

Divorce Cases in Members of Indonesian Police Force: A Positive Law Perspective

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ABSTRACT

This research aims to analyse the factors of divorce in members of a police force, the impacts, and alternatives offered by the court judge to overcome divorce problems from a positive law perspective, the juridical-sociological method. The study took place in the coverage area of Court in Gorontalo, Suwawa, and Limboto. Further, the present work applied a case approach and statute approach. The data from primary and secondary sources were collected from the literature study and field research. The results showed that the factors of divorce comprise: prolonged quarrelling, cheating, economic problems, and domestic violence. The divorce cases lead to several problems that impact the married couple, their children, and their shared wealth. Referring to the Islamic Law perspective, the court Judge provides several alternatives to optimise mediation as dispute settlement before divorce as a last resort. Moreover, the Judge provides post-divorce alternatives to ensure that the ex-husband gives the iddah and mut'ah allowances to his ex-wife and that the ex-husband still supports the children's development.

Keywords: divorce; Indonesian police; positive law.

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INTRODUCTION

In this life, humans wish to fulfil their needs, including their biological needs. As a peaceful (*rahmatan lil 'alamin*) religion, Islam has established that marriage is the only way to meet one's biological needs. If scrutinised, marriage has several interesting aspects. The Quran has explained that among the purposes of marriage is that the groom and the bride can feel peaceful in their lives (*litaskunu ilaiha*). This notion shows that marriage is prescribed not only because it is an outlet to channel one's sexual needs but also as an institution in which individuals can gain peace and serenity, build heaven on earth, and preserve their offspring (*hifdzu al-nasli*). (Atabik & Mudhiiah, 2014)

Marriage between a husband and a wife is founded on love, affection, and care. Such a marriage fulfils the purpose of marriage as stated by the Law (Article 1 of Law Number 1 of 1974 and Article 3 of Islamic Law Compilation). Accordingly, marriage aims to build a happy, safe, serene, and peaceful household. (Dahwadin, 2018)

In marriage, two individuals come to know each other and have a unified vision so the household can run well. When a wedding is held, the married couple, their friends, and their families usually say the phrases *sakinah*, *mawaddah*, *warahmah* (literally peace, love, and affection). The one who says it wishes that the couple have a peaceful, loving, and affectionate marriage). However, men can only propose while God disposes of them. Sometimes the purpose of a happy marriage is not achieved. A harmonious household can be a disaster. It is a test for the couple to face. Those who deal with it well, their households are saved. In contrast, those who cannot handle it and instead tumble to a dead-end usually resort to a divorce.

According to the Quran and Hadith (Prophet Muhammad's sayings and traditions), *talaq* (divorce) is allowed, but it is *makrooh* (disliked) by Allah; it is an emergency exit that can only be opened when reconciliation can no longer be sought. A divorce is considered valid if its conditions and terms are fulfilled. One of the conditions is that the husband says the *sighot talaq* (statement of divorce) to his wife, whether the *sighot* (statement) is a *sorih* (clear) one or a *kinayah* (an innuendo). (Ainiyah & Muslih, 2020)

Islam acknowledges and understands that marriage can fail. Therefore it opens up the possibility of divorce, be it through *talaq* or *khulu'* (the seeking of divorce by the wife), to uphold the principle of freedom. Although marriage is prescribed so couples can achieve happiness and harmony, sometimes differences and marriage problems can become obstacles that may hinder the individuals from reaching happiness when happiness itself cannot be forced. Forcing happiness is not happiness; instead, it is suffering. That is why Islam does not consider marriage an institution that leaves no room for an exit but does not make divorce easy. (Darliana, 2016)

Based on the Islamic Law Compilation, marriage break-ups caused by a divorce can either occur because of talaq or a divorce suit by the wife (Article 114). Talaq is a divorce done by the husband or his attorney by submitting a divorce application form to the Court. On the other hand, a divorce suit by the wife, as the name suggests, is a divorce suit filed by the wife or her attorney to the Court located around the area of the plaintiff's residence (Article 73 Section (1)). (Rais, 2014) The number of divorces does not decrease by the year; divorces happen not only to people in the cities but also to those in the districts. (Rahmalia & Sary, 2018)

Article 38 of the Law concerning Marriage states that the break-up of a marriage can occur due to death, divorce, and a Court decision. The provision means that divorce must be preceded by a divorce suit filed at the Court after the Court has tried and failed to reconcile the two parties. (Syaifuddin & Turatmiyah, 2012) All divorce cases filed by Muslims will go to the Religious Court, whether filed by commoners or professionals of any institution.

An act of divorce may occur to ordinary citizens, including the members of the Indonesian National Police. The members of the National Police are, after all, ordinary people who have problems in their households. To become the wife of a National Police member, each woman must pass and meet all requirements, tests, and criteria set by her prospective husband's institution. These women must know the prospective husbands' duties and the consequences of marrying a National Police member. The wife is expected to perform the conduct according to the culture and rules of her husband's institution.

A police department is an institution with double tasks. It is the guard, builder, and protector of the community, while at the same time, it is the first and foremost law enforcement in the field. (rumadan, 2019) A husband who happens to be a member of the National Police is the head of the household. He is expected to deal with all kinds of problems in his family, no matter how complex those problems are. Some of those even might end up with a divorce.

Just as it is an arduous process to marry a National Police member, divorce is also as complicated, for one has to go through a series of mediation by the institution so that the couple can reconcile. The said mediation process is a must and only if it fails does the couple get a divorce permission letter. With this letter, the couple can file for a divorce suit in the Court area they married; this is stated in Article 8 of the Decree of the Head of the Indonesian National Police Number 9 of 2010 concerning the Procedures of Marriage, Divorce, and Reconciliation for Civil Servants of the Indonesian National Police. The regulation states that those who wish to file divorce permission must have a divorce permission letter which includes the reasons for the divorce, a copy of a marriage certificate, and the copy of the National Police Membership Card. The Court still attempts to reconcile the two parties, but most of the time, the mediation proceedings fail, and in the end, the divorce suit goes to trial.

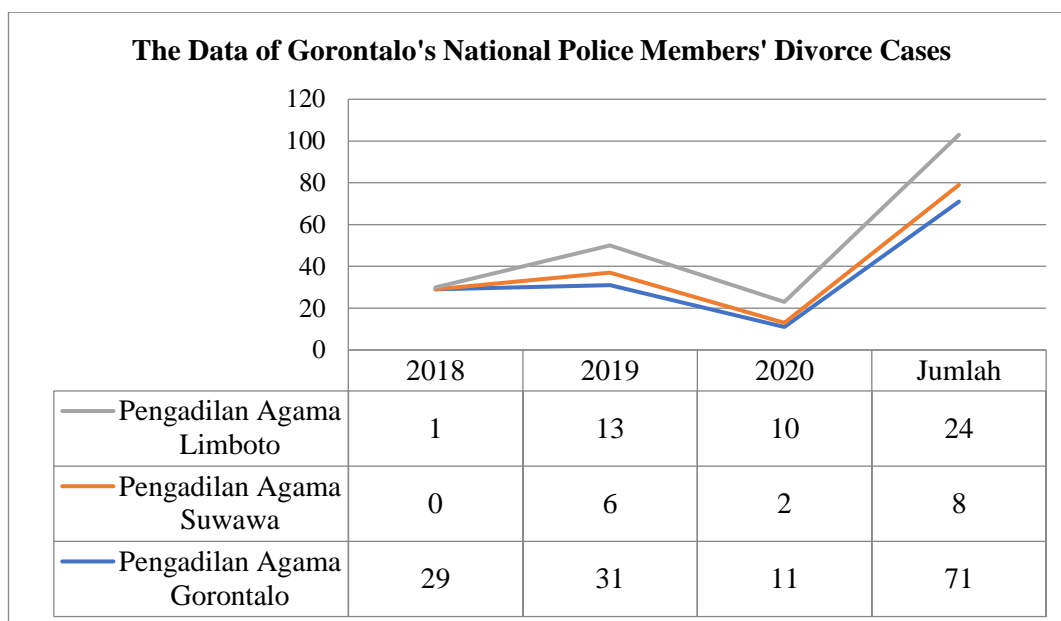


Figure 1. The Data of Gorontalo's National Police Members' Divorce Cases

The National Police Members in Gorontalo also face divorce. It can be seen from the data collected and formulated by the researcher. The data is regarding the divorce cases in Gorontalo Religious Court, Limboto Religious Court, and Suwawa Religious Court. In the last three years, from 2019—to 2020, 71 divorce cases of the National Police members in Gorontalo Religious Court, 24 cases in Limboto Religious Court, and eight cases in Suwawa Religious Court. The wives mostly filed these divorce suits against their husbands, known as *khulu'* in Islamic Law. Even though the divorce process is not easy in Islam, added to the complicated process by the National Police, divorces can still happen. This data is clarified by the data from all three Religious Courts.

This article discusses the factors that cause divorce among Gorontalo's National Police members, the impacts of the divorce, and the Religious Court Judge's solutions to the problems of said divorce. Such notions above serve as the study rationale, as the researchers aim to investigate divorce cases in members of Indonesian police force: a positive law perspective.

METHODS

The research employed an empirical sociological approach or field research; the research sites were the three Religious Courts in the Gorontalo Province: Gorontalo Religious Court, Limboto Religious Court, and Suwawa Religious Court. Further, the present work applied a case approach and statute approach. The data from primary and secondary sources were collected from the literature study and field research. Further, the acquired data were analyzed descriptively. This analysis is expected to provide a clear and directed understanding to produce a conclusion.

RESULTS AND DISCUSSION

The Factors of Divorce in Gorontalo's National Police Members

Married couples who choose to end their marriage by divorce have already thought it through. Although Allah hates divorce, if a couple can no longer maintain their household and achieve harmony together, separation can be done through a divorce in the Court as a last resort. Islam allows divorce, whether through *a talaq* by the husband or the *khulu'* by the wife.

There is no definition of divorce in the Islamic Law Compilation. Nonetheless, everything regarding divorce is regulated in Article 113 to Article 148 of the compilation. From those articles, it can be understood that divorce is not easy because one must have strong reasons that are adjacent to the Law. It is emphasised in Article 115 of the Islamic Law Compilation, which says: "Divorce can only be done through a trial in the Court after the Court has attempted to and is still unable to reconcile the two parties." (Nasution, 2018)

The reasons for divorce are written in Article 116 of the Islamic Law Compilation, namely: Divorce can happen for reasons such as a) one of the parties does *zina* (infidelity/adultery) or becomes a drunkard, a drug addict, a gambler, and others that are difficult to cure; b) one of the parties leaves the other party for two years in a row without the other's permission and without a valid reason or because of other things that are out of his/her capability; c) one of the parties is sentenced to a five-year imprisonment or a heavier sentence after the marriage takes place; d) one of the parties commits cruelty or severe maltreatment that endangers the other; e) one of the parties becomes physically disabled or gets a disease which causes he/she not to be able to do their obligations as a husband/wife; f) continuous quarrels and fights happening between husband and wife and there is no hope of their living in harmony again; g) the husband breaking *the ta'liktalaq* (a promise/promises uttered by the husband after the marriage contract is concluded which contains the husband's talaq that depends on (a) specific condition(s) that may happen in the future; if the condition(s) which necessitate the talaq occur, the talaq is considered to have been pronounced); k) murtad (conversion to another religion) which causes disharmony in the household.

These reasons apply to all married couples from various backgrounds, including those working in the Gorontalo's National Police who filed divorce suits in Gorontalo Religious Court, Limboto Religious Court, and Suwawa Religious Court. The divorce suits filed in those three Religious Courts have numerous factors. As for the reasons for divorce among the members of Gorontalo's National Police, they consist of continuous quarrels in their households. These quarrels are the main factor that causes divorce compared to the other factors. The quarrels are the result of the other factors. In Islam, a continuous quarrel is known *as syiqaq*. The factor of this quarrel is a moral one.

According to the interview with DH (a divorced wife), the main reason for her divorce is a third person constantly interfered with her marriage. Moreover, another problem also occurred: the couple did not have a child, and it caused them to quarrel every day to the point of divorce.

Second, abandoning the spouse or having an affair with another person. A relationship is also one of the factors of disputes in a marriage that might lead to divorce. Ideally, two people who agree to marry each other expect a good, stable marriage and household; the same goes for the married couple working within the Police Office. As police officers, the husbands will be frequently deployed to other regions all over the country. Therefore, the couple's marriage relationship will face the test of distance; the wives' faithfulness and love for their spouses in a long-distance relationship will be tested. The physical separation and lack of communication are some factors that make some couples lose their patience being in such conditions; in the cases of a long-distance relationship, an affair is more likely to happen. Either the husband finds another woman, or the wife finds another man.

According to Marriage Law and Islamic Law, a man is allowed to marry more than one woman with the requirements he must fulfil. Despite this, affairs between a married man with another woman are not uncommon to find. Some affairs might involve illegal marriage between the couple, while other cases involve unmarried romantic relationships between a married person and another person who is not one's legal spouse. That being said, a romantic affair is considered one of the conducts that damages marriage relationships. (Fahriyanti, 2019)

In line with that statement, GI (the divorced wife), in an interview, confirmed that the affair her husband committed was the tipping point of their relationship dispute. The wife could no longer stand her husband's misconduct and applied for divorce.

Third, domestic violence is committed by a party over one's spouse. Domestic violence is often caused by disputes (or both of the couple) refusing to budge or if a party commits misconduct that is considered intolerable by the spouse. Such problems might lead to the eruption of uncontrollable rage and eventually physical abuse committed by a party against one's spouse. The wives especially fear domestic violence since women are very protective of their physical appearance; mentally, women are prone to prolonged trauma caused by abuse.

Based on the interview with GA (the divorced wife), she clarified that fights in her relationship occur due to pressures from the third party, in this case, the illegal wife, to legalise their marriage. Therefore, the first and legal wife was often abused by the husband. Long-distance marriage is also a factor in disputes in a marriage that might lead to domestic violence.

The Judge's perspective regarding domestic violence gives a glimpse of hope for better dispute management measures. Among the significant measures in

the abolition of violence and discrimination are the emphatic approach during the trial, implementation of relevant laws and regulations, implementation of psychosocial analysis, and the willingness to incorporate every dynamic of the community in deciding a case. Therefore, it is paramount to implement legal products with decisions that uphold gender equality; that said, court judges are expected to apply similar conduct. (Maknun & Rofiqin, 2018)

Fourth, divorce cases are also often caused by economic problems. For instance, a family with a single source of income from the husband who works as a police officer relies heavily on the husband's work. Therefore, the husband must go the extra mile to manage the family's financial condition. The wife sometimes misses her husband's allowance for daily household needs to fulfil a hedonic lifestyle. The urge to show off and hedonistic tendency in the organisation or the environment of the police housing complex lead to such irresponsible extravagance of allowance given by the husband. Such cases persist even though the authorities from the Indonesian Police Force have abolished the glamorous lifestyle within the Police Wives' Organization and the body of the Police Force.

Based on an interview with KN (the divorced wife), the economic factor is confirmed to be the leading problem of divorce. A family with a limited budget cannot support the wife's expenditures on glamorous things. This interview result can lead to a dispute between both sides.

A hedonistic lifestyle seeks short-term enjoyment, such as spending time outside the house, being lax, and purchasing expensive stuff to please oneself. Over the years, hedonism has become the lifestyle of people who reside in large cities in Indonesia. Hedonism is considered adverse conduct since it only emphasises enjoyment, satisfaction, and other short-term pleasures that are not permanent. (Wibawanto, 2016) The addiction to hedonism makes the wife demand more allowance than the husband can afford. If the wife continues to prioritise one's hedonistic pleasure and purchase expensive things irresponsibly, the economic problem will persist and become the trigger point for a divorce lawsuit. The lack of financial support from the husband and the family's economic gap is also significant in the marriage dispute.

The urge to achieve economic independence has driven the wives of police officers to seek other income sources. In addition, the wives' desire to acquire extra income is influenced by unstable family income, lifestyle demands, indulgent behaviour, and others. (Dewi & Setiawan) The economic problems, if left unsolved, will lead to arguments, quarrels, and disputes; such conducts cause the sense of love and compassion to fade. Instead, the fights will only create hatred and prejudice towards one's spouse. Eventually, the trust between the couple fades away, and divorce is more likely to happen. (Matondang, 2014)

Impacts of Divorce on Members of Police Force in Gorontalo

As the enforcer of Law and protector of security, the duties, roles, and functions of the Indonesian Police Force are still considered relevant; despite that, the Police Force requires re-orientation to adjust to the social dynamics. (Tasaripa, 2013) The presence of the Police Force is essential to law enforcement measures worldwide to represent the state government in implementing and monitoring the Law in all sectors of the community. Despite the different functions of the Police in each country, no single country has a Police Force. (Anshar & Setiyono, 2020)

The members of the Police Force in Gorontalo are pretty competent in implementing their duties; such is proved by the little negative news about police officers in the city. Despite that, the data on divorce cases among members of the Police Force are pretty high. The act of divorce has several consequences that may impact the involved parties. The impacts comprise: *Firstly*, the impact on the divorced couple: an act of divorce results in the sense of separation and loss of one's significant other to exchange arguments and opinions with, loss of a legal spouse to channel the biological needs, and loss of a spouse that provides service and does daily chores. The divorced police officers must also prepare their attire and equipment before working alone. Moreover, they also feel the absence of their spouse as a place to share their problems. Divorce also results in the change of marital status to widowed.

Commonly, the community perceives a married person with higher status than an unmarried person. (Mardani, 2016) In other words, divorce has significant negative impacts on the couple since they must adapt to the new widowed status and life, or as a single parent if they already have children. *Second* is the impact on the children. Every child's dream is to be born and raised in a harmonious family. Compared to the children raised in a harmonious family, broken-home children, or children that are raised in a broken family, behave differently. Divorce can impact a child's education, emotions, daily behaviour, and mental health. Children whose parents are divorced will experience psychological trauma in building relationships with others for fear of having the same fate as their parents.

In most cases, divorce is detrimental to the children's education and mental development since the role of parents is paramount to providing compassion and care towards the children of elementary school age. Overall, the parents' divorce can negatively impact the children due to the absence of compassion and love from both parents; the presence of both parents is essential to assist the children's development. (Yusuf, 2014)

In addition to their educational progress, divorce also impacts the children's psychological condition. A divorce is an act that harms the children; it also makes them more sensitive and has low self-esteem. Thus, the children might withdraw from the social environment. On top of that, the children might experience a sense of insecurity, unwanted or rejection from the parents, grief, loneliness, anger, loss, and self-blaming. (Ramadani & krisnani, 2019)

In most cases, as the present research studies, divorce is triggered by conflicts and disputes. The parents are sometimes unaware that the children might see the couple arguing or fighting. It is an unpleasant and sometimes scary experience for the children to see their parents fight. (Aghsy, 2011)

Thirdly, it impacts the shared wealth or community property acquired during the marriage (*gono-gini*). Aside from rights to children's custody, the dispute of community property is quite problematic in the Religious Court. Each couple cannot achieve resolution and feels they deserve more of the community property than the other spouse. The dispute over community property tends to depict each party's egotistical attitude.

The Islamic Law Compilation provides detailed community property regulations by the regulations in Law No. 1/1974 concerning Marriage. In Islamic Law Compilation, community property is regulated in Chapter XIII concerning the property in marriage. In the chapter, Article 85 to 97 stipulates several notions as follows: a) the types of property in a family that involve: prenuptial property, gift, inheritance, and community property; b) responsibility; c) dispute settlement institution; d) form of property; e) underwriting property; f) debt liability; g) regulation of community property in polygamous marriage; h) collateral foreclose; i) property division in terms of separation due to divorce or death of a spouse. (Gunawan, 2017)

Article 85 of Islamic Law Compilation explains that: It is possible within the community property in marriage to involve the prenuptial property owned by either the husband or wife (article 86 Islamic Law Compilation). In a divorce dispute, the husband might feel that he is more worthy of the community property since the husband acts as the breadwinner and prominent family supporter. Unbeknownst to the husband, the wife still has the similar rights to receive community property in dissolution/divorce trial; despite that, the wife only does domestic chores and does not generate family income.

Due to the bond between the husband and the wife, the community property becomes both parties' rights. In explaining such conditions, there are two types of rights in community property, i.e., rights of ownership and rights of use. Therefore, it is implied that the husband and wife have similar rights to use the community property as the spouse permits. For instance, if the husband intends to use the community property, he must ask for the wife's permission. (Rochaeti, 2013)

Advice is also given to the married couple having a dispute regarding the problems and the impacts that may occur if the couple proceeds to continue the divorce trial. By the advice, it is expected for the couple to reconsider their intention and be wiser, calm, patient, and logical before making important decisions. (Vionita, Saefullah, & Mutaqin, 2020)

A Positive law Review of Judge's Alternatives in Settling Divorce

Disputes in Members of Police Force in Gorontalo to people of Islamic faith, divorce is regulated by Law No. 7/1989 concerning Religious Court (amended by Law No. 3/2006, and also was re-amended by Law No. 50/2009 concerning Religious Court) and the Islamic Law Compilation in Indonesia. (Kusnadi & Iskandar, 2020)

As the findings suggest, the study contends that peaceful dispute settlement measures (e.g., mediation) in divorce trials are of paramount significance before the Judge's verdict on whether or not a divorce file is accepted. The Panel of Judges shall first be obliged to advise the plaintiff or the defendant (husband or wife) in the court assembly. The Judge shall seek the best advice and provide the best solution to the plaintiff or defendant. If the Judge does not find the solution, an action, the procedures in the trial, will be taken.

In pronouncing a *talaq* or divorcing statement, a husband must file for a divorce to the Court for reasons to divorce his wife. Law No. 1/1974 tended to complicate a divorce lawsuit. A divorce application in the Religious Court is the last resort if all peaceful dispute settlement measures do not generate any progress. The wife can file for a divorce in Court to be dissolution from one's spouse. A divorce certificate is published once the Religious Court has processed and approved the divorce application. In such cases, the wife files for divorce are referred to as a divorce suit, whereas if the husband files for divorce from his wife to the Religious Court, the divorce is stated as *talaq* divorce (lit. pronounced divorce). (Azizah, 2012) The reading of *talaq* signifies divorce because the husband pronounces *talaq* at the divorce court. This is one of the conditions that end a marriage; the conduct is regulated according to the divorce procedures stipulated in Articles 129, 130, and 131 of Islamic Law Compilation. Therefore, a divorce committed outside such a mechanism is considered invalid and legally denied. (Ulfa, 2020)

The repercussions caused by divorce vary; most of them likely impact negatively on many parties. Alternative solutions from the Judge of the Religious Court are necessary to tackle the marriage relationship disputes and divorce cases, particularly those in the Police Unit of Gorontalo. The alternatives may vary depending on the condition; peaceful means of dispute settlement are recommended to be undertaken by the authority in the body of the Police Force or by the Religious Court Judge involved. Such conducts are to minimise the rate of divorce in the institution and to overcome post-divorce disputes between the separated couples.

It is within the Religious Court's obligations to provide the best solutions for divorce cases within the institution. A disputed couple who undergoes a divorce file must first and foremost settle their trial problems to prevent adverse outcomes post-divorce. Before filing for divorce in the Religious Court, the Police Force authorities will try to reconcile the disputed couple. The mechanism guidance towards the couple who intends to divorce is provided by the Head of Work Unit

and the authorized officer from the Religious Court. It is regulated in Article 19 of Chief of Indonesian National Police concerning Procedures of Application for Marriage, Divorce, and Reconciliation for Civil Servants at Indonesian National Police. If such guidance mechanisms fail, the authorised officer will issue a divorce permission letter for the couple to further apply to the Court.

The Religious Court, in this case, must evaluate the implementation of divorce mediation. It must also analyse the reasons for the failure of mediation which mostly end in divorce, and find the best ways for peaceful settlements of marriage disputes. (alBuruji, 2020) This is intended to prevent the last resort of divorce from happening. Divorce is legally allowed, but with complicated conditions, it makes it possible for the superordinate to intervene and discourage divorce so that the couple will reconcile and rebuild their relationship. (Hayati & Syaifullah, 2020)

Based on the stipulations in Article 19 of the Government Regulation No. 9/1975 juncto Article 116 of Islamic Law Compilation, an act of divorce is not allowed to be committed as quickly as one desires. Therefore, a divorce is allowed once it meets the requirements stipulated in Article 19 of the Government Regulation No. 9/1975 Juncto Article 116 of Islamic Law Compilation. In other words, the regulation of divorce complies with the basic principles of marriage that intentionally complicates divorce. (Kushidayati, 2015)

In minimising the divorce rate, the Religious Courts should strive to optimise the mediation process to persuade both parties to reconcile and abandon their intention to divorce. In this regard, the same also applies to the civil servants in Gorontalo Police Force. Still, mediation is seen as the preventive measure of divorce, not the absolute means that have the authority to force a reconciliation or to invalidate a couple's decision to divorce forcibly. Instead, mediation is one of the steps disputed parties take before the divorce. If such means fail, the case proceeds to the trial. During the trial, the Judge provides solutions to avoid adverse outcomes that might occur post-divorce.

The alternatives are applying Islamic Law regulations and stipulations. In terms of the Judge's solutions, the same conduct applies to the common citizen, the member of the Police Force. The solutions provided by the Religious Court Judge in coping with the divorce cases occurring in members of Gorontalo Police Force are: *First*, regarding community property, the Judge refers to Article 85 to 97 in Islamic Law Compilation to regulate the division of community property. Article 97 of Islamic Law Compilation states that: "a widowed man or woman is each entitled to half of the community property, as long as the marriage agreement does not state otherwise" (Article 97 of Islamic Law compilation). These regulations state that in a divorce by death or court decision, the community property must be divided in half for each couple. Essentially, the Islamic Law Compilation acknowledges the prenuptial property of the husband/wife. (Hasanah & Latiffani, 2018)*Second*, the ex-husband must support the ex-wife if he pronounces *talaq* to the wife. The support takes the form of money or materials. The provision of

support is also recommended when the ex-wife enters iddah or waiting period, as regulated in Article 149 of Islamic Law Compilation. *Third*, as the Islamic Law Compilation also regulates, the husband must perform *hadhanan* or assistance in the form of money allowance for children fostering. Article 149, point D of the Islamic Law Compilation mentions that an ex-husband must perform *hadhanan* to children below 21 years old.

In correlation with the previous notion, livelihood problems for daily needs, education, and healthcare are severe problems for a divorced couple's children. The children are in danger of deprivation of their fundamental rights; poverty, school dropout, and lack of healthcare insurance are more likely to occur. Therefore, enforcing the Law is essential to promote children's welfare. Such measures are undertaken by considering the increase in children's sustenance cost over the years as the children grow. (Wahyuning, 2020)

CONCLUSION

Divorce is the endpoint of a marriage relationship between husband and wife. The act of divorce is not desired in Islam since it is a lawful act but is hated by God. If the relationship between the two can still be rebuilt, the solution is to reconcile the two parties without ending the relationship through a divorce. The rise of divorce cases among the Police Force members is the last resort for unsettled problems in the household, which are often triggered by quarrels, absence of happiness, and adultery. If the couple can maintain their relationship and settle the problems, the desire for divorce is less likely to arise. As the findings suggest, the divorce cases of members of the Police Force are mainly caused by disagreements, adultery, domestic violence, and economic problems. From a positive law perspective, police divorce is not only regulated in the marriage law but also Islamic Law or Perkap No.9/2010 about marriage, divorce, and reconciliation. So judges in resolving divorce cases will refer to these rules. If the wife wants to report the divorce issue to her husband's superior, the husband, as a member of the Police Force, shall accept the consequences of this act. The consequences can vary, ranging from light sanctions to dismissal from his status as a member of the National Police.

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