

Causes of Divorce in Muara Dua District Lhokseumawe City

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ABSTRACT

Divorce usually has causes. There is little chance of a divorce occurring when household conditions are good. Likewise in Muara Dua District. For this reason, it is necessary to investigate further what causes divorce in Muara Dua District, so that it can then be anticipated and a solution can be found. The aim of this research is to find out the causes of divorce in Muara Dua District, Lhokseumawe City, and what efforts are being made to reduce it. Through qualitative research, descriptive analysis techniques and inductive methods are the main techniques for tracing data and facts to be studied and finding answers to limited problem formulations. The results of the research are the causes of divorce in Muara Dua District, Lhokseumawe City, namely domestic violence (KDRT), economic problems, infidelity. Among these causes, the most dominant are domestic violence and economic problems. Because other reasons will ultimately lead to violence or economic problems. Efforts to reduce divorce in Muara Dua District, Lhokseumawe City include involving the role of religion. Apart from religion, there are efforts from the state to create various laws and regulations so that divorce can be minimized. Efforts from families and counselors are also considered important.

Key Words: Divorce, Causes, Marriage

INTRODUCTION

Marriage is a sunnatullah that has been going on since the first humans were created, namely Adam AS and Eve. Through marriage, humans are expected to form a sakinah, mawaddah wa rahmah family. With marriage, humans are also expected to be able to reproduce like other creatures created by Allah, such as animals and jinn, because that is how humans can continue their duties as caliphs on the face of the earth (Abdurrahman, 2004).

In Islam, the marriage bond is not only seen as a means to reproduce, but more than that, marriage has a religious-spiritual bond that has the most sacred value (Ashad Kusuma Djaya, 2001). From a legal perspective, marriage is permitted and highly recommended by the Prophet Muhammad to all mankind. Because it is natural for a human being to need affection from the opposite sex so that with this bond they can distance themselves from immorality and deviation (Amir Taat

Nasution, 1994).

Marriages are basically carried out forever until one of the husband and wife dies. That is the reason why Islam really hates divorce (*makruh*), based on the following words of the Prophet:

أبغض الحلال إلى الله عز وجل الطلاق (رواه ابو داود)

Meaning: "The halal thing that Allah Ta'ala hates most is divorce." (HR. Abu Daud).

However, in certain circumstances, there are things that require the marriage to end. In other words, if the marriage relationship continues, harm will occur. In this case, Islam justifies dissolution of marriage as the final step that must be taken. Breaking up a marriage or divorce in this way is a good solution (Amir Syarifuddin, 2006).

Divorce is the severing of the marital bond between husband and wife by a court decision and there are sufficient reasons that husband and wife will no longer be able to live in harmony as husband and wife. Dissolution of marriage by husband or wife or by agreement of both if their relationship no longer allows achieving the goals of marriage (Mahmud Junus, 1989).

Divorce comes from the root word "divorce" which according to Indonesian means "separate". According to the term (*syara'*), divorce is the term for the release of marriage ties. This term is a pronunciation that was used during the *jahiliyah* period, then used by the *syara'* (Taqiyuddin Abu Bakar, 1993).

The emergence of disputes in the family that lead to divorce is not only from the woman or only the man, but can come from both of them who do not want to give in to each other. Therefore, divorce can be carried out if there is sufficient reason and in accordance with the marriage law in force in Indonesia as outlined in Law Number 1 of 1974 and Government Regulation Number 9 of 1975.

Recently, almost every day there have been problems related to divorce or the like, such as *khuluk*, *fasakh* and so on (Observation Results, 2022). As happened to Rosmawati's family, residents of Gampong Menasah Alue, Muara Dua District, Lhokseumawe City, who submitted a *fasakh* to the judge because her husband committed domestic violence (KDRT) (Rosmawati, 2022).

According to Zakaria al-Anshari (1994), there are five pillars of divorce in the book *Fath al-Wahhāb*, namely the pronunciation used to divorce (*sighat*), *wilāyah* (power), *qashad*, and *muthalliq* (the person who divorces; husband) and *muhal*. A husband who refuses is a man of puberty and can choose (*al-mukhtar*), according to the agreement of jurisprudence experts. Meanwhile, someone who is forced to do it is not legal.

The *ulama* also agree that there must be *maqsūd* in imposing a divorce, namely the will and intention of what is said, even if he does not intend it. Therefore,

the statement of divorce from a fiqh expert who always says it repeatedly cannot be carried out. Also when someone says talak when telling a story about themselves or someone else, what they mean is giving a lesson and telling a story. Also, talak is pronounced by a stranger (not the husband) who pronounces talak without understanding its meaning. Likewise, divorce is pronounced verbally by a person who is sleeping or a person whose mind is lost because he does not realize it and understand it. (Zakaria al-Ansari 1994).

The third pillar of divorce is the wife, because it is to her that the divorce is addressed. In other terms, he is known as the object of the husband's divorce. The wife must also be in a valid marriage according to the Sharia', even if the wife has never had sexual intercourse with her husband, or she is undergoing iddah from talak raj'i (Zakaria al-Anshari 1994).

The fourth pillar is being able to divorce. This seems to be a branch or derivative of the third pillar of divorce above, but that is not the case. This fourth discussion leads to the law of divorcing a woman who is not his wife or a foreign woman. Because scholars have different opinions about divorce before marriage. For example, someone divorces the woman he is going to marry, whether the divorce occurs when the marriage has occurred or not (Wahbah al-Zuhaili).

The fifth pillar is sharih (clear) pronunciation and kinayah pronunciation. Using sharih pronunciation does not require intention, while using kinayah pronunciation requires intention. The pronunciation of kinayah is a pronunciation that contains the meaning of divorce and other things. Meanwhile, sharih pronunciation is a pronunciation that does not contain any meaning other than divorce. There are only three pronunciations of this sharih: al-thalāq, al-firāq and al-sarāh. There is no doubt about the validity of the first pronunciation as sharih pronunciation, because scholars agree on it, while the last two pronunciations, namely al-firāq and al-sarāh, are still disputed as to whether they are included in sharih pronunciation or not. However, based on strong opinion it falls into the category of sharih pronunciation (Jalal al-Mahalli, 1995).

RESEARCH METHODS

This type of research is field research using qualitative methods, namely research that does not use numbers in collecting data and providing interpretation of the results. The data sources are 12 people who have been divorced in Muara Dua District, one counselor in Muara Dua District, one religious figure in Muara Dua District, one Head of KUA in Muara Dua District, Lhokseumawe City, one community leader in Muara Dua District, Lhokseumawe City . The data analysis process carried out in this research uses three steps, namely data reduction, data presentation (Display Data) and drawing conclusions (Concluding Drawing Verification).

RESEARCH RESULTS AND DISCUSSION

A. Causes of Divorce in Muara Dua District, Lhokseumawe City

1. Domestic Violence

In Islam, there are several conditions that allow a husband to hit his wife, namely when his wife commits an act that violates her obligations towards her husband or in other terms it is known as *nusyuz*. A new husband may beat his wife after giving her advice, having separated him from the bed, and having distanced himself from her by not speaking for 3 days.

According to Imam al-Syāfi'i, a woman who is worried about committing *nusyuz* should be advised by her husband, and if she has shown her disobedience in the form of actions, her husband may perform *al-Hijrān* on her. If she is still in her *nusyuz*, her husband may beat her (Yahya Ibn Syarf Al-Nawāwī, 447).

Apart from having to look at the conditions above, a husband must not hit his *nusyuz* wife with blows that can disfigure, injure or diminish her beauty, he must not hit her face at all. Husbands are also not allowed to hit them with wood, they are not allowed to use rattan or the like, but husbands can use some kind of handkerchief or soft objects (Yahya Ibn Syarf Al-Nawāwī, 447).

That's how *fiqh* teaches Muslims how to deal with a wife's disobedience. But what is unfortunate is that often a theory is not carried out properly in practice. There are many cases of a husband beating his wife beyond the permissible limit. Violence is no longer meant to teach lessons, violence has led to persecution and beatings. This is like what happened to Rosmawati. Rismawati is a resident of Gampong Menasah Alue, Muara Dua District, Lhokseumawe City. Several years ago she filed for divorce with the court to be separated from her husband. The reason he gave at that time was that the physical violence he experienced had exceeded normal limits. After obtaining several pieces of evidence and hearing testimony, the judge finally granted his request. To be more complete, Rosnawati said the following:

"I have been married to my husband for 2 years. At first our family life was fine, he never abused or cheated. However, after 2 years, I don't know the reason, at home he started to get angry and angry so that at times like that he often let his hands go and hit me. I don't know what I did wrong and even less what would have caused it to change in such a short time. There are no more words of love, no more of the affection that used to be felt. I'm actually not a crybaby or weak person, who easily whines and gives up. On the contrary, I tried to be patient with this condition in the hope that it was only temporary. But it turns out hope remains hope. From time to time he actually got worse and kept hitting. I often hear in religious studies that a husband should not hit the face, but what I feel is that he always slaps and also hits with hard objects. How can I survive in conditions like that when at home I have never been beaten in such a way? Indeed, who has never quarreled in the household, who has never quarreled with her husband. But

when I play my hand, I give up."

Rosnawati added that she filed for divorce in court not solely because she hated her husband. He did this for the benefit of them together, including their young children. It is really not good for his development if every day a small child sees noise and commotion in the family. He also thought that separating was a good thing for them. Not without reason, she thought that her husband might no longer like her so he could look for another woman, and she herself could look for another husband who would appreciate her more.

Razali, who is also a resident of Gampong Meunasah Alue, Muara Dua District, Lhokseumawe City, is also divorced from his wife. He had a strong reason why he divorced his wife. He had indeed been a little rude to his wife, had hit her in a place that was forbidden and also at a rate that was not justified. According to Razali, his wife often did not listen to what he said, often denied it, and most often insulted him with very hurtful words. He often lost control when he heard his wife's words. After hitting, he sometimes regrets it and promises himself not to do it again. But unfortunately, he was inconsistent with his promise, he lost to his own anger.

Violence in the household has indeed been in the first position as a cause of divorce, especially contested divorce, namely a wife who takes her husband to court asking for his marriage to be dissolved. As per the annual report data obtained from the Lhokseumawe City Syar'iyah Court, in 2021 the Lhokseumawe City Syar'iyah Court has resolved 634 cases with 21 additional cases from the previous year. Of the many cases, the most common are divorce cases, especially contested divorce.

Many men misunderstand the boundaries that allow them to hit. They think that a husband has the right to beat his wife as he wishes, with no restrictions and no retribution at all. But it is not. This ignorance is what happened to Jamaluddin.

Jamaluddin said:

"I honestly hit my wife. But isn't it permissible for a husband to beat his wife and teach her? Isn't the husband responsible for his wife's behavior? It is my duty to correct my wife's wrong behavior. I often hear that men have power over women. So I myself was shocked when suddenly my wife sued our marriage. I really didn't expect this at all. And what was even more surprising was that the court granted my wife's hopes. We were forced to separate as we are now."

2. Economic Problems

Muara Dua District, Lhokseumawe City, Aceh Province is one of the densely populated sub-districts and is close to Lhokseumawe City itself; or it could be said to be a sub-district on the outskirts of the city center. As an area close to Lhokseumawe City, of course the life of the people of Muara Dua District is also more advanced than in sub-districts that are far from the city center. One of the

things that is most noticeably different between rural areas and urban areas is the economy. The economy of urban communities is generally better than those living in distant areas. However, it's not always good. This advantage sometimes actually backfires for some people in Muara Dua District, because when the economy increases, people will compete to increase their income in various ways, and also those who are unable to increase their income balance will be mentally and socially depressed so that can have an impact on household life. Not a few families are broken up because they have many demands and do not live on an equal footing with the people around them. This was said by Razali, a resident of Muara Dua District, when the author conducted an interview:

"Living in the city is not the same as living in the countryside. Even though we don't live in the city center, we interact every day with the people of Lhokseumawe City. Even though it doesn't deserve to be called a glamorous life, they already live with a little luxury. If we cannot compensate, we will be inferior and feel inferior in front of them. "Especially for women, with their various social gatherings and social activities, they need more money and a smooth and good economy."

Apart from Razali, Zainuddin agreed with Razali, he stated:

"Living in the city is sometimes harder than living in the countryside because there are many things to see and many things that must be fulfilled in urban life. This clearly has an impact on life within the family. I have a wife who demands a lot, it is appropriate for her to demand a lot of things from her husband, but with my current economic condition, where I only have enough to eat, I don't think I can fulfill all her needs. As an open person, I realized that what he asked was normal considering that his friends and people close to him had something more than him. He who does not have things like his friends have feels inferior and feels inferior enough to continue socializing and doing all activities with them. Finally, after I thought carefully, I came to the conclusion that our family could no longer be maintained because there was no peace and intimacy in the household and there was even quarrels and unhappiness. If we are determined to maintain this family then it will be far from the goals and ideals of marriage itself, namely to achieve *sakinah mawadah warahmah*. Sometimes parting is the best way to reflect on what we have done and what we have gone through, perhaps there are lessons we can take for the next life. "That's why when I divorced my wife, I divorced her with one divorce because who knows, maybe if I want to reconcile then I can do it without a new contract."

Rosmiyati, a resident of Gampong Panggoi, Muara Dua District, stated that she demanded something from her husband in terms of money because she lives in an environment that requires a lot of money. She knows that it is impossible for her husband to fulfill her needs and does not have the ability to meet her needs, but because she really needs them, she wants her husband to try a little harder so that what she needs is achieved. He also realized that his demands would make his family in an abnormal and unhappy condition, but if he persisted with his condition and lived as he was, it would also make him unhappy. That's why she risked her family who knows if her husband is capable and has a way out; if yes, then their family will be happier and better. If not, it's the same whether staying in the same family or separating, it's equally unhappy for him.

Rosmiyati, as told by herself, actually did not sit still waiting for her husband to bring money, she herself, with her various efforts and skills, helped find solutions and help her husband. What he does most often is sell online. Whatever could be sold he sold. Whatever makes money, as long as it is halal, he is not at all proud to do it. He made the best use of Facebook, Shopee and various other market places to find his needs, but unfortunately his efforts did not produce maximum results and as expected. Several times he even lost money, because the goods he ordered for other people turned out not to be what he ordered, so he was forced to sell them to other people at prices that were below standard. Once he was even sent a defective item, which could not possibly be sold to anyone. This happened several times, he felt that selling online was not as enjoyable as he imagined: he could make money while sleeping. On the contrary, there are more complaints and struggles required than selling offline.

The description given by Rosmiati above is indeed an undeniable reality on the ground. Many studies have proven this. Husin Anang Kabalmay in his journal entitled *Economic Needs and Their Relation to Divorce (Study of Divorce Lawsuits in the Ambon Religious Courts)* states that one of the important and main causes in family relationships is financial imbalance, or in rough language, poverty. This factor becomes even greater when a family lives in elite circles and is filled with wealthy people. According to Husin Anang Kabalmay, economic problems can occur in the relationship between husband and wife who both work, or only the husband works while the wife is a housewife, or the wife works and the husband looks after the children at home, and the worst and most serious making matters worse if they don't work at all. The case experienced by Rosmiyati can be said to be the first, namely that they both worked.

According to annual report data obtained from the Lhokseumawe City Syar'iyah Court, in 2021 the Lhokseumawe City Syar'iyah Court has resolved 634 cases with 21 additional cases from the previous year. Of the many cases, the most common are divorce cases, especially contested divorce. This indicates that many

wives are suing their husbands in court so that they are separated from the marriage bond. The figures increasingly emphasize that the economy is still the main cause of divorce, even though husbands themselves find it difficult to accept this reality - being sued by their own wives for economic reasons.

Hamidah, a resident of Gampong Paya Bili, Muara Dua District, stated that it was difficult to survive economic problems. If a husband commits domestic violence, a wife can be patient, a few days or later the problem can melt away and be resolved. Meanwhile, financial inadequacy cannot be resolved with patience.

Divorce caused by economic problems is not always based on the wife's side. There was also a divorce that occurred in Muara Dua District, Lhokseumawe, which was initiated by the husband. A husband who divorces his wife because he no longer has the means to support his wife. This was stated by Zainuddin.

"I divorced my wife because I no longer had the money to support her and fulfill all her daily needs. From the start I didn't have any wealth, I wasn't rich, far from it. I thought that by getting married a miracle would happen in my life, it would be a way for my uncertain life. Apparently not, I was even poorer. Before I got married, I didn't have any money but I also didn't have any debt. After getting married, I still didn't have any money and my debts increased. Especially after the pandemic, my life has become even more difficult. My odd jobs became increasingly unclear. Instead of something unexpected happening, and also suffering someone's daughter, it's better for me to let it go. Who knows, he might get a better life after the divorce."

3. Gambling

Gambling is an old disease that often compromises marital ties. Gambling is a disease that is very dangerous for a person. Apart from being able to eat away at pockets, it is also a disease that can cause addiction. When something becomes an addiction, countless hours and money are wasted. These are two diseases at the same time based on one action. Therefore, if gambling has become attached to someone, it is difficult to cure it.

In relation to the household, gambling is no less dangerous. Many cases of divorce have been caused by gambling. As experienced by Santi. She sued her husband for divorce because he had spent his wealth on gambling.

"I sued my husband because he gambles every day. There is no day without gambling. Gambling has become his life, he forgets his children, forgets his wife, forgets he still has responsibilities. No job. Even if he had a little income from his job, he would definitely spend it at his favorite gambling place. He wasn't a gambler before. It was only during the presence of online gambling game applications that he lost his identity and lost his common sense. I really didn't imagine he would contract the disease. Because as far as I know, he is

not the type of person who is easily led astray in such matters."

From the description above, gambling does lead to other problems. Not only is there financial loss, but it also has an impact on children and also violence against a wife. Because usually when someone has a lot of problems, such as failing at gambling, they might bring their frustration to their family. Moreover, if his wife at home says words that hurt him, then this is like pouring oil on a fire. Someone who is mentally unstable often loses control and commits acts that harm themselves.

4. Having an extramarital affair

Infidelity according to the Big Indonesian Dictionary is liking to hide something for one's own interests; not frank; dishonest; cheat; oblique; likes to embezzle money; corrupt; and likes to cheat (KBBI). According to Asya, infidelity is an act committed by a husband or wife in the form of having a relationship with someone outside of marriage which, if known by the legal partner, would be declared as an act of hurting, betraying, breaking an agreement, outside of commitment.

Even though infidelity is also a cause of divorce, the scale is not as large, or at least not as big as domestic violence and also not as big as economic problems. Because cheating itself is absolutely a deliberate act carried out by someone, while people who have the opportunity to cheat are difficult to get even if they have the desire.

Infidelity cannot be done by just anyone. Apart from requiring a lot of money, cheating must also be carried out by someone who is brave, ready for their partner or even their partner's family to find out. So it is often seen that people who have money do not dare to cheat carelessly, because the nature of cheating itself is despicable and unethical in society's view, and again he is not ready to lose his wife.

In fact, cheating can also be done by wives, but in social life, the people who most often and have the potential to commit affairs are men or husbands. It is true that there are wives too, but there are many obstacles faced by wives in carrying out these disgraceful acts.

B. Efforts to reduce divorce in Muara Dua District, Lhokseumawe City

Divorce in Indonesia is increasing from year to year. In 2015, the divorce rate reached 353,843 cases. In 2016 it increased to 365,654 cases. In 2017 it increased to 374,516 cases. In 2018 there were 408,202 cases. This figure continues to increase in 2019, reaching up to 439,002 cases, with 112,616 divorce cases and 326,386 divorce cases.

1. Efforts from Religion

Religion strongly recommends preserving marriage as much as possible.

There are many arguments that prove this, and the laws have been mentioned in the previous chapter. As an application of the intended religious advice, people who are responsible for conveying religious matters, such as ustaz or preachers, continue to campaign for this to the community at every opportunity. As stated by Tgk. Nasrullah, a religious figure in Gampong Panggoi, Muara Dua District. He mentioned:

"As a religious figure or what is usually called teungku imum, I have often told mothers in my taklim assembly not to cause disputes at home. Must maintain attitude with husband and children. Even though they sometimes like to invite emotions, as a good wife you must be able to understand and not go with the flow. I am sure that the more women who are patient and kind, the more husbands will be touched by it and will do what is called kindness. With a good husband and wife, divorce will definitely not arise. "If someone else conveys it, maybe they won't like it, but if I were the teacher, plus teungku imum, I think it would have a little positive impact."

Tgk Saipul Anwar as an instructor in Muara Dua District also said the same thing. He mentioned:

"I have been a religious instructor for three years. In the past three years, I have conveyed many things related to the household, both in taklim assemblies and in other meetings. I have several taklim councils, some are men and some are women. Whenever I have the opportunity, I like to talk about problems that generally occur in the household. I also conveyed how the Messenger of Allah was very kind to his family, respected his wife very much, even though he himself was a very great Prophet, had a high position in society and also in religion, had millions of followers, but he was very kind and respectful towards his wife. Why are we ordinary people so arrogant and like to express anger and arrogance towards women again? I also say that as a wife, her responsibility is only to make her husband happy, Sharia does not require anything else. The wife's responsibility to her husband is no less than the husband's responsibility to his wife. The husband's responsibility is more material, while the wife's responsibility is more about attitude and behavior. If the wife does not want to hear what her husband says, she will be nusyuz. When nusyuz, the husband may be reluctant to pay attention to him anymore, and may even hit him. If that happens, arguments will arise that will lead to divorce or lawsuits for divorce."

The influence of religion on a person's character and behavior has been researched by many people from various circles, Muslims and non-Muslims. As a result, they agreed that the higher a person's spiritual values, the more likely he is

to be able to live happily with his family, the greater the potential for divorce (Barbara Simonc, 2017).

2. State Efforts

Marriage in Indonesia is regulated in such a way through various laws and regulations. In law number 1 of 1974 which has been changed to law number 19 of 2019, it is stated at the beginning of the first article "Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and happy family (household). eternal based on the Almighty Godhead."

According to the Head of the Muara Dua District Religious Affairs Office, Teuku Abdul Jabar, S.Ag. M.Sos, the state views that marriage should be eternal and harmonious and happy. Because with family harmony, it will also affect the stability of the country itself. This is a rational thing, because the country consists of family groups.

Divorce is the final step that can be taken when the marriage is in a state that cannot be maintained, or is in a state of coercion. Divorce is not something that can be done easily. Divorce is carried out after the husband tries to do good for his wife, after being patient for a long time, and having endured various insults. After that he gave advice, separated himself from the bed, hit him with blows that would not kill life or limb, or leave no defects, and next was the sending of two hakam. If the husband says he still has to divorce his wife, he should divorce her with one divorce, so that she can return to him when the problem is resolved or he regrets doing so. If the iddah has been completed, he is still allowed to return to his wife by means of a new contract for one or two divorces (Wahbah Al-Zuhaili, 321).

Mediation is also regulated in PERMA No. 1 of 2008. In the provisions of the PERMA, it is regulated that every civil case that goes to court, the parties are required to follow the dispute resolution procedure through mediation first. The parties are forced by the existing legal system to make peace first, by bringing the parties together for deliberation in order to end the dispute or conflict with the assistance and facilitation of a mediator.

3. Extension efforts

There is not much the counselor can do as a third party to the husband and wife. His authority is very limited, more or less the same as that of a muballig or ustaz. They can only mediate or provide knowledge and learning. Meanwhile, the decision remains in the hands of the Parties who carry it out.

According to Tgk. Saiful Anwar, one of the instructors in Muara Dua District, said that the role of instructors is very important in providing guidance to prospective brides and grooms (catin). Not only before the wedding, guidance and direction can also be provided after the wedding. Many lessons are more impressive and impactful when someone experiences them firsthand. Before marriage, no matter how much guidance is given, it is often forgotten. However, after marriage,

when the bride and groom experience each problem directly, solutions can be provided in a more targeted manner. However, according to him, not all brides and grooms can be guided after the wedding, they may never even see the instructor again, they could move places and so on.

If guidance is sustainable it will definitely have a greater effect. The guidance given when the bride and groom are still prospective is good, but if the guidance were carried out jointly between husband and wife it would definitely be even better.

4. Family Effort

Family is the person who plays the most role in a person, many people consider everything for their family. This proves how important family is to a person. Therefore, if the family intervenes in the problems faced by husband and wife, even though it may not necessarily be successful, it has more potential than other people. Even in the case of the hakam, the people recommended to become the hakam themselves are wise people chosen from each husband and wife's family.

According to Tgk Nasrullah, if a family is open to each other when a dispute occurs, it will be easier to resolve. But if it is someone else who handles it, even if it is an ustad, it is difficult to get to the heart of the problem. Sometimes an ustad or mediator who is not in the family also knows what the problem is, but they are not free to convey any solutions because after all they are outsiders and have no connection whatsoever.

CONCLUSION

The causes of divorce in Muara Dua District, Lhokseumawe City are domestic violence (KDRT), economic problems, infidelity. Among these causes, the most dominant are domestic violence and economic problems. Because other reasons will ultimately lead to violence or economic problems.

Efforts to reduce divorce in Muara Dua District, Lhokseumawe City include involving the role of religion. Apart from religion, there are efforts from the state to create various laws and regulations so that divorce can be minimized. Efforts from families and counselors are also considered important.

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