

Analysis of the Divorce Service System in Malang City Religious Courts: A Comprehensive Study on the Process, Cost, Time, Additional Services, and User Perception

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Abstract. This study evaluates the divorce service system at the Malang City Religious Court in response to high divorce rates and case management challenges. The research assesses system effectiveness, focusing on registration, costs, processing times, additional services, and user feedback. Using a descriptive qualitative approach, data was collected through documentation, observation, triangulation, and structured interviews with divorce petitioners, court officials, and staff. Analysis followed the Miles and Huberman model, ensuring data validity through triangulation. Findings indicate that the system functions effectively with clear registration and generally efficient service, although improvements are needed in handling times, service consistency, and quality distribution. The study emphasizes the importance of continuous quality improvement and periodic evaluations, considering diverse community needs such as economic status and technological access. While offering valuable insights into the system's operation, the study's limitations include generalizability and scope, suggesting further research for a more comprehensive understanding.

Keywords: Divorce Service System, Religious Court Malang, Service Quality Evaluation

1 Introduction

Divorce has become an increasingly prevalent phenomenon in Indonesia in recent years. The report of the Central Statistics Agency shows that the number of divorce cases in Indonesia in 2022 reached 516,334, an increase of 15.31% from 447,743 cases the previous year [1]. Disputes and quarrels were the leading cause of divorce in 2022, accounting for 63,41% of all factors contributing to divorce cases in the country [1].

Malang City, one of the major cities in East Java, also has a high divorce rate. Although it has decreased compared to 2021, data from the Class IA Religious Court shows that from January to August 2022, 1,444 divorce cases were handled [2]. Factors such as disputes, economic problems, being abandoned by one party, bad behavior, third people, and domestic violence (KDRT) are the main causes of divorce in Malang City [2].

The Malang City Religious Court faces various challenges in handling high divorce cases. The limited number of judges and staff, coupled with the increasing number of cases, leads to frustrating delays for the parties involved. The lack of adequate guidance and support for individuals experiencing divorce is also a significant problem. In addition, accessibility to divorce services in religious courts is a concern, especially for individuals living in remote areas of Malang [2].

Several previous studies have examined the quality of divorce services in religious courts

in various regions of Indonesia. [3] found that the quality of divorce services at the Sukabumi Religious Court Office was relatively low, with complaints from the public regarding inadequate facilities and uncomfortable services.[4] also revealed that the time needed by the Sengkang Religious Court Office to complete administrative procedures is still too long and many complaints are made by the community.

However, the studies focused on religious courts in other regions of Indonesia, while a comprehensive analysis of the divorce service system in the Malang City Religious Court was still limited. A more in-depth study is needed to understand the process, cost, time, additional services, and user perceptions related to divorce services at the Malang City Religious Court. This study aims to fill this gap by conducting a comprehensive study on the divorce service system in the Malang City Religious Court.

The research question to be answered in this study is: How is the divorce service system implemented in the Malang City Religious Court reviewed in terms of the registration process, registration fees, service time, additional services, and user suggestions? The purpose of this study is to analyze and evaluate the divorce service system in the Malang City Religious Court by focusing on the registration process, costs, service time, additional services, and user suggestions. The results of the study are expected to provide a comprehensive overview of the effectiveness of the service system and identify areas that need improvement or development.

The implications of this study include improving the quality of divorce services at the Malang City Religious Court. The findings can be the basis for system improvement, process efficiency, and increased user satisfaction. The results of the study have the potential to influence court policies and procedures and can be a reference model for other religious courts in improving their divorce services. Thus, this research is expected to contribute to efforts to improve the divorce service system in religious courts, especially in Malang City, in order to meet the needs and expectations of people facing the divorce process.

2 Literature Review

Religious courts in Indonesia have a vital role in regulating divorce cases among Muslims, especially after the enactment of Marriage Law No. 1 of 1974, which aims to prevent arbitrary divorce [5]. Although this law has succeeded in significantly lowering the divorce rate, some couples still avoid court for various socio-cultural reasons [5]. One of the important aspects of the divorce process in Religious Courts is the mandatory mediation that must be carried out for all divorce applications, including in cases involving domestic violence [6],[7],[8]. However, the effectiveness of this mediation is still limited due to various factors such as the willingness of the parties, the competence of the mediator, and the physical mediation environment [6],[9],[8]. In addition, religious courts seek to improve access to services for the underprivileged through fee waivers and mobile courts, which benefit women, the poor, and communities in remote areas [10].

Several previous studies have examined various aspects of divorce services provided by Religious Courts in Indonesia. [5] highlighted the importance of the role of the Religious Court in regulating divorce after the enactment of the Marriage Law No. 1 of 1974, which succeeded in significantly reducing the divorce rate. This research also discusses user background, fairness, satisfaction, accessibility, knowledge about religious courts, and trust in public institutions [5],[9] examined the increase in divorces every year and analyzed the main causes of divorce and effective strategies to prevent it. However, normatively religious courts make it difficult for divorce to occur; empirically, there is convenience through *verstek* decisions and divorce lawsuits by husband or wife. [10] documented judicial reforms that improve access to courts for

vulnerable groups, especially women, the poor, and those living in remote areas through the elimination of court fees and mobile courts.

Other research focuses on the mediation aspect of divorce proceedings in Religious Courts. [7] criticizes the obligation of mediation in Religious Courts, especially in cases of domestic violence, because of the risks posed to the victim. They recommend the implementation of a domestic violence screening process as is done in Australia and Canada [7],[11] highlighted the peace efforts made by the judges at the Parepare Religious Court. Still, the results show that peace efforts have not been effective and optimal in preventing divorce, especially in *verstek* cases, due to the judge's suboptimal performance and the absence of one of the parties. [8] evaluated the effectiveness of mediation in reducing divorce cases at the Jombang Religious Court and suggested solutions such as mediator training and mediator performance evaluation to improve the effectiveness of mediation. [12] compared the duties of mediators in the Indonesia Religious Court with the Sharia Court of Malaysia and found similarities in the mediation process carried out at the first hearing, which is an obligation for the disputing parties in divorce cases.

3 Methodology

This study uses a descriptive qualitative approach with a focus on the divorce service system in the Malang City Religious Court, including input, process, output, impact, and feedback [13]. The location of research was carried out at the Malang Religious Court, which is located at Jl. Raden Panji Suroso No.1, Polowijen, Blimbing District, Malang City, East Java. The subjects of the study consisted of people who filed for divorce at the Malang Religious Court as key informants and the head of the court and staff as additional informants. Primary data sources were obtained through interviews with informants and direct observation in the field. In contrast, secondary data was obtained from documents, archives, recordings, and photos relevant to the research topic [14].

The data collection techniques used include documentation, observation, data triangulation, and structured interviews. The main research instrument is the researcher himself, who plays a role in collecting, analyzing, and interpreting data [14]. In addition, observation sheets and interview guidelines are also used as supporting instruments. Data analysis is carried out interactively and continuously, referring to the Miles and Huberman model in [14], which consists of data collection, data condensation, data presentation, and conclusion.

To ensure the validity of the data, the researcher used two types of triangulation. The first triangulation involves checking information through observations, interviews, and documents. The second triangulation was carried out by comparing observation and interview data with recorded data [15]. This approach allows researchers to verify findings and ensure the accuracy and consistency of the data collected. By applying a strict and systematic methodology, this study seeks to provide a comprehensive understanding of the effectiveness and optimization of the divorce service system in the Malang City Religious Court.

In the context of qualitative research, the validity of data is an important aspect to ensure the quality and credibility of research results. Therefore, the use of triangulation as a technique to check the validity of data becomes very relevant. Triangulation allows researchers to check and compare data from various sources and data collection methods so as to increase the validity and reliability of research findings [14]. Thus, the results of this research are expected to make a significant contribution to the development of the divorce service system in the Malang City Religious Court and become a reference for similar studies in the future.

4 Results

Based on information obtained from Mrs. Fara 2 and Mrs. Susi, case registration at the Religious Court can be done directly without using the e-court system. This shows that people still have the option to register their cases manually by coming directly to the court. Even though the e-court system is available, it seems that not all people take advantage of the facility. The reasons for the selection of manual registration can vary, such as a lack of understanding of the e-court system or a preference for interacting directly with court officers (Mrs. Fara 2, Mrs. Susi).

Information obtained from Mrs. Cornelia, Mrs. Fara 1, and Mrs. Windy showed that there was a variation in the time interval between the registration of the case and the implementation of the first hearing. Mrs. Cornelia mentioned a time gap of a week, while Mrs. Fara 1 indicated a time gap of 2 weeks. On the other hand, Mrs. Windy gave a longer time estimate, which is around 5 months. This difference in time distance can be influenced by various factors, such as the type of case, the completeness of the file, and the availability of the hearing schedule in court (Mrs. Fara 1, Mrs. Windy).

Information from Mr. Luvky, Mrs. Iva, and Mrs. Fara 3 provides an overview of the case registration process to the implementation of the trial. Mr. Luvky mentioned that registration is done through a one-stop integrated PT and indie registration. Mrs. Iva explained the series of processes that include registration, payment, waiting for the first hearing, and mediation. Meanwhile, Mrs. Fara 3 indicated that there was a waiting time between registration and the receipt of the file. This information shows that the registration and trial process involves several stages that must be passed by the litigants (Mr. Luvky, Mrs. Iva, Mrs. Fara 3).

Mr. Khoiruddin and Mr. Muslich provided information related to services at the Religious Court in accordance with the Standard Operating Procedures (SOP). Mr. Khoiruddin said that administrative services have met the SOP, except in the case of a trial that has its dynamics. Meanwhile, Mr. Muslich emphasized that services in court are carried out in accordance with the SOP set by the Supreme Court. This information shows that there is an effort by the court to provide standardized services in accordance with applicable provisions (Mr. Khoiruddin, Mr. Muslich).

Mr. Happy provided information about an important aspect of the trial, namely the completeness of the file. He said that the court provided information to the parties regarding the completeness of the files needed in the trial, especially in cases involving property. The completeness of the file is an important factor in ensuring the clarity and accuracy of information in the trial process (Mr. Happy).

Mr. Dulloh provided information about the implementation of mobile hearings and case fee exemptions for people who cannot afford them. The mobile trial is an effort by the court to bring access to justice closer to people who live far from the court's location. Case fee exemption is also a form of legal assistance provided to the underprivileged. This information indicates that the courts are making efforts to improve accessibility and make it easier for the public to resolve their cases (Mr. Dulloh).

Table 1. Divorce Registration Process of the Malang Religious Court

No.	Group	Process	Report	Total
1	Direct registration without e-court	Direct registration without using e-court	Fara 2, Susi	2
2	The interval between	The interval between registration time and the first session is one week	Cornelia	1

	registration time and the first hearing	The interval between registration and the first hearing is 2 weeks	Mrs. Fara 1	1
		The estimated time for registration until the first hearing is about 5 months	Mrs. Windy	1
3	Registration and trial process	Registration through a one-stop integrated PT and indie registration	Bpk Luvky	1
		Registration process, payment, waiting for the first hearing to mediation	Bu Iva	1
		Waiting time for registration until the file is received	Mrs. Fara 3	1
4	Service according to SOP	Compliance with SOPs in administrative services, except in trials	BPK Khairuddin	1
		Services according to the SOP set by the Supreme Court	Mr. Muslich	1
5	Trial information and file completeness	Providing information related to the completeness of the file in the trial	Mr. Happy	1
6	Mobile hearings and fee waivers	Mobile hearings and fee waivers for the underprivileged	Mr. Dulloh	1

The first group is those who get free help in the divorce process. Mrs. Windy mentioned that she did not spend any money because she was assisted by a volunteer named Mba Firoh. Mrs. Windy explained that she was a member of the Aisyah recitation of Malang City and got information about this free assistance from a speaker who discussed domestic violence. Mrs. Windy also stated that Mba Firoh was very active in helping her divorce process, so Mrs. Windy only needed to take care of the administration in the village. This shows that there are parties who are willing to help the divorce process for free, especially for those who are experiencing financial difficulties or domestic violence cases.

The second group is those who pay divorce fees of less than IDR 1,000,000. Mr. Muslich mentioned that the average divorce fee is less than 1 million rupiah. Mrs. Cornelia also provided information that she paid an initial fee of IDR 920,000 and received a refund of IDR 130,000 after the divorce process was completed. This information shows that divorce fees under IDR 1,000,000 are pretty common, and there is even a refund if the divorce process has been completed.

The third group is those who paid a divorce fee of IDR 1,000,000. Mrs. Fara 1 mentioned that she paid IDR 1,000,000 for the first trial. There is no further information regarding the additional costs that must be incurred by Mrs. Fara 1 after the first hearing. Although only supported by one informant, this information shows that there are divorce cases that require an exact cost of IDR 1,000,000.

The fourth group is those who pay divorce fees between IDR 1,000,000 to IDR 1,500,000. Mr. Dulloh mentioned that divorce fees range from IDR 800,000 to IDR 1,500,000, depending on the length of the case and the number of parties involved. Mr. Happy also provided similar information, namely, the divorce fee ranges from 1 million to 1.5 million for the party who comes alone. Mrs. Susi stated that she paid between IDR 1,100,000 and IDR 1,200,000 for her divorce costs. Information from these three informants shows that the range of divorce costs between IDR 1,000,000 to IDR 1,500,000 is quite common, with variations depending on the complexity of the case and the number of parties involved.

The fifth group is those who paid a divorce fee of IDR 1,500,000. Mrs. Fara 2 stated that she spent a divorce fee of IDR 1,500,000. There is no further information regarding the details of the costs or the factors that affect the amount of the fee. Although only supported by one

informant, this information shows that there are divorce cases that require a cost of IDR 1,500,000.

The sixth group is those who pay divorce fees of varying values. Mr. Khoiruddin explained that the cost of divorce varies depending on radii 1, 2, and 3 and uses the *panjar* system. Mr. Luvky also mentioned that the cost of divorce varies depending on the radius of the summons. Mr. Suhartono provided more detailed information, namely that the cost of divorce varies from IDR 1,000,000 to IDR 2,000,000, depending on the radius. Information from these three informants shows that there is a radius system that affects the amount of divorce costs, so the value of divorce costs can vary. In addition, the *panjar* system is also applied in the process of paying divorce fees.

Table 2. Divorce Process Costs

No.	Range of costs	Costs	Report	Total
1	Free of charge	There is no cost at all because it is assisted by volunteers (Mba Firoh)	Mrs. Windy	1
2	< IDR 1,000,000	Average less than 1 million for divorce	Mr. Muslich	2
		Initial fee 920,000, refunded 130,000 upon completion	Mrs. Cornelia	
3	IDR 1,000,000	1,000,000 for the first trial	Mrs. Fara 1	1
4	IDR 1,000,000 - IDR 1,500,000	Range 800k - 1.5 million, depending on the length of the case and parties involved	Mr. Dulloh	3
		1 million - 1.5 million for self-catering parties	Mr. Happy	
		1.100.000 - 1.200.000	Mrs. Susi	
5	IDR 1,500,000	1.500.000	Mrs. Fara 2	1
6	Varies	Varies depending on radius 1, 2, and 3, using a <i>panjar</i> system	Mr.	3
		Varies depending on the summoning radius	Mr. Luvky	
		Varies depending on radius, from 1,000,000 - 2,000,000	Mr. Suhartono	

Based on the information provided by Fara 1, Fara 2, and Iva, the registration process at the religious court was considered fast (Fara 1, interview; Fara 2, interview; Iva, interview). This is also supported by Dulloh's statement that the service is appropriate and can be checked how many minutes it takes (Dulloh, interview). This speed of registration shows that religious courts have an efficient system in handling the initial process of cases. This efficiency can help speed up the overall case settlement process and increase public satisfaction with religious court services.

Cornelia and Susi provided information about the time gap between sessions in religious courts. According to Cornelia, the interval between the first and second hearings is one week each (Cornelia, interview). Susi also mentioned that the first hearing was held one week after registration (Susi, interview). The consistency of the time gap between these sessions shows that there is an orderly schedule in the trial process in religious courts. This clarity of schedule can help litigants to prepare themselves and manage their time better. However, it is also necessary to pay attention to whether the one-week time interval is optimal or can still be shortened to improve the efficiency of the trial process.

Khoiruddin and Muslich gave an overview of the duration of the case process in religious courts. According to Khoiruddin, cases can be resolved in a maximum of 5 months, but some can be completed in 1-2 months (Khoiruddin, interview). Meanwhile, Muslich said that if there are technical or substantive obstacles, the duration of the case process can be more than 6 months (Muslich, interview). This information shows that the duration of the case process can vary depending on the complexity and obstacles faced in each case. However, the existence of a maximum target of 5 months shows the commitment of religious courts to resolve cases efficiently. Religious courts need to continue to identify and overcome obstacles that can extend the duration of the case process.

Fara 3 and Windy provided information about the waiting time in the case process at the religious court. Fara 3 said that after registering at the end of August 2023, it was only at the time of the interview that the case could be accepted (Fara 3, interview). Meanwhile, Windy stated that she had to wait since 9 am (Windy, interview). This information shows that there is a variation in the waiting time experienced by the parties to the case. Long wait times can cause dissatisfaction and frustration for justice seekers. Therefore, religious courts need to identify the causes of long waiting times and take steps to address them, such as improving the efficiency of administrative processes and optimizing the use of electronic queuing systems.

Happy and Suhartono provided information regarding the suitability of the schedule in the case process at the religious court. Happy mentioned that religious courts have a daily schedule and an application that records the registration number (Happy, interview). Suhartono also stated that the queue was in accordance with the order and a precise time estimate (Suhartono, interview). This information shows that religious courts have made efforts to maintain regularity in the schedule and provide clarity of information to the litigants. Clarity of schedules and time estimates can help increase public satisfaction with religious court services. However, it remains important to periodically evaluate and adjust the scheduling system to remain efficient and responsive to the needs of justice seekers.

Table 3. Service Hours

No.	Service Time	Time	Report	Total
1	Quick Registration	Quick registration	Friday 1, Friday 2, Nine	3
		The service is appropriate	Dulloh	1
2	Inter-Session Time	The interval between session 1 and session 2 is one week each	Cornelia	1
		A week later, the first trial	Susi	1
3	Duration of Case Processing	Maximum 5 months, can be 1-2 months	Khoiruddin	1
		More than 6 months if there are technical or substantive problems	Muslich	1
4	Waiting Time	Apply at the end of August 2023 and wait until now (interview) to be accepted	Fara 3	1
		Wait from 9 hours	Windy	1
5	Schedule Suitability	As per the schedule, there is an application for registration number	Happy	1
		Queues as estimated, clear	Suhartono	1

Mobile Trials are one of the additional services provided by the Malang Religious Court. According to Dulloh and Khoiruddin , mobile hearings have been held 4 times in Batu. The purpose of the mobile trial is to make it easier for people who are far from the location of the court office so that they do not have to bother coming to the court office (Khoiruddin). This mobile trial is a work program of the Malang Religious Court and has been budgeted for 2024 (Khoiruddin). The mobile trial is hoped to increase public access to legal services provided by the court.

The Malang Religious Court also provides fee waiver services for people who cannot afford it. According to Dulloh, there is a case of fee exemption for people who cannot afford it. The service aims to ensure that everyone, regardless of their economic condition, can access the legal services provided by the courts. With this fee exemption, it is hoped that it can reduce the financial barriers that underprivileged people may face in seeking justice through the justice system.

The Malang Religious Court collaborates with the University of Muhammadiyah to provide free lawsuit services. According to Dulloh , in this collaboration, the university filed a lawsuit against the litigants. The government funds this service, so litigants do not need to spend money to file a lawsuit. It is hoped that this service can help people who are less able or lack understanding of the legal process when filing a lawsuit in court.

The Legal Aid Post (POSBAKUM) is an additional service provided by the Malang Religious Court. According to Happy, POSBAKUM is provided free of charge and financed by the center's budget. POSBAKUM aims to provide legal assistance to people in need, both in the form of legal consultation, legal document preparation, and assistance in legal processes. It is hoped that POSBAKUM can increase public access to justice and help them resolve the legal problems they face.

The Malang Religious Court also provides manual services for parties who are less technologically literate. According to Luvky, this manual service is provided because many litigants come from various work backgrounds, such as farmers, traders, and so on, who may

lack knowledge about technology. When faced with computer-based systems, such as the use of email, they may have difficulties. Therefore, manual services are still provided to assist them in the legal process. Although manual service may be more time-consuming, it is still sought to provide services in accordance with the standard operating procedures (SOP) that apply in each service section (Luvky).

In addition to the services mentioned earlier, Cornelia also expects additional facilities at the Malang Religious Court. The addition of this facility is expected to improve the quality of services provided to the community. Although it is not specifically stated what facilities need to be added, this hope shows that there are efforts to continue to improve the quality of services at the Malang Religious Court.

In addition to the services mentioned earlier, Cornelia also expects additional facilities at the Malang Religious Court. The addition of this facility is expected to improve the quality of services provided to the community. Although it is not specifically stated what facilities need to be added, this hope shows that there are efforts to continue to improve the quality of services at the Malang Religious Court.

Table 4. Additional Services

No.	Additional Services	Report	Total
1	Mobile sessions	(Dulloh dan Khoiruddin)	2
2	Fee waiver for the underprivileged	(Dulloh, private communication)	1
3	Creating litigation services without fees	(Dulloh)	1
4	Legal Aid Post (POSBAKUM)	(Happy)	1
5	Manual services for less tech-literate parties	(Luvky,)	1
6	Addition of Facilities	(Cornelia)	1

Based on suggestions from informants Khoiruddin and Susi, improving the quality of service is an important aspect that needs to be considered by the court. Khoiruddin suggested that the court provide the best service to the community so that they feel well served (Khoiruddin), Susi also argued that the service is good enough, but if there is something that needs to be updated, it can be even better (Susi). This shows that even though the service is good, there is still room for improvement in the quality of service in the court.

Informant Suhartono stated that the service in court was good and must be maintained (Suhartono). This opinion shows that the court has provided satisfactory service for some users. Maintaining a good quality of service is a challenge for the courts to continue to maintain high and consistent service standards.

Fara 3 and Cornelia advised on the speed of the service process in court. Fara 3 suggested that the service should be faster (Fara 3), while Cornelia argued that even though the service was good, the queue in the second part was quite long (Cornelia). This suggestion shows that the speed of the service process is still a concern for some users and needs to be improved to provide more efficient services.

Windy expects that the trial process will be completed quickly, all judgments will be issued, and the status will become clear (Windy). This advice emphasizes the importance of efficiency in the trial process and transparency in the issuance of judgments. The quick and clear

completion of the trial process will provide legal certainty for the parties involved.

Dulloh suggested that the court should not distinguish between the poor and the rich in providing services (Dulloh). This advice emphasizes the importance of equality and justice in court services. Every individual, regardless of economic or social background, should receive the same and non-discriminatory services.

Luvky argues that the court's target should be public satisfaction, not the divorce rate (Luvky). This advice emphasizes that the courts should focus on providing quality services to meet the community's needs and expectations. Community satisfaction must be the top priority in implementing the court's duties and functions.

Muslich revealed that the majority of divorces occur because husbands abandon their wives, not because of economic factors or poverty (Muslich). This information provides insight into the factors that often trigger divorce. A better understanding of the causes of divorce can help the court handle divorce cases more effectively and provide appropriate support to the parties involved.

Table 5. User Suggestions

No.	Group	User Suggestions	Report	Total
1	Improving service quality	The court provides the best service for the community so that they feel well-served	Khoiruddin	1
		The service is quite good, if there is something that needs to be updated, it can be even better	Susi	1
2	Maintain good service quality	The service is good and must be maintained	Suhartono	1
3	Accelerate the service process	Service must be faster	Fara 3	1
		The service is good, but the queue in the second part is long	Cornelia	1
4	Completion of the conference process	Hopefully, it will be completed soon, all existing decisions will be issued, and the status will be clear	Windy	1
5	Haven't given advice yet	No advice/it's too early to advise because you just signed up	Fara 2	1
6	Equality of service	The court should not distinguish between the poor and the rich	Dulloh	1
7	Community satisfaction as the primary target	The target of the court is community satisfaction, not the target of the divorce rate	Luvky	1
8	Factors that cause the majority of divorces	The majority of divorces occur because the husband abandons his wife, not because of economic factors or poverty	Muslich	1

5 Discussion

The divorce registration process at the Malang Religious Court can be carried out directly without using the e-court system, with the interval between registration time and the first hearing

varying from one week to five months (Bu Fara 2, Mrs. Susi, Mrs. Cornelia, Mrs. Fara 1, Mrs. Windy, . The registration process involves several stages, such as registration through a one-stop integrated PT, payment, waiting for the first hearing, and mediation (Mr. Luvky, Mrs. Iva). In general, administrative services have met the Standard Operating Procedures (SOP) set by the Supreme Court (Mr. Khoiruddin, Mr. Muslich).

The cost of the divorce process at the Malang Religious Court varies, ranging from free for those who get assistance to IDR 1,000,000 - IDR 2,000,000 (Mrs. Windy, Mr. Muslich, Mrs. Cornelia, Mrs. Fara 1, Mr. Dulloh, Mr. Happy, Mrs. Susi, Mrs. Fara 2). This cost is influenced by various factors, such as the radius of the summons, the length of the case, and the number of parties involved (Mr. Khoiruddin, Mr. Luvky, and Mr. Suhartono). The court also implements a system of penalties in the payment of divorce fees.

The time for divorce services at the Malang Religious Court is considered quite fast in the registration process (Fara 1, interview; Fara 2, interview; Iva, interview; Dulloh, interview). The time interval between hearings is generally one week (Cornelia, interview; Susi, interview). The duration of the case process can vary between 1-2 months to more than 6 months, depending on the complexity and obstacles faced (Khoiruddin, interview; Muslich, interview). The waiting time experienced by the parties also varied (Fara 3, interview; Windy, interview). However, the court has made efforts to maintain the regularity of the schedule and provide clarity of information through applications and queue systems (Happy, interview; Suhartono, interview).

The Malang Religious Court provides various additional services to facilitate public access to justice, such as mobile hearings (Dulloh, Khoiruddin,), fee exemption for the underprivileged (Dulloh,), the creation of free lawsuit services through cooperation with universities (Dulloh,), government-funded Legal Aid Post (POSBAKUM) (Happy), manual services for those who are less technologically literate (Luvky), and the hope of adding facilities (Cornelia). These services aim to improve accessibility, reduce barriers, and provide legal assistance to people in need.

User suggestions for divorce services at the Malang Religious Court include improving and maintaining the quality of good services (Khoiruddin, Susi, Suhartono), acceleration of service processes and case resolution (Fara 3, Cornelia, Windy, equality of services regardless of economic status (Dulloh, and emphasis on community satisfaction as the main target (Luvky). In addition, it is also mentioned that the main factor causing divorce is the abandonment of the wife by the husband (Muslich).

The findings of this study show that the divorce service system at the Malang Religious Court is generally running well, with a clear registration process, fees that vary according to the conditions of the litigants, fairly efficient service time even though there are still variations, the availability of additional services to increase access to justice, and responsive efforts to user suggestions. However, there are still several aspects that need to be improved, such as consistency in case handling time, efficiency at certain stages, and equitable distribution of service quality for all levels of society.

The implication of the findings of this study is the need for continuous efforts from the Malang Religious Court to maintain and improve the quality of divorce services. This can be done through periodic evaluations of process effectiveness, time efficiency, cost accuracy, accessibility of additional services, and user satisfaction. The findings also emphasize the importance of accommodating the diverse needs of society, both in terms of economy, technological literacy, and ease of access. By considering these various aspects, the Malang Religious Court is expected to further strengthen its role in realizing justice for the community.

This study has some similarities with previous studies discussed in the literature review. These similarities include discussions about the important role of religious courts in regulating

divorce [5], the effectiveness of mediation in the divorce process [6],[9],[8], as well as efforts to increase access to justice for vulnerable groups [10]. However, this study also has a difference by providing a more specific focus on the divorce service system in the Malang Religious Court by comprehensively discussing various aspects such as the registration process, costs, service time, additional services, and user suggestions. Thus, this research contributes to enriching the understanding of the dynamics of divorce services at the religious court level, especially in Malang City.

This study has several limitations that need to be considered in the interpretation and application of its findings. First, this study focuses on the Malang Religious Court, so the findings may not be fully generalizable to other religious courts with different characteristics. Second, the data collected is mostly qualitative and comes from interviews with selected informants, so it may not capture all the variations in the experience and perspectives of service users. Third, this research was conducted over a limited period of time, so it may not reflect changes or developments in the service system in the long term. However, this limitation does not reduce the significance of the research findings in providing valuable insights into the divorce service system in the Malang Religious Court.

6 Conclusion

The results of this study show that the divorce service system at the Malang Religious Court, in general, has been running well. The divorce registration process has a clear flow, with the option of direct registration without an e-court system and variations in registration time until the first hearing. The cost of the divorce process varies according to the condition of the litigants, ranging from free to IDR 1,000,000 - to IDR 2,000,000. The courts also provide a variety of additional services to improve access to justice, such as mobile trials, fee waivers for the underprivileged, and legal aid posts (POSBAKUM). In addition, the court has made efforts to be responsive to user suggestions to improve the quality of service.

The findings of this study have implications for the need for continuous efforts from the Malang Religious Court to maintain and improve the quality of divorce services. This can be done through periodic evaluations of process effectiveness, time efficiency, cost accuracy, accessibility of additional services, and user satisfaction. This research also emphasizes the importance of accommodating the diverse needs of society, both in terms of economy, technological literacy, and ease of access. By comprehensively examining the divorce service system, this study contributes to enriching the understanding of the dynamics of divorce services at the religious court level, especially in Malang City.

Despite the limitations in generalizing findings, the reach of informants, and the duration of the research, this study still provides valuable insights into the divorce service system in the Malang Religious Court. Further research is expected to expand geographical coverage, involve more informants with diverse backgrounds, and examine changes and developments in the service system in the long term. Thus, a more comprehensive understanding can be obtained to support the improvement of the quality of divorce services in religious courts as a whole.

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