenance and education costs, the mother also does not pay more attention to the child's condition.

All parties should be worried about this condition, especially the headman, as part of his primary duties and functions. The prince's role in preventing divorce is strategic

because the prince's task, besides getting married, is also a place for consultation on marriage and reconciliation issues.

Related to this, the competence of the headmaster must be directly proportional to the challenges faced in carrying out services to the community. This is important because the prince's role in society is needed, including the issue of private divorce.

This problem became an interesting study which was later raised by the authors in this study related to the role of the prince in minimizing private divorce, which was focused on field case studies, namely with the title: "The Role of the Penghulu in Minimizing Divorce Rates Under the Hand (Case Study in Village Communities) Karave, Bulu Taba District, Pasangkayu Regency, West Sulawesi). This study's discussion, problems, and analysis put forward two problem formulations. First, what is the condition of underhanded divorce in the people of Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi. Second, what is the role of the prince in minimizing the number of divorces under the hands of the people of Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi.

This study has two objectives: first, to find out the causes of private divorce in the people of Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi. Second, to determine the prince's role in minimizing the number of divorces under the hands of the people of Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi.

A. Theoretical Studies

1. Definition and Legal Basis for Divorce

According to Islamic Law and Indonesian Law, according to Article 113 of the Compilation of Islamic Law, a marriage can be dissolved due to death, divorce, and a court decision.

Divorce is the release of the marriage bond or the dissolution of the marriage relationship. Regarding fiqh, it is called divorce, which comes from the root word *al-ithlaq*, which means to let go or leave. In Islamic shari'ah, *talak* means releasing the marriage bond or ending it.

Meanwhile, according to Article 117 of the Compilation of Islamic Law, divorce is a husband's pledge before a religious court session, which is one of the reasons for the breakup of a marriage, in the manner referred to in articles 129, 130 and 131. Scholars have different opinions regarding the legal origin of divorce. Some scholars say that the law of origin for divorce is prohibited (*haram*), so it is found (there is) a need for it, or in other words, the law of divorce is permissible if there are justifiable reasons.

Divorce in Islam is an act that is permissible by *syara'* as a solution to a household whose integrity cannot be maintained anymore. The legal basis according to the Koran

can be seen, for example, in the Koran Surah al-Baqarah verse 229, hadith, ijma ulama, and scientific logic.

Divorce is a legal act of a husband committed against his wife. The act's impact can have extensive legal consequences for a person and his family, which can have a better or even worse impact in the future.

Therefore, Islam regulates provisions related to divorce. According to Imam Hambali and Khanafi, there is only one pillar of divorce: the nature of the provisions in general, namely the pronouncement of divorce. They stated that the pillars of divorce are sayings that show the importance of these words, both with clear and vague pronunciations.

In Islamic law, there are several pillars and conditions of divorce. Therefore, divorce will materialize if divorce fulfils the pillars and conditions of the divorce, namely as follows:

a. The Pillars of Talak

1. The husband, therefore, does not divorce if the one who divorces is a man who does not have a marriage bond (not her husband).
2. The wife, therefore, does not divorce other women.
3. Sighat talak, namely lafadz which indicates the release of a marriage bond, according to sharia or kinayah.
4. Intent means that he must be followed by intention in dropping a divorce. The intention here is reciting divorce because a person who has reached puberty will not say anything unless he intends to say it.

b. Divorce Terms

The conditions for divorce relate to the husband (who will be divorced), the wife (who will be divorced), and the sighat divorce.

1. Terms related to the husband: wise, baligh, on their own accord
2. Conditions related to the wife, or the wife is still under the protection of the husband's power, the position of the divorced wife is based on a valid marriage contract
3. Sighat divorce, namely words uttered by a husband against his wife indicating divorce, whether spoken

2. Divorce Under Hand

According to Islamic law, private divorce or sirri is legal as long as the conditions and pillars of divorce have been fulfilled. However, from the aspect of divorce legislation,

this model is incomplete because it has yet to be recorded. Divorce registration is only an administrative act that does not affect whether or not divorce is valid.

Between Islamic jurisprudence, those dealing with marriage and divorce under the hand, and the Law of the Republic of Indonesia Number 7 of 1989 and Law of the Republic of Indonesia Number 3 of 2006 Law of the Republic of Indonesia Number 50 of 2009 concerning the Religious Courts are still operating separately in dealing with the problems of divorce that occur in society. Therefore, researchers see that the role of the prince is vast. At least there is the harmonization of law between Islamic fiqh law and the Religious Courts in minimizing cases of private divorce in the field.

Arrangements for marriage problems in Indonesia are regulated in Law No. 1 of 1974 concerning marriage ("UUP") and PP No. 9 of 1975 as implementing regulations. More specific arrangements for Muslims regarding marriage are contained in the Compilation of Islamic Law (Inpres No. 1 of 1991).

Even though it is not regulated, the definition of divorce in the hand is unknown. The definition of divorce, according to Article 117 KHI is a husband's pledge before a religious court session, which is one of the reasons for the breakup of a marriage. Article 117 KHI states: "Divorce is a husband's pledge before a religious court session, which is one of the reasons for breaking up a marriage, in the manner referred to in articles 129, 130 and 131".

Marriage, according to Article 2, paragraph (1) of the UUP is legal if it is carried out according to the laws of each religion and belief. Meanwhile, registering marriages at the Office of Religious Affairs aims to provide legal certainty regarding marriage events and their consequences.

Thus, in practice, some marriages are registered and others are not. Unregistered marriages are commonly known in society as private marriages or unregistered marriages.

Article 38 of the UUP states that the breakup of the marriage bond between husband and wife is caused by death, divorce, and court decisions. Meanwhile, based on Article 114 of the Compilation of Islamic Law ("KHI"), the breaking of a marriage bond due to divorce can be caused by a divorce from the husband or a lawsuit from the wife. Article 114 KHI states: "The breakup of a marriage caused by a divorce can occur due to divorce or based on a divorce lawsuit".

Divorce or divorce by the husband, according to formal law, must be carried out through the religious court, so we answer by referring to the provisions of Article 39 paragraph (1) of the UUP, that divorce can only be done through a trial process in court, in this case for people who are religious Islam in Religious Courts. Article 39 paragraph (1) UUP states: "Divorce can only be carried out before a Court hearing after the Court concerned has tried and failed to reconcile".

Divorce, both due to talak and divorce due to a lawsuit, can only be carried out and is legally valid if it goes through a trial process at the Religious Court in the area where the wife lives.

Thus, according to the law, divorce is a husband's vow pronounced before a religious court hearing. Meanwhile, if a divorce is made or pronounced outside the court, it is legal according to religious law, but it is yet to be legal under state law because it has not been carried out before a religious court. As a result of a divorce done outside the court, the marriage bond between the husband and wife has not been legally broken, or in other words, both the husband and wife are still legally registered as husband and wife.

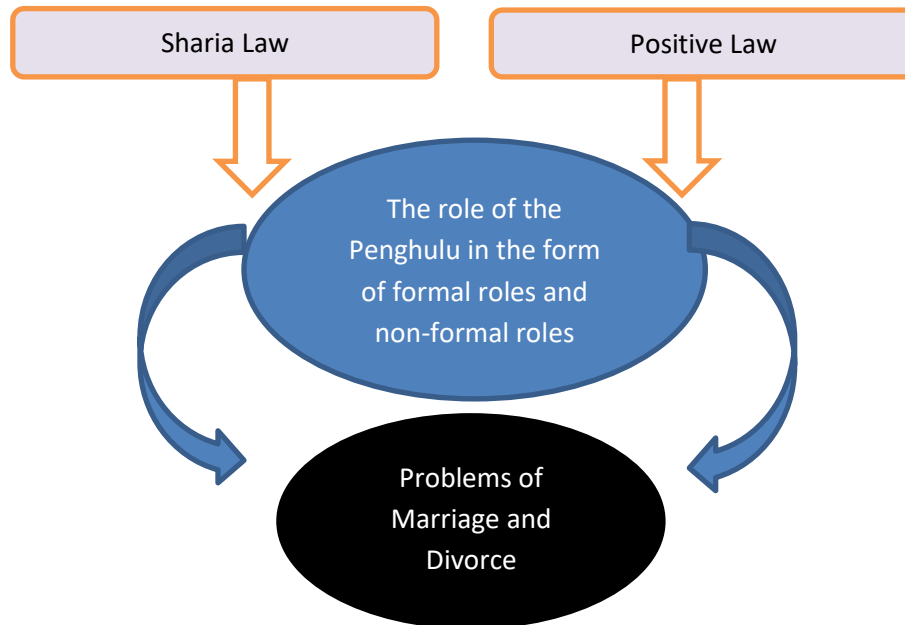
Divorce under the hand in Islamic law is legal to divorce but is not legalized under the law of the Indonesian state. This creates a dilemma for the Indonesian Muslim community, who are used to divorce under the hand. This is because long before the Marriage Law, the Islamic community had carried out the practice of divorce based on Islamic religious law.

Many data states that the factors that cause divorce under the hands are due to their ignorance of State Administrative Law (HAN). On the other hand, what they know is only the practice of divorce, which is carried out according to Islamic religious law. This makes it possible for the factor of religious education to be the background of their education and his family, whose implementation was applied when a household split occurred by divorce under the hand.

The researcher describes this condition by looking at several cases in Bulu Taba District, Pasangkayu Regency, West Sulawesi, illustrating that the perpetrators carried out underhanded divorce due to a lack of knowledge.

B. Mindset

The critical role of the prince as the spearhead of counseling related to marriage issues must be adequately realized precisely and realistically. This research is a description of the role of the prince in minimizing underhanded divorce, which we summarise in a framework as shown in the chart below:



2. METHODS

In principle, every research method always requires complete and objective data and has specific methods for discussing the problems. In this study, the descriptive analysis method was used, which is a method that aims to make systematic, factual and accurate descriptions, drawings or drawings of the facts, characteristics and relationships between the phenomena to be studied.

This research is descriptive-analytic, a study that describes an event in the present, while analysis is analysing the phenomena that occur. So descriptive analysis is an accurate research that contains a systematic and actual description of the facts and their relation to existing phenomena.

This study also uses a qualitative method. Namely, the author tries to analyse and record existing problems based on the data collected, intending to provide an objective description of the facts in the field. The data obtained from several sources are divided into two data:

a. Data example

This research is field research, so the type of data is primary data, namely the main data source or material in this research, which consists of observations and interviews. The primary data is as follows:

1) Interview

The interview is an activity carried out to obtain some information directly by asking questions to respondents. The interview aims to face the respondent directly, namely the perpetrators of an underhand divorce in Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi.

2) Observation

Observation is made deliberately and systematically regarding social phenomena related to the impact of single parenting on children from underhand marriage divorce as the focus of research with existing legal norms for later recording. From the results of observations, the writer keeps records, or then the writer simplifies the records obtained from the field through the data reduction method.

b. Secondary data

Secondary data is a source of legal material that explains the primary data. This data source was obtained from several kinds of literature, including books, theses, laws and regulations, and data sources related to the problem, namely by reviewing books. These books discuss marriage, journals and other materials relevant to the subject matter.

This research emphasises private marriage divorce and its influence on child rearing, especially in Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi, which has yet to be discussed. The research location is Karave Village, Bulu Taba District, Pasangkayu Regency, West Sulawesi. The choice of the research location was considering that some cases later became the object of research in this scientific paper..

3. RESULTS AND DISCUSSION

A. Problem Description

Before describing the problem in the form of a case phenomenon and analyzing the problem in more detail, the author will provide a brief description of the profile of the Karave Village community. This is important because the prince's role in minimizing cases of divorce under the hands is greatly influenced by the community context in which cases occur.

1. Profile of the Karave Village Community

a. Geographical location

Pasangkayu Regency, formerly North Mamuju Regency, is one of the Level II Regions in West Sulawesi, Indonesia. The district capital is located in Pasangkayu. This regency results from the division of Mamuju Regency, which is located 719 km north of Makassar, the capital city of South Sulawesi Province.

This district is a combination of the Districts of Pasangkayu, Sarudu, Baras and Bambalamotu, which were previously part of the Mamuju Regency before it was split in 2001, now the number of sub-districts has increased to 12, namely by splitting the respective main sub-districts, Pasangkayu sub-district was split to become Pedongga District and Tikke Raya Sub-District, Sarudu Sub-District plus Kitchenang and Duripoku Sub-Districts, Baras Sub-District plus Bulu Taba Sub-District and Lariang Sub-District, Bambalamotu Sub-District plus Bambaira and Sarjo Sub-Districts. The distance between Pasangkayu, also the district capital, and the provincial capital of West Sulawesi, namely Mamuju, is about 276 km. The relatively close distance takes 5-6 hours.

The area of Pasangkayu Regency is 3,43.75 km². Geographically, Pasangkayu Regency is located between 3°39' to 4°16' south latitude and 119°53' to 120°27' east longitude with regional boundaries, namely: Northside is bordered by Donggala Regency, Central Sulawesi, Southside is bordered by Mamuju Regency, to the east is bordered by North Luwu Regency, and to the west by the Makassar Strait.

Previously, Karave Village was a Transmigration Settlement Unit (UPT) on February 26, 1989. After several years of operation, it was made a Preparatory Village in 1998. In 2000, the name was changed from Baras III to Karave Village. In line with government policy, the status changed from a transmigration area to an autonomous region. Within the administrative area of North Mamuju Regency with a population of ± 2164 people.

b. Resident

The population of Karave Village in 2019 totalled 2,164 people, consisting of 1,109 men and 1,056 women. Families totalling 586 families where in the hamlet of Lembah Sari there are 230 men and 210 women = 440 people from KK: 106, Telaga Sari Hamlet Total 168 men, 152 women = 320 people from 81 families and Buana Mukti Hamlet total male population -214 men, 211 women = 424 people from 103 households. Dusun Makarti population is 104 men, 100 women = 204 people from 79 families; Dusun Jator population is 173 men, 170 women = 343 people from KK 95; Dusun Wanagiri total population is 220 men, 213 women = 433 people from 122 families.

Tribes in Karve Village include Bungis, Makassar, Javanese, Tator, Bali, NTT, Kaili, Mandar and consist of several religions namely Islam, Catholicism, Hinduism and Christianity, where Karave Village is a part of North Mamuju district which is geographically located at 0°50'38" South Latitude to 1°5'42" South Latitude and 119°16'45" East Longitude to 119°52'38" East Longitude. Karave Village covers an area of ±1350 ha, which consists of three hamlets, namely Lembah Sari Hamlet (± 454.125 ha), Telaga Sari Hamlet (± 256.625 ha) and Buana Mukti (± 639.625 ha).

c. Social Circumstances (Education, Health, Religion)

The Karave community, from an educational point of view, is classified as advanced because it is generally aware of improving their children's education. There is even evidence from community awareness that there are several schools in the village,

including PAUD (Early Childhood Education), Kindergarten, Elementary School, MTS (SLTP), and MA (SLTA).

The community, in general, has realised that health is essential to maintain and maintain so that all daily activities can be completed the way we want. Therefore, the Karave community cares about cleanliness and safety even though the community has limited capacity to maintain health facilities by government regulations.

Religion Karave Village houses four religions, namely Islam, Hinduism, Catholicism, and Christianity. Even though people adhere to different religions, they maintain harmony and uphold togetherness and unity based on mutual respect and respect for each of its adherents. Evidence of religious harmony is the existence of Islamic boarding schools in one complex with the Church, where we can see that religious tolerance is still strong. All of this is only based on the awareness of the community itself.

Most of the people of Karave Village are aware of the need to build togetherness, work together and live as a group to plan programs and participate in community activities. The socio-cultural conditions of the community are shown by the low quality of some human resources in the Karave Village community, which tends to have a robust paternalistic culture. Even so, the level of community participation in thinking about the village's future is relatively high. This is evidenced by the significant role of the community in the process of preparing the RPJM-Desa.

The people of Karave Village generally have farming livelihoods such as oil palm, cocoa, corn and deep coconut. Some raise cattle, goats, chickens and fish, and many open small businesses such as brick making, blacksmithing, tempe-tofu making, sewing, and divination. The community still owns crafts, but they are hampered by the funding/capital they have so far experienced.

The Karave Village community has potential both in terms of nature and humans, but they still really need touch/assistance from the government so that their needs can be met. With the skills possessed by the community, the government needs to pay attention so that conditions of poverty and underdevelopment can decrease.

Table 1: Economic Condition Based on Occupation

No.	Search Eyes	Amount
01.	Farmer	601
02.	Self-employed	84
03.	Service	56
04.	Government employees	14

2. The Divorce Phenomenon Under Hand in Karave Village

In this sub-discussion, the researcher will describe the problem by raising several cases that were faced and handled by the researcher himself as the headman of Karave Village. There are at least three cases related to private divorce. In the three cases that occurred, the chronology is different, but the motive is the same.

First case: had come to meet someone named Sriwahyuni Binti Abd. Kadir from Karave Village at the Office of Religious Affairs (KUA) or Penghulu, Bulu Taba District, Pasangkayu Regency, complained about his intention and desire to divorce his husband, Haeruddin Bin Muh. Ihsan has been blessed with two children, Muhammad Rizal and Suhartini. His arrival wanted to convey the intention of divorce without going through the divorce trial process at the Religious Court.

The desire and intention to divorce are underhanded because if the divorce process goes through the Religious Courts, it will take a very long time, require a large amount of money, and disrupt their daily activities as cocoa farmers.

He wants to end his household by suing for divorce for several reasons. The husband in question left the house several years ago, and during his departure, he has never provided a living physically and spiritually to his wife and family. This was confirmed by information that her husband had married another woman.

The second case has come to the Office of Religious Affairs (KUA) or the Penghulu of Bulu Taba District, Pasangkayu Regency. Arfandi Bin Husein from Wanagiri Karave Hamlet, complained about his intentions and desires for his wife, Zaenab Binti Abdul Hakim, who has been blessed with one child named Fahreza Arfandi. He wanted his divorce without going through the divorce trial process at the Religious Court.

He wanted to carry out a private divorce without legal administrative records because the marriage process had yet to be recorded at the local KUA. Therefore, he wanted the divorce not to go through the Religious Courts.

Arfandi's desire to sue his wife for divorce through an underhand divorce because he feels that there is no more compatibility in his household life. There are often bickering and fights between the two.

In the third case, researchers met a villager in Karave Village who did not wish to be identified. The man lives with his wife and two children. According to his confession, the woman who lives as his wife now is his third wife. Uniquely, the two women as wives were previously divorced by private divorce.

Similar to the first case, the man's reason for divorcing his two previous wives was that the divorce process did not go through the Religious Courts because it would take a very long time, require a large amount of money, and interfere with their daily activities as gardeners with a different garden location, very far from his residence.

Of the three cases, the researchers identified and concluded that the desire of some people to divorce their partners in the underhand divorce model was caused by several things:

First is the need to understand marriage law, especially the positive law in Indonesia. Article 117 KHI regarding the husband's vow before the trial of the Religious Court, which is one of the reasons for the breakup of a marriage. Article 117 KHI states: "Divorce is a husband's pledge before a trial at the Religious Court which is one of the reasons for breaking up a marriage, in the manner referred to in Articles 129, 130 and 131".

With these provisions, an underhand divorce or a divorce that does not go through legal administrative records makes the divorce legally invalid. Divorce that is not legal results in legal consequences. The wife cannot be said to be divorced. The wife's status and the husband's status have not changed.

Second, people who choose to carry out an underhand divorce are strongly influenced by economic factors. The lack of opportunity for the community to access development results from limited infrastructure and limited access to improving the quality of human resources. The social conditions of people of various ethnic groups that create intense economic and social competition make some people care about the effectiveness of their working time.

Divorce under the hand will be an easy choice because the divorce process requires much time, according to the corridors of law and applicable provisions. This is also exacerbated by access to village infrastructure, which will indirectly affect all community affairs towards the government and vice versa.

Third, public apathy towards government regulations regarding marriage and divorce. In practice, some of those who, in their daily life, rarely come into contact with government administration consider that marriages are registered, and some are not. Article 38 of the UUP states that the breaking of the marriage bond between husband and wife is caused by death, divorce, and a court decision. That is, legally and according to the rules, the divorce under the hand they did was not valid.

According to the researchers, the cause of public apathy is also inseparable from past experiences. Reflections on the government's performance so far, along with the actions of officials who are considered not to touch people's hearts, become a new negative impression for some people.

With the condition of the people of various tribes, customs, cultures, and professions, the people of Karave Village also have different characteristics. One example is a tribe whose principle is "Instead of adultery, it is better just to marry". This principle then has the impact that will result from her child's marriage, whose status is still the legal wife of her previous husband. Even though, according to them, a divorce has been carried out, it is not a divorce, but only an assumption and statement orally or in writing approved unilaterally by including proof of divorce from the sub-district or local government.

B. Problem Analysis

1. The Role of the *Penghulu* in Minimizing Underhand Divorce in Karave Village

The role of the *Penghulu* towards people who want a divorce is absolute. Everyone going to carry out a divorce will go to the Religious Affairs office and face the headman as his main task and function in the structure of religious affairs. However, the prince's role in divorce here is to solve the problems faced by people getting divorced.

Penghulu has a role in understanding the community about building a harmonious family through marriage counseling so that the community has additional insight into building a good family. As the chief, the researcher took strategic steps as a decision and solution to minimize divorce from several cases encountered.

Penghulu takes strategic roles and steps in minimizing hand-to-hand divorce, broadly divided into two roles: formal and non-formal. The formal role is the provision of guidance and counseling to the bride and groom. For this role, the chief must communicate well so that what is conveyed becomes the answer to problems, such as the causes of the abovementioned case.

a. Formal and Non-Formal Extension

With the high potential for household instability and many divorces, education and provision for couples who wish to marry is one of the most feasible ways to do this. This effort will double as education on marital values at all levels of society and steps to improve marriage quality and reduce divorce.

The government, through the Regulation of the Minister of Religion of the Republic of Indonesia regarding the registration of marriages, explicitly contains provisions regarding the obligation to attend pre-marital courses and household guidance for prospective brides who will submit notifications of their intention to marry to the Marriage Registrar (PPN) at the Office of Religious Affairs (KUA). This is in line with the statement of the Minister of Religion of the Republic of Indonesia several years ago, who instructed the Directorate of Islamic Religious Affairs to make breakthrough programs to strengthen the institution of marriage, including through pre-marital education.

Researchers also conveyed submissions regarding the importance of recording and avoiding private divorce at several moments and occasions, and not only at formal counselling events, such as in religious lectures, marriage sermons, or freelance communications before the public. Education through non-formal counselling is effective and does not require a specific duration, so the atmosphere is fluid.

b. Conduct Socialization with Other Groups

The socialisation researchers carry out is non-formal in that it is separate from the office's primary duties and functions, which already have a previous schedule. However,

the socialisation step as a form of the prince's role in minimising private divorce is to work with other non-binding parties.

In a simple example, when the health centre, school, or other agency carries out outreach activities, the headmaster takes a role in the event as far as possible. That momentum is then used to convey essential divorce-related matters and minimise divorce under the hand. For the role of the prince like this, the prince's ability to speak in front of many people is very much needed.

c. Individual-Based Extension

An actual prince does not only carry out his primary duties as a marriage registrar, but the prince should also continue to carry out supervision and counselling in his position as an individual who has a family and lives in society.

As an individual, the role of the headman in the surrounding community is an object of counselling, which certainly requires essential information regarding the importance of administrative registration of divorce to minimise underhanded divorce. The information conveyed does not rule out the possibility that it will be spread by word of mouth to others later.

2. *Penghulu* Obstacles in Minimizing Underhand Divorce

The three roles of the principal are part of the efforts that researchers have carried out within the scope of work they carry out. Every business must have obstacles. The main obstacle for researchers in minimising hand-to-hand divorce in the way above is social conditions, which are pretty sensitive. This can be seen from the Karave Village profile, which was previously disclosed.

Another obstacle is the social conditions amid ethnic diversity with diverse and different principles. This creates a nuance of fluctuating social relations. If we look at the apathy of some people, this social condition can exacerbate and even lead to distrust of the government.

However, until this research is put into research form, the obstacles encountered by researchers are still in the controllable stage, so efforts to minimise underhand divorce are still running as expected.

CONCLUSION

Based on the discussion originating from the research results that have been disclosed, the authors conclude an answer to the previous problem formulation.

1. Divorce under the hand that occurred in Karave Village, Bulu Taba District, Pasangkayu Regency due to a lack of understanding of the law of marriage and divorce, the influence of the economy supported by geographical and socio-

economic conditions, and the public's apathy towards government regulations regarding marriage and divorce.

2. The prince's role towards the person who wants to divorce is absolute, negating the vast communication space between the person who wants to divorce and the prince. However, the penghulu must answer the issue of divorce under the hands of both formal and non-formal. Formal roles in the form of counseling, socialization and individual-based counseling coupled with the constraints of geographical and social conditions and the people's apathy are also a concern. However, it has yet to affect the role of the chieftain.

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