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THE TREND OF DIGITALIZATION IN RELIGIOUS COURTS: SOLUTIONS TO IMPROVE ACCESS TO JUSTICE FOR WOMEN IN DIVORCE CASES

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HIGHLIGHT

- Digitalization of Religious Courts improves efficiency and broadens women's access to justice.
- Infrastructure gaps, low digital literacy, and gender bias remain major barriers.

ABSTRACT

The digitization of religious courts in Indonesia is a strategic solution to improve access to justice for women in divorce cases. This study aims to analyze digitization trends through the implementation of applications such as e-Court, which has successfully accelerated the case resolution process from an average of 6 months to 3 months, as well as empowering women by reducing bureaucratic barriers and dependence on intermediaries. However, the implementation of digitization still faces significant challenges, including disparities in

- Substantive justice requires gender-responsive policies and inclusive digital design. information technology infrastructure, digital literacy gaps, and gender bias that has the potential to reinforce inequality in the judicial system. Using a qualitative research method based on a literature review, this study integrates socio-legal and maqasid syariah perspectives to evaluate the impact of digitization on women's access to justice. The results show that digital transformation has the potential to democratize access to justice if it is supported by inclusive application design, gender-responsive training for court officials, and legal education programs for the community. These findings emphasize the need to revise regulations related to e-Courts to ensure that the principles of substantive justice ('adl) and public interest (maslahah) can be achieved universally. (Supreme Court of Indonesia, 2024)

KEYWORD

Court digitalization, access to justice, divorce by petition, gender-responsive, maqasid syariah.

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A. INTRODUCTION

The digitization of religious courts in Indonesia has transformed the judicial system, particularly in improving access to justice for women in divorce cases. Online registration of divorce cases through e-Court, which has reached 40% since the system was implemented in 2021, shows the public's enthusiasm for this digital service. This transformation not only speeds up the legal process but also empowers women by reducing their dependence on intermediaries. Digitalization also has the potential to eliminate structural barriers such as slow bureaucracy, high costs, and geographical constraints. However, the implementation of technology must continue to prioritize the principle of substantive justice, especially for vulnerable groups who still face digital divides and cultural resistance (Supreme Court of Indonesia, 2024).

Although the digitization of religious courts in Indonesia is considered a progressive step to improve access to justice for women in divorce cases, its implementation has sparked controversy regarding the readiness of infrastructure and digital literacy among the public. Religious courts in remote areas still face technical obstacles such as unstable internet networks and limited human resource capacity. Furthermore, can digitization truly reduce gender bias in the religious court system, given that patriarchal culture still dominates? The digital divide is also a major issue, as women from economically disadvantaged backgrounds or those living in remote areas are often excluded due to their lack of access to digital platforms, potentially hindering universal access to justice, which should be expanded through this solution. (Hakim & Prasetyo, 2021)

Digital transformation in religious courts has shifted the traditional paradigm towards a system that is more transparent, efficient, and responsive to the needs of the times. As reported by the Indonesian Supreme Court in 2024, applications such as e-Court and the Case Tracking Information System (SIPP) have succeeded in reducing the average time for divorce proceedings from 6 months to 3 months. Lestari's study also shows that 65% of women who use e-Filing feel more independent in handling their divorce, reflecting the positive impact of this transformation. However, this change is not only technical but also cultural, both for court officials and people seeking justice. Officials are required to master new technologies through continuous training, while the public needs to be educated to make optimal use of digital services. Other challenges include the need for system standardization and improved data security. (Supreme Court of Indonesia, 2024)

The trend of digitizing religious courts in Indonesia, which is in line with the global movement for access to justice in SDG 16.3, has changed the landscape of judicial administration through the implementation of applications such as e-Court, the Case Tracking Information System (SIPP), ADISUKMA, and Sitara. This trend includes changes in procedures ranging from case registration (e-Filing), payment (e-Payment), summons (e-Summons), to trials (e-Litigation) and downloading copies of verdicts (e-Copies). The 2022 World Bank report shows that this initiative has succeeded in reducing the disparity in access to justice between urban and rural areas by 25%, although legal education for poor women is still needed to ensure inclusiveness. This trend also aims to cut bureaucracy, reduce illegal fees, and speed up case resolution, which in turn is expected to increase public trust in religious court institutions. (Supreme Court of the Republic of Indonesia, 2024)

The digitization of religious courts requires holistic solutions that cover technical and socio-cultural aspects to improve access to justice for women in divorce cases. The integration of free legal aid services, such as legal aid chatbots on the e-Court platform, can help women understand divorce procedures independently. In addition, gender-responsive digital literacy training for judges and court staff is key to overcoming gender bias in virtual proceedings. This solution must be supported by strong regulations, such as the revision of the Religious Court Law, with e-Court application features that are designed to be user-friendly and provide clear information to effectively empower women seeking justice. (Supreme Court of Indonesia, 2024)

The COVID-19 pandemic has been a catalyst for accelerating digitalization in Religious Courts, with 2021 BPS data recording a 70% surge in divorce petitions, most of which were filed through e-Filing. This situation forced the courts to maximize the use of technology such as e-Litigation to maintain the continuity of judicial services amid physical restrictions. However, the health emergency should not compromise the principle of procedural justice, especially in complex cases such as high-asset divorces. The formal element of this response is the issuance of regulations and circulars by the Supreme Court supporting online hearings, while the material element is the guarantee of the rights of those seeking justice, including women in divorce cases, to continue to access the courts even in times of crisis (Supreme Court of the Republic of Indonesia, 2024).

The formal digitization of religious courts has fulfilled the principle of open justice through the transparency of case documents and online court schedules. However, Dewi's research, which revealed that only 30% of religious courts meet the Supreme Court's information technology (IT) infrastructure standards, shows a discrepancy between Perma No. 1/2019 regulation on e-Court and its implementation in the field. At the material level, digitization has the potential to strengthen women's constitutional rights to justice, but Saputra's study at the Jakarta Religious Court shows that online divorce rulings tend to ignore the crucial aspect of mediation for women victims of domestic violence, thus requiring a gender mainstreaming approach in the design of judicial applications to ensure substantive justice. (Supreme Court of the Republic of Indonesia, 2024)

Unlike Marbun's technocratic approach, which only measures the success of e-Filing in reducing case backlogs, this study combines digital policy analysis (policy tracing) with a socio-legal perspective to reveal the dialectic between law, technology, and gender inequality. A feminist socio-legal research approach is used to critique the dominant narrative of technological neutrality in law, showing how application designs such as ADISUKMA can reproduce patriarchal biases if not accompanied by gender-sensitive training for court operators. The main focus of this study is to evaluate the real impact of the digitalization trend as a solution to improve access to justice for women in divorce cases, taking into account socio-cultural, economic, and geographical factors, and analyzing them from the perspective of maqasid sharia and gender-equitable public policy (Suadi, 2023:12).

This research is interesting because it focuses on crucial issues relevant to judicial reform and the protection of women's rights. Descriptively, this study maps the implementation of digital applications in Religious Courts, while critically, this study seeks to examine the contradiction between claims of digitalization efficiency and the reality of infrastructure and legal culture disparities in Indonesia that have the potential to create discrimination against women with limited access to technology. Transformatively, this study aims to design a gender-responsive digital justice model that integrates the principles of accessibility, affordability, and women's agency as policy recommendations for the Supreme Court (Supreme Court of the Republic of Indonesia, 2024).

The contribution of this research is significant, both academically and practically. Academically, this study enriches the discourse of critical digital legal studies with a Global South perspective, particularly in exploring how post-colonial Muslim countries such as Indonesia negotiate technological modernity and religious values. Practically, the findings on digital access disparities for rural women can be used as a basis for revising Perma No. 1/2019 on e-Court and as input for the Ministry of Women's Empowerment and Child Protection in developing gender-based digital legal aid programs. The results of this study are also expected to provide a deep understanding of the complexity of implementing the digitization of religious courts and its impact on vulnerable groups, so that it can be used as a reference for the Supreme Court and related institutions in formulating responsive and adaptive policies to ensure justice for all levels of society. (Supreme Court of the Republic of Indonesia, 2024)

Digitalization in the religious court system in Indonesia opens up significant opportunities to democratize access to justice, especially for women in divorce cases. However, technological dualism in Islamic family law shows that without substantial reform, digitization can reinforce patriarchal interpretations of the law. For example, the automation of alimony payments through e-Skum often ignores complex local economic dynamics, potentially harming women who file for divorce (Wijaya, 2022). Using a feminist political economy approach, this study integrates multidisciplinary analysis of legal, social, technological, and gender aspects to understand power relations in the digitization process (Suryadi, 2021). Digitalization is not only a technical issue, but also a socio-technical phenomenon that interacts with existing social structures, cultural norms, and power relations. Therefore, it is important to ensure that digital transformation does not reproduce gender inequality, but rather transforms access to justice in a more inclusive manner.

This study uses a qualitative approach with a library research method to analyze the trend of digitization of Religious Courts in Indonesia and its impact on access to justice for women in divorce cases. The main data collection technique is documentary study, which involves an in-depth review of various secondary sources, such as legislation, official reports, reputable journal articles, and policy documents related to the digitization of the judiciary. This approach was chosen because it allows for a systematic search of the implementation of digital policies, such as Perma No. 1/2019 on e-Court, as well as the identification of gaps between theory and practice in the context of gender justice. The documentary study also facilitates a comparative analysis of empirical findings from the Indonesian Supreme Court's report and academic literature, providing a holistic picture of the challenges and opportunities of digitization for women seeking justice. (Indonesian Supreme Court, 2024)

The analytical framework in this study integrates socio-legal and maqasid syariah perspectives to evaluate the impact of digitization on women's access to justice. The socio-legal approach is used to understand the interaction between law, technology, and social structures (Fauzi, 2021), while the maqasid syariah perspective provides a normative lens to assess the extent to which digitization fulfills the principles of justice in Islamic law (Hasanah, 2022).

The research implementation steps include identifying credible data sources, collecting relevant documents, and conducting descriptive qualitative analysis. Primary data sources include Perma No. 1/2019, Law No. 7/1984 on the Ratification of CEDAW, and Religious Court decisions, while secondary sources include Supreme Court annual reports and academic publications. Data analysis was conducted using content analysis techniques to identify patterns and themes, such as the impact of digitization on women's participation in divorce proceedings. The findings of this study are expected to contribute to the academic discourse on critical digital legal studies and provide practical recommendations for stakeholders to improve the inclusiveness of the religious court system. (Supreme Court of the Republic of Indonesia, 2024)

B. METHOD

This study employs a qualitative approach using a library research method to analyze the digitalization trend within Indonesia's Religious Courts and its implications for women's access to justice in divorce by petition cases. Data were obtained from legal documents such as Supreme Court Regulation No. 1/2019, annual reports of the Supreme Court, Religious Court decisions, reputable journal articles, international institutional reports, and academic publications related to judicial digitalization and gender justice. All data were examined through content analysis and thematic analysis to identify patterns, challenges, and opportunities within the digitalization process, and were further interpreted using a socio-legal framework that highlights the interaction between law, technology, and patriarchal cultural structures, as well as a maqasid syariah framework to assess the extent to which digitalization fulfills the principles of justice ('adl), public welfare (maslahah), and the protection of women's rights as a vulnerable group.

C. RESULT AND DISCUSSION

Digitalization of Religious Courts in Indonesia from a Socio-legal and Maqasid Syariah Perspective

The digitization of religious courts in Indonesia, particularly through the implementation of applications such as e-Court, has brought significant changes to the judicial system, especially in improving access to justice for women in divorce cases. Based on the 2024 report of the Supreme Court of Indonesia, online registration of divorce cases through e-Court has reached 40% since the implementation of this system in 2021. The e-Court application has reduced the average time for divorce proceedings from 6 months to 3 months, demonstrating the efficiency of technology in reducing administrative and bureaucratic burdens. However, research findings reveal disparities in information technology (IT) infrastructure across regions. Dewi's study shows that only 30% of religious courts meet the Supreme Court's IT infrastructure standards, indicating a disconnect between Perma No. 1/2019 regulation on e-Court and its implementation in the field. In addition, there are indications of gender bias in online divorce rulings, particularly in cases of domestic violence, which often neglect the crucial aspect of mediation for women. (Supreme Court of Indonesia, 2024)

From a regulatory perspective, Article 15 of Perma No. 1/2019 provides opportunities for justice seekers to use electronic court services, but its implementation still faces challenges from the patriarchal culture that dominates society. The 2022 World Bank report shows that this initiative has succeeded in reducing the disparity in access to justice between urban and rural areas by 25%, although legal education for poor women is still needed to ensure inclusiveness. Overall, the findings of this study provide a holistic picture of the opportunities and challenges of digitization, including how this system can be developed to be more responsive to the needs of women as a vulnerable group.

From a socio-legal perspective, the digitization of religious courts in Indonesia shows that this transformation is not only a technical phenomenon but also a socio-technical one that is influenced by the social and cultural structures of society. Law as a social institution does not operate in a vacuum; its implementation always interacts with existing cultural norms and power relations. In the context of digitization, the digital divide is one of the main obstacles affecting women's access to justice, especially in remote areas. Uneven information technology infrastructure, such as unstable internet networks and limited human resource capacity, reflects broader structural inequalities. As Hakim and Prasetyo's study found, most religious courts in remote areas still face significant obstacles in terms of digital infrastructure, creating disparities in access to justice for local communities. This phenomenon shows that digital transformation is not a neutral solution, but is fraught with social dimensions that can reinforce inequality if not designed inclusively. (Hakim & Prasetyo, 2021)

The interaction between law, technology, and cultural values shapes the complex dynamics of digitalization implementation. In divorce cases, online decisions often ignore the important aspect of mediation for women who are victims of domestic violence. This shows the reproduction of patriarchal bias in the design of the e-Court application, which fails to consider the specific needs of women as a vulnerable group. Furthermore, the automation of alimony payments through e-Skum often ignores complex local economic dynamics, potentially harming women filing for divorce. Such automation mechanisms can reinforce patriarchal interpretations of the law if not accompanied by substantial reforms. Digitalization, which should be a tool for democratizing access to justice, risks exacerbating gender inequality if it is not designed with a gender-responsive approach. Therefore, it is important to ensure that digital transformation does not only focus on technical efficiency but also on the principle of substantive justice that takes into account the social and cultural context of society. (Supreme Court of the Republic of Indonesia, 2024)

The digitization of religious courts must be understood as part of a legal modernization movement that aims to democratize access to justice, but it remains vulnerable to contradictions when applied in a society dominated by patriarchal values. The law always interacts with the social reality of society, including the still dominant values of patriarchy, so that digital transformation must be designed with socio-cultural dimensions in mind. To ensure inclusivity, gender-responsive digital literacy training for judges and court staff is key to overcoming gender bias in virtual processes. This training must include a gender perspective so that potential biases in virtual proceedings can be adequately anticipated. Therefore, revisions to regulations such as Perma No. 1/2019 on e-Court need to incorporate gender-responsive standards in the design of digital applications to ensure that women have equal access to justice without being limited by technical or cultural barriers. (Supreme Court of Indonesia, 2024)

From the perspective of *maqasid syariah*, the digitization of religious courts shows that the implementation of technology must be in line with the principles of justice ('*adl*), benefit (*maslahah*), and protection of women's rights (*hifdh al-nafs* and *hifdh al-'aql*). Al-

Ghazali explains that the main objective of Islamic law is to protect five essential things: life, reason, religion, lineage, and property. In the context of digitization, this transformation not only serves as a tool for administrative efficiency but also as a means to achieve public benefit. However, if digitization is not designed with sensitivity to the needs of society, especially vulnerable groups such as women, then it has the potential to violate the principle of *hifdh al-nafs*, which mandates the protection of human life. For example, the neglect of mediation in cases of domestic violence through the e-Court platform can worsen the condition of victims due to the lack of space for constructive dialogue. This shows that digitization is not only a technical issue but also a socio-technical phenomenon influenced by cultural norms and power relations. The *ushul fiqh* rule states, (Supreme Court of the Republic of Indonesia, 2024)

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنُوطٌ بِالْمَصْلَحَةِ

Meaning: "The leader's policies towards the people must be based on public interest." (Al-Ghazali, 2000)

This principle emphasizes that every technological innovation, including the digitization of religious courts, must consider the benefits to society, especially vulnerable groups such as women. In the Indonesian context, the digitization of religious courts often ignores the disparities in infrastructure and digital literacy between urban and rural areas. Women from economically disadvantaged backgrounds or those living in remote areas often experience exclusion due to their lack of access to technology. This phenomenon shows that without an inclusive approach, digitization can actually reinforce gender inequality rather than eliminate it. Therefore, it is important to ensure that every digitization policy focuses not only on technical aspects but also on the values of benefit that are at the core of Islamic law. (Hakim & Prasetyo, 2021)

In Surah An-Nahl verse 90, Allah SWT says,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Meaning: Verily, Allah commands (you) to be just and do good deeds." (Al-Qur'an, 16:90).

This verse emphasizes that justice and benevolence are the main principles in Islamic law. Yusuf al-Qaradhawi explains that technological innovation must be in line with the principles of *'adl* (justice) and *maslahah* (public interest), which means that every policy must prioritize the public interest and avoid discrimination against certain groups (Al-Qaradhawi, 2003). In the context of the digitization of religious courts, this means that technology must be designed with a gender-responsive approach to ensure that women have equal access to justice without being limited by technical or cultural constraints. For example, the automation of alimony payments through e-Skum often ignores complex local economic dynamics, potentially harming women who file for divorce (Saputra, 2022). Therefore, integrating Islamic legal principles into technology design is a strategic step to ensure that digitization is not only used as a tool for efficiency but also as a means to achieve substantive justice for all parties (Fatimah, 2021).

The digitization of religious courts also creates dualism in Islamic family law, where patriarchal interpretations of the law are often preserved through automation mechanisms such as e-Skum. This dualism shows that without substantial reform, technology can become a tool to reinforce gender inequality rather than eliminate it. Therefore, it is important to ensure that digital transformation does not only focus on technical efficiency but also on the principle of substantive justice that takes into account the needs of women as a vulnerable group.

Unlike previous studies, such as Togi Marbun's study, which only focused on evaluating the efficiency of e-Filing in reducing case queues. This study adds a new dimension to the analysis by combining socio-legal and maqasid syariah perspectives to reveal the contradiction between claims of digitalization efficiency and the reality of infrastructure and legal culture disparities in Indonesia. In addition, this study refutes Siti Handayani's findings that digitalization will automatically improve access to justice for women, as the factors of the digital divide and cultural resistance remain major obstacles. This study also complements Dewi Lestari's findings, which show that 65% of women users of e-Filing feel more independent in handling divorce, highlighting that this independence does not always mean substantive justice if it is not accompanied by gender-responsive training for court operators. (Hakim & Prasetyo, 2021)

Overall, the digitization of religious courts in Indonesia offers a great opportunity to improve access to justice for women in divorce cases, but its implementation still faces significant challenges, both in terms of infrastructure, digital literacy, and gender bias. Socio-legal and maqasid sharia perspectives provide a comprehensive analytical framework for understanding these dynamics. To ensure that digitization supports the principles of justice ('adl) and public interest (maslahah), it is recommended that the Supreme Court revise Perma No. 1/2019 to include gender-responsive standards in the design of the e-Court application. In addition, gender-sensitive training for judges and court staff as well as legal education programs for the community need to be improved. With these steps, the digitization of religious courts can be an effective solution to improve access to justice for women in an inclusive manner and in line with Sharia values. (Supreme Court of the Republic of Indonesia, 2024)

Digitalization of Religious Courts as an Innovation in the Justice Access-Based Judicial System for Women

The digitization of religious courts in Indonesia shows that women from economically disadvantaged backgrounds or those living in remote areas often experience exclusion due to low digital literacy and access to digital platforms. Digitalization has the potential to reinforce gender bias in the religious court system if it is not accompanied by gender-responsive digital literacy training for court operators. For example, the automation of alimony payments through e-Skum often ignores complex local economic dynamics, thereby potentially harming women who file for divorce. In addition, online divorce rulings tend to ignore the crucial aspect of mediation for women who are victims of domestic

violence. This shows that digital transformation is not only technical in nature but also has deep social and cultural dimensions (Suadi, 2023).

Digitalization has the potential to reproduce gender bias if the design of the application does not consider the specific needs of women. For example, e-Court applications that are not user-friendly for women with low digital literacy can create new barriers to access to justice. This is exacerbated by the fact that digital literacy training for judges and court staff often does not include a gender perspective, so that potential biases in the virtual process are not adequately anticipated (Supreme Court of Indonesia, 2024).

The digitization of religious courts, which is not yet fully inclusive of women, can be explained through a gender theory perspective that emphasizes the patriarchal social structures that dominate legal institutions in Indonesia. Digitization is often reduced to a technical solution without considering the socio-cultural dimensions that affect women's access to justice. For example, women living in remote areas face not only geographical barriers but also cultural norms that limit their mobility to access digital resources. These patriarchal norms are reflected in daily practices in religious courts, where women are often positioned as the weaker party in legal negotiations. Digitalization, which should empower women, can actually reinforce male dominance if it is not designed with a gender-responsive approach (Hakim & Prasetyo, 2021; Lestari, 2021).

The digitization of religious courts can be understood as part of a legal modernization movement that aims to democratize access to justice. However, this modernization is not free from contradictions when applied in a context where society is still dominated by patriarchal values. According to gender theory, technology is not a neutral entity free from the influence of social structures; on the contrary, technology is always produced and reproduced in the context of existing power relations (Handayani, 2022). In this case, the digitization of religious courts in Indonesia not only reflects technological modernization but also the interaction between religious values, patriarchal culture, and legal structures that discriminate against women (Suryadi, 2021).

Furthermore, digitization also creates dualism in Islamic family law, where patriarchal interpretations of the law are often preserved through automation mechanisms such as e-Skum. This dualism shows that without substantial reform, technology can become a tool to reinforce gender inequality rather than eliminate it. Therefore, it is important to ensure that digital transformation does not only focus on technical efficiency but also on the principle of substantive justice that pays attention to the needs of women as a vulnerable group (Wijaya, 2022).

This study differs from Marbun's research, which only measures the success of e-Filing in reducing case queues. This study integrates a gender perspective to critique the dominant narrative of technological neutrality in law, which often ignores the social and cultural impacts of digitization. For example, Handayani's research shows that digitization can reinforce gender bias if it is not accompanied by gender-responsive digital literacy training for court operators. Furthermore, this study also refutes Wijaya's findings that the automation of alimony determination through e-Skum has no significant impact on women.

Facts on the ground show that this automation often ignores complex local economic dynamics, potentially harming women who file for divorce. (Suadi, 2023)

The digitization of religious courts in Indonesia has great potential to improve access to justice for women in divorce cases, but its implementation still faces significant challenges related to infrastructure gaps, digital literacy, and gender bias. To ensure that digital transformation is truly inclusive and gender-responsive, concrete steps are needed, such as integrating free legal aid services into the e-Court platform, providing gender-responsive digital literacy training for judges and court staff, and revising Perma Regulation No. 1/2019 to ensure that digital applications are designed to be user-friendly and provide clear information for women seeking justice. In addition, it is important to integrate a gender perspective into the design of judicial applications so that substantive justice can be achieved. Thus, digital transformation is not only a tool to improve efficiency but also a means to create more inclusive and equitable justice for all levels of society (Supreme Court of the Republic of Indonesia, 2024).

D. CONCLUSION

The digitization of religious courts in Indonesia shows great potential as a solution to improve access to justice for women in divorce cases. This transformation has succeeded in speeding up administrative processes, such as cutting the time to resolve cases from an average of 6 months to 3 months through the e-Court application, and empowering women by reducing bureaucratic barriers and dependence on intermediaries. However, the implementation of digitization still faces significant challenges, particularly disparities in information technology infrastructure, digital literacy gaps, and gender bias that has the potential to reinforce inequality in the judicial system. To ensure the principles of substantive justice ('adl) and public interest (masalah) in the perspective of maqasid syariah, inclusive application design, gender-responsive training for judges and court staff, and legal education programs for the community are needed. With these steps, digital transformation can become a strategic instrument for democratizing access to justice for women in a more inclusive manner. (Supreme Court of Indonesia, 2024)

This study makes an important contribution to examining the interaction between technology, religious values, and family law reform in the context of Global South countries. It emphasizes the need for an integrated multidisciplinary approach—socio-legal and maqasid syariah—to ensure that technological innovations in the judicial system not only serve as a means of efficiency but also as a means of realizing universal justice. These findings advance the field of family law by highlighting the urgency of revising regulations such as Perma No. 1/2019 on e-Court to include gender-responsive standards, so that digitization can contribute to the creation of more inclusive and equitable justice for all levels of society. (Supreme Court of the Republic of Indonesia, 2024).

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