

Cinematic Reflections on Marital Disharmony Legal Analysis of Layangan Putus in Family Law Context

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Abstract: The study examined in this research is how efforts to overcome household disharmony in scenes from the film *Layangan Putus* are portrayed according to Family Law in Indonesia. The purpose of this study is to identify scenes in the film that show attempts to address household disharmony and to determine the relevance of Indonesian family law to these efforts as depicted in the film. The type of research used is normative juridical research employing the content analysis method. The data source is secondary data, namely the complete text or narrative from the film *Layangan Putus*, Law Number 16 of 2019 (amendment to Law Number 1 of 1974), and the Compilation of Islamic Law (KHI). The data collection technique used is film observation—watching and reviewing the film repeatedly. The data analysis technique is qualitative content analysis. The method used to ensure data validity is methodological triangulation. The results of the study show that *Layangan Putus* represents various scenes illustrating efforts to address household disharmony. These efforts include communication and confrontation, providing opportunities for honesty, maintaining the child's emotional well-being, seeking emotional support, offering apologies and self-reflection, as well as negotiating for polygamy. However, the efforts portrayed in the film are not aligned or relevant to the provisions contained in Law Number 16 of 2019 (amendment to Law Number 1 of 1974 on Marriage) and Law Number 23 of 2004 on the Elimination of Domestic Violence (PKDRT). The film not only reflects social reality but can also serve as a legal reflection medium to understand the importance of justice, communication, and equality in the household. Therefore, this study is expected to contribute to raising public legal awareness about the importance of maintaining household harmony in accordance with prevailing legal values.

Keywords: *Layangan Putus* Film, Marital Disharmony, Family Law Indonesia, Household Conflict Resolution.

Introduction

In Islam, marriage constitutes a profoundly strong and enduring bond, legitimizing the relationship between a man and woman to establish a harmonious family characterized by mutual love, respect, tranquility, and happiness. Article 2 of the Compilation of Islamic Law (KHI) defines marriage as an exceptionally firm contract (*mitsaqan ghalizhan*), aimed at obeying Allah's command and serving as an act of worship (Elimartati, 2014). Yet, navigating marital life inevitably encounters challenges that precipitate disharmony, often culminating in family dissolution (Riskalarasati, 2022). Household disharmony manifests as persistent conflicts between spouses, disrupting familial equilibrium and broader

relational dynamics. The Indonesian web series *Layangan Putus* poignantly mirrors these societal realities, highlighting infidelity as a primary driver of escalating divorce rates—not only domestically but globally. This portrayal starkly contrasts Article 1 of Law No. 16/2019 amending Law No. 1/1974 on Marriage, which posits marriage's purpose as forming eternal, happy families. Similarly, it diverges from KHI Article 3, envisioning marital life as *sakinah* (peaceful), *mawaddah* (affectionate), and *rahmah* (merciful). In *Layangan Putus*, infidelity—stemming from spousal disloyalty—epitomizes disharmony, undermining these sacred objectives (Usep Koswara, 2023).

Analyzing *Layangan Putus* proves compelling due to its vivid depiction of marital conflicts, including infidelity, manipulation, egoism, and relational betrayals. Beyond narrative appeal, several imperatives justify this inquiry. First, media, particularly Indonesian cinema, significantly disseminates family law tenets to audiences, shaping public comprehension of marital rights/obligations. Second, surging youth engagement with social media and films coincides with prolific domestic productions exploring household themes, amplifying cultural influence. Third, films' commercial imperatives—catering to viewer preferences—risk normalizing disharmony as commonplace, potentially desensitizing society to divorce triggers.

This normalization poses profound implications for family law relevance. Indonesian family law, blending positive statutes (Marriage Law, KHI, Domestic Violence Elimination Law) with Islamic principles, prescribes remedies like mediation, counseling, and judicial dissolution only as last resorts. Yet *Layangan Putus* foregrounds emotional confrontations absent statutory grounding, prompting scrutiny: Do cinematic resolutions align with legal frameworks? How do dramatized conflicts reflect/inform real-world applications of reconciliation provisions? Such disjunctions underscore media's dual role—mirroring societal fractures while potentially perpetuating them. This study bridges cultural analysis and jurisprudence, examining *Layangan Putus*' disharmony reflections against Indonesian family law. By dissecting depicted interventions (communication, apologies, polygamy negotiations) vis-à-vis statutory irrelevance (e.g., Marriage Law Article 33, PKDRT Articles 5/7), it illuminates gaps between popular narratives and legal safeguards. Ultimately, findings advocate nuanced media literacy and policy reforms to fortify marital resilience, ensuring cinematic portrayals reinforce—rather than erode—family law's protective ethos amid rising divorces.

Literature Review

Marriage in Islamic Law

Marriage in Islam transforms sexual needs from ignoble impulses into natural human inclinations channeled through lawful bonds, fostering mutual love between spouses (A'yuniyyah, 2022). It establishes women under spousal protection, obligating husbands to provide all living necessities while preserving lineage harmony—ensuring children's care, upbringing, and responsibility absent legitimate unions (Santoso, 2016). The ideal *sakinah*, *mawaddah*, *rahmah* family embodies Qur'anic/Sunnah perfection for worldly/afterlife bliss, though challenging to attain. *Mawaddah* signifies enduring love manifesting in actions—true, unwavering affection until death—while *rahmah* denotes compassionate households (Masri, 2024). *Kafa'ah* (equivalence) balances spouses in religion, lineage, wealth, and profession, promoting harmony and responsible progeny, though not absolute for validity (Hakim, 2016).

Islamic and Family Law Perspectives on Household Resolution

Positive law mandates court registration to enforce spousal rights/duties sans deviation and protect children. Law No. 16/2019 amending Law No. 1/1974 Article 1 defines marriage as spiritual bonds forming eternal, happy families under Almighty God. KHI Article 7(1) Chapter XII imposes sublime duties for *sakinah*, *mawaddah*, *rahmah* households as societal foundations. Islamic law views marriage as sacred (*mitsaqan ghalizhan*), built on love, justice, responsibility for *sakinah* tranquility, *mawaddah* affection, *rahmah* mercy—yet conflicts inevitable. Resolutions include *sulh* (reconciliation: agreed contracts ending disputes via mutual accord, applicable universally, intra-Muslim, familial); *tahkim* (arbitration: appointing

neutral hakam for shariah-based settlements from disputants); wilayah al-qadha' (judiciary: post-reconciliation/adjudication by state-appointed qadhi, evidence-based despite factual limitations).

Qur'anic guidance addresses nusyuz (disobedience): spousal warnings/separation/educative correction for wives; reconciliation for husbands neglecting duties. Islamic family dispute resolution employs consultation, mediation, hakam appointment—on/outside courts (Elimartati, 2020). Indonesian family law mirrors this via musyawarah (consultative consensus per divine exhortation for optimal solutions); mediasi (neutral third-party negotiation per PERMA No. 1/2016, rooted in Law No. 30/1999 on arbitration/alternatives) (Susanti, 2022; Handayani, 2022); hakam appointment (Article 76(2) Law No. 7/1989 on Religious Courts: family/third-party mediators for syiqaq harmony restoration).

Method

This study employs a qualitative research approach utilizing content analysis methodology to examine marital disharmony depictions and resolution efforts in the Indonesian web series *Layanan Putus*, assessing their relevance to Indonesian family law provisions. Data collection centers on systematic scene analysis from all episodes, identifying conflict triggers (infidelity, trust erosion) and interventions (communication, apologies, polygamy negotiation). Primary sources include the film itself, Marriage Law No. 16/2019 (amending No. 1/1974), PKDRT Law No. 23/2004, and KHI Articles 2, 3, 7(1), 33. Secondary materials comprise academic literature on Islamic family law, cinematic jurisprudence, and divorce statistics.

Methodological triangulation enhances validity: (1) narrative analysis dissects dialogue/scenario sequences mapping emotional escalation/resolution attempts; (2) legal doctrinal analysis cross-references depicted actions against statutory texts (Article 33 fidelity duties, Articles 3(2)/4(2) polygamy conditions, PKDRT Articles 5/7 child/protection); (3) thematic coding categorizes interventions (sulh-like reconciliation, tahkim-adjacent confrontation) versus Qur'anic ideals (sakinah, mawaddah, rahmah). Analytical framework integrates Islamic jurisprudence (fiqh siyasah dusturiyah) with positive law, evaluating harmony objectives (Marriage Law Article 1 eternal families) against cinematic pragmatism. Data processing involves iterative coding: descriptive (intervention identification), interpretive (legal misalignment), evaluative (sociocultural implications). Reliability ensured through inter-coder verification and source triangulation. Limitations include narrative subjectivity and commercial dramatization biases, mitigated by statutory primacy. This approach bridges media studies and family jurisprudence, illuminating disconnects between popular conflict resolution and juridical safeguards.

Results and Discussion

Content analysis of *Layanan Putus* identifies six distinct efforts addressing spousal infidelity and relational breakdown. Communication and confrontation emerge as Kinan openly expresses betrayal pain while Aris deflects responsibility, with scenes depicting emotional exchanges aiming at fracture repair that devolve into accusations absent mutual vulnerability. Honesty opportunities manifest as Kinan grants Aris disclosure chances amid suspicious behaviors like late nights and emotional distance, paradoxically enabling deception prolongation. Child emotional protection prioritizes Raya's welfare over precipitous divorce, contemplating fatherly absence impacts, custody disruptions, and trauma risks from parental conflict exposure. Emotional support seeking materializes through Kinan's friends providing non-judgmental validation and dignity affirmations, contrasting Aris's neglect exemplified by newborn loss indifference. Apologies and introspection constitute Aris's perfunctory contrition post-infidelity, framed as humble acknowledgment yet revealing manipulative undertones lacking behavioral change commitment. Polygamy negotiation climaxes conflict as Aris proposes Lidya's inclusion as "solution," ignoring Kinan's fulfillment of wifely duties and escalating rejection toward final rupture.

Legal relevance assessment reveals systematic misalignments with Indonesian family law. Marriage Law No. 16/2019 (amending No. 1/1974) Article 33 mandates mutual love, respect, fidelity, and aid—communication, confrontation, honesty, and apologies invoke this implicitly, yet Aris's secrecy and

insincere contrition violate fidelity core, worsening disharmony rather than restoring it. Articles 3(2)/4(2) require court-approved polygamy only for wife incapacity, illness, or infertility absent in Kinan, rendering Aris's unilateral proposal legally baseless and therapeutically destructive. PKDRT Law No. 23/2004 Article 5 addresses child psychological violence from witnessed discord, making Kinan's prioritization reactive rather than preventive per statutory mandates, while Article 7 prescribes institutional support services absent in the peer networks depicted.

Theoretical disconnects become evident through Islamic objectives of *sakinah, mawaddah, rahmah* (Qur'an 30:21; KHI Article 3), envisioning peaceful, affectionate, merciful unions that cinematic interventions aspire toward but fail structurally, lacking *sulh* reconciliation contracts, *tahkim* hakim arbitration, or *qadha'* judicial finality. Positive law gaps favor structured processes like *musyawarah* consultation, PERMA No. 1/2016 mediation, and Religious Courts Article 76(2) hakim appointments over ad-hoc emotional responses, with Marriage Law Article 1 emphasizing eternal divine happiness and KHI Article 7(1) noble societal household duties underscoring prevention over dramatic catharsis (Munawar, 2015; Elimartati, 2020; Susanti, 2022). Consequences cascade relentlessly: trust annihilation through serial nondisclosure, protracted antagonism from unstructured confrontations, filial fractures traumatizing Raya with attachment risks, psychological duress yielding Kinan's isolation-induced depression and Aris's deflection-enabled recidivism, culminating in irreversible separation via polygamy proposition. Six law correlations – Article 33 (threefold), PKDRT Articles 5/7, polygamy Articles 3(2)/4(2) – expose uniform disconnects where depicted pragmatism lacks juridical anchoring, risking normalization of dysfunction while undermining harmony mandates.

This disjuncture illuminates media's sociocultural potency as *Layangan Putus* mirrors Indonesia's infidelity-driven divorce surge exceeding 20% annually (BPS data) yet inadequately models remedies, prioritizing commercial conflict escalation over resolution education amid youth's 70%+ screen time consumption (KPI 2024). Family law's preventive-restitutive-terminative continuum contrasts narrative individualism, demanding policy interventions like family law disclaimers in marital media, cinematic integration into legal curricula, and restorative campaigns countering desensitization for fortified *sakinah* imperatives and statutory protections.

Conclusion

Research on reflections of marital disharmony in the film *Layangan Putus* and its relevance to Indonesian family law reveals several efforts to address household conflicts depicted, including communication and confrontation, providing opportunities for honesty, protecting children's emotional well-being, seeking emotional support, apologies, and polygamy negotiations. However, these approaches largely fail to align with prevailing family law provisions. Communication, confrontation, honesty opportunities, and apologies do not correspond to Article 33 of Law No. 16/2019 amending Law No. 1/1974 on Marriage. Child emotional protection lacks relevance to Article 5 of Law No. 23/2004 on Domestic Violence Elimination, while emotional support seeking diverges from Article 7 of the same law. Polygamy negotiations contradict Articles 3(2) and 4(2) of Law No. 16/2019. This disconnect underscores the need for family law frameworks to better integrate practical conflict resolution while upholding statutory protections for marital harmony and vulnerable parties.

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Conflict of Interest

This article has no conflicts of interest.

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