

Atikel Jurnal IUS

by Shofiatul Jannah

Submission date: 23-Feb-2024 08:44AM (UTC+0700)

Submission ID: 2229933684

File name: Last_Revisi_English.doc (217K)

Word count: 4865

Character count: 26987

The Rising Trend of Divorce Cases: Social and Psychological Implications in Modern Society

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Abstract

48 The purpose of this study is to explore the social and psychological impacts of the high divorce rate in Malang caused by economic problems. Because the high divorce rate in Malang City shows a complex problem in marriage relationships. The main factor that causes this high divorce rate is the continuous disputes between couples. This dispute, in the end, can be traced back to the economic problems experienced by couples who file for divorce, with this problem it is important to do further research, to find solutions to problems that occur in society. The research method used was qualitative analysis by conducting in-depth interviews with judges who directly handled divorce cases at the Malang City religious court. The results showed that the high divorce rate in Malang City can be attributed to factors of prolonged disputes between couples, as well as increased economic pressure. Constant bickering can damage the emotional bond and communication between couples, triggering the decision to end the marriage through legal proceedings. The social implications include family breakups that can impact children and close relatives, while the psychological impact includes stress, depression, and emotional instability for all parties involved. A deep understanding of these impacts is important for developing prevention and social support efforts that can help reduce divorce rates and provide assistance to those involved in divorce proceedings.

Keywords: Divorce Lawsuit; Social and Psychological Implications; Modern Society

1. INTRODUCTION

As a sacred bond, marriage is an important cultural experience that every human being will go through. Therefore, the relationship should give the right for husband and wife to create a harmonious home in daily life. But in reality, many marriages are not by expectations, where in the course of building a household there are often obstacles and challenges that must be faced by married couples. However, failing to get a solution to the problem led to divorce caused by many factors. The last way that must be taken by a husband or wife decides their marriage is by divorce.¹

3 In Indonesia, divorce law for Muslims is regulated in articles 39-41 of Law No. 19 of 2016 43 concerning amendments to Law No. 1 of 1974 concerning relationships. This provision aims to safeguard the welfare and interests of all people and also regulates all aspects to ensure justice for husbands, wives, and children. After the divorce, the ex-wife and children still have the right to provide for both of them either *iddah*, *mut'ah*, or *hadhanah*. Divorce in Indonesia is divided into two, namely thalak divorce and lawsuit divorce. Both

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¹ Fathur Rahman Alfa, "Pernikahan Dini Dan Perceraian Di Indonesia," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 1, no. 1 (2019): 49, <https://doi.org/10.33474/jas.v1i1.2740>.

became the highest cases within the authority of religious courts. However, divorce cases dominate more than divorce cases.²

Divorce cases in Indonesia when viewed from the directory data of Supreme Court decisions which have increased from 2019 to 2023, both register data and cases that have received a judge's decision.³ Divorce cases in Indonesia are dominated by divorce, where the wife sues the husband to divorce the wife. Divorce is not only caused by economic factors but also factors of loss of harmony and infidelity.⁴ In addition, the high divorce rate during the pandemic hit Indonesia was also caused by domestic violence⁵. This is certainly influenced by various aspects such as health, economy, education, crime, and the disconnection of kinship.

The high divorce rate does not only occur in one region, but the average religious court in Indonesia experiences it. For example, in a divorce case that occurred in the city of Bandung. During the pandemic, the number of widows in Bandung increased sharply, reaching 1,355 new widows. Divorces that have occurred are dominated by marriages that are still under 5 years old and the perpetrators are average high school graduates. The divorce that occurs a lot in the city of Bandung is triggered by economic disputes that cannot be resolved peacefully. In the opinion of the chairman of the Bandung Religious Court, Mr. Acep Saifuddin.⁶

The same thing happened in Situbondo district, where the husband lost his job due to the reduction of company employees. This affects family harmony.⁷ In Banyuwangi Regency, divorce is also very dominant in divorce cases, so the case is very interesting to be used as an object of research because of the sharpness of divorce cases during the pandemic, the high number of divorce cases is caused by 60% of infidelity and 40% due to economic factors. Divorce cases also occur in Mojokerto where economic and educational factors are

² Derry Angling Kesuma dan Rohman Hasyim, "Analisis Faktor Penyebab Tingginya Angka Cerai Gugat Pada Masa Pandemi Covid-19 Di Kota Palembang," *Jurnal Hukum Tri Pantang* 7, no. 1 (2021): 13–26, <https://doi.org/10.51517/240711.294>.

³ Directory of Supreme Court Decisions of the Republic of Indonesia, "Divorce," <https://putusan3.mahkamahagung.go.id/>, 2021, <https://putusan3.mahkamahagung.go.id/search?q=perceraian>.

⁴ Fitria Afifah and Delmira Syafrini, "Factors Causing the Increase in Divorces During the Covid-19 Pandemic in Sungai Pagu District, South Blok Regency," *Perspective Journal of Sociological and Education Studies* 4, no. 3 (2021): 371–83, <https://doi.org/http://dx.doi.org/10.24036/perspektif.v4i3.496>.

⁵ Robiah Awaliyah dan Wahyudin Darmalaksana, "Perceraian Akibat Dampak Covid-19 dalam Perspektif Hukum Islam dan Perundang-undangan di Indonesia," *Khazanah Hukum* 3, no. 2 (2021): 87–97, <https://doi.org/10.15575/kh.v3i2n.2018>.

⁶ Meiti Subardhini, *Perceraian Di Masa Pandemi Covid-19: Masalah dan Solusi*, UM Jakarta Press (Jakarta: UMJ Press, 2020), 56.

⁷ Irfan Hamdani, Tomi dan Subaidi Qomar, "Perceraian dan Perilaku Sosial Masyarakat Muslim Era Covid19 di Banyuwangi," *Jurnal Ilmiah Universitas Batanghari Jambi* 22, no. 2 (2022): 1084, <https://doi.org/10.33087/jjubj.v22i2.2290>.

the main causes of divorce.⁸ The Malang religious court is no exception, where since the COVID-19 pandemic, divorce cases have increased for various reasons. In 2019 the number of divorce cases was recorded at 1746 cases, this figure increased by 5% from 2018. Meanwhile, in 2020 there were 1600 divorce cases, and in 2021 there were 1736 divorce cases, and in 2022 after the pandemic began to end, there were 1644.⁹ The number of divorces in the Malang City Religious Court is very fluctuating, an increase was very visible when the pandemic hit starting in 2019.

In several studies explaining divorce cases that occur are caused by several things, including the behavior of wives who file divorce lawsuits against husbands, the results of research conducted by M. Amir Mahmud resulted in the conclusion that a wife filed for divorce due to several factors, namely prepositional factors, possible factors, and motivating factors. So that divorcing the wife will become more comfortable and peaceful.¹⁰ Another study is the high number of divorce cases caused by young marriage, research conducted by Dudi Badruzaman concluded that marriage at a young age affects the high number,¹¹ and the influence of the Covid-19 pandemic on the high divorce rate, the results of the study stated that the high number of divorces was influenced by economic factors, where the husband was the backbone of the family, lost his job during the pandemic, psychological factors, where wives felt bored and had an affair, In addition, due to the occurrence of domestic violence.¹² Of these three studies, there has been no research that specifically addresses the social and psychological implications caused by divorce cases. The three results of the study discuss divorce cases from various factors, but no research discusses to social and psychological implications after divorce.

The high divorce rate dominated by divorce cases shows the fact that Indonesia is experiencing a crisis of morality. Where married couples are supposed to maintain the integrity of the family in good or bad conditions, the opposite is separation because they are unable to bear the burden of life which is considered so heavy. Divorce is allowed in religion, however, although divorce is a lawful act but is hated by Allah Almighty. Although it is a solution to conflicts that occur in the household. According to him, the economy should not be the cause of high divorce, but a reinforcement in the household, because the household must be built with a companion to achieve the purpose of marriage,

⁸ G. Salsabila dan A. Rofi, "Analisis Konteks Wilayah Terhadap Perceraian Di Provinsi Jawa Timur," *Jurnal Ilmu Keluarga dan Konsumen* 15, no. 1 (2022): 1–13, <https://doi.org/10.24156/jikk.2022.15.1.1>.

⁹ Muslich, "Laporan Tahun Pengadilan Agama Kota Pasuruan," 2021, <https://pasuruan.go.id/laporan-tahunan/>.

¹⁰ Arrum Budi Leksono Ajeng Putri Wahyuni, "Tinjauan Yuridis Gugat Cerai Istikharat Perubahan Sosial Tenaga Kerja Wanita (Studi Kasus Putusan No.0217/Pdt.G/2021/PA.Im)," *Jurnal ilmiah Publika* 11, no. 1 (2023): 135–42, <https://doi.org/http://dx.doi.org/10.33603/publika.v11i1.8211>.

¹¹ Dudi Badruzaman, "Pengaruh Pernikahan Usia Muda terhadap Gugatan Cerai di Pengadilan Agama Antapani Bandung," *Muslim Heritage* 6, no. 1 (2021): 70–89, <https://doi.org/10.21154/muslimheritage.v6i1.2653>.

¹² Kesuma dan Hasyim, "Analisis Faktor Penyebab Tingginya Angka Cerai Gugat Pada Masa Pandemi Covid-19 Di Kota Palembang."

namely the ⁴⁰family *kakinah mawaddah wa rahmah* based on the pleasure of Allah Almighty. The increasing divorce rate in the city of Malang in general is evidence of reduced harmony and a lack of awareness of maintaining the integrity of the household¹³

The majority of the population has studied and there are also several Islamic boarding schools, it seems that they have not understood the social life of the community. This can be seen from the imbalance between religious knowledge and daily life practices.¹⁴ In practice, divorce cases that occur in the Malang Religious Court are very high and dominated by divorce cases, namely wives who divorce their husbands rather than divorce cases. This means that women today deserve to live a happy life. So they decided to divorce because they felt discomfort in the household. This is interesting to be used as an object of research so this research is expected to find the factors that cause divorce cases and also analyze the social and psychological implications of divorce cases in Malang City religious courts which aims to determine the high number of divorce cases in Malang city religious courts and social and psychological implications after divorce.

2. METHOD

This research is a type of field research where this research is carried out by directly observing phenomena that occur in the community,¹⁵ especially related to the handling of divorce cases at the Malang City Religious Court. This is done by going directly to the Malang City Religious Court a judicial body that handles divorce cases to find and obtain data related to divorce cases as the object of research. This research is descriptive-qualitative where the phenomenon of divorce is described under the facts that occur objectively, in detail, and depth.¹⁶ Both primary and secondary data are used as data sources.¹⁷ In this case, the informant³⁵ was interviewed directly to obtain valid information, the informant about the views of the panel of judges of the Malang City Religious Court. The Quran, hadith, papers, divorce case files, court decision files, social science books, law books, journals, and scientific research related to research are all used as secondary data²⁰ in this study. Direct interview with the panel of judges and documentation The steps in the process of analyzing divorce data in the Malang City Religious Court use data collection methods, editing, classifying, analyzing, and producing a conclusion.¹⁸

3. RESULTS AND DISCUSSION

3.1 High Divorce Cases in Malang City Religious Court

Divorce is known as *talaq* in Islamic law. Because in essence, only the husband has the right to divorce, then only the husband can direct the divorce. However, there is also the

¹³ Nur Asia T Fikry Fadhillah, Firdaus hadi, Gilang Ramadhena, Gina Fauziah, "Ke¹⁷nan Keluarga Dalam Meminimalisir Perceraian Pada Masa Pandemi Covid-19 Kecamatan Cengkareng," *Mizan: Journal of Islamic Law* 5, no. 1 (2021): 57–74. <https://doi.org/https://doi.org/10.32507/mizan.v5i2.1046>.

¹⁴ Kesuma dan Hasyim, "Analisis Faktor Penyebab Tingginya Angka Cerai Gugat Pada Masa Pandemi Covid-19 Di Kota Palembang."

¹⁵ Sugiono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2021), 12.

¹⁶ Hardani et al., *Metode Penelitian Kualitatif dan Kuantitatif*, 2020, 245.

¹⁷ Muhaimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020), 25.

¹⁸ I Lexy Moleng, *Metodologi Penelitian Kualitatif*, I (Bandung: Remaja Rosda Karya, 2005), 89.

term *khulu'* in Islam, *Khulu'* refers to the annulment of marriage on the initiative on the part of the wife and paying a ransom to the husband. This term refers to the act of breaking away from the bonds of marriage, such as taking off clothes. In Islam, the decision divorce rests with the man as the husband using *talaq*, but Islam also gives the right to the wife to ask for a divorce from her husband by way of *khulu'*, provided that the reason is justified according to the Shari'a. The law of imposing the *khulu'* may be mandatory if a husband fails to fulfill his obligations or behaves in a manner that undermines God's rights. *Khulu'* is one of the forms of divorce permitted in Islamic law, and must be done following the provisions of Islamic law.¹⁹ According to Indonesian marriage law, a lawsuit divorce is a divorce filed by one party to the Religious Court to defend the rights of unwanted elements in marriage, especially domestic violence, which includes physical and psychological as well as financial abuse.

The fact that occurs in the Religious Court with the opportunity for women to file for divorce from their husbands has a significant impact. This means that women are very brave to file a divorce lawsuit. This is certainly caused by several factors that have been mentioned above. In addition, a wife who dares to file a lawsuit certainly feels that she can no longer maintain her marriage bond. So that makes women make decisions that they think are good for themselves and their families.

The dynamics of divorce in Malang City reflect the growing complexity of marriage relationships, involving various factors that affect household stability. Despite the increase in the number of divorces, it should be noted that there are also cases of divorce, indicating variations in the grounds for divorce. Although divorce cases may be more dominant, it cannot be ignored that women can also be the cause of divorce, suggesting that the roles of both partners have a significant impact on marital dynamics. Social, economic, and cultural factors also contribute to the increasing complexity of divorce cases in Malang City.

Divorce data from the last four years has always been at a higher position than the divorce rate. This can be seen in the data table of divorce and *talaq* divorce cases at the Malang City Religious Court.

Table 1. Divorce Matters Data
In Malang Religious Court 2019-2023

No	Year	Cerai Gugat	Cerai Talak	Total
1	2019	1746	700	2446
2	2020	1600	635	2235

¹⁹ Atika Suri Nur Fauziah, Aziizah Nur Fauzi, dan Umma Ainayah, "Analisis Maraknya Perceraian Pada Masa Covid 19," *Mizan: Journal of Islamic Law* 4, no. 2 (2020): 181-92, <https://doi.org/10.32507/mizan.v4i2.838.1>

3	2021	1736	621	2357
4	2022	1644	593	2237
5	2023 (April)	471	165	636

Source: Malang City Religious Court (<https://pa-malangkota.go.id/>)

¹⁸ Based on the data in Table 1, we can see that the divorce cases over the past five years have always been higher than divorce cases. The increase in divorce cases from 1600 in 2020 to 1736 in 2021 showed a significant increase of 136 cases in one year. This fact is a serious concern because it occurred amid the Covid-19 pandemic that hit Indonesia in 2020. In this difficult situation, there is a huge impact on various sectors, including the economy. Difficult economic conditions can be one of the main factors affecting divorce rates, given that economic pressures can create tension and conflict in domestic relationships. Meanwhile, divorce cases at that time decreased although not too significantly.

The divorce factors in the Malang City Religious Court are as follows: ¹⁹

Table 2. Factors Causing Divorce
At the Malang Religious Court, 2019-2022

Divorce Factors	The year 2019	The year 2020	The year 2021	The year 2022	Total
Adultery	3	9	1	0	13
Drunk	24	10	1	0	35
Opium	8	2	2	2	12
Gambling	9	6	1	1	17
Leave either party	311	298	289	236	1134
Sentenced to imprisonment	11	14	18	17	60
Polygams	2	1	0	0	3
domestic violence	76	50	17	11	154
Disability	8	3	2	4	
Continuous disputes and quarrels	1297	1234	1732	1595	5.858
Forced marriage	7	4	0	0	11
Apostate	6	9	4	6	25
Economy	896	662	374	323	2.255

Source: Malang City Religious Court (<https://pa-malangkota.go.id/>)

¹⁸ Based on the data in Table 2, we can see that the factor of Disputes and quarrels continues to be the main cause of divorce in the last 4 years to reach 5,858 divorces. The second dominating factor after disputes is economic factors which reached 2,255 divorces caused by economic problems. Ongoing disputes and quarrels within a family are often influenced by factors of economic conditions. Financial instability can create tension and stress within the household, triggering conflicts between family members. Limited economic resources, difficulties in meeting basic needs, or even inequality in the distribution of financial

responsibilities can be triggers for conflict. Economic stress can result in frustration and dissatisfaction, which in turn worsens interpersonal relationships. Therefore, it is important to understand and overcome wisely the economic challenges of families to minimize potential disputes and build a more harmonious family environment.

The factors mentioned above are contained in the Marriage Law which stipulates that divorce can only occur for legal reasons and must be resolved before a court hearing. According to Article 19 PP No. 9 of 1975, which outlines the rules in Article 39 paragraph (2) of Law No. 1 of 1974, and Article 116 of the KHI, there must be sufficient reasons to support divorce for it to be carried out.²⁰

First, one of the parties commits adultery or addiction to alcohol, drugs, or gambling that is difficult to cure; second, one party separates from the other party for 2 (two) consecutive years without the consent of the other party and a good reason; third, one of the parties suffers a physical disability or illness so that he is unable to fulfill his obligations as a wife or husband; fourth, one of the parties commits adultery; Fifth, there is no possibility of reconciliation at home again because the husband and wife are constantly quarreling and quarreling; Sixth, either party receives a five-year prison sentence or a harsher sentence after the marriage takes place. Seventh, the husband violates talaq and commits apostasy to cause discord in the household.²¹

So, if these conditions are met, divorce will occur. The parties' desire for divorce, expressed by the husband's initiative (divorce talaq) and the wife's initiative (divorce suit), will only be implemented if the conditions outlined above are met. Without the aforementioned factors, divorce is impossible. However, in Islam, divorce is the last resort that a husband and wife leave if they cannot reconcile their differences. Divorce can also be done for the benefit of both parties, namely husband and wife.²²

3.2 Social and Psychological Implications of High Divorce Cases in Malang City Religious Court

In the context of Islamic law, divorce is known as "talaq," which is the exclusive right of the husband to file for divorce. The husband has the authority to grant talaq to his wife, while the wife does not have the same right. Nonetheless, Islam accommodates situations that allow a wife to file for divorce through the concept of *khulu'*, which allows women to ask for divorce based on certain reasons. In Indonesia, within the framework of marriage law, the term divorce lawsuit is found which allows the wife to apply for divorce to the

²⁰ Annalisa Yahanan Muhammad Syafruddin, Sri Uratmiyah, *Hukum Perceraian* (Jakarta: Sinar Grafika, 2014), 106.

²¹ Ahmad Zahari, *Kumpulan Peraturan Perkawinan* (Kalimantan: Untan Press, 2010), 36.

²² Yulies Tiara Masriani, "Sinergi Maqashid Syariah Asy-Syatibi Dengan Pancasila Sebagai Falsafah Negara Indonesia," *Jurnal Ius Constituendum* 8, no. 1 (2023): 19–33, <https://doi.org/http://dx.doi.org/10.26623/jic.v8i1.6092>.

Religious Court. It is regulated to protect women's rights from all forms of injustice or domestic violence, including physical, psychological, and economic violence.

In recent decades, Indonesia has experienced a significant spike in divorce rates, particularly in the context of divorce cases. This phenomenon highlights profound changes in the social and psychological structure of Indonesian society. Divorce is not just a termination of the marriage bond, but also creates complex implications in various layers of social and psychological life.²³

The impact of divorce is not only felt individually but also affects wider social networks. Family, friends, and the surrounding community are involved in the healing process or the psychological impact of the divorce. Social stigma against divorce status can also place an additional psychological burden on individuals experiencing divorce. The high divorce rate reflects the emotional challenges faced by individuals when facing marital conflict. Stress, anxiety, and depression are often the result of an inability to resolve conflict or find solutions to problems that arise in a marriage. In addition, children involved in divorce situations may also experience significant psychological impacts, including emotional instability and behavioral changes.²⁴

The provision of divorce in Islamic law refers to divorce proceedings filed by the wife on certain grounds recognized by Sharia. Meanwhile, in Indonesia, divorce is regulated by Law Number 1 of 1974 concerning Marriage. According to Law No. 1 of 1974 on Marriage, and also SEMA No. 1 of 2022 for reasons of continuous quarrels and disputes no longer live in one house for 6 months.²⁵ The process involves filing a divorce application with the Religious Court and going through a mediation stage before the judge decides on the divorce decision. To combine religious principles and state law, divorce in this context reflects the complex dynamics between Islamic law and national legislation in Indonesia.

³ Divorce is the termination of marriage by a court decision or a lawsuit by a party who has entered into a marriage according to Islamic teachings. According to Zainudin Ali, the lawsuit is a complaint that can be accepted by the judge which is intended to claim a right from the other party. A lawsuit is a claim of rights in which it contains a dispute (*contentiosa*).²⁶ Divorce is a marriage bond that breaks as a result of an application filed by the wife to the Religious Court caused by various factors, such as quarrels, economics,

²³ Henny Kaseger, "Hubung¹⁶ Dampak Perceraian Orang Tua Terhadap Kesehatan Mental Anak Usia Sekolah di Kota Kotamobagu," *Pharmed: Journal of Pharmaceutical Science and Medical Research* 4, no. 1 (2021): 25, <https://doi.org/10.25273/pharmed.v4i1.8346>.

²⁴ Fauziah, Fauzi, dan Ainayah, "Analisis Maraknya Perceraian Pada Masa Covid 19."

²⁵ Ketua Mahkamah Agung, "Keputusan Ketua Mahkamah Agung Republik Indonesia No. 142/KM.²⁷K/IX/2011" (Indonesia, 2011), 1-20.

²⁶ Zainuddin Ali, *Hukum Perdata Islam di Indonesia* (Jakarta: Sinar Grafika, 2009), 80.

infidelity, and so on. Then the respondent (husband) agreed, so the religious court granted the request.

The fact that occurred in the Malang City Religious Court that the dominating divorce factor was disputes and quarrels that continuously reached 5,858 cases for the last 4 years, namely before the pandemic until the pandemic ended in 2022. According to the results of an interview with the father of the judge, Mr. Usman Ismail Kilihu:

"The main reason for the plaintiffs is usually disputes and quarrels, but the causes of disputes and quarrels usually remain dominated by economic factors that affect divorce, such as inadequate child support so that it triggers disputes and quarrels in the household so that it cannot be reconciled,"

"The second factor that is the reason for the plaintiffs is because of the lack of income she receives from the husband so that she cannot meet the necessities of life and cause quarrels, besides what often happens is that the man or husband who leaves his wife for years without a clear reason to make a wife seek justice in the religious court".

From the results of interviews that the author conducted with several informants and from the data obtained by the author, it can be concluded that the number of divorces for various reasons in the Malang City Religious Court is influenced by several factors. Among them quarrel factors, economic factors, factors left by one of the parties. Divorce cases enter most wives who sue their husbands because their husbands do not provide enough for her and also her children, this is the most common reason, but there are other reasons such as infidelity, wives are abandoned by husbands for unclear reasons without a solution to solve the problem.

Broadly speaking, from the explanation above, the author concludes that divorce is influenced by many things, but the most that occurs is caused by continuous quarrels and the background of the quarrel is triggered by economic problems, where some families experience economic difficulties that make the needs of wives and children not met. In addition, it is also influenced by other reasons such as the negative behavior of the husband and interference from third parties, things that trigger conflicts in the household, and many domestic couples who cannot manage the conflict properly causing fatal things such as divorce and the most is the divorce filed by the wife against her husband to the religious court.

The high number of divorces in the Malang City Religious Court certainly has implications for domestic life, in this case, the author focuses on social and psychological implications after divorce. The social impact after divorce affects several elements of society, including: (1) Impact on individuals both ex-husband and wife in emotional terms, Divorce can cause emotional stress, loss of self-esteem, and depression in individuals who experience

divorce. Mental Health: In some cases, divorce can contribute to mental health problems such as anxiety and sleep disorders. In addition, as well as Identity changes, individuals may experience changes in their identity as spouses, parents, or family members.²⁷ (2) Psychological impact on the child's condition, children who are in the circle of parental divorce can experience psychological impacts such as anxiety, depression, or feelings of guilt. In addition, divorce is also not uncommon to change behavior, some children may show behavioral changes such as decreased academic performance, behavioral problems, or social isolation.²⁸ (3) The impact on the family, in terms of economic conditions due to the occurrence of divorce can affect the family's financial situation because it has to divide resources separately. In addition, relationships between family members may become strained or disrupted after divorce.²⁹ And (4) High divorce rates can contribute to changes in social norms and societal values regarding marriage and family.³⁰

Divorce in Indonesia has a significant psychological impact on the individuals involved, especially married couples and children. First, on a personal level, couples going through divorce can experience stress, anxiety, and depression. The divorce process often involves feelings of failure, loss, and emotional trauma, which can affect the individual's mental well-being. They may have difficulty adjusting to sudden life changes and have to face new challenges, such as managing their economy and establishing social relationships after separation.³¹

The psychological impact of divorce can also be felt by children who are witnesses or directly involved in the process. Second, children may experience anxiety, insecurity, and identity conflicts. They can feel guilty, confused, or even blame themselves for their parents' divorce. In addition, changes in family structure can also affect children's emotional and social development, with the potential to produce behavioral problems or decreased academic achievement.³²

²⁷ Ya Hui Huang dan Yan Ma, "Climate change and divorce behavior: Implication for family education," *Innovation and Green Development* 3, no. 1 (2024): 100115, <https://doi.org/10.1016/j.igd.2023.100115>.

²⁸ Muhammad Zulfa Alfaruqy, Finda Kalina Putri, dan Sara Imanuel Soedibyo, "Dinamika Psikologis Menikah pada Masa Pandemi COVID-19," *Jurnal Psikologi TALENTA* 6, no. 2 (2021): 55, <https://doi.org/10.26858/talenta.v6i2.19695>.

²⁹ Salsabila Rizky Ramadhani dan Nunung Nurwati, "Dampak Pandemi Covid-19 Terhadap Angka Perceraian," *Jurnal Penelitian dan Pengabdian Kepada Masyarakat (JPPM)* 2, no. 1 (2021): 88, <https://doi.org/10.24198/jppm.v2i1.33441>.

³⁰ Sudirman et al., "The family corner for the post-COVID 19 revitalization of family function," *Samarah* 5, no. 1 (2021): 88–107, <https://doi.org/10.22373/sjkh.v5i1.9122>.

³¹ Khairuddin Khairuddin, Badri Badri, dan Nurul Auliyana, "Pertimbangan Hakim Terhadap Putusan Nafkah Pasca Perceraian (Analisis Putusan Mahkamah Syar'iyah Aceh Nomor 01/Pdt.G/2019/MS.Aceh)," *EL-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (2020): 164, <https://doi.org/10.22373/uj.v3i2.7700>.

³² M. Muhlisin Mujiburrahman, Nuraeni, Farida Herna Asti, Ahmad Muzzani, "Pentingnya Pendidikan bagi Remaja Sebagai Upaya Pencegahan Pemikahan Dini," *COMMUNITY: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (25 Agustus 2021): 36–41, <https://doi.org/10.51878/COMMUNITY.V1I1.422>.

Third, society also feels the psychological impact of divorce, especially through changes in social dynamics and cultural norms. Stigma against divorce is still a reality in some communities, and divorced individuals may experience social pressure or discrimination. This can lead to social isolation and difficulty in rebuilding a healthy social and romantic life. Overall, the psychological impact of divorce in Indonesia spans personal, family, and social aspects, and often requires psychological and social support to help individuals and families overcome these challenges.³³

4. CONCLUSION

The high divorce rate in Malang City can be attributed to the factor of prolonged disputes between couples, as well as increased economic pressure. Constant bickering can damage the emotional bond and communication between couples, triggering the decision to end the marriage through legal proceedings. The social implications include family breakups that can impact children and close relatives, while the psychological impact includes stress, depression, and emotional instability for all parties involved. A deep understanding of these impacts is important for developing prevention and social support efforts that can help reduce divorce rates and provide assistance to those involved in divorce proceedings.

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