



RESEARCH ARTICLE

**HUMAN ATTITUDE AND TECHNOLOGY:
ANALYZING A LEGAL CULTURE ON
ELECTRONIC COURT SYSTEM IN
INDONESIA (CASE OF RELIGIOUS COURT)**

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Submitted: Jan 27, 2020 **Revised:** February 18, 2021 **Accepted:** May 1, 2021

ABSTRACT

The use of technology for the judiciary is now a necessity. In Indonesia, information technology is used for court administration to achieve fast, simple, and low-cost trials. The Supreme Court issued a Supreme Court Regulation as the legal basis for the administration of administration and electronic trials. This is done to make it easier for people to seek justice. The electronic court began in 2018. Its implementation is carried out in stages, starting with certain religious courts as an introduction. Subsequently carried out for all Religious

Courts in Indonesia. The problems of this study are: (i) the condition of the religious court from the perspective of legal culture, (ii) reforming the religious court in the perspective of legal culture, (iii) renewing the legal culture of religious courts using an electronic system / E court. The social setting is the Office of PA Kendal class 1 A and PA Pemalang Class 1 A. The study shows; (i) The reality of the number of case registrations in 2019 at the Kendal Religious Court Class 1A shows that the legal culture of registering using the E-Court is 117 cases (3.4%) whereas 5 cases litigation (0.13%). The reality of the legal culture of case registration at the Pemalang Religious Court Class 1A with E Court totaling 94 cases (1.8%). Whereas the legal culture of the trial by e-litigation at the Pemalang Religious Court since the issuance of Perma 1 of 2019 has only 4 cases (0.1%), (ii) the development of legal culture in the electronic system of religious courts is carried out by developing an internal and external legal culture in terms of pre-registration, court administration, trial. Development of an internal legal culture for judges, e-court operator officers, e-court corner officers, public service officers to invite justice seekers to use e-court in its resolution. The service officer also helps justice seekers to make an email as an electronic domicile as a requirement for e-court registration. Development of an external legal culture through socialization. Socialization for advocates is carried out through media meetings, flyers, and online web media. As well as mandatory online/e-court registration. Development of external culture for the community (other users) at the village level in the jurisdiction of the local religious court. The effort is to work at the village level to conduct socialization about electronic courts in the village by the Religious Courts.

Keywords: Renewal; religious court, legal culture

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HOW TO CITE:

Latifiani, D. (2021). Human Attitude and Technology: Analyzing a Legal Culture on Electronic Court System in Indonesia (Case of Religious Court). *JILS (Journal of Indonesian Legal Studies)*, 6(1), 157-184. <https://doi.org/10.15294/jils.v6i1.44450>

INTRODUCTION

THE RELIGIOUS COURTS are one of the pillars of judicial power and have the duty and authority to examine, adjudicate and resolve any

particular case based on Islamic law¹. The birth of Law Number 3 of 2003 which was enhanced by Law Number 50 of 2009 concerning the second change of Law no. 7 of 1989 concerning religious courts has further strengthened the existence of religious courts in terms of the function, position, and authority of the judiciary (*quasi rechtpraak*) and became the executive power in the non-judicial technical field. The implementation of a good religious court is if 3 (three) main requirements are fulfilled in carrying out its duties and functions, namely: 1) orderly administration of justice, both in the secretarial work unit area and in the administrative unit area; 2) the appropriateness of the application of civil procedural law in religious courts; 3) the implementation of religious court decisions. These three things must run simultaneously in line with and in line with the pace of demands for legal services².

The procedural law that applies in the religious court is following Article 54 of Law no. 50 of 2009 is the procedural law that applies in the general court unless specifically regulated in this law. So that the sources of procedural law in religious courts include HIR, Rbg, Rv, BW, regulations from the Supreme Court (SEMA, Perma and fatwa), book II on the implementation of duties and administration of religious courts, and other religious court procedural law books. SEMA and Perma RI as long as it concerns civil procedural law and material civil law, can be used as procedural law in judicial practice regarding a legal problem faced by judges³. Gatot Supramono said the meaning of Article 54 of Law no. 50 of 2009 in the phrase "unless specifically regulated in this law" means that in addition to general civil procedural law (i), special law (i) also applies as regulated in Law No. 7 of 1989 and its changes⁴.

Judiciary in Indonesia adheres to the principle of fast, simple, low cost, however, there is no measure of norms or values used in

¹ RUM DKK NESSA, MEMBUMIKAN HUKUM ACARA PERADILAN AGAMA DI INDONESIA (2016).

² AHMAD MUJAHIDIN, PEMBAHARUAN HUKUM ACARA PERADILAN AGAMA (2014).

³ ERNAWATI, HUKUM ACARA PERADILAN AGAMA (2020).

⁴ ABDULLAH TRI WAHYUDI, HUKUM ACARA PERADILAN AGAMA (2018).

determining how a trial can be categorized as simple, fast, and low cost⁵. The Supreme Court stipulated Perma No.1 of 2019 concerning the administration of cases and trials in court electronically to realize this principle. However, the legal culture of religious courts does not fully support the administration of cases and trials electronically, so it is necessary to renew the legal culture of religious courts to realize the administration of cases and trials electronically in the national legal system.

The author considers it necessary to carry out a cultural renewal of the legal culture of religious courts from the philosophical, juridical, and sociological aspects.

1. Philosophical aspects

Pancasila as the State's philosophy underlies the 1945 Constitution as amended as an ideal foundation in reforming the legal system. The Pancasila philosophical values expressed in the opening of the 1945 Constitution became the reference for the Supreme Court in formulating the vision and mission as well as the 2010-2035 blueprint. The vision of the judiciary has been formulated by the leadership of the Supreme Court on September 10, 2009, which refers to the second and fourth articles, namely "The realization of the Supreme Indonesian Judiciary Body". While the mission of the Judiciary in 2010-2035, namely, i) maintaining the independence of the judiciary; ii) provide just legal services to justice seekers; iii) improving the quality of leadership in the judiciary; iv) and increase the credibility and transparency of the judiciary. The vision and mission are stated in the Blueprint of the Supreme Court of the Republic of Indonesia. Among them, carry out simple, fast, timely, low cost, and proportionate case process management and administration; "manage and develop competent human resources with objective criteria, so that they

⁵ Dian Latifiani et al., *Advocate as law enforcer in the implementation of e-court*, 11 INT. J. INNOV. CREAT. CHANG. 439-449 (2020), https://www.ijicc.net/images/vol11iss4/11436_Latifiani_2020_E_R.pdf.

are created" personnel⁶ "justice with integrity and" professional; reorientation "excellent public service; have information management that guarantees" accountability "credibility and transparency; modern with integrated IT-based". The religious court as a valid pillar of the Supreme Court should always strive to reform the legal culture⁷ in facilitating justice seekers based on the noble values of Pancasila.

2. Sociological aspects

The empirical reality of the civil⁸ procedure law enforcement process (pre-trial/registration and trial) is influenced by internal and external factors. People in the judicial environment such as judges, substitute clerks, clerks as internal communities. Justice seekers/communities who resolve disputes/petitions with absolute competence in the religious court as an external community. Educational facilities that have been provided regarding IT-based and modern information management through the E Court corner (administration of cases and trials electronically) not used by seekers of justice. They tend to prefer to register cases through service officers even though they have to queue all day long⁹. There is an effort to have an E-Court system (administration of cases and trials electronically) to realize the principles of fast, simple, and low cost for justice seekers.

3. Juridical aspects

⁶ Amirov Zafar Aktamovich, *The Role Of Legal Personnel In Raising Legal Awareness In The Society*, 02 AM. J. POLIT. SCI. LAW CRIMINOL. 52–55 (2020), <https://doi.org/10.37547/tajpslc/Volume02Issue12-08%0D%0A>.

⁷ Zhuldizay T. Kulzhanova & Gulbaram T. Kulzhanova, *Legal culture as the determinant of value orientations in youth in the society of the transition period (Philosophical analysis)*, 11 INT. J. ENVIRON. SCI. EDUC. 4997–5008 (2016).

⁸ Eshmuhamad Kadirov, *Problems of Forming Legal Awareness and Improving the Legal Culture of Civil Servants : Current Status and Development Trends*, 18 INT. J. PROGRESS. SCI. TECHNOL. 194–196 (2020).

⁹ Dian Latifiani, *THE SMALL CLAIM COURT TO REALIZE THE FAST AND SIMPLE PRINCIPLE IN CIVIL DISPUTES RESOLUTION*, 18 SOUTH EAST ASIA J. CONTEMP. BUSINESS, ECON. LAW 7–12 (2019), https://seajbel.com/wp-content/uploads/2019/05/SEAJBEL-18_35.pdf.

Sources of civil procedural law/formal law of religious court covers HIR, Rbg, Rv, BW, book II on the implementation of duties and administration of religious courts, regulations from the Supreme Court (SEMA, Perma and fatwas); Perma No. 2 of 2008 concerning Compilation of Sharia Economic Law, Perma No. 14 of 2016 concerning Procedures for settlement" Dispute "Sharia Economics; Perma No. 2 of 2015 concerning Simple Lawsuit, Perma No. 5 of 2016" about "Sharia Economic Judge Certification, Perma No. 1 of 2016 concerning Mediation, Perma No. 3 of 2018 concerning the administration of cases in court electronically, Perma No. 1 of 2019 concerning Electronic Case and Trial Administration, Perma No. 4 of 2019 concerning amendments to the Supreme Court Regulation No. 5 of 2019 concerning Guidelines for Adjudicating Applications for Marriage Dispensation and several other regulations. The laws and regulations to realize the principle of fast, simple, low cost are quite complete, especially with the existence of Perma 1 of 2019 which regulates electronic trials. However, since the end of 2019 until this writing has not been maximally conducted electronic trials.

Esmi said that the environment or situation limits the law which causes a mismatch between what should be (*das sollen*) and what is real (*das sein*)¹⁰. The reality that occurs in the religious court ¹¹includes the legal culture of the parties in the petition/lawsuit case and the judges/religious court officers are reluctant to be active in seeking updated information/based on the latest regulations regarding the

¹⁰ Derita Prapti Rahayu, *BUDAYA HUKUM PENAMBANG TIMAH INKONVENASIONAL (TI) TERHADAP MEKANISME PERIZINAN BERDASAR PERDA 493-504* (2012).

¹¹ Dian Latifiani, *CONTRIBUTING FACTORS OF MEDIATION FAILURE IN THE TRIBUNAL IN DIVORCE CASES*, 15 SOUTH EAST ASIA J. CONTEMP. BUSINESS, ECON. LAW 2014-2017 (2018), <https://seajbel.com/wp-content/uploads/2018/06/LAW-98.pdf>.

judicial administration process so that they encounter problems in cases from pre-registration to verdict/ruling.¹²

CONDITIONS OF RELIGIOUS JUDICIAL IN THE PERSPECTIVE OF LEGAL CULTURE

TO EXPLORE AND REVEAL the hidden meanings behind the conditions of the religious court¹³, the author determines the domain "*Perceptions of the religious court community as a culture of law*". The legal culture according to Friedman is seen from several perspectives. According to him, the national legal culture is distinguished from the legal sub-culture which has a positive or negative effect on national law¹⁴. Also, Friedman distinguishes between internal legal culture and external legal culture. The internal legal culture is the legal culture of community members who carry out specific legal duties, such as police, prosecutors, and judges in carrying out their duties, while the external legal culture is the legal culture of the society in general, for example, how is the attitude and knowledge of the public towards tax provisions, divorce¹⁵, and so on. He distinguishes between traditional legal culture and modern legal culture¹⁶. With the existence of various legal systems in a single political community, it

¹² Anna Piszcz & Halina Sierocka, *The Role of Culture in Legal Languages, Legal Interpretation and Legal Translation*, 33 INT. J. SEMIOT. LAW 533–542 (2020), <https://doi.org/10.1007/s11196-020-09760-3>.

¹³ Rafat Y. Alwazna, *Culture and law: The cultural impact on islamic legal statements and its implications for translation*, 2 INT. J. LEG. DISCOURSE (2017).

¹⁴ Nurul Aiqa Mohamad Zain et al., *Developing Legal Framework for E-Court in Judicial Delivery*, 7 INT. J. ENG. TECHNOL. 202 (2018).

¹⁵ Dian Latifiani, *The Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia*, 4 JILS (JOURNAL INDONES. LEG. STUD. (2019), <http://journal.unnes.ac.id/sju/index.php/jils>.

¹⁶ Madina Kozhukhova & Miras Zhiyenbayev, *Conceptualizing legal culture and legal awareness: meaning and structural components*, 55 SHS WEB CONF. 02009 (2018), <https://www.shs-conferences.org/10.1051/shsconf/20185502009>.

is called legal pluralism. Legal pluralism can be horizontal or vertical. On the horizontal side, each subsystem or sub-culture has the same legal force, while the vertical one has different legal strength.

The Perspective of Legal Culture is classified in the Internal and External Legal Culture.

1. Internal Legal Culture

Internal Legal Culture is linked to legal culture that is carried out by human resources in the court environment. The author classifies technical and non-technical legal cultures.

1) Technical

a) Pre-registration

Internal legal culture technical matters related to case handling and trial administration. Handling of cases is a process of pre-registration of cases (preparation of making legal document files; lawsuit, replies to copies, duplicates, conclusions, reconventions) to the issuance of court products in the form of decisions/decisions. In Pre-Registration, people seeking justice ¹⁷who do not use the services of a legal attorney (because they are unable) can ask for help at Posbakum (legal aid center). However, not all Religious Courts provide Posbakum. The following is the technical internal legal culture in the pre-registration process:

(1) Religious Courts that provide Posbakum The assistance service in Posbakum is limited to making a lawsuit, it does not arrive at answers, copies, duplicates, conclusions. Posbakum is passive in providing services, meaning that if justice seekers do not ask for assistance in making answers, replicates, duplicates, and conclusions, then Posbakum does not assist. This results in letters that are independently prepared by justice seekers that do not

¹⁷ Peter J Guffin, *Digital Court Records Access: Social Justice and Judicial Balancing*, 72 MAINE LAW REV. 87 (2020), https://digitalcommons.maine.edu/mlr?utm_source=digitalcommons.maine.edu%2Fmlr%2Fvol72%2Fiss1%2F4&utm_medium=PDF&utm_campaign=PDFCoverPages%0D%0A.

meet the formal and material requirements of legal document files (answers, copies, copies, conclusions). So that the legal culture of the role of Posbakum is not optimal in carrying out its function for realizing an effective, efficient, and able judiciary accounted for.

(2) Religious Courts that do not provide Posbakum
Justice seekers who resolve their cases in Religious Court who do not provide Posbakum, in making legal documents make their own by:

(a) The parties receive guidance from PTSP officers (one-stop integrated services)

(b) The parties made their lawsuit through the application in the Religious Court

The legal culture of PTSP officers does not actively guide justice seekers in making a lawsuit comprehensively so it still leaves problems. For example: a divorce suit for a couple who has a minor, does not completely contain the rights of the child in the *posita* and the lawsuit *petitum*. Whereas Article 86 paragraph 1 of Law no. 7 of 1989 provides an opportunity to file a lawsuit together.

(3) The judge

Electronic trials or E-litigation are still rarely used. Not all the internal legal culture of the judges examining cases offers both parties to use E litigation because the judge concerned is not yet proficient in E litigation procedures. So even though registration with E Court does not necessarily use E Litigation¹⁸.

2) Nontechnical

Secretariat of the Class IA Religious Court has the task of providing support in the fields of administration, organization, finance, human resources, and facilities and infrastructure

¹⁸ S. Charmonman & P. Mongkhonvanit, *Harnessing the Power of Information Technology for Efficiency in E-Court and E-Trial.*, 24 INT. J. COMPUT. INTERNET MANAG. 1-7 (2016), http://ijcim.th.org/past_editions/2016V24N2/24n2Page1.pdf%0D%0A.

within the Class IA Religious Court. "The Secretariat of the Class IA Religious Court, consisting of a. Subdivision of Planning, Information Technology, and Reporting; b. Subdivision of Personnel, Organization, and Administration; and c. General and Finance Subdivision. The Subdivision of Planning, Information Technology, and Reporting has the task of carrying out the preparation of implementation materials, programs, and budgets, managing information technology and statistics, as well as implementing monitoring, evaluation, and documentation as well as" reporting. The legal culture of the availability of human resources in the Information Technology field does not always have an educational background in the IT field, for example, religious scholars become IT staff so that they are not maximal in carrying out their duties. Human resources that are not following the needs of information technology cause problems in administration and electronic trials. Apart from that, other problems that arise such as slow internet network, IT infrastructure for each court is not always complete, the means of examining witness evidence via teleconference are also not optimal.

2. Legal Culture External

External Legal Culture is a legal culture practiced by society in general. In this case, the parties are both material and formal.

1) Pre-registration

The legal culture of making legal documents carried out by the parties was not comprehensive in compiling a lawsuit. So that there are still problems that can be resolved in one lawsuit. The parties only think that they can be done for certain purposes. And there is no activity to ask the court officers or Posbakum. For example, a wife sues for divorce from her husband and has a minor. Just apply for a break-up without an application for children's rights, in fact, Article 86 paragraph 1 of Law No. 7 of 1989 provide an opportunity to file a lawsuit together.

2) Manual case registration and e-court.

- a) Manual case registration is carried out by coming directly to the PA according to the plaintiff's domicile. The number of cases registered manually was 18,183.
- b) New e-court registration is only done by a lawyer

The inauguration of the E-Court application on August 13, 2018, by the Head of the MA Prof. Dr. M Hatta Ali, SH, MH with the legal basis of Perma No. 3 of 2018 concerning Electronic Case Administration in Courts further refined with Perma No. 1 of 2019 concerning the Administration of Cases and Trials in Courts Electronically and Perma No. 3 of 2018 is revoked and declared invalid. Case registrations using e-court in the entire PTA Semarang environment were 7,661.

The data shows that the number of manual case registrations is higher than e-court. The legal culture of the parties who do not use a legal attorney prefers to register manually/come in person, queue, pay an advance and hear manually rather than using the e-court application. On April 2020 that the District Pemasang PA Case since 2019; manual registration of 5235 cases (98,2%), E-Court 94 cases (1,8%), manual trials 5325 (99,9%) E litigation 4 cases (0,1%). In PA Kendal on April 2020, registration in 2019 with manual as many as 3376(96.6%), E court registration 117 cases (3.4%), E Litigation 5 cases (0.13%). Even though article 6 of Perma No. 1 of 2019 provides an opportunity for parties who do not use their attorney to do so with E Court¹⁹. The problems encountered by the parties, among others; the parties cannot use IT, find it difficult to use E Court, especially when E payment / down payment of court fees.

3) E-Payment/down payment of court fees

The Supreme Court makes an MOU with partner banks in the down-payment of cases. The Supreme Court signed a memorandum of understanding with PT. Bank Mandiri, PT.

¹⁹ Susanto & Edy Mulyanto, *Prevent Corruption Through The E-Court System (Study in Jabodetabek Court)*, 358 ADV. SOC. SCI. EDUC. HUMANIT. RES. VOL. 358 3RD INT. CONF. GLOB. LAW LOCAL WISDOM (ICGLOW 2019) 59–62 (2019).

Bank Syariah Mandiri, PT. Bank BRI Syariah, PT. BNI (Persero) Tbk., And PT. Bank BNI Syariah and addendum to a Memorandum of Understanding with PT. State Savings Bank (Persero) Tbk. and PT. Bank Rakyat Indonesia (Persero) Tbk. An unprepared online application system causes the parties to face difficulties in making court fee down-payment payments.

4) The judge

The defendant's legal culture undermined the first trial resulted in:

- (a) The Defendant did not come at the trial first so it cannot requested his consent to conduct trials electronically.
- (b) The Defendant came during the trial but did not have an electronic domicile
- (c) The defendant came but didn't want to bother. Feel more satisfied if the trial is face to face.

DEVELOPMENT OF RELIGIOUS JUDICIAL CULTURE WITH ELECTRONIC SYSTEMS

THERE ARE QUITE a lot of problems/challenges facing the Indonesian nation at this time to carry out national development. Especially in the problem of the development of national law, at least three major problems can be identified, namely²⁰:

1. The problem of improving the quality of law enforcement in *concreto* (problem (law))
2. Issues of development/renewal of the national legal system; and
3. The problem of multi-complex globalization development, the problem of internationalization of law, globalization / transnationalization of crime, and the problem of Hitech / cybercrime that keeps growing

²⁰ BARDA NAWAWI, ARIEF, PEMBANGUNAN SISTEM HUKUM NASIONAL (2002).

Development/renewal of the national legal system which in essence is a renewal/sustainable development (sustainable reform/sustainable development). In legal reform/development, it is always related to the development/development of a sustainable society as well as the continuous development of scientific activities/activities and the development of philosophical thought /basic ideas / intellectual conceptions. Therefore, law reform is closely related to sustainable society/development, sustainable intellectual activity, sustainable intellectual philosophy, sustainable intellectual conceptions/basic ideas. This study takes several generations. Because it requires a long period and discussion of law seminars every year. The reform of the national legal system must be able to realize the national goals of the Indonesian State as stipulated in the Preamble of the 4th paragraph of the 1945 Constitution.

Moh. Mahfud MD said, in its position as the basis of the state and state ideology, Pancasila must be used as a paradigm (frame of mind, source of values , and direction) in legal development, including all efforts to reform the law, because it contains four guiding principles, namely ²¹ :

1. The law must protect the entire nation and guarantee the integrity of the nation, and therefore laws are not allowed to plant the seeds of disintegration;
 2. The law must be able to guarantee social justice by providing special protection for the weak so that they are not exploited in free competition against the strong;
 3. The law must be developed democratically while building democracy in line with the nomocracy (rule of law); and
 4. The law must not be discriminatory based on any promotional ties and must encourage the creation of religious tolerance based on humanity and civility ²².
- a. The national legal system when viewed from the substance of the

²¹ NYOMAN SERIKAT PUTRA JAYA, *POLITIK HUKUM* (2016).

²² Dian Latifiani, *Civil Rights Conservation of Female Correctional Facility Inmates in Semarang*, 192 194–197 (2018), <https://www.atlantis-press.com/proceedings/icils-18/25903166>.

law, is based on Pancasila as a legal ideal. The Pancasila national legal system is based on three pillars/values of the balance of Pancasila²³, as follows:

- a. Oriented to divine values (moral religious)
- b. Oriented to human values (humanistic); and
- c. Oriented to social values (nationalistic; democratic; social justice).

The legal system/system in Indonesia that is not oriented towards the 3 pillars/values of approach/soul (spirit) cannot be said to be a National Legal System, even though it was made by the Indonesian legislature.

The legal system that operates in society is the embodiment of the ideals of the laws adopted in the community concerned into a set of various positive legal rules, legal institutions, and processes (the behavior of the government bureaucracy and community members). Spirit of Law (*rechtsidee*) means that in essence law as a rule of public behavior is rooted in ideas, feelings, intentions, creations, and thoughts of the community itself".

Pancasila is the essence of the noble values of this nation, so every law and practice should be able to follow the values of Pancasila. In its development, there are also religious values in Pancasila, including a culture that is thick with religious values, this is because Pancasila is extracted from every heart of the Indonesian Nation.²⁴

The court as a judicial institution in the Indonesian constitution has a strategic function and role in examining, deciding, and resolving disputes that occur between members of the public and between the community and institutions, both government and non-government institutions²⁵. In civil cases, law enforcement procedures begin from the receipt of a lawsuit or petition until the execution of the verdict. If a series of procedures/mechanisms for implementing the system and

²³ NAWAWI, ARIEF, *supra* note 20.

²⁴ ESMI WARASSIH, *ILMU HUKUM KONTEMPLATIF (SURGAWI DAN MANUSIAWI*”, PENELITIAN HUKUM INTERDISIPLINER (2016).

²⁵ M. NATSIR ASNAWI, *HERMENEUTIKA PUTUSAN HAKIM* (2014).

procedure for a case²⁶ handling is hampered or does not work properly, of course, it will affect the outcome of a judicial process. The legal culture referred to here is within the scope of the internal legal culture. Internal legal culture is the culture of the actors who enforce the law in court²⁷. The content of this legal culture consists of elements of values and attitudes in the form of demands originating from the interests of legal actors against legal institutions. These demands are influenced by the factors of orientation, views, feelings, attitudes, and behavior of actors towards legal institutions²⁸. These factors are based on the magnitude of the influence of the drive for interests, values, ideas, attitudes, desires, expectations, and opinions of actors about the law²⁹. The concept of internal legal culture is used to analyze the values and attitudes of stakeholders in the Religious Courts in looking at the problems of court administration and trials electronically.

Satjipto Rahardjo stated the factors that determine the filing of a case to court, namely: 1) knowledge of the law, 2) financial capacity, and 3) legal culture³⁰. The reality in society is that only those with legal knowledge will be able to bring their problems to court. Ignorance of the law causes the problems experienced not to be recognized as a legal problem that can be asked for resolution by the court. This condition is related to the legal typology in modern society, which is increasingly formal, and therefore special knowledge is needed to be

²⁶ Dian Latifiani, *Permasalahan Pelaksanaan Putusan Hakim*, 1 J. HUK. ACARA PERDATA ADHAPER (2015), <https://jhaper.org/index.php/JHAPER/article/view/1>.

²⁷ Maya Indrasti Notoprayitno & Faridah Jalil, *Legal Culture Perspective in Implementation of Inclusive Education in Indonesia*, 388 3RD INT. CONF. SPEC. EDUC. 122–127 (2019), <https://www.atlantis-press.com/proceedings/icse-19/125928840%0D%0A>.

²⁸ Mitra Sharafi, *Parsi Legal Culture , Constitutionalism , and the Rule of Law*, LEG. STUD. RES. PAP. SER. (2019), <https://ssrn.com/abstract=3417287%0D%0A>.

²⁹ Sergeeva MG et al., *LEGAL CULTURE FORMATION OF A FUTURE SPECIALIST*, 7 HUMANIT. SOC. SCI. REV. 13–19 (2019), <http://www.giapjournals.com/index.php/hssr/article/view/hssr.2019.742>.

³⁰ Amran Suadi, *Court Decision Publication and Judicial Reform Based on Electronic Court and Its Implication to Public Trust in Indonesia*, 6 J. SOC. SCI. RES. 365–373 (2020).

able to see something like a legal case or case³¹. The financial factor of justice seekers means that litigation, especially civil court cases, require costs, such as registration fees, processing fees, calling fees, and others. The term "no fee, no case", is a legal term mandated by statutory regulations. Even though there are provisions regarding the waiver of court fees for people seeking justice who are economically disadvantaged, this is an exception to the basic provisions. The third factor, namely the legal culture, also determines. Without the support of an appropriate legal culture³², a person will not bring his problem to court. An appropriate legal culture, meaning following the method of settlement of cases used, following attitudes and values that exist in society regarding the law. Although there are provisions regarding the waiver of court fees for people seeking justice who are economically disadvantaged, this is an exception to the basic provisions. The third factor, namely the legal culture, also determines. Without the support of an appropriate legal culture, a person will not bring his problem to court. Appropriate legal culture, that is, following the method of settlement of cases used, following attitudes and values that exist in society regarding the law. Although there are provisions regarding the waiver of court fees for people seeking justice who are economically disadvantaged, this is an exception to the basic provisions. The third factor, namely the legal culture, also determines. Without the support of an appropriate legal culture, a person will not bring his problem to court. Appropriate legal culture, that is, in accordance with the method of settlement of cases used, in accordance with attitudes and values that exist in society regarding law³³.

³¹ Kukuh Santiadi, *Expanding Access To Justice Through E-Court in Indonesia*, vol1 PROPHE. LAW REV. (2019).

³² Otong Rosadi, Sahnan Sahuri Siregar & Rina Asmeri, *PADANG ADVOCATES ' PERCEPTION TOWARD THE IMPLEMENTATION OF E-COURT POLICY AS EFFICIENCY EFFORT IN LAW ENFORCEMENT*, 17 PALARCH'S J. ARCHAEOLOGY EGYPT/EGYPTOLOGY 7085–7101 (2020), <https://www.archives.palarch.nl/index.php/jae/article/view/1981%0D%0A>.

³³ Anton Aulawi & Muhamad Asmawi, *Effectiveness of E-Court in Improving Service Quality at Serang Religious Courts*, 410 ADV. SOC. SCI. EDUC. HUMANIT. RES. VOL.

Several things that need to be done to support efforts to civilize and legal intelligence society are:

1. Efforts to civilize the law must be carried out with appropriate and effective methods, by utilizing various media and infrastructure as well as institutions that live and grow in society.
2. Socialization of various legal materials, efforts need to be continuously made so that every latest development regarding legislation is known and understood by the public. Thus, the availability and easy access to legal material information is an important part of the effort to civilize public law.
3. The legal culture of society must be built in parallel with the increase in professionalism. This will greatly affect the community towards the law itself.
4. It is necessary to carry out a pattern and program of legal civilization in an integrated, planned, and based on facts of legal problems that occur.
5. Legal culture must be done from an early age and starting from the household as the smallest miniature of the rule of law, to reach the current and future legal culture society ³⁴.

Legal development cannot be separated from the development of society, where at this time various new phenomena have emerged as a result of advances in technology and information marked by the era of informatics technology in cyberspace (cyberspace) with the presence of an interconnected network (internet) that uses paperless communication (paperless document) ³⁵. Legal development is also closely related to the growth of science today which affects the life of

410 1ST INT. MULTIDISCIPL. CONF. EDUC. TECHNOL. ENG. (IMCETE 2019) 212–215 (2020), <http://creativecommons.org/licenses/by-nc/4.0/> %0D%0A.

³⁴ Iman Pasu Purba, *Penguatan budaya hukum masyarakat untuk menghasilkan kewarganegaraan transformatif*, 14 J. CIV. MEDIA KAJI. KEWARGANEGARAAN 146–153 (2017).

³⁵ EFA LAELA FAKHRIAH, *KAPITA SELEKTA HUKUM ACARA PERDATA INDONESIA* (2019).

the global community, among others, with advances in technology³⁶ and information such as the presence of an interconnected network which has implications for paperless communication such as e-mails, websites, video teleconferences. This all affects the legal culture of society which in turn will have different handling and enforcement of the law³⁷.

According to the author, efforts to develop a legal culture of religious justice electronically must be following the efforts of civilizing and community legal intelligence carried out by the Ministry of Law and Human Rights. In the report of the meeting of the Consultation on the Implementation of Legal Development at the Ministry of Law and Human Rights in Bogor in 2009 by way of³⁸ :

1. Efforts to civilize the law must be carried out with appropriate and effective methods, by utilizing various media and infrastructure as well as institutions that live and grow in society
2. socialization of various legal materials, it is necessary to continue efforts so that every latest development regarding legislation is known and understood by the public. Thus, the availability and easy access to legal material information is an important part of the effort to civilize the law of society.
3. The legal culture of the community must be built in parallel with the increase in the professionalism of law enforcers and bureaucracy. Because this professionalism will greatly affect public confidence in the law itself.
4. It is necessary to carry out a pattern and program of legal civilization in an integrated, planned manner and based on the facts of legal problems that occur. Thus, the existence of legal extension functional staff needs to be realized immediately.

³⁶ Mark Patrick Dillon & David Beresford, *Electronic Courts and the Challenges in Managing Evidence. A View From Inside The International Criminal Court*, 6 INT. J. COURT ADM. 29 (2014).

³⁷ AMRAN SUADI, PEMBARUAN HUKUM ACARA PERDATA DI INDONESIA MENAKAR BERACARA DI PENGADILAN SECARA ELEKTRONIK (2019).

³⁸ Jawardi Jawardi, *STRATEGI PENGEMBANGAN BUDAYA HUKUM (Strategy of Law Culture Development)*, 19 J. PENELIT. HUK. JURE 517-538 (2019), <https://ejournal.balitbangham.go.id/index.php/dejure/article/view/77>.

5. Legal culture must be carried out from an early age and starting from the household as the smallest miniature of the rule of law, to reach the current and future legal culture society.

According to Barda Nawawi, the development of national legal culture consists of five sectors:

1. Development of Legal Philosophy and National Law Science.
2. Development of legal awareness and law-abiding behavior.
3. Development/fostering of libraries, publishing, and legal informatics.
4. Development and fostering of the legal profession.
5. Development and fostering of legal education. Several solutions that can be taken to improve the legal culture, include:
 - a. By changing the legal education model, which so far has only studied law.
 - b. Making laws following living values / laws that live in society against the enactment of the law.
 - c. By improving the way of building a legal culture, namely by starting to build a legal culture through the family.

Development of legal culture of religious courts with an electronic system based on Pancasila values is achieved by:

1. Development of a pre-registration legal culture (preparation of application/lawsuit letters)
2. Building a culture of court administration law
3. Development of a trial law culture

The following is the description:

1. Development of a Pre-Registration Legal Culture (Preparation of Application Letters/Lawsuits)

The legal culture that occurs in religious courts³⁹ is related to pre-registration that is not comprehensive in compiling a petition/lawsuit. So, it is necessary to build an internal legal culture of religious courts in the form of increasing the activeness of PTSP officers, Posbakum to assist/guide material parties in compiling

³⁹ Muhamad Iqbal & Wawan Supriyatna, *Creating an Efficient Justice System with E-Court System in State Court and Religious Court of Rights*, 3 INT. J. ARTS SOC. SCI. 354–361 (2020), <http://www.ijassjournal.com/%0D%0A>.

application/lawsuit letters. Efforts to offer assistance by PTSP or Posbakum officers are carried out with smiles, friendliness, and patience to material parties. Because the material parties are not familiar with the judicial environment. Confusion and lack of understanding can occur because this is the first time you come to court. Education to the military can be done by making comprehensive examples of various types of the lawsuit and petition templates that are printed later posting on the information board or the website⁴⁰. So that the material parties in preparing the lawsuit/petition are not confused and following what is needed to get their rights and do not leave problems.

The external legal culture of religious courts is manifested by increasing awareness to the parties about the real needs that are being pursued in the proceedings at the Religious Courts. Various types of lawsuits and requests are posted on the Religious Courts website. Starting from the type of case, the requirements needed, how to prepare a lawsuit/petition. So that the parties get an understanding electronically through the web site. The external legal culture of religious courts is manifested by increasing awareness to the parties about the real needs that are being pursued in the proceedings at the Religious Courts. Various types of lawsuits and requests are posted on the Religious Courts website. Starting from the type of case, the requirements needed, how to prepare a lawsuit/petition. So that the parties get an understanding electronically through the web site. The external legal culture of religious courts is manifested by increasing awareness to the parties about the real needs that are being pursued in the proceedings at the Religious Courts. Various types of lawsuits and requests are posted on the Religious Courts website. Starting from the type of case, the requirements needed, how to prepare a

⁴⁰ Monika Singh et al., *Success factors for e-Court implementation at Allahabad High-Court*, PROC. 22ND PACIFIC ASIA CONF. INF. SYST. - OPPOR. CHALLENGES DIGIT. SOC. ARE WE READY?, PACIS 2018 (2018), <https://aisel.aisnet.org/cgi/viewcontent.cgi?article=1136&context=pacis2018> %0D%0A.

lawsuit/petition. So that the parties get an understanding electronically through the web site.

2. Building a Court Administration Law Culture

The internal legal culture of religious courts is built by:

- 1) Improved hard skills and soft skills of staff in charge of IT by participating in technical guidance
- 2) Improving the quality of IT infrastructure so that the availability of computers and network distribution is realized
- 3) Optimized the E Court Corner in each PA with active staff who are ready to serve

External legal culture is built by:

- 1) Educate the parties about E Court which is simple, fast, so there is no need to come to the PA following the jurisdiction. Education about e-court starts with integrated menus starting from E Filing, E Payment, E Summon
- 2) Setting up a strong IT network of partner banks as banks that facilitate the payment of court fee down-payments

3. Development of a trial legal culture / e-litigation

Development of an internal legal culture for the trial electronically⁴¹

- 1) Improving the soft skills of substitute clerks and judges in operating the e-litigation system is a new thing.
- 2) Strengthening IT infrastructure starting from internet bandwidth, laptops / PCs so that they are not constrained in the electronic trial process

Development of an external legal culture of electronic⁴² trials:

- 1) Education in the form of counseling, socialization through the website, or making applications about e litigation. Because with e litigation the parties/attorneys do not need to come to court. Only upload a special power of attorney (if using a legal

⁴¹ D.R. Jones, *Protecting the Treasure: An Assessment of State Court Rules and Policies for Access to Online Civil Court Records*, DRAKE LAW REV. 375–422 (2017).

⁴² Iqbal Muhammad, Susanto & Sutoro Muhammad, *Functionalization of E-Court System in Eradicating Judicial Corruption at The Level of Administrative Management*, 19 DIN. HUK. (2019).

attorney), lawsuit/petition. Answer. Replicates, duplicates, conclusions.

- 2) Offer the proceedings electronically to the parties at the first trial conducted face-to-face.

Efforts to reform the legal culture of religious courts are based on the philosophical value of Pancasila. Based on the theory of Lawrence M. Friedman, legal culture can be in the form of a work culture of law enforcers and society in a law enforcer. For this reason, the work culture of the leadership, judges to staff in the religious courts aims to realize the principle of fast, simple, low cost⁴³. Also, to improve services to the community seeking justice through seven priority programs, namely; development of an integrity zone towards an area free from corruption (WBK) and a clean and serving bureaucratic area (WBBM), information services through court websites, timely settlement of cases, one-day minutes (One Day publish), Electronic Case Administration (e-court) and Implementation of Case Tracking Information System (SIPP).

CONCLUSION

THE REFORM OF the religious court is carried out with the philosophical values of Pancasila. Namely Indonesian cultural values but global in nature. The administration of justice and trial underwent a renewal. Initially using manual, namely, registration is done by registering directly at the court office in the area where the plaintiff/applicant is domiciled. However, since 2018 court administration in the form of case registration can be done online, so there is no need to come to the court office even though the plaintiff/applicant is abroad. Development of an electronic religious

⁴³ Ahmad Tholabi Kharlie & Achmad Cholil, *E-court and e-litigation: The new face of civil court practices in Indonesia*, 29 INT. J. ADV. SCI. TECHNOL. 2206–2213 (2020), <http://sersc.org/journals/index.php/IJAST/article/view/3639> %0D%0A.

court legal culture through internal and external legal culture so that a religious court legal culture with an electronic system is realized.

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