

A Progressive Effort to Strengthen the System of Interconnection of Court Decisions on the Rights of Women and Children After Divorce

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Abstract: The rights of women and children after divorce are frequently disregarded by former husbands, despite the existence of court judgments that obligate them to provide financial support to their ex-wives and children. This reality reflects a persistent gap between judicial rulings and their practical enforcement. Therefore, the development of an interconnected system is essential to ensure the effective implementation of divorce decisions, particularly in securing post-divorce entitlements for women and children. In response to this issue, this study seeks to examine progressive efforts aimed at reinforcing interconnectivity mechanisms within court rulings on divorce cases. This research adopts a normative legal methodology combined with a qualitative approach. Data were collected through an extensive review of relevant literature, and the findings were analyzed using a descriptive qualitative method. The results reveal that enhancing the interconnectivity system necessitates not only technical improvements but also a paradigm shift in legal thinking. Judges must be encouraged to adopt a more humanistic perspective that prioritizes gender equity and child welfare in their decisions. To realize this goal, several concrete actions are required, including the integration of legal data systems, the digitalization of court rulings, continuous professional development for judges, and the formulation of specific regulations governing the enforcement of financial support through interconnected mechanisms. A comprehensive and collaborative approach of this nature can ensure that the rights of women and children in the aftermath of divorce are not only protected but realized in a fair and substantive manner. The implications of this study span across legal, institutional, sociological, and public policy dimensions.

Introduction

Divorce marks the termination of a marital relationship between a man and a woman. Men with patriarchal culture, hierarchically sociated higher than Women. Women are made subordinate and certain stereotypes are attached to them. Women find it difficult to get out of this position, which generally makes women affirm as if they are indeed codified to be the second class sex (Afanin, 2023; Ramadhita, 2022). In fact, men and women should be treated equally and hold the same standing within society (Begum et al., 2024).

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Divorce is governed by a range of strict legal and procedural provisions, encompassing religious principles, state regulations, as well as customary laws and local traditions. However, the law as legislation and judges' rulings, is not something neutral. Law cannot be separated from the context of power interests, such as the power of the rich over the poor (Bourdieu, 1987) and the power of the masculine over the feminine (Komnas Perempuan, 2010). For the latter, the law does contain masculine power because it is intrinsically "phallogocentric" or patriarchal from the beginning of formation to implementation (Francis, 2025).

Divorce is one part of marriage law in Indonesia. Law No. 1 of 1974 concerning Marriage and the Compilation of Islamic Law became the parent of the provisions of marriage law in Indonesia. Subsequently, Supreme Court decisions have contributed to strengthening the protection of women's rights in divorce proceedings. The Supreme Court has issued many legal instruments in its efforts to protect the rights of women and children, one of them is the Supreme Court of the Republic of Indonesia Regulation Number 3 of 2017 which regulates law enforcement in treating women who face the law.

As the court that receives and handles the most civil domestic cases in Indonesia, the Religious Court through the formulation of the Religious Chamber of the Supreme Court of the Republic of Indonesia has made many guidelines for judges in examining cases and ensuring the rights of wives and children are fulfilled. In 2017, based on the Supreme Court Circular Number 1 of 2017 there is a formulation of the religious chamber which states the obligation to pay expenses arising from divorce, included in the judgment with the provision that it is paid before the thalak pledge is implemented. In 2018, a Supreme Court Circular Number 3 was issued with the formulation of a religious chamber that affirms the wife's ability to claim income due to divorce even in divorce cases as long as the wife is not proven to be nusyuz.

Supreme Court Circular No. 2 of 2019 urges judges presiding over divorce cases to grant claims for spousal support and to include a provision requiring the ex-husband to fulfill his financial obligations before the issuance of the divorce certificate. Supreme Court Circular number 5 of 2021 reaches further to the husband's belongings that can be confiscated to ensure the fulfillment of the livelihood of his wife and children.

In order to provide legal protection to women and children, the Supreme Court has been working with the Federal Court of Australia and the Family Court of Australia since 2004. The cooperation was strengthened again on December 8, 2020. In his keynote speech, Chief Justice Dr. H. M. Syarifuddin, S.H., M.H. said that the results of research conducted by the Australia-Indonesia Partnership for Justice (AIPJ) in 2018 found that 95% of divorce cases decided annually in Indonesia involve children under the age of 18. . Using the assumption that in Indonesia each family has an average of two children, it is estimated that more than 900,000 to 1,000,000 children each year are affected by divorce cases submitted to court (Mahkamah Agung RI, 2022).

Through the above cooperative activities, the Supreme Court has given considerable Attention to the problems that occur in a family, because that's where the civilization of the people of a nation and country begins. This also encompasses the resolution of marital disputes and issues that arise following

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divorce. Therefore, all judicial environments under the Supreme Court should be able to follow the policies of the Supreme Court leadership in providing legal and justice services, especially the fulfillment of rights to women and children to justice-seeking communities.

Although several decisions by Religious Court judges in divorce cases have included rulings on *mut'ah* and *iddah* maintenance, these judgments often still reveal underlying problems and legal shortcomings. The weakness is the absence of instruments that can compel the defendant to carry out the contents of the judgment as in the divorce talaq case. The implementation of the judgment in divorce talaq can be carried out through the talaq pledge hearing, while in the case of divorce the verdict is carried out outside the court (Heniyatun et al., 2020).

Previous studies have shown that there is a generally low level of compliance among defendants in executing rulings issued by religious courts, even when such decisions hold permanent legal force (Azani & Cysillia, 2022; Syukrawati et al., 2024). Obstacles in the enforcement of religious court decisions related to financial support are not only internal but also stem from several external factors, including the incomplete legal framework, the fact that the cost of alimony is often lower than the cost of enforcement, the lengthy duration of execution procedures, and the wife's difficulty in identifying or proving the husband's assets (Solihandracem et al., 2023). In response to these challenges, Aurellia and Halim (2023) emphasized the need for a dedicated enforcement body to guarantee the fulfillment of women's and children's rights following divorce. This finding is further reinforced by Sinaga et al. (2024), who advocated for the establishment of a specialized institution tasked with safeguarding children's rights in accordance with court rulings. Their research also highlighted a critical gap in the legal system, namely that religious court decisions lack coercive power over the defendant, thereby undermining the binding nature of such judgments.

The weakness of this award is that because there is no instrument that can compel the defendant to carry out the contents of the judgment, there is a possibility that the defendant does not carry out the contents of the award voluntarily. If the judgment is not implemented voluntarily, the plaintiff may submit an application for execution. However, the execution process can be legally and emotionally burdensome, often requiring substantial time, energy, and financial resources that may outweigh the value of the rights awarded in the judgment. In principle, judges are authorized to exercise their *ex officio* powers to ensure the fulfillment of the rights of wives and children, even in the absence of explicit requests from the plaintiff (the wife). However, when the defendant (the husband) is not present during the hearing, the judge's *ex officio* authority cannot be applied (Kurniawan et al., 2022).

This limitation underscores the importance of integrating an interconnection system within judicial decisions, particularly as a mechanism to secure the post-divorce rights of women and children (Fitri, 2024). Such a system becomes even more crucial in cases where divorce rulings include provisions granting the plaintiff custody of the children and obligating the husband to provide *mut'ah* (consolatory gift), *iddah* maintenance, and child support.

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Method

In tracing the problems that the author raises, the author uses the Normative legal research methodology, which is only tracing secondary legal materials, namely literature data without conquering data searches in the field and looking for answers to the problems that the author raises, namely the implementation of the decision of the panel of judges on the rights of women and children after divorce using an interconnection system of court decisions and legal construction and legal reasoning if the decision of the divorce case is accompanied by a judgment that establishes the Plaintiff as the holder of child custody and punishes the Husband (Defendant) to provide mut'ah, iddah and child support to the wife (Plaintiff) which is handed over shortly before the collection of the divorce certificate. This study employed a descriptive qualitative approach to analyze the data.

Results and Discussion

Implementation of the judges' decision on the rights of women and children after divorce using the interconnection system of court decisions

Divorce marks the dissolution of the marital bond between husband and wife, typically resulting from unmet needs or an inability to continue living together. This separation may occur through legal proceedings or outside formal legal mechanisms. Divorce is a process in which many aspects are involved such as; emotional, economic, social, and official recognition by society through laws that apply like a marriage.

Divorce is a traumatic event for all parties involved for couples who can no longer live together as well as for children, in-laws, in-laws and friends. Divorce in the family is a big change especially for children because they will experience emotional and behavioral reactions due to the loss of one parent (Cahyarity et al., 2025; Doss et al., 2020; M. H. P. Sinaga et al., 2023).

The emotional and social consequences of divorce, especially for women and children, demand a legal framework that is responsive and grounded in principles of justice. However, the prevailing foundation of family law in Indonesia, particularly the Compilation of Islamic Law (Kompilasi Hukum Islam or KHI), has drawn critical attention due to its questionable relevance and compatibility with contemporary values and gender equality norms. In 2003 by the government, the Compilation of Islamic Law (Inpres No. 1 of 1991) was to be formalized into law, through the drafting of the Applied Law Bill on Religious Courts. The content contained in the Compilation of Islamic Law is actually an import and legal replica of the products of ancient Ulema Jurisprudence in Arab countries. Therefore, the Compilation of Islamic Law is no longer in accordance with the times, especially if it is related to gender equality, and contradicts the principles in Islam, namely equality (al-musawab), brotherhood (al-ikha) and justice (al-adl) (Wahid, 2022).

Article 1 of CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women) which Indonesia has ratified through Law No. 7 of 1984 states: "*Discrimination against Women means any distinction, exclusion, or restriction made on the basis of sex, which has the effect or purpose of diminishing or eliminating the recognition, enjoyment, or exercise*

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of fundamental human rights and freedoms in the political, economic, social, cultural, civil, or other fields, regardless of their marital status, on the basis of equality between men and women”.

The initiator of divorce according to Carol Smart is the husband, that is, with the mechanism of Talaq, however, exceptions can be given to Women by doing khuluk, which is ending the marriage by redeeming the dowry that at the time of marriage had been given to the husband. The wife can file for divorce through the mechanism of a lawsuit to the Court (Maimun, 2022; Muhammad et al., 2025; Smart, 2002).

The Compilation of Islamic Law explicitly recognizes the wife as the designated executor of the husband's will. And since the wife cannot initiate the divorce, the consequences are slightly worse for the wife who sues for divorce, in accordance with Article 158 of the KHI, If divorce is not the will of the husband, then the wife does not get the Mut'ah subsistence. Many things then make the divorce grounds granted by the panel of judges, including Disharmony over a long period of time; Domestic violence; Material Issues; and Children (Auliyah, 2025; Smart, 2002).

These things later became one of the reasons for making changes to Law No. 1 of 1974 concerning Marriage. Law 16 of 2019 concerning Amendments to Law 1 of 1974 concerning Marriage has a background in connection with the Constitutional Court of the Republic of Indonesia has issued Constitutional Court Decision Number 22 / PUU-XV / 2017 which one of the considerations of the Constitutional Court in the decision is “But when the distinction of treatment between men and women affects or hinders the fulfillment of the fundamental or constitutional rights of citizens, whether belonging to the group of civil and political rights as well as economic, educational, social, and cultural rights, which should not be distinguished solely on the basis of sex, then such discrimination clearly constitutes discrimination”.

Basically, marriage is carried out for a forever, until the death of one husband and wife. As stated in Law Number 1 of 1974 concerning Marriage that the purpose of marriage is to form a happy and eternal family. This is in accordance with the teachings of Islam. But in certain circumstances there are things that require the breakup of marriage in the sense that if the marriage continues, Disaster will occur. In this regard, Islam justifies the breakup of marriage as the last step of the effort to continue the household.

Most divorce cases are filed by the wife (divorce lawsuit) which ends with a verstek decision that only grants the divorce lawsuit, while the justice that women want through the divorce process is not only a divorce issue, but also concerns iddah, mut'ah, custody and child support, even psychologically, there is still a negative stigma in society to women because of the title of widow they hold (Ilhami, 2023; Pratama et al., 2023; Rizkal et al., 2024; Robiatussoleha et al., 2024; Saputra et al., 2021).

In civil litigation, it is not uncommon for the defendant to file a counterclaim, which in some cases may exceed the value of the original claim (conventional claim). This frequently occurs in property-related disputes, including claims of unlawful conduct, inheritance disputes, division of marital assets, and even in divorce proceedings. Nowadays, many husbands who apply for divorce permission are sued back by their wives who demand that their

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rights as wives be fulfilled, such as demands for madhiyah (past) income that was not given by the husband during the marriage, demands for iddah maintenance, demands for mut'ah, child maintenance and even demands for division of joint property which can make the husband dizzy with the demands of the wife he is going to divorce.

The phenomenon of many wives filing counterclaims or reconventions is believed to be due to the increasing awareness of women's rights in the household, but it is also the result of long socialization of stakeholders on the importance of fulfilling the rights of wives and children in the household. Many of the cases of thalak divorce petitions at the end of the judgment in addition to granting the main case of allowing the husband / applicant to pledge thalak also granted his wife's reconvention lawsuit related to the fulfillment of the rights of wife and children. The husband as the Petitioner was finally sentenced to pay the rights of the wife and children before the thalak vow was implemented.

But unfortunately the reconvention lawsuit filed by the wife is mostly not accompanied by a confiscation petition for the property owned by the husband (Applicant) so that later when the ex-husband is negligent in fulfilling the rights of the wife and child support, the wife finds it difficult to identify and request execution of the ex-husband's property.

SEMA number 5 of 2021 has paved the way for wives to claim their rights as well as apply for confiscation of their husband's belongings in order to ensure the fulfillment of the rights of wives and children after divorce. Based on the SEMA, according to the author, there is nothing wrong if the Judge simply reminds the wife (Reconvention Plaintiff) of the ability to apply for confiscation of her husband's property (Reconvention Defendant).

Efforts to ensure the fulfillment of the rights of wives who initiate divorce and their children are carried out by integrating the system for enforcing court decisions through an interconnected mechanism (Suadi, 2023). The interconnection of the system of implementing court decisions in question is the fulfillment of the rights of women and children after divorce. Through the court by involving non-judicial institutions in an integrated manner according to their respective authorities without going through the process of requesting execution. This new framework will make institutions outside the judiciary as external partners in the implementation of court decisions based on single identity that collaborate and synergize with each other, like: blocking of population services at the Ministry of Internal Affairs; blocking passport services at Immigration; blocking of account disbursement services under the supervision of the Financial Services Authority (OJK); blocking the management of SKCK, maybe even renewal of driver's license and STNK at the Police; blocked from BPJS participation; and automatically the office treasurer can make deductions from the salaries and income of civil servants, TNI, Polri and / or company employees (Fadly, 2022).

The Directorate General of Taxes may issue a letter of obligation to the delinquent party based on their Taxpayer Identification Number (NPWP), involving the Ministry of Home Affairs (Kemendagri), which has the authority to block the National Identity Number (NIK) if a former husband fails to fulfill his post-divorce obligations within the specified period. Such a block will

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restrict the individual's access to public services. The restriction may be lifted by the Ministry of Home Affairs upon receiving confirmation from the court that the former husband has fulfilled his obligations (Suadi, 2023).

Various state institutions have the authority to restrict access for former husbands who fail to fulfill their post-divorce obligations. The Directorate General of Immigration may block passports to prevent international travel, while the Financial Services Authority (OJK) can provide legal grounds for financial institutions to freeze bank accounts based on court rulings. Restrictions may also extend to police clearance certificates (SKCK), access to national health insurance (BPJS), and village-level administrative services. In addition to limiting access to public services, the rights of women and children can also be enforced through salary deductions from former husbands employed as civil servants, state-owned (BUMN), or regionally-owned (BUMD) enterprise workers, as well as private sector employees. If a former husband has no income, a social security mechanism should be provided by the Ministry of Social Affairs or the ministry of women's empowerment and child protection (Suadi, 2023).

Therefore, inter-institutional integration within the judicial enforcement system concerning the fulfillment of women's and children's rights plays a strategic role in establishing comprehensive legal certainty. Law enforcement must not be limited to a declarative, normative-legal dimension, but should also encompass tangible implementation in the field. In this context, the judiciary must remain the central authority or leading sector in overseeing the implementation process, supported by coordinated efforts from relevant institutions to ensure the effective and equitable execution of court decisions.

Besides, execution Petition can also be an Effective Instrument in Ensuring the Fulfillment of the Rights of Wives and Children (Fadly, 2022; Wahyudi, 2021). Execution is the final stage of the settlement of cases which is directly carried out under the supervision of the Chief Justice. No matter how good and fair a verdict is, it will be useless if the result (ammar) of the judgment cannot be realized by the Court or cannot be reaped by the litigant who has expended a lot of time, energy, thought and expense.

An obstacle that often occurs in the execution process of fulfilling the rights of wives and children is that the execution applicant does not know the items to be requested for execution. The Petitioner came to the Court complaining that her ex-husband was negligent in providing for her child, even the Petitioner's Attorney was not prepared for what would be requested for his execution. Reflecting on this, it is necessary to socialize about the stages and things that need to be done in the submission and execution process of fulfilling the rights of women and children (Fadly, 2022).

To prevent repeated applications for the execution of the ex-husband's assets, judges should consider granting requests from wives for child support to be paid in a lump sum, from the time the decision becomes legally binding until the child reaches adulthood. Such requests are often rejected by judges on the grounds that the child's continued survival until adulthood is not guaranteed. If the judge has calculated the child's living expenses until adulthood and includes them in the judgment, then the wife can apply for execution of her ex-husband's property worth the verdict, so that the execution

process is only carried out once and immediately completed, there are no more problems in the future (Fadly, 2022).

The Construction and Progressive Legal Reasoning in Divorce Judgments Involving Post-Divorce Maintenance through Interconnected Systems

Divorce not only legally terminates the marital relationship but also brings legal consequences regarding the rights attached to it, especially the right to maintenance for the wife and children (Kamarusdiana et al., 2023). In judicial practice in Indonesia, many divorce cases are granted without any concrete mechanism for implementing the payment of post-divorce maintenance (Jamilah, 2022; Muizzudin, 2024). This gives rise to the need for a new approach in the execution system, namely through an interconnection system that links court decisions with relevant institutions.

Accordingly, the role of the judge becomes extremely important in handling divorce matters so that the rights of women and children can be effectively protected. In this regard, judges may engage in legal construction and legal reasoning that address normative gaps by prioritizing principles of substantive justice in concrete cases. Legal construction is the process of interpreting and shaping the meaning of legal norms by legal authorities (primarily judges) in their application to specific cases. This involves an interaction between legal texts, facts, values, and social contexts (Badriyah, 2022; Rahardjo, 2009; Susanti, 2021). Legal construction is essentially carried out when there is no statutory provision applicable to the case, or when a legal vacuum occurs (Muwahid, 2017). Judges then proceed with legal reasoning, which is a juridical thinking process used to interpret the law and apply it to the facts of a particular case (Sulistiyawan & Permana Atmaja, 2021; Susilowati et al., 2024).

In divorce cases involving maintenance, legal reasoning typically includes the assessment of facts, application of legal norms, and considerations of substantive justice. In the factual assessment, the judge evaluates whether the divorce occurred on legally valid grounds. In applying legal norms, the judge assesses whether the rights of the wife and child have been calculated in accordance with legal provisions. Substantive justice demands that the judge's reasoning not be purely textual, but also consider social equity and the economic condition of each party.

In divorce proceedings, judges are not limited to applying articles from the Compilation of Islamic Law (KHI) and the Marriage Law, but are expected to construct legal interpretations that favor vulnerable groups (women and children) based on values of protection, substantive justice, and humanity.

The construction of a ruling that mandates "payment of entitlements before the divorce certificate is issued" can be considered a result of *rechtsvinding*, because although not explicitly regulated, it is decided on the grounds of justice, utility, and legal protection. According to the theory of progressive law advanced by Satjipto Rahardjo (2009), the law is not to be seen as a rigid norm, but rather as an instrument of emancipation and empowerment. Judges are expected to take an active role in interpreting the law in pursuit of substantive justice, not merely formalism. Thus, the law

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emphasizes values of justice, views law as living and dynamic, and favors the vulnerable.

In the context of divorce, progressive judges will construct rulings that protect wives and children, even when such provisions are not explicitly stipulated by legislation. For instance, they may require payment of the wife's and children's entitlements as part of a "soft execution" mechanism. A court decision that grants child custody to the wife and obligates the husband to provide *mut'ah*, *iddah*, and child maintenance required to be fulfilled before the divorce certificate is issued, is justified on the grounds of protecting the rights of women and children.

The construction and legal reasoning in divorce judgments involving maintenance must therefore shift from a normative approach to a more progressive and applicable one. Hence, the use of an interconnection system in court rulings becomes an appropriate solution to guarantee the fulfillment of women's and children's post-divorce rights, so that those rights are not only recognized textually in the decision document but can be realized effectively and fairly.

Progressive judicial efforts to implement the interconnection system in the payment of maintenance for children and wives include several aspects:

1. Automatic execution through salary deductions: integrated with the National Civil Service Agency or the husband's employer institution.
2. Integration with the banking system: maintenance funds can be transferred directly to the wife/child's account by court order.
3. Involvement of ministries/social institutions: for monitoring and assisting women and children affected by non-compliance by the ex-husband.
4. Strengthening SIPP (Case Tracking Information System): ensuring that every divorce ruling involving maintenance has a specific monitoring registration number.

Accordingly, to realize the above goals, progressive efforts are also required in developing and strengthening the interconnection system between institutions and legal norms, such as:

1. Integration of judicial and social service data: Developing an interconnection system between religious courts and social service agencies, the Office for Women's Empowerment and Child Protection (DP3A), and civil registry institutions. This will ensure that court decisions regarding child maintenance, custody rights, and protection of women can be directly followed up by the relevant institutions.
2. Rights-based and substantively just decisions: Judges need to develop progressive legal considerations that do not merely focus on the legal status of divorce but also ensure substantive justice for women and children. This includes using interconnective legal reasoning that links Islamic legal norms, human rights, and constitutional principles.
3. Application of gender non-discrimination principles: Strengthening decisions should refer to principles outlined in CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women) and the Convention on the Rights of the Child (CRC), which have been ratified

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by Indonesia. Implementation of these principles in court rulings helps prevent patriarchal bias.

4. Digitalization and strengthening of judgment databases: Developing a digital information system that records and classifies judgments related to women and children's rights so that they can serve as references and progressive precedents for judges in similar cases.
5. Judicial training and capacity building: Providing continuous training to judges on gender justice perspectives, child psychology, and interdisciplinary approaches to adjudicating divorce cases and their consequences.

Based on the above elaboration, strengthening the interconnection system in court decisions is not merely technical but also includes legal thought reform that favors the protection of vulnerable groups (children and women). These progressive efforts are vital so that the judiciary fulfills its function as a guardian of fundamental rights, especially after divorce. However, despite its ideal promise, the implementation of the interconnection system in maintenance cases still faces challenges, such as limited technical regulations, resistance from legal apparatuses, and low legal literacy among the public. Therefore, a special regulation is needed to govern the execution of child and spousal maintenance after divorce through the interconnection system. Additionally, cooperation between courts and non-judicial institutions (such as DP3A, LPSK, and OJK) is essential for addressing complex cases.

Conclusion

Divorce does not only dissolve the legal bond between husband and wife, but also gives rise to legal obligations concerning the rights of women and children, particularly in relation to maintenance. Unfortunately, judicial practice in Indonesia still reflects a weak enforcement mechanism for post-divorce maintenance rulings. Therefore, a more progressive legal approach is required through legal construction and judicial reasoning by judges, to address normative gaps and ensure substantive justice for vulnerable parties. In this context, the interconnection system becomes an important innovation capable of ensuring the effectiveness of court decisions by linking the judiciary with relevant institutions such as the National Civil Service Agency (BKN), the banking sector, the Office for Women's Empowerment and Child Protection (DP3A), and other social agencies. Strengthening this system requires not only technical reform but also a transformation of legal paradigms so that judges have the courage to issue rulings based on humanitarian values, gender equality, and child protection. Concrete measures required include data integration, digitalization of legal databases, ongoing training for judges, and the drafting of specific regulations concerning the enforcement of maintenance through interconnection systems. Only through a holistic and collaborative approach can the post-divorce rights of women and children be protected in a real and just manner.

This study carries several important implications across legal, institutional, sociological, and public policy dimensions. First, from a legal standpoint, there must be a paradigm shift in judicial practice, particularly in the judge's role, not merely applying the law normatively but also building

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progressive legal constructions. This is crucial in divorce cases that concern the rights of women and children so that substantive justice can be achieved. Furthermore, special regulations are needed to firmly regulate the mechanism of post-divorce maintenance enforcement through inter-institutional interconnection systems. Second, institutionally, strengthening collaboration among institutions is a necessity. Religious courts cannot work alone in enforcing rulings on maintenance but must be supported by other relevant institutions. Third, from a sociological perspective, the application of an interconnection system contributes significantly to the protection of vulnerable groups, especially women and children. Fourth, in the realm of public policy, these findings indicate the urgency of developing a national policy that promotes institutional integration and the application of non-discrimination principles in family law cases.

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