

Mediation Assistance for Domestic Conflicts Based on Legal and Religious Values in Overcoming Economic Conflicts and Infidelity in the Community of Batu City

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Abstract

The issue addressed is the high rate of domestic conflict in Batu City, primarily caused by economic problems and infidelity, alongside a shortage of local mediators capable of handling these cases with culturally appropriate approaches. This program focuses on three main points: (1) mediating domestic economic conflicts through family law and religious ethics integration; (2) facilitating reconciliation after infidelity based on legal justice and religious moral values; (3) building mediator capacity with legal and religious knowledge. The method used is Participatory Action Research (PAR), where the team collaboratively designs programs, provides direct assistance, and trains prospective mediators with community members. Beneficiaries actively participate in identifying needs, implementing activities, and evaluating results, ensuring contextual and sustainable interventions. The results show success in three aspects: establishing an effective hybrid mediation model for economic conflicts combining legal certainty with spiritual peace; an integrated legal-religious approach creating constructive dialogue for reconciliation or dignified separation in infidelity cases; and forming competent local family mediators who understand substantive law and are sensitive to religious values, ready to become sustainable peace agents in their communities..

Keywords

conflict resolution; economics; family mediation; infidelity; islamic law



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1. INTRODUCTION

Conflicts within households often involve economic issues and infidelity, which can damage social harmony. Where legal and religious values play a significant role, mediation of household conflicts based on legal and religious values becomes important in addressing these issues (Syahrizal, 2019, p. 321). Proper handling of conflict mediation not only aims to resolve problems but also to rebuild trust and harmony within the family.

Legal values in Indonesian society, including the city of Batu, cannot be separated from prevailing religious norms. Positive law applied in society is often colored by religious norms, especially in addressing issues such as adultery and economic conflicts within the household. According to research conducted by Aisyah *et al.*, there is a relevance between Islamic law and national law in the settlement of adultery cases that are often encountered in the context of households (Aisyah Cinta Putri Wibawa *et al.*, 2023, p. 95). This shows that an approach grounded in legal and religious values can be a powerful tool for conflict resolution.

Furthermore, marriage laws in Indonesia, whether regulated by Law No. 1 of 1974 or religious norms, provide a clear basis for dealing with interfaith marriages and their implications for domestic conflicts (Aulya & Ahmad, 2023, p. 118). This is accompanied by an understanding that marriage is not only a legal matter, but also involves moral and religious commitments that must be respected.

Poor economic conditions can exacerbate tensions within households. Research findings from Tabibuddin *et al.* indicate that formal and non-formal education have their own relevance in creating awareness of the importance of economic skills among the community (Tabibuddin *et al.*, 2024, p. 164). In the city of Batu, where the cost of living can be quite high, economic problems can be a catalyst for deeper conflicts, including pressures that lead one party to resort to infidelity as an escape.

Mediation, as an Alternative Dispute Resolution (ADR) method, has long been recognized as an effective way to resolve conflicts, including domestic ones. In Batu City, a dynamic urban area with a heterogeneous community that still holds strong religious values, domestic conflicts involving economic issues and infidelity have become a complex and prominent phenomenon. Economic conflicts are often triggered by imbalances in financial management, debt, or income gaps, while infidelity touches on the deepest realms of trust and morality (Setyawan, 2017, pp. 269–270). These two aspects are often intertwined, creating multidimensional conflicts that not only undermine the family's foundation but also risk disrupting social cohesion.

Normatively, efforts to resolve domestic conflicts in Indonesia have a strong foundation through Law No. 23 of 2004 on the Elimination of Domestic Violence and the Supreme Court Regulation (*Peraturan Mahkamah Agung*) on Mediation Procedures in Court. However, implementing mediation in the field often faces fundamental challenges. Previous studies, such as those conducted by Sulistiyono & Hidayati, show that mediation in the religious court of Batu City tends to be procedural and formalistic, focusing more on reaching technical agreements such as the division of property or custody rights without addressing the root causes of the conflict, which are relational and value-based (Sulistiyono & Hidayati, 2020, pp. 55–57). This approach, although it produces *settlements*, often fails to yield sustainable resolutions because it ignores the emotional, spiritual, and local value dimensions of society.

On the other hand, the people of Batu City are a society heavily influenced by religious values and customary law. Values such as deliberation for consensus, forgiving each other (*'afw*), justice (*'adl*), and maintaining family honor (*'irdh*) are life principles that are firmly upheld (Wahyuni, 2021). However, there is a clear gap between the community's substantive values and the formal mediation practices implemented. Existing mediation has not fully integrated Islamic legal values, such as the concepts of *islah* (reconciliation) and *al-'adl* (distributive justice), into family economics, nor has it incorporated local wisdom values of Batu as a framework for conflict resolution. As a result, even when an agreement is reached, it often feels empty. It fails to internalize a sense of justice for the parties, especially those who feel morally aggrieved by infidelity or economically aggrieved.

Based on the identification of these gaps, there is an opportunity to develop a Mediation Assistance model that differs from conventional approaches. The novelty of this research lies in its attempt to design and implement a model of mediation assistance for domestic conflicts that synergistically integrates the framework of positive law, the principles of religious law, and the local wisdom of the people of Batu City, particularly for handling complex cases involving economic conflicts and infidelity. Thus, the community service focuses on assisting in mediating domestic economic conflicts through a family law and religious ethics approach for the people of Batu City, to provide guidance on domestic reconciliation due to infidelity based on legal justice and religious moral values for the people of Batu City, and to strengthen the capacity of family mediators based on legal and religious values in the community of Batu City.

2. METHODS

This method uses Participatory Action Research (PAR), which emphasizes egalitarian collaboration between researchers (facilitators) and participants (problem families and communities). The basic principles are: (1) Active participation of all mothers in Batu City; (2) Empowerment to improve conflict resolution capacity; (3) Critical reflection on legal and religious values; and (4) Social transformation towards fairer and more peaceful domestic relationships. PAR was chosen because it can connect local knowledge with scientific knowledge to create social change that is relevant to the context of society (Baum, 2006, p. 855).

The author describes the process of mediating domestic conflicts in Batu City as follows:

2.1. Exploration and Relationship Building Phase (Participatory Observation & Dialogue)

This phase began with *building rapport* with religious leaders (such as the local KUA and MUI), community leaders, and women's empowerment institutions in Batu City. Through focus group discussions (FGD) and in-depth interviews, we explored a shared understanding of the root causes of economic conflict and infidelity, as well as the values of positive law (Law No. 1 of 1974, KHI) and religion that are alive and believed by the community (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974a). As Stringer & Aragon state, PAR begins with recognizing local knowledge and experience as a valid basis for planning and action. We will form a core team consisting of researchers, legal practitioners, religious counselors, and representatives of the community (Stringer & Aragon, 2021).

2.2. Participatory Planning and Capacity Building Phase

Together with the core team, we analyzed the findings of the first phase to design *hybrid* mediation modules and protocols, integrating legal principles (confidentiality, neutrality, voluntary agreement) with religious values (e.g., the concepts of *sulh*, *mashlahah*, *'adl*, and the value of preserving family honor). These modules will be used to train community mediators (*dai*, women activists, RT/RW) in a *training-of-trainers* program. This process reflects the PAR principle that emphasizes a collective learning process involving critical awareness and problem-solving solving (Baum, 2006, p. 857).

2.3. Action and Mediation Assistance Phase (Cyclical Action & Reflection)

Trained cadres then begin to assist with real cases under the supervision of a team of experts. Each mediation session is designed as a safe space for dialogue, where the parties are encouraged to identify their economic and emotional needs within a legal and religious framework as a guide to resolution, rather than a means of

judgment. For example, economic conflicts can be addressed through transparent family budgeting and fair alimony. At the same time, infidelity is addressed through the principles of reconciliation or a dignified *divorce* if reconciliation is not possible. A team reflection for evaluation follows each case.

2.4. Reflection, Evaluation, and Dissemination Phase (Participatory Reflection & Knowledge Sharing)

Periodically, all stakeholders gather to reflect on the process, obstacles, and successes. This reflection forms the basis for refining the modules and assistance strategies. The result is not only the resolution of several cases but also the creation of new, contextually relevant practical knowledge and community products, such as a concise guide to family mediation based on local values in Batu City. This knowledge will be disseminated through community forums and policy briefs to local governments, in line with the PAR spirit that research must be directly useful to participants and aimed at improving their welfare (Kemmis et al., 2014).

Through this PAR approach, community service not only offers short-term solutions but also builds the capacity and critical awareness of the people of Batu City to manage their domestic conflicts independently, grounded in the harmonization of legal and religious values they understand and believe in.

3. FINDINGS AND DISCUSSION

3.1. Mediation Assistance for Domestic Economic Conflicts through a Family Law and Religious Ethics Approach for the Community of Batu City

The community service activities were carried out through consultation clinics and structured mediation workshops. The initial stage involved identifying needs through focus group discussions with community leaders, female heads of households, and village officials across several areas, including Sisir Village in Batu City. From there, it was identified that many conflicts stemmed from a lack of understanding of the economic rights and obligations in marriage as regulated by law, as well as the suboptimal use of religious values as a tool for reconciliation.

Mediation assistance is carried out using *shuttle diplomacy* and direct mediation, involving three parties: mediators (a team of family law experts and religious-based family counselors), the conflicting parties (husband and wife), and, sometimes, a third-party mediator such as a local religious leader. Each mediation session begins by opening up a religious perspective. As emphasized in the Qur'an, "*And live with them (wives) in kindness.*" (QS. An-Nisa': 19). This verse is used as a basis for building awareness that economic conflict should not negate the obligation to treat each other

well. The principle of *maqashid syari'ah* (sharia objectives), particularly the protection of property (*hifzh al-mal*) and offspring (*hifzh al-nasl*), is also introduced as a common framework for resolving disputes.

After normative religious awareness has been established, assistance continues with a positive legal approach. Here, Law No. 1 of 1974 on Marriage and the Compilation of Islamic Law (KHI) are the main references. Article 34 of the Marriage Law and Article 80 of the KHI on the husband's obligation to provide for his wife are clearly explained, but explanations about joint property also accompany them (Ashourey & Fauzan, 2017, pp. 81–85). The service team found that many participants did not understand the concepts of joint property and separate property. The explanation that property acquired during marriage becomes joint property (Article 35 of the Marriage Law) often serves as a point of clarity for wives who feel they have no rights to their husbands' income (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974b). The legal approach provides certainty and a framework for resolution.

From a series of mentoring sessions, several crucial findings were identified and discussed:

1. Conflicts Often Stem from Poor Communication and Low Legal-Economic Literacy: Many conflicts are triggered by a lack of financial transparency, shared budgets, and understanding of each other's contributions. Husbands often bear the burden as *sole breadwinners* who are under pressure, while wives who contribute financially feel that their rights are not recognized. Mediation is successful when it translates legal and religious principles into practical language for household financial management, such as making simple written agreements on income allocation, even if they are not as formal as a marriage contract.
2. The Synergy of Law and Religion as *Soft Power* in Conflict Resolution: A legal approach alone is often perceived as rigid and threatening to the continuity of the household. Conversely, a religious approach alone can sometimes fail to provide practical, fair solutions. The combination of the two has proven to be effective. Religious ethics soften hearts and foster good intentions (*husnuzzhan*), while the law provides a basis for fair solutions. As stated by Siti Nur Jannah, "The purpose of family law in Islam is to foster families that are *sakinah* (peaceful), *mawaddah* (full of love), and *rahmah* (full of compassion)." Counseling always emphasizes that compliance with positive law regarding

alimony and shared property is part of the implementation of justice (*'adalah*) in religion.

3. The Role of Mediators as Interpreters and Facilitators: The success of mediation greatly depends on the ability of the team to serve as a bridge between two worlds: state law and religious norms. Mediators not only explain articles, but also provide contextualization. For example, the explanation of alimony is not only a material obligation, but also a form of responsibility (*mas'uliyah*) and worship for husbands. On the other hand, the principle of joint property is also linked to the concepts of cooperation (*ta'awun*) and mutual protection in Islam.
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This community service shows that household economic conflicts in Batu City cannot be resolved solely through economic approaches or adversarial legal approaches. An integrative mediation approach that synergizes positive family law and religious ethics has proven effective in reducing conflict escalation, increasing mutual understanding, and designing sustainable solutions. The law provides a foundation for procedural and substantive justice, while religion provides intrinsic motivation and a framework for reconciliation.

In the future, it will be necessary to strengthen similar institutions, such as Family Consultation and Mediation Institutions, that are accessible to the community on an ongoing basis, possibly in collaboration with the Office of Religious Affairs and the Office of Women's Empowerment and Child Protection of Batu City. Materials on mediating household economic conflicts should also be integrated into pre-marital programs and community religious lectures to enhance prevention efforts further. Ultimately, this kind of service not only resolves conflicts but also helps build family resilience by empowering legal and financial literacy through universal religious values: justice, compassion, and responsibility.

3.2. Assistance in Reconciliation of Households Affected by Infidelity based on Legal Justice and Religious Moral Values for the Community of Batu City

This community service activity was carried out in three main stages: (1) identification and acceptance of cases through networking with religious leaders, the Sakinah Family Consultation Institute, and the sub-district office; (2) intensive assistance by a team consisting of mediation law academics and family counselors who understand fiqh munakahat; (3) facilitation of mediation and reconciliation based on the principles of confidentiality, neutrality, and voluntariness.

A legal justice-based approach is realized by ensuring that all processes understand the rights and obligations of the parties. As stipulated in Law Number 1 of 1974 concerning Marriage, specifically Article 1, which states that marriage is a physical and spiritual bond, reconciliation aims to strengthen this bond (Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan, 1974). The team also explained the legal consequences of adultery, including the aggrieved party's right to claim damages under Article 1365 of the Civil Code on Unlawful Acts. This is important for achieving corrective justice and for encouraging accountability on the part of the perpetrator. However, the legal approach is not used as a threat, but rather as a framework of knowledge that empowers parties to make informed decisions.

On the other hand, a religious, moral values-based approach is at the heart of the reconciliation process. The main foundations are Islamic values of forgiveness (*al-'afw*), patience (*ash-shabr*), and improvement (*ishlah*). As Allah Swt. says in *Surah An-Nisa'* verse 128: "*And if a woman fears nusyuz or indifference from her husband, then there is no harm for both of them to make a true peace, and peace is better (for them) ...*". This verse is the theological basis that reconciliation and *ishlah* are the main paths. In the mediation process, values such as protecting the family's honor (*satr al-'awrah*) and protecting children from the trauma of divorce (preserving offspring or *hifzh an-nasl*) are also continuously emphasized (Nasution, 2017). Religious leaders are involved to provide advice emphasizing sincere repentance on the part of the perpetrator and the nobility of forgiveness on the part of the victim, with reference to the Hadith of *Tirmidhi* on the virtue of forgiveness.

Implementation in the field faces several challenges. First, the emotional burden is very high, especially for victims of infidelity who feel betrayed not only by their spouse but also by their marriage vows before God. Second, social pressure from the surrounding community often exacerbates the situation through stigmatization. Third,

the power imbalance between husband and wife in the negotiation process is addressed with separate caucus sessions to ensure that both parties' voices are heard.

However, positive dynamics are also apparent. The integration of these two approaches reinforces them. Legal explanations provide an objective, clear framework for consequences, while religious values offer spiritual strength and intrinsic motivation to forgive and improve oneself. For the religious community of Batu City, this approach feels more comprehensive and humane. One participant stated, "The explanation that forgiving is not a sign of weakness, but rather a noble act in the eyes of Allah, and that the law still protects me, is what made me reluctant to pursue a peaceful resolution."

Reconciliation assistance for households affected by infidelity based on the integration of legal justice and religious moral values has proven effective as an alternative model for resolving family disputes in Batu City. This model not only aims to prevent divorce statistically but, more importantly, to build a stronger foundation for marriage after a crisis. For sustainability, the following are needed: (1) Continuous training for religious leaders and community cadres on gender-sensitive and trauma-sensitive family mediation techniques; (2) Establishing a joint protocol between the Batu Religious Court, LKKS, and the village government to refer potential reconciliation cases before they go to court; (3) Socialization to the community that reconciliation is not condoning wrongdoing, but a just process that is a form of worship.



(a) Community workers conducting socialization on domestic conflict prevention (b) Community workers acting as mediators in domestic conflicts

Figure 1. a) Community workers conducting socialization on domestic conflict prevention. b) Community workers acting as mediators in domestic conflicts.

3.3. Strengthening the Capacity of Family Mediators based on Legal and Religious Values in the Community of Batu City

The implementation of this community service program aims to address the rising domestic conflicts in Batu City, as reflected in data from the local Religious

Court. The approach is not based solely on positive legal procedural aspects but also integrates religious values, particularly Islam, which are alive and strongly held by the majority of the community. This aligns with the concept of mediation, which views family conflicts not merely as legal or formal issues, but as disturbances to the harmony of relationships grounded in religious values and local wisdom. As emphasized by Bush & Folger in their transformative theory, "*mediation is not about settlement per se, but about changing the quality of conflict interaction itself, helping parties shift from negative, demonizing orientations to positive, humanizing ones.*" (Bush & Folger, 2005, p. 22). The integration of religious values into this transformative process becomes a powerful catalyst within a religious community such as Batu City.

This program was implemented through *participatory action research* (PAR), in which community mediators (religious leaders, family planning counselors, and PKK cadres) were not only passive training participants but also active partners in identifying needs and designing modules. The intensive training focused on two main pillars. **First**, the legal pillar, which includes understanding key regulations such as Law No. 1 of 1974 on Marriage, the Compilation of Islamic Law, and the Supreme Court Regulation on Mediation. Participants are trained to understand legal limitations and available settlement options. **Second**, the pillar of religious values, which is the spirit of this program. Values such as *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) from QS. Ar-Rum: 21 are used as the main paradigm. This is reinforced by the concepts of *ishlah* (peace) and communication ethics (*qaulan karima, qaulan ma'rufa*), which are elaborated into mediation techniques. As Ali stated, "*in Islamic tradition, mediation (sulh) is not merely a dispute resolution mechanism but a religious duty aimed at restoring social harmony and earning divine pleasure.*" (Ali, 2006, p. 89). This approach has proven effective in reducing resistance from the parties involved, as they feel the mediation process is not foreign but rather part of the recommended religious practice.

In practice, mediators are trained to conduct *pre-mediation assessments* by exploring the parties' socio-religious backgrounds. For example, in handling family economic conflicts, mediators not only discuss the legal division of alimony, but also remind the parties of the principles of *ma'ruf* (benevolence) and shared responsibility in Islam. Local values of the Batu community, such as *guyub rukun* (harmony) and *tepa selira* (mutual respect), are also revived as a unifying force. As a result, there has been a shift in the mediators' mindset from simply finding common ground to rebuilding valuable commitments. A report from one of the participants, a religious counselor, shows the effectiveness of this approach: By touching the heart through verses from

the Qur'an and hadith on family, previously stubborn parties often soften and become more open to compromise.

This capacity-building program has successfully developed a contextual family mediation model. This model accommodates the national legal framework while infusing the process with religious and local values that guide the community's way of life. This success confirms the view that mediation's effectiveness is largely determined by its alignment with the dominant values of the community in which it is applied (Aisyah Cinta Putri Wibawa et al., 2023, p. 102). This program not only provides technical skills but also restores the community's authority to resolve disputes through a more humane, relationship-recovery-oriented approach. For its sustainability, it is necessary to develop a practical *handbook* for family mediators grounded in legal and religious values specific to Batu City, as well as ongoing guidance to ensure the consistency and accountability of mediation practices.

4. CONCLUSION

Based on the implementation of the community service entitled Mediation Assistance for Family Conflicts Based on Legal and Religious Values in Overcoming Economic Conflicts and Infidelity in the Batu City Community, the author can draw the following conclusions:

First, mediation assistance for household economic conflicts successfully integrated family law with religious ethics, offering solutions that were not only legally valid but also spiritually soothing. This approach helped the people of Batu understand that financial problem-solving must be balanced, fair, and not ignore human values and faith.

Second, in assisting with marital reconciliation following infidelity, an approach based on legal justice and religious moral values provides a dual perspective. The law provides a framework for ensuring justice and protecting rights, while religious values offer a path to forgiveness, introspection, and healing. This combination is effective in opening up space for constructive dialogue, both for continuing the marriage on a new foundation and for separating in a more dignified and fair manner.

Third, strengthening family mediators' capacity is key to sustainability. By equipping mediators with a comprehensive understanding of family law and religious values that are alive in the Batu community, more competent, sensitive, and trusted mediators are produced. They become the front line in preventing conflict escalation and promoting amicable resolutions.

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