



Knitting Love, Resolving Disputes: The Best Design for A Sustainable Settlement of Islamic Law

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Abstrak

Prinsip-prinsip dasar hukum keluarga Islam menjadi pilar utama dalam membentuk dasar penyelesaian konflik keluarga. Prinsip kesepakatan dan musyawarah menjadi fondasi, di mana setiap keputusan dalam keluarga diupayakan melalui diskusi bersama untuk mencapai kesepakatan yang adil. Tujuan dalam penelitian ini adalah untuk menganalisis implementasi dan efektivitas rancangan terbaik dalam penyelesaian sengketa hukum keluarga Islam dapat meningkatkan keberlanjutan hubungan keluarga dan memperkuat ikatan cinta di antara anggota keluarga dan mengetahui hambatan dan tantangan yang dihadapi dalam menerapkan rancangan terbaik untuk penyelesaian hukum keluarga Islam, dan bagaimana dapat mengatasi hambatan tersebut agar sistem penyelesaian sengketa menjadi lebih efisien dan berkelanjutan. Metode penelitian ini adalah Studi Literature Review. Setelah proses *screening*, sebanyak 5 artikel dipilih untuk melanjutkan ke tahap selanjutnya. Tahap berikutnya adalah evaluasi kualitas artikel, di mana setiap artikel diperiksa untuk memastikan keandalan dan kualitasnya. Hasil penelitian adalah Dengan meresapi prinsip-prinsip hukum Islam ke dalam proses penyelesaian sengketa keluarga, diharapkan dapat tercipta lingkungan hukum yang tidak hanya adil, tetapi juga mendukung keberlanjutan dan keharmonisan hubungan keluarga dalam bingkai nilai-nilai Islam.

Kata Kunci: Sengketa, Keluarga, Islam

Abstract

The basic principles of Islamic family law serve as the main foundation in shaping the framework for resolving family conflicts. The principles of agreement (musyawarah) and consultation (musyawarah) form the bedrock, where every decision within the family is sought through joint discussions to reach a fair consensus. The aim of this research is to analyze the implementation and effectiveness of the best design in resolving legal disputes within Islamic family law to enhance the sustainability of family relationships and strengthen the bonds of love among family members. The research also seeks to identify obstacles and challenges faced in implementing the best design for Islamic family law resolution and how to overcome these obstacles to make the dispute resolution system more efficient and sustainable. The research methodology employed is a Literature Review Study. After the screening process, a total of 5 articles were selected to proceed to the next stage. The subsequent step involved evaluating the quality of the articles, ensuring their reliability and quality. The research findings indicate that by imbuing the principles of Islamic law into the family dispute resolution process, it is anticipated that a legal environment will be created that is not only fair but also supportive of the sustainability and harmony of family relationships within the framework of Islamic values.

Keywords: *Dispute, Family, Islam*

Introduction

The importance of family law in the context of Muslim life cannot be ignored, given that the family has a central role in the structure of Islamic society. Islamic family law forms the basis for the orderly relationship between family members, establishes the rights and duties of each individual, and governs various aspects of daily life. In Islam, the family is considered the grapevine of religious principles, which include love, compassion, justice, and responsibility. According to ¹

Family law provides clear guidelines regarding marriage, divorce, children's rights, and other aspects related to family life. More than just a formal rule of law, Islamic family law became an instrument for maintaining harmony and balance in family relationships. By detailing the norms to be followed, family law provides a solid framework for resolving conflicts, promoting justice, and ensuring that religious values become central pillars in every decision and action within the Muslim family. Therefore, understanding and implementing Islamic family law is crucial in shaping the daily lives of Muslims, creating a strong foundation for building a happy and harmonious family in accordance with Islamic teachings.

The basic principles of Islamic family law become the main pillars in forming the basis for resolving family conflicts. The principle of agreement and deliberation becomes the foundation, where every

decision in the family is pursued through joint discussion to reach a fair agreement. It illustrates the mutual respect between husband and wife and provides space for active participation of all family members. Furthermore, the principle of obligations and rights guides in determining the responsibilities of each individual in the family, so that conflicts can be resolved with full justice. Islamic family law also emphasizes the principle of justice as the cornerstone of conflict resolution, where the rights of all parties are protected and respected without discrimination. In the context of divorce, the principles of affection and child care lead to a settlement that prioritizes the well-being of children and minimizes the negative impact on them. ² By detailing these principles, Islamic family law creates a comprehensive and balanced framework, which guides the process of resolving family conflicts taking into account moral, ethical, and justice values. Therefore, a deep understanding of the basic principles of Islamic family law is not only the basis of formal law, but also the foundation for achieving sustainable and just resolution of family conflicts.

Social and cultural changes have been crucial factors influencing Muslim family dynamics, shaping their life order in significant ways. In the era of globalization, access to information and communication is getting easier, resulting in a transformation in people's values and mindsets. This impacts Muslim families, where exposure to

¹ Anis Hidayatul Imtihanah, "GENDER-FRIENDLY ISLAMIC FAMILY LAW: ELABORATION OF ISLAMIC FAMILY LAW WITH THE CONCEPT OF MUBADALAH," *Codification* 14, No. 2 (2020), <https://doi.org/10.21154/kodifikasia.v14i2.2197>.

² Diannita Mustikasari Sudrajat and Aliesa Amanita, "SETTLEMENT OF DIVORCE CASES IN THE COMPILATION OF ISLAMIC LAW AT THE BANDUNG RELIGIOUS COURT," *Journal of Legal Dialectics* 2, No. 2 (2020), <https://doi.org/10.36859/jdh.v2i2.515>.

pop culture and western norms can give rise to value conflicts between generations. Tensions³ between tradition and modernity can arise, requiring Muslim families to navigate these changes wisely in order to maintain their core values.

Urbanization and population migration have also changed the lifestyle of Muslim families. Moving to big cities or different countries brings significant changes in the way of life, work, and patterns of social interaction. This can create new pressures on traditional family structures, forcing them to adjust to more complex dynamics. This increased mobility often results in physical and emotional distance between family members, which requires adjustment strategies to maintain family sturdiness and well-being.

In addition, economic transformation also plays an important role in the dynamics of Muslim families. Changes in the economic system, such as an increase in the role of women in the workforce, can affect the dynamics of relationships within the family. This can create an imbalance between domestic and career duties, requiring Muslim families to find a balance that suits their values. Changes in income and consumption patterns can also affect the lifestyles and lifestyles of Muslim families, creating new challenges that need to be overcome. Muslim families face unique challenges in the face of rapidly

changing times. One of the main challenges is the pressure of modernization and globalization, which often bring values and lifestyles that are contrary to the teachings of Islam⁴. In this context, Muslim families are faced with a dilemma between maintaining their traditional values and adapting to the times. The emergence of social media and information technology is also a factor that shapes new dynamics in family relationships, with the potential to influence communication patterns, supervision of children, and interactions between family members.

In addition, economic challenges are an important factor in Muslim family dynamics. Economic uncertainty, unemployment, and changes in employment structure can put extra pressure on a family's economic stability. The imbalance between job demands and family responsibilities can create tension in conjugal relationships, thus requiring Muslim families to develop prudent financial governance and time management strategies. Education⁵ is also a major focus, especially with the demand to align Islamic values with modern school curricula. Muslim families strive to preserve religious teachings in their children's education while ensuring their readiness for scientific and technological developments. This requires Muslim families to be actively involved in their children's education, guiding them to

³ Alamsyah Alamsyah, "STRENGTHENING CONFLICT RESOLUTION BASED ON THE SUNNAH TRADITION OF THE PROPHET," *Ash-Shari'ah* 22, No. 1 (2020), <https://doi.org/10.15575/as.v22i1.8034>.

⁴ Mustikasari, Sudrajat and Amanita, "SETTLEMENT OF DIVORCE CASES IN THE

COMPILATION OF ISLAMIC LAW AT THE BANDUNG RELIGIOUS COURT."

⁵ Muchammad Hammad, "The Urgency of Codifying Islamic Family Law in the Muslim World," *At-Tahdzib: Journal of Islamic Studies and Muamalah* 6, No. 1 (2018).

remain true to religious values and become individuals who can contribute positively to society.

In the face of these challenges, Muslim families need to build resilience and flexibility. Strengthening Islamic values, open communication between family members, and wise adaptation to changing times are the main keys in ensuring the family remains strong and harmonious in the midst of the dynamics of the evolving times. The case study of Sule and Nathalie Holscher's family provides an in-depth look into the reality of family dynamics in the public spotlight. Sule, as Indonesia's top celebrity, and Nathalie Holscher, who became part of public life through their marriage, became the focus of public and media attention⁶.

This family background reflects the complexity of relationships in the modern era, where personal life can be intensely exposed through social media and various communication platforms. Sule and Nathalie's marriage, which involves differences in age and cultural background, makes an interesting case study to study in the context of conflict resolution and family adaptation to social media pressures. These family dynamics show how changing times, media exposure, and cultural differences can affect household dynamics. This case study provides an opportunity to understand how celebrity families manage conflict, build effective communication, and maintain a balance between personal life and career demands. By introducing the family backgrounds of Sule and Nathalie Holscher as case studies, this research can

provide valuable insights for designing sustainable family conflict resolution solutions, especially in the context of an increasingly open and globally connected society.

The problems or conflicts that arise in the Sule and Nathalie Holscher family are the main highlights in this case study. One of the problems that emerged to the public was the significant age difference between Sule and Nathalie. These differences can be a source of tension in relationship dynamics, creating challenges regarding their expectations, values, and perceptions of each other. The rise of public opinion and media coverage complicates things, putting additional pressure on families to navigate expectations and overcome stereotypes that may arise. Another conflict depicted was the public exposure of the Sule and Nathalie family's private lives through social media⁷. This openness can open up opportunities for speculation and negative comments from society, which in turn can damage family relationships. Conflicts with third parties, such as negative comments from followers or outsiders who are not directly involved in family life, can create additional burdens in maintaining household stability.

In addition, cultural differences between Sule and Nathalie are also contributing factors to potential conflicts in their family. These differences include differences in values, social norms, and ways of communicating. Navigating these differences requires a strong commitment from both parties to understanding and respecting each other, while managing the

⁶ Kapanlagi.com, "Sule and Natalie Holscher," 2023.

⁷ Kapanlagi.com.

expectations and feelings of extended family who may be involved in household dynamics. Based on the background description above, it can be formulated that the purpose of this study is to analyze the implementation and effectiveness of the best design in the settlement of Islamic family law disputes can improve the sustainability of family relationships and strengthen the bond of love among family members and know the obstacles and challenges faced in implementing the best design for the settlement of Islamic family law, and how to overcome these barriers to make dispute resolution systems more efficient and sustainable.

Research Methods

In this research stage, literature review is carried out with a systematic approach, by referring to various sources available in various research databases. The literature selection process is carried out meticulously and pays attention to detailed steps, following an extensive search trail through various relevant databases. One of the sources used is *Google Scholar*. Literature search is carried out using predefined keywords, which are closely related to the research question being investigated. A number of keywords have been identified as the basis of literature searches, including terms such as "law, family, Islam and a number of other related concepts.

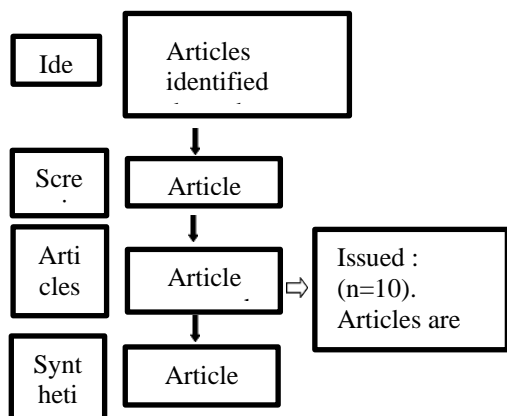
In this process, the initial step involves determining keywords that fit the scope of research. Then, the literature search is carried out carefully, ensuring that the sources drawn come from credible databases and are relevant to this field of

research. The search includes a number of sources involving scholarly articles, books, journals, and other publications focused on social media and promotion. In an effort to maintain quality and relevance, the selection process involves a rigorous analysis of each source found.

During this stage, the authors also conduct an evaluation process of each source that has been found to ensure that the literature used in the study is of high quality and supports the conceptual framework of the study. The entire literature search method is carried out carefully and systematically to ensure that the theoretical foundation of this research is solid and relevant.

Results and Discussion

Reviews and *Meta-analysis* (PRISMA) and consists of several stages. The initial stage involves searching for articles, and at this stage, the number of articles found in the period 2020-2023 is as many as 15 articles. Then, proceed with the screening stage, where these articles are further analyzed. After the *screening process*, as many as 5 articles were selected to proceed to the next stage. The next stage is the evaluation of article quality, where each article is checked to ensure its reliability and quality. The result of this evaluation stage is that 5 articles are qualified and worthy of inclusion in the final report of the review of the literature. This reflects a rigorous and systematic article selection process in accordance with PRISMA's guidelines.



Researchers carry out a decision-making process related to articles found regarding this research issue, as well as identifying each article contained in each database accessed. Based on these articles, an in-depth review of the issue of Best Design for Sustainable Settlement of Islamic Family Law was conducted.

Table 1. Best Design for Sustainable Islamic Family Law Settlement

Title and Researchers	Purpose	Result
The existence of Supreme Court (MA) jurisprudence in the enforcement of Indonesia Islamic family law.	The research analyzes whether and to what extent Supreme Court jurisprudence can uphold Indonesian Islamic family law.	The existence of jurisprudence is used as a basis for legal considerations of PA judges in resolving cases, able to strengthen

family law.⁸ the law and solve Islamic family law problems fairly and correctly based on the basic principles of Islamic sharia.

Family Conflict Resolution in Islamic Law Perspective (Case Study of Increasing Divorce Rate in Padangsidimpuan City Religious Court)⁹ This article describes conflict resolution reviewed by Islamic Law with the location of the Religious Court in Padangsidimpuan. The result of this study is that conflict resolution is very important in resolving family cases. This is in course to minimize the occurrence of divorce for married couples. There was an increase in divorce rates in the Padangsidimpuan City Religious

⁸ Islamiyati Islamiyati et al., "The Existence of Supreme Court Jurisprudence in the Enforcement of Indonesian Islamic Family Law," *Law, Development and Justice Review* 3, No. 1 (2020), <https://doi.org/10.14710/ldjr.v3i1.7349>.

⁹ Uswatun Hasanah and Mustafid, "FAMILY CONFLICT RESOLUTION IN THE PERSPECTIVE OF

ISLAMIC LAW (CASE STUDY OF INCREASING DIVORCE RATE IN RELIGIOUS COURTS OF PADANGSIDIMPUAN)," *Syaksia : Journal of Islamic Civil Law* 23, No. 2 (2023), <https://doi.org/10.37035/syaksia.v23i2.7048>.

		Court in 2020-2021 due to the lack of conflict resolution practices in the family.	the Muslim Family and Islamic Family Law	assistance in order to subside or prevent the emergence of sources of disputes between family members and even offer ways of solving all problems that occur and are faced by every Islamic family	that the nature of the Islamic family is an ideal of the realization of the family that bases all activities and communication and interaction both in peaceful conditions and in an atmosphere of dispute to Islamic rules derived from the Quran and hadith.
Application of Law No.23 of 2004 in Solok Regency Islamic Family Law Perspective. ¹⁰	To find out the Application of Law No.23 of 2004 in Solok Regency Islamic Family Law Perspective	The review of Islamic Family Law on the process of resolving domestic violence in Solok Regency is in accordance with Islamic family law, as explained in surah an-Nisa verse 35 about sending hakam in resolving spousal disputes.		¹¹	
The Nature of	The aim is to provide	The result of research is	Model of marital dispute resolution: perspectives of customary law and Islamic law. ¹²	The purpose of this study is to analyze the concept of marriage law and marital dispute resolution models to	The result of this study is that customary marriage law is guided by the view of life of indigenous

¹⁰ Afnil Farfan, Sri Yunarti, and Syaiful Marwan, "APPLICATION OF LAW NO.23 OF 2004 IN SOLOK REGENCY ISLAMIC FAMILY LAW PERSPECTIVE," *El -Hekam* 5, No. 2 (2020), <https://doi.org/10.31958/jeh.v5i2.2664>.

¹¹ Mahmudah, Mahmudah and Usep Saepullah, "The Nature of the Muslim Family and

Islamic Family Law," *Journal of Syntax Fusion* 2, No. 08 (2022), <https://doi.org/10.54543/fusion.v2i08.209>.

¹² Muhammad Habibi Miftakhul Marwa, "MARITAL DISPUTE RESOLUTION MODEL PERSPECTIVE OF CUSTOMARY LAW AND ISLAMIC

avoid divorce from the perspective of customary law and Islamic law. peoples which is reflected in the family system that prevails in the community. Meanwhile, the implementation of Islamic marriage law is based on the source of Islamic law.

responsibilities. The adoption of these principles not only provides a strong legal foundation, but also reflects moral and spiritual values that encourage understanding and tolerance among family members. In addition, this draft can integrate the concepts of mediation and peace, creating a system that promotes constructive dialogue and just solutions based on religious norms ¹⁴. By ensuring that the best design reflects the principles of Islamic law, it is hoped that it can provide a solid basis for the resolution of family disputes that not only adhere to religious norms, but also strengthen the sustainability of family relationships and enhance loving bonds among family members.

Source : Data Processed by Researchers, 2023

The best design for resolving family disputes is based on the principles of Islamic law which are rich in ethics, justice, and tolerance. These principles include an emphasis on reconciliation and peaceful conflict resolution, in accordance with Islamic religious teachings that promote peace and harmony in family relationships. In this context ¹³, the best design is designed to be in harmony with the teachings of sharia, which includes a deep understanding of Islamic family law, such as inheritance law, spousal rights, and parental

The application of Islamic legal principles in the best design for the settlement of family disputes plays a central role in providing solutions that are in line with Islamic values. The ¹⁵ principles of justice and equality, which underlie Islamic law, can be the foundation for a just settlement of family conflicts. For example, in the termination of marriage, a deep understanding of the rights of husband, wife, and children, as described in Islamic teachings, can provide solutions that meet the principles of justice and protect the rights of every individual. Islamic values such as deliberation and musyawarat

LAW," *USM LAW REVIEW JOURNAL* 4, No. 2 (2021), <https://doi.org/10.26623/julr.v4i2.4059>.

¹³ Deri Rizal, Desi Asmaret, and Muhammad Hizbi Islami, "PROTECTION OF ISLAMIC FAMILY LAW IN INDONESIA FOR VICTIMS OF SEXUAL VIOLENCE," *El -Hekam* 7, No. 2 (2022), <https://doi.org/10.31958/jeh.v7i2.6927>.

¹⁴ Muhammad Thoyib and Muhammad Chairul Huda, "THE DYNAMICS OF ISLAMIC FAMILY

LAW: FROM PRE-PROPHETIC TO PROPHETIC," *BIDAYAH: STUDY OF ISLAMIC SCIENCES*, 2022, <https://doi.org/10.47498/bidayah.v13i1.1054>.

¹⁵ Holan Riadi, "ISLAMIC FAMILY LAW SYSTEM IN INDONESIA," *Minhaj: Journal of Sharia Science* 2, No. 1 (2021), <https://doi.org/10.52431/minhaj.v2i1.370>.

(negotiating and consulting) can also be integrated in the process of resolving family disputes. By encouraging dialogue and open discussion among the parties involved, the best designs can create an environment that supports the sustainability of family relationships¹⁶. This approach not only facilitates conflict resolution, but also allows family members to feel involved in the decision-making process, thereby reducing the likelihood of greater conflict in the future.

The application of these principles of Islamic law can also provide a holistic view of the family as a social unit, emphasizing the importance of maintaining relationships, support, and shared responsibility among family members. Thus, through the application of Islamic principles in the best design, it is hoped that solutions can be realized that are not only in accordance with religious values, but also able to support the sustainability of family relationships through a deep understanding of religious norms that lead to a harmonious and loving¹⁷ family life. The role of legal institutions, such as judges, mediators, and alternative dispute resolution agencies (LPSAs), is very important in implementing the best design for family dispute resolution. The panel of judges representing legal authorities can play a key role in upholding the principles of Islamic law on which the draft is based. Through fair

decision-making and based on Islamic law, judges can provide the legal certainty necessary to guide families in resolving their disputes. In-depth knowledge of Islamic family law and sensitivity to social context can help judges make decisions that are not only in accordance with Islamic values, but also promote the sustainability of family relationships¹⁸.

Mediators and LPSAs can play a very constructive role in designing effective and sustainable dispute resolution solutions. By approaching conflicts collaboratively and facilitating dialogue between disputing parties, mediators can help find solutions that are acceptable to all parties. LPSA, with its alternative methods that can be faster and less adversarial, can also provide space for family members to actively participate in reaching agreement. Therefore, involving dispute resolution agencies such as mediators or LPSAs in the best design can create an environment that supports collaboration and promotes solutions that maintain the sustainability of family relationships¹⁹.

With the synergy between these legal institutions, it is hoped that the implementation of the best design can be more efficient and responsive to the unique needs of families in dispute. Empowering these institutions to adapt to modern family dynamics and apply the principles of Islamic law wisely can enhance the effectiveness of

¹⁶ Hammad, "The Urgency of Codifying Islamic Family Law in the Muslim World."

¹⁷ Abdul Haq Syawqi, "Multiparadigm Sociology of Islamic Family Law," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 4, No. 1 (2022), <https://doi.org/10.19105/al-manhaj.v4i1.6200>.

¹⁸ Farfan, Yunarti, and Marwan, "APPLICATION OF LAW NO.23 OF 2004 IN SOLOK REGENCY ISLAMIC FAMILY LAW PERSPECTIVE."

¹⁹ Alamsyah, "STRENGTHENING CONFLICT RESOLUTION BASED ON THE SUNNAH TRADITION OF THE PROPHET."

family dispute resolution, while still ensuring sustainability and fairness in family relationships.

The involvement of legal institutions, such as tribunals of judges, mediators, and alternative dispute resolution agencies (LPSAs), has great potential to increase the effectiveness of family dispute resolution and positively affect the sustainability of family relationships. Involving a panel of judges in the dispute resolution process provides legitimacy and legal certainty to the outcome of the decision. By ²⁰ approaching family conflict with an approach based on the principles of Islamic law, the panel of judges can provide a solid foundation for a just and compliant settlement with Islamic values.

Decisions produced by these legal institutions can provide an authoritative view of disputes, provide a solid basis for implementation, and in turn, strengthen family ties through legal justice. The involvement of mediators and LPSA can create a more open and collaborative space for negotiations among family members. According to ²¹ mutual understanding, and the search for mutually acceptable solutions, mediators can help open lines of communication that may have stalled during disputes. The adoption of alternative methods by LPSA, which are faster and less formal, can speed up the settlement process and reduce tensions between

disputing parties. Thus, the involvement of these institutions can create an environment that supports the improvement of family relationships, allows family members to be actively involved in the settlement process, and obtain more sustainable solutions.

The impact of implementing the best design in family dispute resolution can be measured through short and long-term evaluations that reflect changes in family dynamics. In the short term, indicators such as the level of satisfaction of family members with the dispute resolution process, the degree of compliance with the decisions taken, and changes in the level of conflict can provide an early picture of the effectiveness of the best design ²². The design's ability to come up with acceptable solutions and maintain calm while minimizing potential conflict escalation is an important aspect that can be measured directly. In the long run, evaluation can involve more in-depth parameters, such as the sustainability of family relationships, changes in communication between family members, and progress in handling internal conflicts. These measurements reflect the long-term impact of best-designed on family dynamics, demonstrating the extent to which solutions are able to strengthen emotional bonds and commitments between family members. Factors such as improved psychological well-being and family happiness, as well as positive

²⁰ Mohd Fuad Mohd Salleh, "Islamic Family Conflict and Methods of Resolution in Sharia Court in Selangor," *UNISEL, University of Selangor*, 2016.

²¹ Firman Freaddy Busroh, "THE IDEA OF ESTABLISHING FAMILY JUSTICE IN INDONESIA," *Legal*

Issues 46, no. 3 (2018), <https://doi.org/10.14710/mmh.46.3.2017.267-274>.

²² Mustikasari, Sudrajat and Amanita, "SETTLEMENT OF DIVORCE CASES IN THE COMPILATION OF ISLAMIC LAW AT THE BANDUNG RELIGIOUS COURT."

changes in daily interactions, can also be important indicators of the success of the best design in supporting the sustainability of family relationships.

Long-term evaluations can also include the impact of best-designed on the development of children in the family, whether it be in terms of their education, behavior, or overall well-being. Therefore, a thorough and continuous evaluation can provide more comprehensive insight into the best design's contribution to the formation and maintenance of healthy and sustainable families over a longer period of time ²³. The implementation of the best design for the settlement of Islamic family law is faced with a number of obstacles and challenges that need to be overcome in order for the dispute resolution system to run efficiently and sustainably. First, cultural and traditional factors in society can be a major obstacle. Some families may be more inclined to choose dispute resolution through traditional means rather than through formal legal processes. This requires a sensitive approach and public education to understand the benefits and justice that can be obtained through the Islamic family law system.

The second obstacle is the lack of understanding or knowledge of Islamic family law among the people. Many times, family members involved in disputes do not

fully understand their rights and responsibilities according to Islamic teachings. To ²⁴ overcome this, educational approaches and public extension campaigns need to be intensified so that the public can better understand the principles of Islamic law underlying the best design. Administrative and bureaucratic barriers can hinder the efficiency of dispute resolution systems. The complicated and lengthy process of filing an application or resolving a dispute can affect the disputant's desire to use the Islamic family law system. Administrative reforms and efforts to simplify legal procedures need to be considered so that people feel more open and supportive in using this system.

In addition, the social stigma against seeking legal aid or dispute resolution can be a serious obstacle. Some families may worry about revealing their family problems or fear facing public opinion. Raising awareness of the importance of obtaining legal aid and normalizing the search for solutions through the legal process can help overcome this stigma ²⁵. Financial sustainability is also an important obstacle. The costs associated with legal proceedings, including legal and administrative representation costs, can be a heavy burden for families in disputes. Developing financial support mechanisms or legal aid programs

²³ Sumper Mulia Harahap and Raja Ritonga, "The concept and method of settling the count of inheritance shares in the case of Islamic inheritance; analytical and applicative," *Al-Mizan* 18, No. 1 (2022), <https://doi.org/10.30603/am.v18i1.2223>.

²⁴ Islamiyati et al., "The Existence of Supreme Court Jurisprudence in the Enforcement of Indonesian Islamic Family Law."

²⁵ Hasanah and Mustafid, "FAMILY CONFLICT RESOLUTION IN THE PERSPECTIVE OF ISLAMIC LAW (CASE STUDY OF INCREASING DIVORCE RATE IN RELIGIOUS COURTS OF PADANGSIDIMPUAN)."

can help reduce economic barriers that disputants may face.

Another challenge is the protection of the rights of women and children. In the context of the family, women and children are often in a vulnerable position. Therefore, dispute resolution systems must ensure that their rights are carefully recognized and protected, by ensuring the availability of mechanisms that can provide protection against inequality and potential violence. Underdeveloped information systems and technologies can also be obstacles. The utilization of technology can improve the efficiency and accessibility of family dispute resolution systems ²⁶. Therefore, investments in digital platform development, training, and technology integration in Islamic family law processes can help overcome these barriers. Barriers related to resistance to change also need attention. Some parties involved in dispute resolution may be reluctant to accept or implement the new best plan. Encouraging participation and listening to feedback from all stakeholders can help defuse resistance and create an environment that supports positive change.

Conclusion

The best design for family dispute resolution based on the principles of Islamic law has great potential to strengthen the sustainability of family relationships and strengthen bonds of love among family members. The principles of ethics, justice, and tolerance embodied in Islamic teachings become a profound moral foundation, creating a legal framework that

is not only just, but also promotes peace and harmony within the family. The application of Islamic legal principles, such as justice, deliberation, and reconciliation, is key in providing solutions that are in accordance with Islamic values. The best designs are designed to integrate these principles holistically, covering aspects such as spousal rights, inheritance law, and parental responsibility. This forms a solid legal foundation, while reflecting moral and spiritual values that can guide families in the resolution of their disputes.

Although the best designs have great potential, the challenges and obstacles faced in their implementation cannot be ignored. Factors such as culture, people's understanding of Islamic law, bureaucracy, and social stigma can hinder the efficiency of the system. Therefore, educational approaches, administrative reforms, and increased accessibility are key in overcoming these obstacles. The involvement of legal institutions, such as judges, mediators, and alternative dispute resolution agencies, adds an important dimension to the best design. Through their role, legal certainty, collaboration in conflict resolution, and empowerment of family members can be improved. By permeating the principles of Islamic law into the process of resolving family disputes, it is hoped that a legal environment that is not only fair, but also supports the sustainability and harmony of family relations within the framework of Islamic values.

²⁶ Mustikasari, Sudrajat and Amanita, "SETTLEMENT OF DIVORCE CASES IN THE

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