

## LEGAL AWARENESS OF HOUSEHOLD DISPUTE RESOLUTION THROUGH NONLITIGATION IN MALALO

### KESADARAN HUKUM PENYELESAIAN SENGKETA RUMAH TANGGA MELALUI NONLITIGASI DI MALALO

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**Abstract:** This research aims to analyze legal awareness regarding the resolution of household disputes through non-litigation in Jorong Rumbai Nagari Padang Laweh Malalo. This type of research is sociological juridical with a qualitative typology. The results of this research are, first, forms of resolving household disputes through non-litigation with consensus deliberation. Second, there is a lack of public awareness regarding the existence of regulations for non-litigation resolution of household disputes. Third, the impact of resolving household disputes through non-litigation on household conditions is the establishment of household harmony. From all of this it can be concluded that some people do not have legal awareness in resolving disputes through non-litigation, even though the impact of non-litigation resolution can resolve problems well.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis kesadaran hukum mengenai penyelesaian perselisihan rumah tangga melalui non litigasi di Jorong Rumbai Nagari Padang Laweh Malalo. Jenis penelitian ini adalah yuridis sosiologis dengan tipologi kualitatif. Hasil penelitian ini adalah, pertama, bentuk-bentuk penyelesaian perselisihan rumah tangga melalui non-litigasi dengan musyawarah mufakat. Kedua, kurangnya kesadaran masyarakat mengenai adanya peraturan penyelesaian perselisihan rumah tangga secara non-litigasi. Ketiga, dampak penyelesaian perselisihan rumah tangga melalui non-litigasi terhadap kondisi rumah tangga adalah terjalannya keharmonisan rumah tangga. Dari semua itu dapat disimpulkan bahwa sebagian masyarakat belum mempunyai kesadaran hukum dalam menyelesaikan sengketa melalui non litigasi, padahal dampak penyelesaian non litigasi dapat menyelesaikan permasalahan dengan baik.

**Keywords:** Awareness, Disputes, Nonlitigation

## Introduction

For some couples, the purpose of marriage is not well achieved. This is because there are many disputes caused by disputes or quarrels and differences of opinion due to non-fulfillment of an obligation that must be carried out. (Sahrani & Tohari, 2013, p. 247). In Minangkabau, there is a rule that requires any problems with nephews and nieces to be resolved through applicable customs. Despite this rule, many people do not solve their problems properly. This happened to the people of Jorong Rumbai Nagari Padang Laweh Malalo. There are many disputes and disputes that destroy household harmony.

Then, after the dispute disappeared without any peace and resolution, so that the married couple no longer lived in the same house, and the husband returned to his parents' house as well as his wife. After the problem occurred, there was no settlement process that the husband and wife went through, while the process of resolving household disputes had many kinds, but there was no resolution of the dispute that occurred. There are several families who experience domestic disputes, which consist of disputes between husband and wife that are not resolved.

The study of household dispute resolution has been carried out by many previous researchers, the author classifies it into three parts based on its substance including: First, the mechanism in resolving household disputes through applicable customary rules, this research discusses the process and stages in dispute resolution (Risa Putri Idami, 2017), (Nada Kurnia, 2023), (Syaiful Bakri, 2022) and (Mesa Sri Wahyuni, 2023), Second, resolving household disputes with Alternative Dispute Resolution, this research is more focused on the way Mediation is used in its resolution (Made Adityaswara Amerta Yoga S, Anak Agung Sagung Laksmi Dewi, I Made Minggu Widyantara, 2022). Third, the process of resolving household disputes through the restoration justice approach method, in this study the settlement is through a deliberation system (Aldi Andryan, 2023). However, of the three study trends, no one has specifically examined legal awareness of nonlitigation settlement of domestic disputes, which has not been researched and discussed by previous researchers.

This study will try to answer the study of household dispute resolution. based on the things that the author describes above, the research that the author does is more focused on legal awareness of the settlement of household disputes through nonlitigation in Jorong Rumbai Nagari Padang Laweh Malalo. To answer the research that will be carried out, three problem formulations are put forward, namely: How is the form of settlement of household disputes through non-litigation, how is public legal awareness of the settlement of household disputes through non-litigation, and how is the impact of resolving household disputes through non-litigation in Jorong Rumbai Nagari Padang Laweh Malalo.

This study is important to do considering four things, First, many people do not resolve disputes properly, Second, the lack of public knowledge of existing rules, Third, there are various legal rules regarding dispute resolution but people choose to settle by themselves. Fourth, this study is expected to be a rules model in seeing legal awareness in solving these problems.

## Literature Review

### 1. Customary Law Theory

According to Soekanto, customary law is a complex of customs, most of which are not recorded, not codified and are coercive in nature, have legal sanctions or consequences. Then according to Van Vollenhoven, that customary law is all original law, namely law that does not originate from legislation made by the former Dutch East Indies government or other instruments of power. And the position of customary law in a country can vary depending on the legal system adopted, the relationship between customary law and national or modern law, as well as the recognition and protection given by the government. There are several general positions of customary law: First, Customary Law as Official Law, Second, Customary Law as an Independent Source of Law, Third, Customary Law in the Legal Dualism System, and so on.

In the study of customary law, there are various theories developed to explain how customary law interacts with national or modern law, namely as follows: First, Receptie in complex theory, this theory states that customary law can be accepted and integrated into a modern or national legal system as part of a complexity or complexity of existing laws. Second, Receptio Theory, this theory argues that for the indigenous people basically applies customary law. Islamic law applies to the indigenous people if the norms of Islamic law have been accepted by the community as customary law. Third, Receptie a Contrario Theory, customary law only applies if it does not conflict with

Islamic law. Receptie theory sees the position of customary law against Islamic law where customary law takes precedence over Islamic law. (Jarir, 2018).

## 2. Marriage Theory

Marriage or marriage in Arabic consists of two syllables, namely zawaj and nikah (نكاح). (Wibisana, 2016) The word zawaj means joining, sexual intercourse. Meanwhile, the word nikah is defined as marriage or marriage. In Islamic law, the term marriage is one of the concepts of worship whose implementation procedures are determined by Islamic law. (Elimartati & Firdaus, 2020). Marriage is one of the sunnatullah that applies to Allah's creatures, be it humans, animals, or plants. As Allah said in the letter adz-dzariyat verse 49:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Marriage law is a legal rule that regulates marriage. The law of marriage can be divided into five types as follows: Sunnah, Wajib, Makruh, Haram, and Mubah. The pillars of marriage are as follows: Groom, Bride, Guardian two witnesses and Shigat ijab and qabul. (Anam, 2010). Nusyuz in marriage can be defined as the disobedience of one of the spouses. (Syarifuddin, 2006, p. 193). Nusyuz can come from the husband's side or from the husband's side. Nusyuz wife is defined as a wife's disobedience to her husband in carrying out her obligations and is carried out by the wife with the aim of hurting her husband (Oktorinda, 2017). (Oktorinda, 2017). Meanwhile, husband's nusyuz is the husband's disobedience to his wife for leaving his obligations. (Elimartati & Firdaus, 2020). Then Syiqaq in Marriage can be interpreted as disputes, hostility, quarrels and disputes that occur between husband and wife that cannot be resolved by both of them. This Syiqaq arises when between husband and wife do not carry out the obligations that must be carried out. (Elimartati & Firdaus, 2020)

## 3. Dispute Resolution Theory

Family or household disputes are all forms of things that cause disputes and disputes in a household life, where these disputes occur sometimes can strengthen household ties, but not infrequently also end in a long dispute that does not find the end point of peace in it. The term family or household dispute in Islam is called syiqaq. Syiqaq is a quarrel that occurs between husband and wife that can no longer be brought together and both parties cannot overcome the dispute or quarrel. Syiqaq arises because both parties do not fulfill the obligations that they must carry out. (Elimartati & Firdaus, 2020). There are several ways given in the process of resolving household disputes, including: First, dispute resolution through litigation is usually carried out through the court with processes and provisions that have been determined through the court. Second, dispute resolution through non-litigation is a dispute resolution process carried out outside the court based on the agreement of the parties. Non-litigation is the resolution of legal problems outside the judicial process. (Nur, 2011, p. 123). The alternative forms of resolving household disputes through nonlitigation include: Negotiation (Deliberation), Mediation and Arbitration, which is a way of resolving a civil dispute outside the public courts based on an arbitration agreement made in writing by the parties to the dispute. (Rosita, 2020).

## 4. Legal Awareness Theory

Awareness means awareness, a state of understanding, something that is felt or experienced by someone. According to Soerjono Soekanto, legal awareness is a matter of values contained in humans about existing laws or about laws that are expected to exist. (Seokanto, 2002). Then according to Paul Scholten, legal awareness is the awareness that exists in every human being about what the law is or what the law should be. (Mas, 2014). According to Prof. Soerjono Soekanto, there are four indicators of legal awareness, namely: (Seokanto, 2002)

- a. Knowledge of the law is a person's knowledge regarding certain behaviors that are regulated by written law, namely about what is prohibited and what is allowed.

- b. Understanding of the law is the amount of information a person has about the content of (written) rules, namely about the content, purpose, and benefits of these regulations.
- c. Attitude towards the law is a tendency to accept or reject the law because of an appreciation or awareness that the law is beneficial to human life in this case there is already an element of appreciation for the rule of law.
- d. Legal behavior is about whether or not a rule of law applies in society, if a rule of law applies, to what extent it applies and to what extent the community complies with it.

## Method

This research is categorized into qualitative research, which is descriptive in nature through a juridical sociological approach in which researchers confirm the provisions of unwritten laws that apply and live in society and are guided in resolving each case. This research was conducted in Jorong Rumbai Nagari Padang Laweh Malalo. This research uses data collection techniques by means of interviews. The data validity assurance technique that the author uses in this research is source triangulation, namely by rechecking the data obtained through several sources. By interviewing informants consisting of, 5 (five) Ninik Mamak people, 1 (one) Bundo Kandung person, 9 (nine) problematic couples and 1 (one) BP4 Kepenghuluan person in Batipuh Selatan District.

## Results and Discussion

### Forms of Nonlitigation Settlement of Household Disputes in Jorong Rumbai Nagari Padang Laweh Malalo

#### 1) Independent and Familial Settlement

Familial settlement of household disputes has also been carried out by informant ZD-HW, informant F-F and informant H-D. They experienced causes of conflict between husband and wife, issues of maintenance, violence and misunderstanding between the two. Respondents have tried to resolve their problems in a family manner, both between the two parties (husband and wife), as well as involving both parents in resolving the disputes that occurred, but the efforts they made to resolve the dispute did not find a solution to the problems they faced and were unsuccessful. This independent and familial settlement of household disputes is initiated by both parties to the dispute. The parties talk to each other about the problems they are experiencing.

#### 2) Settlement through Mamak Kontan

After resolving the dispute independently and kinship, the disputing parties tried to resolve the dispute through Mamak Kontan because the efforts made independently were unsuccessful. The form of settlement carried out by Mamak Kontan and ninik mamak in Jorong Rumbai is as follows. In resolving the first must be resolved independently and in a family manner, if it is not resolved then it is delegated to the head of the inheritance mamak who is called the biological male sibling of the mother, the head of the inheritance mamak is also referred to as *tungganai*. Later this head of inheritance mamak will summon both parties to the dispute to resolve the dispute that occurred. If it is not resolved by the head of the inheritance mamak, it is then delegated to the *niniak mamak* or what is known as the head of the family or *datuak*. The settlement carried out by the *mamak kepala kaum* will be together with the *mamak kepala waris*, *bundo kandung* and the disputing parties.

#### 3) Settlement through Niniak Mamak

After going through the settlement process carried out by Mamak Kontan and did not produce results from the settlement carried out, Mamak Kontan asked for help and advised the parties rather the problem faced to be resolved through the mamak of the kaum or *niniak mamak* as the head of the kaum. In the settlement process carried out by the mamak of the kaum, the mamak provides input and direction to the parties so that the problems that occur are resolved properly. The community mamak usually resolves the problem together with Mamak Kontan and involves *bundo*

kanduang in the community. Then it was emphasized by one bundo kanduang who said that in the process of resolving household disputes bundo kanduang participated with niniak mamak in resolving the dispute.

## **Public Legal Awareness of Nonlitigation Settlement of Household Disputes in Jorong Rumbai Nagari Padang Laweh Malalo**

Based on findings in the field, there are some people who do not resolve household disputes through Nonlitigation in jorong rumbai nagari padang laweh malalo. Two forms of society in understanding legal awareness that occur in the midst of society, including the following:

### **1. A Law-Aware Society**

People who are aware of the law here mean people who know and understand the laws that exist and apply in jorong rumbai nagari padang laweh malalo regarding the settlement of household disputes. From the data the author describes about the community in household disputes, there are three informants who are aware of the law by resolving the disputes they experience through the applicable rules.

### **2. People Who Are Not Aware of The Law**

The meaning of people who are not aware of the law here is people who do not know and understand the rules or laws that exist and apply in the midst of society. As for the data that the author gets, there are several people who do not understand the law so that they do not resolve the household disputes they experience, in accordance with what the author has described above. Then from the two groups of people in understanding the law that the author has described above, there are also several factors that cause the community to lack legal awareness, including:

#### **a) Lack of Knowledge and Understanding of the Law**

According to Datuak Rangkayo Mulie, one of the factors causing the lack of legal capacity of the community regarding the rules regarding the household dispute resolution process is due to the lack of insight, understanding and knowledge of the community. So that people do not understand the rules that apply (Datuak Rangkayo Mulie, interview September 28, 2023).

Furthermore, Datuak Majoendah said the Minangkabau community, especially in Jorong Rumbai, lacks knowledge of the prevailing customs. And people do not know the existence of mamak in every problem that must be resolved through mamak. If a nephew has a problem, he is the only one who solves the problem himself without involving the mamak (Datuak Majoendah wawancara, 25 September 2023).

#### **b) Too Low Education**

One of the factors causing low public legal awareness can also be due to low education. Low education results in an increasingly lay understanding of the rules or laws that exist in society. Because education is also the main support for someone to understand the knowledge of the law.

## **The Impact of Non-Litigation Settlement of Household Disputes on Household Conditions**

The impact of resolving household disputes through Nonlitigation on household conditions that occur in jorong rumbai nagari padang laweh malalo is as follows:

### **1. Establishment of Household Harmony**

With the settlement of household disputes carried out by ninik mamak against married couples who have problems, it has a very good impact on the household. According to ZD, resolving household disputes through ninik mamak has an impact on household harmony that has collapsed to be good again as before. Then we who wanted to divorce but did not divorce because of the dispute resolution carried out by ninik mamak.

## 2. Growing Love and Affection in The Household

Love and affection in a marriage bond are also known as mawaddah and warahmah. The word mawaddah itself means love and rahmah means affection. If in a relationship there are no two, then the relationship will not go well because both are the pillars in maintaining a good household. In accordance with what was revealed by ZD as the party to the dispute:

## 3. The Return of A Relationship That Had Begun to Crack

The household settlement carried out by the ninik mamak has a very good impact, one of which is the return of relationships that have begun to crack or fall apart due to the problems that occur. According to F, who felt that the household relationship was not good, after solving the problem with ninik mamak, it became good again.

Then there are also impacts on household conditions for disputing couples who do not resolve their problems non-litigatively, including:

### a. Unsalvageable household conditions

With the process of resolving household disputes in a nonlitigation manner, the integrity of the household is getting closer for some couples, but this does not apply to the HK-Y couple. they did not solve the problems they experienced, thus making the harmony in the household that they dreamed of was not achieved by them. Likewise with E-R, A-A, E-B D-B, and M-RH. The couple did not resolve the problems experienced in a nonlitigation manner, which resulted in the family relationship they lived in being unable to save their household conditions.

### b. Frequent Commotion

From the results of interviews with informants who did not resolve household disputes, there were several impacts resulting from the absence of household dispute resolution, one of which was frequent commotion. Fuss always occurs because the rights and obligations between husband and wife are not fulfilled.

### c. Dwelling On The Problem At Hand

If every household dispute that occurs, there is no litigation or non-litigation settlement, it will greatly impact the state or condition of the household that is lived. Every time the problem exists and is not resolved, it will drag on in the existing problems. In accordance with what the author interviewed through informants who did not resolve, the problems they faced were increasing or protracted in the problems they experienced.

### d. Onset of Divorce

One of the impacts experienced by couples with domestic disputes who do not resolve their problems by non-litigation is divorce. This divorce can occur under Islamic law or positive law applicable in Indonesia. However, from the results that researchers get, many of the couples who divorce or separate just like that without any resolution of what they are experiencing.

## Discussion

### Non-litigation Settlement of Domestic Disputes

Among the forms of household disputes that the author describes in the theoretical study, it can be understood that the conflict experienced by informants is the high ego of each partner. But they also don't make their partner an opponent. We can see this in the informant's spouse where from the results of the author's interview with the informant, the author can conclude that the conflict that occurred between them was getting more complicated because no one wanted to give in. Both are self-righteous and selfish in the relationship. The quarrels that occur continuously in this informant couple are also caused by several things, including the problem of lack of maintenance, infidelity, baganyi (husbands who return to their parents' homes), and so on. The trigger for the dispute is also caused by the issue of rights and obligations that must be resolved between the two. This happened because there was so much conflict that they could not run the household as it should be. One of

them chose to resign by simply leaving. In Islam, quarrels between husband and wife are also discussed, which are called Nusyuz and Siyaaq. Nusyuz is also divided into two, namely husband's nusyuz and wife's nusyuz. Nusyuz itself can be interpreted as the disobedience of one partner between husband or wife towards their partner. As for syiqaaq, it can be interpreted as disputes and arguments that occur continuously between husband and wife.

The form of household dispute resolution is divided into two forms, namely litigation and nonlitigation. However, because in the case of several informants, the author only focuses on using the Nonlitigation conflict resolution model. Because the parties who separated just separated like *baganyi*, namely leaving the house without returning. Another reason why divorce is not carried out in court is because the parties concerned or informants just divorce and there are also those who do not complete the breakup of the marriage at all. The steps used by informants in resolving conflicts are. First, familial resolution, which is referred to as the most ideal resolution process for family integrity and protection. This can be resolved by the nuclear family or extended family. This settlement can be reached by restoring trust, then ensuring protection and then ensuring that the dispute does not recur in the future.

Second, the settlement is based on the prevailing customs. In indigenous communities this method is effective for resolving disputes, because this method is resolved by Mamak Kontan directly in order to maintain household harmony. The settlement process through *ninik mamak* is carried out if the process carried out by Mamak Kontan does not produce any results. Later in the process carried out by this *ninik mamak*, *bundo kandung* participates with the *ninik mamak* in mediating the problems that occur. The success of this customary settlement is determined by the values of customary law, traditional leaders, and institutions. This settlement prioritizes consensus and upholds the value of togetherness for peace. The last step is to ask for help from BP4 Kepenghuluan in the sub-district KUA in resolving the dispute. This is done if the process that has been passed by the informant does not produce any results at all. And before taking the litigation route or going to court, it is strongly recommended by *ninik ammak* to resolve the dispute with BP4 first.

In Islam, there are several ways to resolve family disputes, including deliberation, which is explaining, stating, offering, taking something, and exchanging opinions. As explained in the Quran surah An Nisa verse 34:

وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Islamic settlement in cases of nusyuz and syiqaaq can be understood that *First*, the wife is given advice about the various negative and positive possibilities (*al-tarhib wa al-tarhib*) to her by explaining that her actions are wrong according to religion and pose a risk that she may lose her rights. If the wife returns to her original state as a good wife, then the problem has been resolved and should not be continued. If the first attempt is unsuccessful, the *second* step is to separate the beds, even if they are still in the same house, so that they do not speak to each other for more than three days. If the second step does not change the wife's nusyuz stance, then the third step is to give a hard lesson. In the language of the term, it is permissible to hit, namely a blow that does not hurt just to teach a lesson and warning, not out of hatred. Husbands are prohibited from hitting their wives with painful blows.

There are two things that encourage husbands and wives to negotiate and reconcile. First, the husband is nusyuz as described by the characteristics mentioned above. Second, *Iradh*, which means that the husband turns away from his wife in the sense that he begins to dislike her for certain reasons. *Shulh* (peace) as a solution mentioned in the verse above is in the form of negotiations that lead to peace, so that the husband does not divorce his wife, such as the wife's willingness to be

reduced in material rights in the form of maintenance or non-material obligations in the sense of willingness to give a turn to spend the night for the husband to use his other wives. The aim of this method is to avoid divorce. As for shiqaq, Allah provides guidance on resolving shiqaq in His word surat an-nisa verse 35:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِنَّ يُرِيدَ إِصْلَاحًا يُّوَفِّقُ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

What is meant by hakam in the verse is a wise person who can mediate in dealing with the family dispute. And the mediator is a figure who represents the husband and wife. This in conflict resolution is also done by informants who resolve household disputes through mamak, where they bring in other parties to help resolve their disputes. We can understand the way of dispute resolution carried out by research informants that they tend not to resolve disputes through family, ninik mamak and existing processes. Customary settlement, non-litigation and litigation seem to be the last choice by couples. Even customary settlements have rules but many do not do that because people prefer to resolve the disputes they experience on their own and do not resolve them at all.

### **Community Legal Awareness of Nonlitigation Settlement of Household Disputes**

Among the indicators of legal awareness that the author has described in the theoretical study above, it can be understood that the dispute that occurred in the informant's household that was not resolved properly was due to a lack of understanding. We can see this from the informant's spouse, where the results of interviews that the author has conducted with informants can be concluded that the unresolved dispute resolution is due to the low knowledge and insight of the two spouses, which results in the problem not being resolved.

In understanding the law itself, the community is divided into two groups, namely the *first* is a law-aware society, which means that people understand, know and obey all forms of existing laws. This group of people usually has every problem they face, be it household problems or others, they always solve these problems. The factor that influences all of this is that they have high insight and knowledge of the law. In accordance with the results that the author describes above, there are several informants who solve the problems they face through ninik mamak in accordance with existing rules. *Second*, people who are not aware of the law, meaning people who do not know, do not understand all forms of existing legal rules. The factor that causes people not to understand the law is the lack of knowledge and understanding of the law from the community itself and low education can also result in a lack of public awareness. In this second group, many people do not solve the problems they face, according to the informant data that the author has described in the findings of the results above. The community prefers not to solve problems because they have less understanding of this household dispute resolution.

### **Impact of Non-Litigation Settlement of Household Disputes**

Living a household life, it is not free from problems that come from small problems to big problems that result in shaky household relationships. In maintaining the harmony of the relationship, there must be a dispute resolution that must be passed by every married couple. Every process that is passed through the role of a ninik mamak is very important in the settlement. Mamak and ninik mamak are required to always provide direction, input to their children. If a problem occurs, be it in the household or something else, the mamak is involved in the settlement process undertaken by the disputing party when the problem is not resolved properly in a family manner. In accordance with the results of the research that the author has described above, there are several informants who involve mamak and ninik mamak in resolving the household disputes they experience. This non-litigation settlement was able to provide satisfaction to the disputing parties in finding a solution. This was felt directly by informants ZD-HW, F-F and H-D who resolved their problems through ninik mamak. This is evidenced by the fact that they sought to resolve the dispute



experienced by the applicable customary rules. This settlement involved an intermediary, namely ninik mamak, in finding a way of peace between the two couples.

The practice of resolving household disputes that occur provides the best solution for the parties. This can be proven by the positive impact on the sustainability of the household which previously began to falter. Among the good impacts revealed by informants when the author conducted interviews, namely the maintenance of household harmony, the growth of love and affection between the two and the return of relationships that have long been shaky due to the dispute that occurred. With this non-litigation dispute resolution, people who are aware of the applicable laws can resolve the problems they experience properly. And this settlement has a very good impact on the community for the sustainability of their household. And this research confirms that there is a model of household dispute resolution that guarantees the survival and sustainability of the couple in dispute.

## Conclusion

Based on the research findings regarding legal awareness of the settlement of household disputes through Nonlitigation in Jorong Rumbai Nagari Padang Laweh Malalo Kecamatan Batipuh Selatan Tanah Datar Regency, it can be concluded as follows: First, the form of settlement carried out by ninik mamak in resolving household disputes is by way of consensus. The stages in resolving disputes must be resolved independently or interpersonally between husband and wife and family. If not resolved, then through Mamak Kontan. Furthermore, if it is not resolved through Niniak Mamak, and by involving Bundo Kandung to participate in resolving when Niniak Mamak resolves the dispute.

However, if it is not resolved, then the ninik mamak suggests that it be resolved through BP4 Kepenghuluan in the local KUA. Second, the community's legal awareness of the settlement of household disputes through Nonlitigation is very lacking because the community prefers to solve problems individually where the end of the settlement carried out independently does not produce results at all for both husband and wife. Third, the impact of resolving household disputes through nonlitigation on the condition of community households is very good if the community follows every existing settlement flow including; can be maintained household relations that have been cracked, then increase household harmony that has faded and so on. Then the impact of not resolving household disputes is the emergence of divorce and cannot be saved the condition of the household that is lived.

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