

Marital Maintenance Neglect and Divorce Dynamics: An Empirical Socio-Legal Study in Gampong Neuheun, Aceh Besar

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Abstract

Neglect of maintenance by the husband is one of the dominant factors that cause divorce which is not always related to structural poverty, but also to unproductive behavior and intentional neglect in fulfilling household economic obligations. This study aims to analyze the social dynamics of maintenance negligence, identify the main causative factors, examine its impact on family stability, and evaluate the effectiveness of custom-based mediation mechanisms in conflict resolution in Gampong Neuheun, Mesjid Raya District, Aceh Besar Regency. This study uses a qualitative approach with the type of field research. Data was collected through in-depth interviews with gampong officials, traditional leaders, and religious leaders, and strengthened by participatory observation and documentation studies. The results of the study show that livelihood instability is more predominantly caused by laziness, the involvement of the husband in online gambling, and dependence on social assistance that is not managed productively, thus triggering prolonged conflicts and increasing the risk of divorce. Customary mediation has been proven to play a role in reducing conflicts in the early stages, but its effectiveness is limited when it is not accompanied by a commitment to behavior change from the husband. This study recommends strengthening community-based regulations and supervision as well as family economic empowerment programs that are integrated with customary mediation mechanisms as preventive measures to reduce the divorce rate due to neglect of alimony.

Keywords: Maintenance; Husband's Negligence; Domestic Conflict; Divorce; Customary Mediation.

AR - Abstrak

Kelalaian nafkah oleh suami merupakan salah satu faktor dominan penyebab perceraian yang tidak selalu berkaitan dengan kemiskinan struktural, tetapi juga dengan perilaku tidak produktif dan intentional neglect dalam pemenuhan kewajiban ekonomi rumah tangga. Penelitian ini bertujuan untuk menganalisis dinamika sosial kelalaian nafkah, mengidentifikasi faktor penyebab utamanya, menelaah dampaknya terhadap stabilitas keluarga, serta mengevaluasi efektivitas mekanisme mediasi berbasis adat dalam penyelesaian konflik di Gampong Neuheun, Kecamatan Mesjid Raya, Kabupaten Aceh Besar. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Data dikumpulkan melalui wawancara mendalam dengan aparatur gampong, tokoh adat, dan tokoh agama, serta diperkuat dengan observasi partisipatif dan studi dokumentasi. Hasil penelitian menunjukkan bahwa ketidakstabilan nafkah lebih dominan disebabkan oleh kemalasan, keterlibatan suami dalam judi online, serta ketergantungan pada bantuan sosial yang tidak dikelola secara produktif, sehingga memicu konflik berkepanjangan dan meningkatkan risiko perceraian. Mediasi adat terbukti berperan dalam meredakan konflik pada tahap awal, namun efektivitasnya terbatas ketika tidak disertai komitmen perubahan perilaku dari pihak suami. Penelitian ini merekomendasikan penguatan



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regulasi dan pengawasan berbasis komunitas serta program pemberdayaan ekonomi keluarga yang terintegrasi dengan mekanisme mediasi adat sebagai langkah preventif untuk menekan angka perceraian akibat kelalaian nafkah.

Kata Kunci: Nafkah; Kelalaian Suami; Konflik Rumah Tangga; Perceraian; Mediasi Adat.

INTRODUCTION

Marriage from the perspective of Islamic family law and positive law in Indonesia is positioned as a normative institution that represents not only civil ties, but also moral and spiritual agreements that are loaded with social responsibility. Law Number 1 of 1974 concerning Marriage (as amended by Law Number 16 of 2019) emphasizes that the purpose of marriage is to form a happy and eternal family based on the One Godhead. In the framework of Islamic law, the goal is formulated as the establishment of a family of *sakinah, mawaddah, and rahmah*, which is a family that is emotionally stable, relationally harmonious, and spiritually strong. Among the main foundations for realizing these goals is the fulfillment of maintenance obligations by the husband as the head of the family.

Normatively, the obligation of maintenance is an inherent legal consequence since the occurrence of the marriage contract. Article 34 paragraph (1) of Law Number 1 of 1974 emphasizes that the husband is obliged to protect his wife and provide all the necessities of domestic life according to his ability. This provision is emphasized in Article 80 paragraph (4) of the Compilation of Islamic Law (KHI) which states that maintenance includes the needs of food, clothing, board, as well as maintenance and medical expenses for wives and children. From a classical and contemporary *fiqh* perspective, the obligation of maintenance is understood as an obligation of *qath'i* in the relationship between husband and wife, with the measure of fulfillment based on the principle of *ma'ruf* (social propriety) and the economic ability of the husband. Thus, the fulfillment of alimony is not just a material obligation, but an indicator of a husband's responsibility, leadership, and moral integrity.¹

Although the normative construction of maintenance obligations has been clearly formulated, the problems of its implementation at the social level show a wider complexity. In the practice of religious courts and *Syar'iyah* Courts in various regions, the problem of non-fulfillment of alimony is one of the dominant reasons in divorce lawsuits. However, most previous studies have tended to focus their analysis on structural factors such as poverty, unemployment due to limited employment, or economic crises as the main causes of malpractice. This approach is important, but it does not fully explain the dimensions of intentional neglect, such as laziness, unproductivity, and neglect of family responsibilities even though the husband has the ability to work.²

The gap in the study shows that there is significant research space to examine maintenance negligence not only as an economic problem, but as a social and moral behavior problem that has a direct impact on family stability. In this context, laziness and unproductive behavior need to be understood as social variables that can trigger role dysfunction in the household. When the negligence of maintenance is intentional and repeated, it is no longer just an economic problem, but a form of violation of legal and

¹ Republic of Indonesia, "Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage" (Government of the Republic of Indonesia, 1974).

² Sofyan, "Interview with Geuchik Gampong Neuheun" (Kecqmqtqn Mesjid Raya, Aceh Besar, 2025).

ethical obligations that has the potential to erode the legitimacy of the husband's leadership and undermine the wife's trust.³

This phenomenon can be observed empirically in Gampong Neuheun, Mesjid Raya District, Aceh Besar Regency. Based on data from gampong apparatus from 2023 until the time the research was conducted, there were 63 cases of domestic conflict and divorce from a total of 2,636 heads of families, with around 80% of conflicts triggered by maintenance issues. This figure shows that the problem of livelihood is not an incidental case, but a social phenomenon that has systemic implications for family resilience at the community level. Furthermore, indications that some cases are influenced by lazy and unproductive attitudes hint at the existence of behavioral dimensions that have not been touched much in the academic study of Islamic family law.⁴

The uniqueness of the context of Aceh as a region that implements Islamic sharia through the Syar'iyah Court justice system and the strengthening of customary mechanisms enriches the complexity of this issue. In the social structure of Acehnese society, the resolution of domestic conflicts is generally preceded by customary mediation mechanisms involving Geuchik, Tuha Peut, and Imum Gampong. This mechanism reflects the principles of community-based restorative justice which aims to maintain the integrity of the household and prevent the escalation of conflict to the realm of litigation. However, the effectiveness of customary mediation is often limited when the husband does not show substantive behavioral changes. Repeated conflicts due to neglect of maintenance ultimately encourage the wife to file a divorce lawsuit with the Syar'iyah Court, so that the customary mechanism loses its power of intervention.

This condition raises a fundamental academic question: to what extent can negligence caused by laziness and unproductive behavior qualify as a violation of legal obligations in the perspective of Islamic family law and positive Indonesian law? What is the relationship between individual behavioral factors and custom-based conflict resolution mechanisms in preventing divorce? And why is customary mediation often ineffective when dealing with patterns of deliberate and repeated negligence? These questions show that the issue of maintenance is not only related to legal norms, but also concerns the social, cultural, and moral dynamics in the local Muslim community.

Based on this background, this research is formulated to answer three main problem formulations. First, what is the normative construction of alimony obligations in the perspective of Islamic family law and positive Indonesian law, as well as juridical limitations on negligence in alimony? Second, what are the characteristics of negligence in maintenance triggered by laziness and unproductive behavior in Gampong Neuheun, as well as its impact on household stability? Third, how effective is the customary mediation mechanism in resolving maintenance negligence conflicts, and what are the factors that lead to its success or failure?

The objectives of this research are: (1) to comprehensively analyze the normative construction of alimony obligations within the framework of Islamic law and positive Indonesian law; (2) identify and categorize intentional forms of alimony neglect as social variables that contribute to divorce; and (3) evaluate the effectiveness of customary-based conflict resolution mechanisms in the context of the Acehnese community, especially in Gampong Neuheun. Theoretically, this study is expected to enrich the discourse of

³ mursyid Djawas, "Conflict, Traditional, and Family Resistance: The Pattern of Dispute Resolution in Acehnese Community According to Islamic La" 4, no. 1 (2020): 65–84.

⁴ Sofyan, "Interview with Geuchik Gampong Neuheun" (Kecqmqtn Mesjid Raya, Aceh Besar, 2025).

Islamic family law by including the dimension of social behavior as an analytical variable in the study of maintenance obligations. Practically, the findings of this study are expected to be a reference for gampong officials, customary mediators, and policy makers in formulating more effective preventive strategies to maintain family resilience.

Thus, this study not only seeks to photograph the phenomenon of neglect of maintenance as a normative issue, but also places it in the framework of interaction between law, social behavior, and customary mechanisms. This approach is expected to be able to produce a more comprehensive and contextual analysis, thus making a significant contribution to the development of Islamic family law that is responsive to contemporary social dynamics.

RESEARCH METHODS

This research is an empirical legal research with a qualitative-phenomenological approach that aims to deeply understand the experiences, perceptions, and social practices of actors in dealing with domestic conflicts due to the husband's negligence in fulfilling his maintenance obligations. A phenomenological approach was chosen to explore the subjective meanings built by the apparatus and customary leaders in the context of dispute resolution before the case is submitted to the Religious Court. The research was carried out in Gampong Neuheun, Mesjid Raya District, Aceh Besar Regency, which was chosen purposively because the role of customary institutions in resolving domestic conflicts at the community level is still strong.

The source of research data consists of primary and secondary data. Primary data were obtained from eight informants who were purposively selected based on authority and experience in the mediation of domestic conflicts, including Geuchik, members of Tuha Peut, Imum Gampong, and community leaders involved in the customary settlement mechanism. Secondary data is sourced from gampong administrative documents, laws and regulations related to alimony and divorce obligations, and relevant scientific literature. The data collection technique was carried out through semi-structured in-depth interviews, field observations, and documentation, while still upholding the principles of research ethics through the provision of informed consent to all informants.

Data analysis is carried out in a descriptive-qualitative manner through the stages of data reduction, data presentation, and conclusion drawn/verification in a sustainable manner. The validity and credibility of the data are maintained through source triangulation and method triangulation, namely by comparing information between informants and testing the consistency of interview findings with the results of observations and supporting documents. Through this process, this study identifies patterns, themes, and constructions of social meaning related to husbands' laziness in fulfilling maintenance obligations and the effectiveness of customary mediation in preventing the escalation of conflict towards divorce.

RESULTS AND DISCUSSION

The Concept of Maintenance Obligations in the Household

The obligation to provide for the household is one of the substantive demands in family law which is the basis for fulfilling the needs of living together between husband and wife and children in one legitimate family. Alimony includes material and non-material elements that aim to ensure the survival and welfare of the family in a fair and reasonable manner. Normatively, this obligation arises from a legal marriage bond and is

rooted in the principles of social and ethical responsibility in Islamic family law and positive law in Indonesia.⁵

In the perspective of contemporary Islamic family law, alimony is not just a material gift, but a representation of the husband's responsibility towards his wife and children according to his ability. As part of *maqāṣid al-syarī'ah*, this obligation aims to maintain the survival of the family (*hifz al-nafs*), protect offspring (*hifz al-nasl*), and ensure the economic welfare of the household. This approach emphasizes that livelihood must be broadly understood, including the needs of food, clothing, shelter, health, and education that change according to modern social dynamics, without eliminating the principles of sharia.⁶

If the maintenance is not fulfilled, then there is a disturbance to the fundamental purpose of sharia. In the perspective of *maqāṣid*, neglect of maintenance is not only seen as a violation of the rights of the wife and children, but as a failure to maintain the welfare of the family structurally. Therefore, the analysis of livelihoods must be placed within the framework of social protection and generational sustainability, not just individual financial obligations. Moreover, the *maqāṣid* approach demands a contextual interpretation. The standard of "viability" of alimony cannot be understood statically as in classical texts, but must rather take into account modern social and economic dynamics. Thus, the meaning of alimony is adaptive without abandoning the principles of justice and responsibility.

The concept of *qiwāmah* in Islamic family law places the husband as the head of the household with economic responsibility and protection. However, *qiwāmah* is not a symbol of gender superiority, but a responsibility-based leadership mandate. Theoretically, the legitimacy of *qiwāmah* depends on the implementation of the maintenance obligation. When the husband fails to provide for maintenance without a valid reason, the legitimacy of his leadership is substantively delegitimized. In other words, *qiwāmah* loses its meaning if it is not accompanied by economic and moral responsibility. In the modern context, where many wives contribute to the family economy, the husband's maintenance responsibilities do not necessarily disappear. The economic participation of the wife is complementary, not substitutive. Therefore, it needs to be emphasized that changes in the economic structure of the family do not remove the normative obligations of the husband, but rather demand a more fair and cooperative pattern of partnership. From the perspective of family resilience theory, economic stability is one of the main pillars of household sustainability. Family resilience is measured by the family's ability to meet basic needs, adapt to economic pressures, and maintain the quality of interpersonal relationships.

Livelihood instability creates psychological pressure that can trigger conflicts, disharmony, and even domestic violence. Thus, livelihood is not only economic, but also psychosocial. When maintenance obligations are neglected, what is disturbed is not only the financial condition, but also the emotional balance and the structure of power relations in the family. From this point of view, the fulfillment of alimony serves as a preventive

⁵ Islamic University et al., "The Relevance of the Concept of Maintenance in Islamic Family Law to the Dynamics of Modern Life Regulating Relationships Between Family Members, including the Rights and Obligations Inherent in the Fulfillment of Material Needs, but Also Maintaining Household Harmony and" 7 (2025).

⁶ Mufidatul Ngulum, Hari Widiyanto, and Waluyo Sudarmaji, "Neglect of Husbands' Obligations in Providing Family Maintenance Perspective of Islamic Law Compilation" 4, no. 1 (2024): 2744–51.

mechanism against family disintegration. On the other hand, alimony neglect has the potential to weaken family resilience and increase the risk of divorce.

Thus, the concept of maintenance obligations in the household in the modern era remains relevant as a legal and moral foundation. Law enforcement efforts and family education about alimony rights are the keywords to ensure that these obligations are not only regulated normatively but also implemented in social life effectively and fairly.

In the study of contemporary Islamic family law, the obligation of maintenance is also closely related to the work ethic and moral responsibility of the husband as *qawwām* in the household. The concept of *qiwāmah* is not interpreted as gender superiority, but as a leadership obligation burdened with economic responsibility and protection of the family. Therefore, the husband's laziness at work can be seen as a failure to perform the function of *qiwāmah* substantially.⁷

Economic incapacity occurs due to objective and structural factors, such as economic crisis, limited employment, illness, or force majeure conditions. In this situation, failure to provide for sustenance is not a form of intentionality, but a factual limitation. The legal approach to this condition should be proportionate and solutional. In contrast to structural incapacity, willful negligence occurs when the husband has the capacity to work but chooses not to carry out his responsibilities. It can take the form of laziness, waste, or misuse of income for unproductive activities.

In this context, there is an element of fault that contains legal and moral consequences. This kind of negligence cannot be justified on the basis of economic hardship, because the main problem is not limited resources, but failure to carry out responsibilities. This distinction is important to avoid simplification that all livelihood problems are caused by poverty. A sharp analysis helps to identify whether the problem is structural or normative-moral.

Public Leaders' Perceptions of Husband's Neglect of Maintenance in the Household

Maintenance instability is one of the important variables that directly affects the quality of relationships in households. Alimony, as the husband's obligation to meet the material needs of the family, not only includes the provision of food, clothing, and shelter, but also economic stability which serves as the foundation for the realization of family harmony. When husbands fail to provide for themselves stably, either due to low economic ability or laziness in fulfilling responsibilities, tensions in domestic relationships tend to increase, which can ultimately lead to prolonged conflicts. Empirical research shows that maintenance instability is often a factor that triggers internal conflicts in the household that lead to divorce as the last solution for couples.

Based on the results of an interview with Mawardi as a traditional leader in Gampong Neuheun, information was obtained that the husband's negligence in fulfilling his maintenance obligations is the main trigger for domestic conflicts that often lead to divorce. According to her, the husband's failure to provide for the family is not only seen as an economic problem, but also as a form of failure to carry out moral and religious responsibilities. From a customary and religious perspective, neglect of alimony is considered to injure the dignity of the household and has the potential to cause social disgrace to the family. However, in social practice, pressure and negative judgments are more often directed at the wife, even though normatively the obligation to support is on the husband's side.⁸

⁷ Ahmad Rofiq, "Islamic Civil Law in Indonesia," 2022.

⁸ Mawardi, "Tuha Pheut Interview," 2025.

Meanwhile, Tgk. Muhammad as the head of the Al-farisi recitation center assessed that the negligence of the husband's maintenance was a serious problem that had the potential to damage family harmony. According to her, many husbands are physically able to work, but choose not to be productive and depend on the help of other parties for their families. From the perspective of jurisprudence, such behavior can be subject to moral sanctions (*ta'zīr*) as a form of warning and guidance. However, Tgk. Muhammad emphasized that it is not enough to resolve domestic conflicts with religious advice alone, but must be supported by legal awareness and social responsibility. Without economic readiness and commitment to livelihood, maintaining a household has the potential to prolong suffering, especially for wives and children.⁹

The views of the general public also corroborate these findings. An interview with Mrs. Nurdiani showed that in social reality, wives often do not have a strong bargaining position when faced with husbands who neglect to provide for the family. Wives are often blamed in the event of conflict or divorce, while the husband's negligence tends to be tolerated on the grounds of economic difficulties. This pattern reflects a strong patriarchal culture that places women in subordinate positions and limits their space to claim their rights to support fairly.¹⁰

Furthermore, Sofyan as the head of Gampong Neuheun village stated that the instability of livelihood is not solely caused by limited employment opportunities, but is more predominantly triggered by unproductive behavior of the husband. The gampong apparatus revealed that many reports of domestic conflicts came from the habit of husbands who often spent time at coffee shops, engaged in online gambling, and did not have a permanent job. In some cases, husbands also depend on social assistance to meet family needs, but the assistance is not used to meet household needs, but is used for personal interests, such as gambling. This condition triggers repeated quarrels and worsens the marital relationship.¹¹

The views of community leaders in Gampong Neuheun show that there is a normative understanding that the obligation to provide maintenance is the main responsibility of the husband. However, in social practice, such responsibility has not been fully internalized as a binding moral and legal obligation. Social pressures that are more often directed at wives reflect the existence of structural and patriarchal cultural biases that are still strong in society.

This phenomenon shows that it is not enough to resolve domestic conflicts only by relying on a persuasive and moralistic approach. When customary mediation is not accompanied by effective social control mechanisms, maintenance neglect tends to recur and conflicts become chronic. This is in line with the findings of family law research that states that non-litigation mediation will lose effectiveness if it is not supported by legal awareness and commitment to behavior change.¹²

Thus, the views of community leaders not only provide an empirical picture of the conflict of alimony, but also show the limitations of the social system in protecting the rights of wives. This condition reinforces the argument that divorce is often chosen as a last resort by wives after various customary settlement efforts do not provide certainty of maintenance and justice.

⁹ Scott, "Interviews with Religious Leaders," 2025.

¹⁰ Nurdiani, "General Public Interview," 2025.

¹¹ Sofyan, "An Interview with Geuchik Gampong Neuheun."

¹² Mursyid Djawas, "Conflict, Tradition, and Family Resilience in Acehese Society," *Al-Ahwal* 13, no. 1 (2020): 65–84.

The instability of alimony accompanied by such negligent behavior has a direct impact on increasing emotional tension in the household. Wives are in a vulnerable position because they have to bear economic burdens as well as psychological pressure due to the uncertainty of meeting daily living needs. In certain situations, the wife is forced to take over the role of breadwinner, while the husband shows a passive and irresponsible attitude. This role inequality creates a sense of injustice and disillusionment that leads to prolonged conflicts.

Research focusing on the dynamics of alimony in the context of religious justice shows that the lack of clarity in the implementation of fair and proportionate alimony often triggers disputes between husband and wife, so that households experience intense economic and psychological pressure. This context is reinforced by empirical findings where many divorce lawsuits are associated with inability or instability in the provision of alimony by the husband from the perspective of the spouse or legal institution. When the basic needs of the family are not met consistently, wives often interpret this instability as a form of neglect of obligations, resulting in verbal, emotional, and strategic conflicts.¹³

Psychosocially, livelihood instability creates emotional stress in the couple's relationship that worsens the quality of communication and trust. Studies on financial dynamics and couples' relationships show that financial instability is positively related to the level of marital instability, as economic stress has implications for feelings of stress, anxiety, and friction in couples' interaction patterns. This information corroborates the finding that families experiencing long-term economic stress tend to experience more frequent interpersonal conflicts, which further increases the risk of household rifts and divorce.¹⁴

In addition, the phenomenon of alimony instability has an impact not only on conflicts between husband and wife but also on the dynamics of the relationship between parents and children. Although the introductory article does not directly focus on the impact on children, contemporary literature indicates that economic pressures in the household can disrupt family communication function, parental roles, and children's psychological well-being if maintenance conflicts continue. Household economic uncertainty has an impact on the overall pattern of family interaction, thereby worsening the quality of social relationships in the family.

In the context of Islamic family law in Indonesia, maintenance instability is often manifested in divorce cases filed by wives (divorce lawsuits) because it is considered a direct result of the husband's failure to fulfill family obligations. This instability reveals the complex relationship between legal norms, husband behavior, and the family's social response in dealing with internal domestic conflicts. Thus, the phenomenon of income instability is not only an economic problem, but also has significant sociological and legal implications for family harmony and divorce rates in general.

Overall, alimony instability plays a role as a trigger for domestic conflicts that affect the quality of marital relationships, increase the frequency of arguments, damage communication, and become one of the main reasons for filing for divorce in religious courts. This framework provides an important theoretical and empirical foundation for research on the laziness of husbands fulfilling alimony obligations as a triggering factor for domestic conflicts and divorce in Gampong Neuheun.

¹³ University of Science, "Limitations on Maintenance Obligations in Preventive Efforts for Divorce Lawsuits: A Study on the Religious Court of Pekanbaru City" 11, no. 2 (2025).

¹⁴ P Hema Sree and Megha D Prasad, "Exploring the Financial Stability/Instability and Relationship Dynamics among Married Couples" 13, no. 2 (2025), <https://doi.org/10.25215/1302.008>.

The Social Dynamics of Divorce in Gampong Neuheun

Divorce in Gampong Neuheun, Mesjid Raya District, Aceh Besar, shows social dynamics that are increasingly complex and tend to increase every year. Based on the results of interviews with gampong officials, since 2023 until now, there have been 63 cases of domestic conflict and divorce out of a total of 2,636 families. This data indicates that divorce is no longer understood as a purely individual problem, but has developed into a real social problem at the gampong level.

Most of these cases are triggered by maintenance issues, with a percentage of around 80 percent. The maintenance problems that occur are not solely caused by economic limitations but are more dominantly influenced by laziness and low responsibility of the husband in carrying out his role as a breadwinner. The gampong apparatus explained that the husband's behavior that is often reported includes spending time at coffee shops, engaging in online gambling, and not having a permanent job and relying on social assistance to meet family needs.¹⁵

Social dynamics become even more complex when social assistance that should be prioritized for household needs is not used appropriately. In some cases, the assistance is used for gambling or other personal interests, so that the maintenance obligations to the wife and family remain neglected. This condition often triggers repeated quarrels in the household and accelerates the rift in the marital relationship. This finding is in line with the study of Islamic family law which emphasizes that intentional neglect of maintenance is a form of violation of the husband's obligations and can be a valid reason for divorce lawsuit.¹⁶

In the social context of Gampong Neuheun, the settlement of domestic conflicts in the early stages still prioritizes customary mechanisms through deliberation involving Tuha Peut, Geuchik, and Imum Gampong. This mechanism aims to maintain household harmony and social stability of the community. The results of the interviews showed that some couples managed to refer after the customary process, but not a few continued the case to the Religious Court due to protracted conflicts and the failure to reach a peace agreement.

The increase in divorce cases every year reflects a shift in the value of responsibility in home life. The husband's laziness in fulfilling his maintenance obligations, weak work ethic, and the rampant deviant behavior such as online gambling show that the problem of divorce cannot be separated from social and structural factors. In this context, divorce not only reflects the failure of the husband and wife relationship, but also becomes an indicator of the weakening of family resilience at the community level.¹⁷

Thus, the social dynamics of divorce in Gampong Neuheun show that neglect of alimony obligations due to husband laziness is the dominant factor that triggers domestic conflicts and divorce. This condition emphasizes the importance of strengthening the role of gampong officials, traditional leaders, and religious leaders in building awareness of husband responsibility so that the divorce rate can be suppressed and the social stability of the community is maintained.

Customary-Based Mediation and Conflict Resolution Mechanism

In the social context of the Acehnese people, the resolution of domestic conflicts in general still prioritizes custom-based mediation mechanisms and gampong deliberations.

¹⁵ Sofyan, "An Interview with Geuchik Gampong Neuheun."

¹⁶ KHI, "Compilation of Islamic Law (KHI).," 1991.

¹⁷ Ahmad Rofiq, "Alimony as a Reason for Divorce in the Practice of Religious Courts," *Journal of Islamic Law*, n.d.

This also applies in Gampong Neuheun, Mesjid Raya District, Aceh Besar, where domestic conflicts due to maintenance issues are first resolved through non-litigation channels before being brought to the Religious Court. This mechanism is seen as the first step to maintain family harmony as well as social stability of the community.¹⁸

Based on the results of interviews with gampong officials, the mediation process usually begins when one of the parties, usually the wife, reports a domestic conflict to the village apparatus. Furthermore, Geuchik together with Tuha Peut and Imum Gampong initiated a customary meeting involving both parties. In this forum, husbands and wives are given the opportunity to convey the problems they face, while gampong apparatus plays the role of mediator who emphasizes the value of responsibility, justice, and maintenance obligations in the household.

In practice, customary mediation in Gampong Neuheun not only serves as a means of resolving conflicts, but also as a form of social control over the husband's deviant behavior. Gampong officials often give advice and warnings to husbands to return to their obligations as a breadwinner, especially when conflicts are caused by laziness at work, the habit of sitting in coffee shops, or involvement in online gambling. This mechanism is in line with the principles of Islamic law that encourage the resolution of family disputes through deliberation and peace before going through the divorce route.¹⁹

Nevertheless, the effectiveness of customary mediation does not always result in sustainable peace. The results of the interviews showed that although some couples managed to refer after the mediation process, not a few also re-entered the conflict because the husband did not show a change in behavior. Non-compliance with mediation agreements, especially related to the fulfillment of alimony, is often the main reason for the failure of customary settlements and encourages wives to continue the case to the Religious Court.

First, the limitation of customary sanctions is an important factor. In practice, the sanctions given tend to be moral and persuasive, such as reprimands, advice, or statements of commitment in front of traditional leaders. There is no sanction mechanism that has strong coercive force if the husband again neglects to fulfill his maintenance obligations. As a result, mediation agreements are often only symbolic and do not have a deterrent effect.

Second, the absence of a post-mediation monitoring mechanism also weakens the effectiveness of customary settlements. After an agreement is reached, gampong officials generally do not have a continuous supervision system to ensure that husbands actually carry out their commitments. The absence of periodic evaluations makes violations of agreements difficult to detect early, so that conflicts recur until they finally lead to divorce.

Third, there are indications of patriarchal bias in customary practices. The social structure of society that still places men as the head of the family with dominant authority has the potential to influence the mediation process. In some cases, wives are encouraged to be more patient and maintain the household in order to maintain the family's good name, even though the husband has not shown any real change. This bias can reduce the bargaining position of wives in mediation forums and obscure the substantive justice aspect in conflict resolution.

When customary mediation does not yield results, gampong officials generally give space to the wife to take the formal legal route. In this context, customary mediation

¹⁸ Mawardi, "An Interview with Tuha Pheut."

¹⁹ Rofiq, "Islamic Civil Law in Indonesia."

serves as an initial stage before the conflict enters the realm of litigation. This practice is in line with the religious justice system in Indonesia which still requires peace or mediation efforts before judges render a divorce verdict.²⁰

Thus, the mediation and conflict resolution mechanism in Gampong Neuheun reflects a combination of customary, religious, and formal law values. Customary mediation has an important role in suppressing domestic conflicts and preventing divorce, but its effectiveness depends on the husband's awareness and good faith in fulfilling alimony obligations. When laziness and neglect of maintenance continue to recur, customary mediation is no longer enough, and divorce becomes the last resort for wives as an effort to obtain justice and legal certainty.

Social Implications and Sustainable Prevention Efforts

The increase in divorce cases in Gampong Neuheun due to the husband's laziness in fulfilling alimony obligations has various significant social implications for family life and society. Divorce not only has an impact on the breakup of the marital relationship, but also affects the psychological condition of the wife, children, and the social stability of the gampong. Village officials explained that domestic conflicts that lead to divorce often leave behind further problems, such as family economic instability, a heavier burden of childcare on the wife's side, and a decline in the quality of social relations in the surrounding environment.

Another social implication is the weakening of the function of the family as a basic unit of value and character formation. Children who grow up in disharmonious families or experience divorce have the potential to face psychological, educational, and social problems. In the context of gampong communities, this condition can have an impact on increasing social vulnerability and decreasing family resilience as the main pillar of community life.²¹ Therefore, divorce cannot be understood solely as a private issue, but as a social issue that requires mutual attention.

In addition, the high divorce rate also indicates a crisis of responsibility and work ethic, especially in some husbands. Dependence on social assistance without productive efforts, as well as deviant behaviors such as online gambling, reflect weak social control and the fostering of the value of responsibility in the household. If this condition is left unchecked, the potential for domestic conflict and divorce will continue to recur and tend to increase every year.²²

In order to reduce these social impacts, sustainable prevention efforts involving various parties are needed. At the gampong level, village officials, Tuha Peut, and Imum Gampong have a strategic role in fostering families through traditional and religious approaches. Strengthening the customary mediation function is not only carried out when conflicts arise, but also directed at preventive efforts, such as providing marriage counseling and strengthening awareness of maintenance obligations before conflicts develop further.

Prevention efforts also need to be strengthened through Islamic family law education and positive laws to the community, especially related to the rights and obligations of husband and wife. A good understanding of maintenance obligations is expected to foster awareness of husband responsibilities and prevent negligence that leads

²⁰ Supreme Court of the Republic of Indonesia, "Regulation of the Supreme Court of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Courts," 2016.

²¹ Nurul Huda, "The Impact of Divorce on Children and Family Resilience," *Journal of Social and Religious Affairs*, 2020.

²² Nurhadi, "Factors Causing Divorce in Religious Courts," *Al-Ahwal Journal*, 2017.

to domestic conflicts. This is in line with the principle of family protection in Islamic law and the national policy on family resilience.²³

Thus, the social implications of divorce in Gampong Neuheun underscore the importance of a comprehensive and sustainable approach in the prevention of domestic conflicts. Synergy between the family, gampong apparatus, traditional leaders, religious leaders, and legal institutions is the main key in building awareness of the husband's responsibility and maintaining the integrity and resilience of the family. Prevention efforts that are carried out consistently are expected to be able to reduce the divorce rate and strengthen the social stability of the gampong community.

Another factor that also aggravates the issue of alimony and divorce is marriage at an economically and psychologically immature age. Early marriage is often done without financial readiness and an adequate understanding of household responsibilities. As a result, the husband does not have a stable work ethic, while the wife is in a vulnerable position when the maintenance is not met.²⁴

Prevention of divorce due to neglect of alimony cannot be separated from efforts to prevent early marriage. Premarital education that emphasizes economic readiness, breadroom responsibility, and family law awareness is a strategic step to strengthen family resilience. In this context, the role of gampong officials, traditional leaders, and religious leaders is very important as agents of education and social control at the community level.

CONCLUSION

This study confirms that the husband's negligence in fulfilling maintenance obligations is the main determinant of the occurrence of domestic conflicts and divorce in Gampong Neuheun. The findings show that livelihood problems are not solely derived from structural economic limitations, but are more predominantly influenced by low work ethic, reluctance to work, and dysfunctional behaviors such as involvement in online gambling and dependence on social assistance without productive responsibility. This condition has implications for emotional tension, inequality in the distribution of domestic roles, and erosion of communication and trust in husband-wife relationships, thereby accelerating family disintegration.

From a local institutional perspective, customary-based conflict resolution mechanisms through the role of gampong apparatus such as Geuchik, Tuha Peut, and Imum Gampong in Gampong Neuheun have served as an early restorative mediation instrument. However, its effectiveness tends to be limited if it is not followed by substantive behavioral changes on the part of the husband. Normatively, negligence in maintenance strengthens the legitimacy of divorce lawsuits in the Religious Court as a form of protection of the rights of the wife and a guarantee of legal certainty. Thus, divorce in this context not only reflects the problem of personal relationships, but also indicates a broader social problem related to the crisis of responsibility and the weak work ethic in the family institution.

The main finding of this study is that behavioral and moral hazard factors have a more significant contribution than structural poverty factors in triggering divorce based on maintenance negligence. Therefore, this study recommends strengthening Islamic family law education in a sustainable manner, preventing marriage at an economically and psychologically immature age, optimizing the role of customary officials and

²³ National Population and Family Planning Agency, "Family Resilience and Its Prevention Efforts," 2021.

²⁴ BKKBN, "Family Resilience and Early Marriage Prevention," Jakarta: BKKBN, 2021.

religious leaders in post-mediation supervision, and integrating customary mediation mechanisms with evaluation-based coaching systems and mentoring. A comprehensive preventive approach based on traditional and religious values is expected to be able to reduce the divorce rate and strengthen family resilience as the foundation of social stability of the gampong community.

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