

MODERNIZING ISLAMIC JUDICIAL ADMINISTRATION IN THE CONTEMPORARY ERA: AN ANALYSIS OF RESPONSIVE LAW AND *SIYĀSAH IDĀRIYYAH*

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Abstract

Purpose – This study analyzes the implementation of electronic trial administration in Religious Courts using the responsive law theory approach. It examines its policies from the perspective of *siyāсах idāriyyah* to assess their alignment with the principles of effective and just judicial governance.

Methods – The study employed library research using a descriptive-analytical approach. It focuses on the bureaucracy of Religious Courts in Indonesia, particularly the implementation of electronic courts within the Religious Court System of the Supreme Court of Indonesia. Data were collected through a literature review from primary sources, namely the Supreme Court Regulations (PERMA) No. 1 of 2019 and No. 7 of 2022, and secondary sources, such as books, journals, and related regulations. The analysis used a qualitative descriptive method with an inductive approach to draw conclusions based on the interrelationships among the data.

Findings – This study finds that digitalizing religious court administration through e-courts is a strategic step toward building an adaptive and responsive legal system. In addition to improving efficiency, digitalization reflects the principles of responsive law and expands access to justice, especially for underprivileged groups. However, the digital divide and data protection must be addressed. From the perspective of *siyāсах idāriyyah*, it is essential to maintain the relevance of the judiciary to modern needs, without disregarding Islamic law. With fair policies and proper management, e-courts can strengthen a contemporary, inclusive religious court system that aligns with Islamic and national law.

Research contribution/limitations – This research contributes to the study of Islamic law and the judiciary by highlighting the role of e-court digitalization. Theoretically, it expands the understanding of responsive law in the context of *siyāсах idāriyyah*. These findings can serve as a policy foundation to enhance the inclusivity and effectiveness of e-court in providing access to justice.

Originality/value – This research examines the digitalization of religious courts from the perspective of responsive law and *siyāсах idāriyyah*, which has rarely been the primary focus of previous studies.

Keywords: Electronic Trial, Responsive Law, Islamic Law, Judicial System

Abstrak

Tujuan - Penelitian ini menganalisis penerapan administrasi persidangan elektronik di Pengadilan Agama dengan pendekatan teori hukum responsif serta menelaah kebijakannya dari perspektif *siyāsah idāriyyah* untuk menilai kesesuaiannya dengan prinsip tata kelola peradilan yang efektif dan berkeadilan.

Metode – Metode menggunakan penelitian pustaka (*library research*) dengan pendekatan deskriptif analisis. Fokusnya pada birokrasi Pengadilan Agama di Indonesia, khususnya penerapan *electronic court* di lingkungan Badan Peradilan Agama Mahkamah Agung RI. Data dikumpulkan melalui studi pustaka dari sumber primer, yakni PERMA Nomor 1 Tahun 2019 dan PERMA Nomor 7 Tahun 2022, serta sumber sekunder seperti buku, jurnal, dan peraturan terkait. Analisis dilakukan secara deskriptif kualitatif dengan pendekatan induktif untuk menyusun kesimpulan berdasarkan hubungan timbal balik antar data.

Temuan – Penelitian ini menemukan bahwa digitalisasi administrasi peradilan agama melalui *e-court* merupakan langkah strategis untuk membangun sistem hukum yang adaptif dan responsif. Selain meningkatkan efisiensi, digitalisasi ini mencerminkan prinsip hukum responsif dan memperluas akses keadilan, terutama bagi kelompok kurang mampu. Namun, tantangan seperti kesenjangan digital dan perlindungan data perlu diperhatikan. Dari perspektif *siyāsah idāriyyah*, menjaga relevansi peradilan dengan kebutuhan modern tanpa mengabaikan syariat Islam. Dengan kebijakan yang adil dan pengelolaan yang tepat, *e-court* dapat memperkuat sistem peradilan agama yang lebih modern, inklusif, dan sesuai dengan hukum Islam serta hukum nasional.

Kontribusi/keterbatasan penelitian - Penelitian ini berkontribusi pada kajian hukum Islam dan peradilan dengan menyoroti peran digitalisasi *e-court*. Secara teoritis, penelitian ini memperluas pemahaman tentang hukum responsif dalam konteks *siyāsah idāriyyah*. Temuan ini dapat menjadi dasar kebijakan untuk meningkatkan inklusivitas dan efektivitas *e-court* dalam memberikan akses keadilan.

Keaslian/nilai - Penelitian ini memiliki nilai keaslian dalam mengkaji digitalisasi peradilan agama melalui perspektif hukum responsif dan *siyāsah idāriyyah*, yang jarang menjadi fokus utama dalam studi sebelumnya.

Kata Kunci: *Persindangan Elektronik, Hukum Responsif, Siyāsah Idāriyyah, Peradilan*

INTRODUCTION

Court reform is not simply a structural change or instant efficiency but rather a restructuring of the organization and work system that includes goals, incentives, accountability, distribution of power, and culture to create a more efficient government (Osborne & Plastrik, 2018). The development of information technology has encouraged the modernization of the justice system in Indonesia through the implementation of electronic trial administration, which is a response to public demand for faster, more efficient, and transparent justice services (Supreme Court, 2020).

Ideally, bureaucracy and trial administration are rational and impersonal for their effectiveness (Onghokham, 1983). However, problems arise when a system that is supposed to make things easier makes it harder for justice seekers (Bhatt et al., 2024). From August to November 2015, the Indonesian Supreme Court held a public service innovation competition to encourage a culture of innovation in the judiciary for better services for justice seekers (Mahdalena, 2021). Courts in Indonesia have implemented various innovations, such as online case registration, online call delegation, SMS gateways, and complaint hotlines, in line with Article 4, Paragraph 2 of Law No.

48/2009 on Judicial Power (Medellu, 2022). With the development of technology and the demand for transparency, the Supreme Court and the four lower courts continue to utilize information technology to improve public services (Cannon, 1982).

This digital transformation officially began with the issuance of Supreme Court Regulation (PERMA) Number 1 of 2019 on Electronic Case Administration and Court Proceedings. The PERMA became the legal basis for the implementation of the e-court system, which includes four primary services: case registration (e-Filing), payment of court fees (e-Payment), summoning of parties (e-Summons), and electronic trial (e-Litigation) (Paudel, 2024).

The urgency of modernizing the justice system has strengthened during the COVID-19 pandemic, where social restrictions require adapting the judicial process to digital platforms (Nir & Musial, 2022). This aligns with the responsive law concept proposed by Nonet and Selznick (2009), which emphasizes the importance of a legal system responding to social needs and aspirations. The Supreme Court refined the rules of the electronic trial administration by issuing PERMA No. 7 of 2022 as a revision of PERMA No. 1 of 2019. These improvements include the electronic administration of cases, trials, summons, legal remedies, payment of appeal fees, and decisions. This PERMA supports information technology-based trials to improve efficiency, which has

been proven to reduce case-handling time by up to 50% compared to conventional systems.

However, digitization of the justice system still faces several fundamental challenges. Jayanthi and Dinaseviani (2022) identified the digital divide and limited infrastructure as the main obstacles, especially in remote areas. On the other hand, Afifah Rizky highlighted the importance of cybersecurity and data protection in the electronic justice system (Widianingrum, 2024). These challenges must be addressed systematically to ensure the effectiveness of modernizing the justice system in Indonesia (Cui, 2020). Problems in the administration of electronic trials include the authenticity of evidence that is vulnerable to falsification, the risk of case dismissal due to document upload errors (Rajamaki & Knuuttila, 2013), and debates regarding witness examinations and online evidence (Khasanah, 2021). Therefore, this study examines the implementation of electronic trials in the Indonesian justice system in response to social needs and considers social facts in its implementation.

Several studies have examined the implementation of electronic trials in Indonesia's justice system. Muhammad Reza Adiwijana, in his research, examined the electronic trial process based on the Civil Procedure Code (KHAPer) and concluded that the implementation of electronic trials in civil cases still faces obstacles, especially in terms of network limitations and the

parties' lack of understanding of the online trial mechanism (Adiwijana, 2020). Meanwhile, Septyansyah Nur Etikantoro, in his research, highlighted the implementation of e-courts in the settlement of civil cases at the Yogyakarta District Court. This study focuses on e-court implementation and how this system fulfills the principles of simple, fast, and low-cost justice (Etikantoro, 2021). The literature review reveals fundamental differences between this study and others, especially regarding focus and scope. Previous research has discussed e-court from the perspective of procedural law and its implementation concerning the principles of speed, simplicity, and low cost. This study focuses on implementing electronic trial administration in civil cases in religious courts.

This research analyzes the Electronic Trial Administration in Religious Courts from two main perspectives. First, it examines how the Electronic Trial Administration in Religious Courts is seen from the standpoint of responsive law, namely the extent to which this system can adapt to the needs of society and social dynamics in applying the law. Second, this research will also examine Electronic Trial Administration from the perspective of *siyāsah idāriyyah*, which pays attention to policy and administrative governance in implementing the electronic trial system in religious courts. This concept was developed by Philippe Nonet and Philip

Selznick in *Law and Society in Transition: Towards Responsive Law*, which shows that laws are often rigid and restrictive (Nonet & Selznick, 2009). Simultaneously, the perspective of *siyāsah idāriyyah* focuses on state administration (Asis, 2023).

METHOD

This research is library research with a normative juridical approach (Marzuki, 2005). This research is descriptive by discussing the bureaucracy of Religious Courts in Indonesia, especially the application of electronic courts within the Religious Courts of the Supreme Court of the Republic of Indonesia. Primary data were obtained from laws and regulations related to the administration of electronic trials, while secondary data were obtained from relevant legal literature and journal articles. This study uses literature study techniques by tracing and examining various sources, such as books, journals, research results, and laws and regulations. These include the Supreme Court Regulation on applying electronic Court in the Religious Courts of the Supreme Court of Indonesia. Two types of data sources were used in this study. First, primary data sources in PERMA Number 1 of 2019 concerning Case Administration and Trial in Court Electronically and its amendment in PERMA Number 7 of 2022. Second, secondary data sources included the literature related to the subject matter of this study. The analysis

was performed qualitatively using responsive law theory and *siyāsah idāriyyah* as an analysis tool. The collected data were analyzed to produce conclusions and research findings. The study was conducted inductively using specific rules and then arranged into general rules.

RESULTS AND DISCUSSION

Implementation of E-Court in the Indonesian Judicial System

The judicial system is the country's leading law enforcement foundation that ensures justice and social order (Chen, 2024). In Indonesia, the justice system consists of various institutions with specific roles and authorities such as the Supreme Court, Constitutional Court, District Court, High Court, Military Court, and State Administrative Court. Each of these institutions operates based on principles such as independence, fairness, open trial, the presumption of innocence, and access to justice, all of which aim to protect individual rights and resolve disputes fairly (Saleh et al., 2024).

As technology develops, e-courts have been adopted to improve the efficiency and transparency of the judicial process (Kovač, 2011). The process of digitizing court proceedings in Indonesia began in 2003 with the Constitutional Court (Mahkamah Konstitusi) and the Supreme Court (Mahkamah Agung). Online court proceedings enliven Indonesia's digitization era in 2020 (Etikantoro,

2021). E-courts allow various stages of the legal process, such as case registration, fee payment, and trials, to be conducted online (Warasi et al., 2024). The Supreme Court regulates the implementation of e-courts in Indonesia through the Supreme Court Regulation (PERMA) No. 3/2018 on the Electronic Court Case Administration. The main objectives of e-courts are to facilitate access to justice for the public, reduce the time and cost required for the judicial process, and increase the transparency and accountability of the judicial system (Aditya et al., 2025).

Furthermore, in 2022, the Supreme Court issued Regulation No. 7 of 2022, which governs the electronic administration of cases and trials in the court. This regulation contains amendments to Supreme Court Regulation Number 1 of 2019 concerning Case Administration and Electronic Court Proceedings. Some of the changes listed in PERMA Number 7 Year 2022 are as follows: electronic trials do not require the defendant's consent, expansion of case types, expansion of the concept of electronic domicile, expansion of service users, accommodation of pro bono cases, summoning non-users of the Court Information System (SIP), and electronic trials (Sawahlunto District Court, 2022).

As a form of implementation of Law No. 7 of 2022, there are several things related to court administration processes, such as the use of E-Court and E-SKUM, as well as several things

that need to be considered when registering cases electronically in Court. Case registration can be done using the e-court system through applications such as online registration, online payment, sending trial documents (Replik, Duplik, Conclusion, Answer), and online summoning. Then, fees can be paid through E-SKUM for case registration fees, and registered users will immediately receive SKUM, which is electronically generated by the e-Court application (Iqbal et al., 2019).

Two methods have been used to digitize the trial process: e-court and e-

litigation. E-court and e-litigation in the court are electronic services that change the traditional trial process into a digital E-Court, which is a service for registered users to register cases online, obtain an estimate of case fees (e-SKUM), payments, and summons conducted by electronic channels. In contrast, e-litigation electronically regulates registration (e-filing), payment (e-Payment), and summons/notification (e-Summons) (Tebing Tinggi Religious Court, n.d.). E-court and e-litigation in court bring several advantages, such as (Supreme Court, n.d.)

Table 1.
Advantages of Electronic Court Implementation

No	Advantages	Description
1.	Online Case Registration	Case registration is done online through the e-Court platform, which simplifies the registration process and reduces costs.
2.	Estimated Court Fee (e-SKUM)	Estimated court fee (e-SKUM) and payment number (Virtual Account) that can be paid electronically.
3.	Online Summons	Party summons are conducted online through e-summons, simplifying the summoning process and reducing costs.
4.	Electronic Examination of Evidence	A double-check system examines evidence of letters, witnesses, and experts.
5.	Examination of Witnesses and Experts by Teleconference	Witness and expert examinations are conducted by teleconference.
6.	Electronic Reading of Judgment	The decision or ruling may provide a copy of the judgment or decree in print and electronic form.

However, although the benefits of electronic court proceedings are excellent, several obstacles still need to be overcome, such as the limited technological infrastructure in some regions, human resource readiness, and uneven public digital literacy (Cui,

2020). The Supreme Court strives to overcome this through various capacity-building programs and stakeholder socialization (Cooperrider, 1961). From a responsive law perspective, these constraints should be seen as challenges to continue refining the system to be

more adaptive and inclusive, not as obstacles that stop innovation (Prabowo, 2022).

Analysis of E-Court Implementation in the Perspective of Responsive Law

Administrative digitization in Religious Courts applies technology to efficiently manage, store efficiently, and access administrative data (Dylag & Smith, 2023), accelerating the judicial process and supporting more inclusive justice (Putz et al., 2019). This transformation reflects significant changes in the justice system as technology advances. One example of its implementation is E-Court, an online application accessed through (<https://ecourt.mahkamahagung.go.id/>). This platform allows users to register cases, obtain estimated court fees, make payments, and receive summons online (Rahmawati et al., 2024).

Implementing the E-Court as an electronic justice system reflects the characteristics of responsive law that is adaptive to technological developments and the needs of the justice-seeking community (Edward, 2013). This system embodies the principles of simple, fast, and low-cost justice, as mandated in Article 2, paragraph (4) of Law No. 48 of 2009 on Judicial Power (DIH Judicial Commission, 2024). Through e-filing, e-payment, e-summons, and e-litigation features, the E-Court improved the efficiency of case administration and facilitated public access to court services (Mahdalena, 2021). This aligns with the

responsive law concept proposed by Nonet and Selznick (2001), where the law must respond to social needs and public aspirations.

In their book, *Law and Society in Transition, Toward Responsive Law*, Nonet and Selznick concluded that there is a significant relationship between a country's government system and its laws (Philip Nonet, 2001). In an authoritarian government system, the law becomes subordinate to politics, meaning that the law follows politics; that is, the law is used only to support the politics of the ruler (Casanovas et al., 2022). Conversely, in a democratic government system, law is diametrically separated from politics (Mulia et al., 2024). This means that the law is not part of politics, but becomes a nation's political reference. Nonet and Selznick explained the concept of the responsive law as follows:

1. Legitimacy is Substantive Justice

According to the two professors, law alone does not guarantee the establishment of justice, especially substantive justice, because every legal order is potentially repressive and tends to maintain the status quo (Rehatta, 2015). Law No. 25/2000 and Presidential Regulation No. 7/2005 emphasized the importance of substantive justice by encouraging trials that are quick, easy, cheap, transparent, and free from corruption, collusion, and nepotism. This policy focuses on improving the legal structure through institutional strengthening, the professionalism of

judges and staff, and a more open judicial system. In this context, E-Court, as a form of administrative digitization in Religious Courts, plays a role in realizing substantive justice by increasing the accessibility and transparency of the judicial process.

2. Regulation is Subordinate to Principles and Policies

Responsive law views regulations as a means to achieve broader goals, emphasizing the principles and purposes of law and the nature of democracy. The digitization of the judiciary, such as the E-Court at (<https://ecourt.mahkamahagung.go.id/>), reflects technological developments in the justice system that require regulatory adjustments to new issues. Digitalization in religious courts through the e-Court is an actual application of responsive law.

3. Legal Consideration Must Be Purposive

The concept of consideration in responsive law focuses on its purpose and impact on public welfare (the purposive). Technological developments support transparency in policy formation and increase public trust in justice systems. Judicial digitization, including through <https://ecourt.mahkamahagung.go.id/>, can be applied in various conditions, including emergencies, so it is in line with the principle of responsive law, which is oriented towards the interests and safety of the community.

4. The Use of Discretion Is Broad, But Still Fit for Purpose

In Indonesian state administrative law, *freies ermessen* or discretion authorizes administrative officials or bodies to act without being fully bound by the law. Discretion is used when no rules govern an urgent matter, regulations give complete freedom, or authority is delegated to officials to regulate themselves (Sulaiman & Nasir, 2023). In this context, the digitization of administration in religious courts (<https://ecourt.mahkamahagung.go.id/>) allows the government to solve problems quickly, provide freedom in the implementation of digitization, and regulate its implementation according to the authority given.

5. Coercion Serves as a Positive Search for Alternatives, such as Incentive Liability Systems that can Endure.

Responsive law acts as a facilitator in adapting to social aspirations and needs without relying on coercion. Judicial digitization allows wider access to people who face obstacles in obtaining legal aid, making dispute resolution more straightforward and affordable. To provide alternatives for justice seekers, judicial digitization reflects the application of responsive law to facilitate a more inclusive and efficient legal process.

6. Morality Used Civil Morality and Cooperation Morality

According to Kant, morality is a value system that guides humans to live a good life and is closely related to the law-regulating behavior for the common good (Kant, 2018). In responsive law, the

morality of cooperation is a key principle in its implementation, whereas civic morality emphasizes society's legal and ethical obligations. Effective law enforcement relies on balancing social, institutional, and civic morality according to societal values. Judicial digitization through the website (<https://ecourt.mahkamahagung.go.id/>) solves technological developments, realizing a simple, fast, and low-cost judiciary as stipulated in Supreme Court Regulation No. 7 of 2022. In addition, this digitization makes it easier for various parties in the judicial system to maintain institutional and civil morality, while increasing access to legal justice.

7. Politics Conducted with Power Used to Support the Vitality of Law in Serving the Community

In responsive law, legal and political aspirations are integrated into the blending of power (Hastuti, 2007). From this perspective, although regulations are strict and detailed, their application to lawmakers tends to be weak (Sengupta & Dave, 2022). Therefore, it cannot be said that the government apparatus or state administration has the full authority to solve problems through administrative digitization. On the contrary, the implementation of administrative digitization is not entirely in the hands of government officials but depends on the legal and political authorities in charge.

8. Expectations and Obedience

In the concept of responsive law, Nonet Selznick and L.M. Gandhi (1995)

emphasized the importance of a legal system that is open to challenges, encourages participation, and is ready to face changes due to the emergence of new interests in society. Judicial digitization in courts reflects the application of the principles of expectation and obedience in responsive law. This transformation aims to rapidly address strategic and global issues, ensure the enforcement and certainty of the law, and adapt the judiciary to technological developments to remain sustainable.

9. Public Participation Opened in Integration of Legal and Social Advocacy

The digitalization of administration in religious courts is in line with Presidential Regulation No. 7 of 2005, which underlines the importance of legal readiness in facing strategic and global issues quickly and sustainably. Digital transformation through e-court applications reflects the actual implementation of the concept of responsive law, which not only improves the efficiency of judicial administration, but also promotes transparency and legal accessibility (Raaijmakers, 2019). With this system, the judicial process becomes faster, easier, and more affordable, following the principles of substantive justice as mandated in Law No. 25 of 2000 and Presidential Regulation No. 7 of 2005

A responsive legal perspective on the digitization of religious justice administration shows a positive

relationship, as digitization makes justice more accessible and efficient (Hsieh et al., 2021). E-court applications support principles of legal flexibility, openness to new challenges, and broader public participation. However, challenges such as the digital divide, privacy, and access to technology must be addressed for digitization to reflect substantive justice (Ermakova & Frolova, 2022). By continuously adjusting regulations and policies, a digital justice system can become a legal tool that is more inclusive, adaptive, and responsive to society's needs.

Satjipto Rahardjo developed the Indonesian version of responsive law as progressive law. He rejects analytical jurisprudence and *rectsdogmatiek*, and is in line with various schools such as legal realism, sociological jurisprudence, and critical legal studies (Rahardjo, 2008). Progressive law is a correction to the weaknesses of the modern bureaucratic legal system and aims to break away from the dominance of liberal law.

From the description mentioned above, it is clear that the implementation of the e-court as an electronic judicial system is a tangible manifestation of law that is responsive and adaptive to technological developments, which aims to realize the principles of simple, fast, and low-cost justice through its electronic features (e-filing, e-payment, e-summons, and e-litigation). Although it still faces several obstacles such as limited infrastructure, human resource readiness, and public digital literacy, the

Supreme Court continues to overcome these challenges to create a more efficient and inclusive justice system per the responsive law proposed by Nonet and Selznick. Responsive law functions as a means of responding to social dynamics and public aspirations, emphasizing the accommodation of change for justice and emancipation (Sulaiman & Nasir, 2023).

***Siyāsah Idāriyyah* on the Digitalization of Religious Court Administration**

Islam prioritizes benefits and goodness for its people, both directly and indirectly. This principle is reflected in the *usuliyah* rule, which states that avoiding *mudharat* must take precedence over attracting benefits (Zuhdi, 1997). However, Sharia provisions do not always provide explicit solutions to every problem, so an *ijtihad* approach is needed to adapt the law to the times (Mulia et al., 2024).

The e-court concept is also relevant in Islamic law, especially in religious courts that handle marriage, inheritance, and waqf (Nurfuat, 2023). The application of e-courts in religious courts can be seen as a contemporary *ijtihad* effort to address the challenges of modernization and the community's need for faster and more efficient access to justice. Although technology is not explicitly discussed in classical Islamic legal sources, fundamental principles such as the benefit of people and justice can be the

basis for implementing e-courts in Islamic courts (Mulia et al., 2024).

From the perspective of Islamic constitutional law, implementing an e-court system can be seen as a manifestation of the principle of *siyāsah shari'iyah*, a government policy aimed at realizing people's benefits. The e-court system, which allows judicial proceedings to be conducted electronically, is in line with Sharia's (maqashid al-shariah) objectives to safeguard individual rights and facilitate access to justice (Tajudeen & Lawal, 2023). By utilizing information technology, e-courts contribute to a more efficient, transparent, and accountable administration of justice, following the spirit of reform in Islamic constitutional law.

Implementing e-courts in Islamic administrative law also reflects adaptation to time without disregarding Sharia values. As exemplified by the Makassar Administrative Court, implementing the e-court system has increased the efficiency of case handling and minimized geographical barriers for justice seekers (Fatwah & Umar, 2020). This shows that Islamic law has the flexibility to accommodate technological innovations to achieve common benefits, as stipulated in Supreme Court Regulation Number 1 of 2019 concerning case administrations and electronic court proceedings.

In digitalizing religious court administrations, *siyāsah idāriyyah* is essential as a flexible legal foundation

(Rois et al., 2024). In terminology, *siyāsah idāriyyah* refers to the regulation and management of government based on the principle of *ijtihad*, especially in aspects that are not regulated *qaṭ'ī* in the *nash* (Ahmad Sukardja, 2014). The word *idāriyyah* comes from Arabic, the *maṣdar* of *adara*, *ash-syai'a*, *yudīru*, meaning to organize or run something. In terms of terms, *siyāsah idāriyyah* or administrative law (*al-aḥkām al-idāriyyah*) is part of *siyāsah shari'ah*. The word *idāriyyah* is not found in the Qur'an, but there are similar words such as *tudirunnaha* and *tadīru*. Similarly, the term *al-idārah* is not found in the *hadith* index, but the word *dawr* and its fractions indicate that this term has been used only in the modern era (at-Thamawi, 1965). *Siyāsah idāriyyah* includes the government's policy on legislation, legislature, judiciary, and bureaucracy or executive. Al-Māwardī explained that *siyāsah idāriyyah* includes *siyāsah* of law-making, *siyāsah* of the judiciary, *siyāsah* of administration, and *siyāsah* of law implementation (Saputri & Rizal, 2022). This aligns with the *maṣlahah mursalah* concept, which functions as a legal instrument to produce benefits and avoid harm when facing new challenges.

Azyumardi Azra believes that the basic principle of Sharia is to realize human benefits in this world and hereafter. Therefore, *maṣlahah mursalah* becomes relevant as a legal basis in responding to the dynamics of the times, including administrative digitalization. This principle emphasizes the

importance of attracting benefits (*jalb al-maṣālih*) and preventing damage (*dar' al-mafāsīd*) in the application of Islamic law (Zahrah, 1988). The digitization of religious court administration is a tangible form of applying this principle, where technology aims to improve efficiency, transparency, and accessibility in the judicial system. Using a *maṣlahah*-based approach, this digitization is expected to benefit people while following Islamic law's values.

The digitalization of religious court administration can be analyzed through the lens of *maṣlahah mursalah*. This innovation provides many benefits such as efficiency, transparency, and increased accessibility to legal services (Ulum & Arifullah, 2024). However, its implementation also requires in-depth consideration to ensure that there are no adverse impacts, such as potential data vulnerability and unequal access to technology in the community.

The application of *siyāsah idāriyyah* and *maṣlahah mursalah* in the digitalization of religious court administration shows the flexibility of Islamic law in facing times. The principle of *maṣlahah mursalah* provides a basis for realizing human benefits, while still adhering to *shari'ah* values (Ali, 2021). Administrative digitization is in line with the objectives of Islamic law, namely, providing more significant benefits to society and minimizing losses.

However, applying this concept must still pay attention to two critical

dimensions, namely conformity with the *nash* and careful consideration in the formation of laws so as not to deviate from the objectives of shari'a. Therefore, the digitalization of religious court administration must be implemented with fair, transparent policies and attention to the public good to ensure its success in supporting a better Islamic legal system.

In general, *siyāsah idāriyyah* aims to organize and create rational cooperation in government, including through the *dīwān* system, which is divided into several parts according to the functions of state administration. In *siyāsah idāriyyah*, there are two primary sources of law, namely the Qur'ān and Hadith, while other sources come from laws developed by humans. One important aspect of Islamic administration lies in the Prophet's actions concerning governance. Humans desire efficiency, accuracy, and perfection in tasks, as explained by shari'ah.

Challenges and Obstacles to The Implementation of Modernisation of Islamic Judicial Administration in The Contemporary Era

The main challenges in policy implementation are often related to limited human and budgetary resources (Purwanto & Sulistyastuti, 2012). Lack of competence and technical skills of policy implementers can hinder the effectiveness of program implementation. In addition, limited operational budgets often cause

programs to not run optimally and sustainably, making it difficult to achieve the goals set (Wahab, 2016).

Other significant obstacles in the implementation process are resistance to change and weak coordination among stakeholders (Winarno, 2012). Many programs experience obstacles owing to resistance from target groups or implementers who feel comfortable with

the *status quo*. This is exacerbated by ineffective communication between related agencies, resulting in overlapping programmes and inconsistencies in policy implementation. This situation often leads to confusion at the operational level and hinders the achievement of expected results (Nugroho, 2011).

Table 2
Challenges and Barriers to Electronic Trial Implementation

No.	Aspek	Deskripsi Kendala	Solusi
1.	Human Resources	Lack of competence and technical skills of policy implementers	Regular training and capacity building
2.	Operating Budget	Limited funding causes the program not to be optimal and sustainable	Efficiency of budget allocation and search for alternative funding sources
3.	Resistance to Change	Resistance from target groups or implementers who are comfortable with the status quo	Socialization and participatory approach to increase acceptance
4.	Coordination between Stakeholders	Weak inter-agency communication that leads to overlapping programs	Establish a more effective and structured coordination mechanism
5.	Policy Implementation Consistency	Inconsistency in implementation due to lack of synergy between related parties	Development of clear technical guidelines and monitoring and evaluation system

Policy implementation has several significant interrelated challenges. Limited human resources, reflected in the implementers' lack of competence and technical skills, and limited operational budgets are the fundamental obstacles that prevent the program from running optimally and sustainably (Bhatt et al., 2024). This situation is exacerbated by resistance to change

from target groups or implementers, who prefer to maintain the *status quo*, as well as weak coordination and communication between stakeholders, resulting in overlapping programs and inconsistencies in implementation. The combination of these obstacles makes it difficult to achieve the stated policy objective.

In response to these challenges, several strategies for optimizing the e-court system can be implemented using several main approaches. First, the information technology infrastructure must be improved, which includes updating the server, bandwidth, and data security system to ensure smooth access (Supreme Court, n.d.). Second, strengthening human resources through continuous training of court officers and advocates in the use of the E-Court system (Maulana et al., 2023). Third, registration procedures should be simplified and applications should be used to facilitate access to court service users (Supreme Court, 2023).

Implementing these strategies has shown positive results in improving the efficiency of court services (Nasri et al., 2023). This can be seen from the reduction in average case-handling time by 40%, a 50% reduction in case costs, and increased transparency of the judicial process (Nasri et al., 2023). In addition, the e-court system also contributes to reducing the accumulation of physical files and minimizing direct contact during the pandemic, thus supporting health protocols.

The E-Court system can be optimized by improving the information technology infrastructure, strengthening human resources with continuous training, and simplifying application usage procedures. Implementing this strategy has improved the efficiency of court services, as evidenced by a 40%

reduction in case-handling time, a 50% reduction in case costs, and increased transparency of the judicial process. In addition, the E-Court system helped reduce the accumulation of physical files and minimize direct contact during the pandemic, supporting health protocols.

Based on the above description, implementing the E-Court system reflects the principle of responsive law that can adapt to technological developments and community needs, realizing simple, fast, and low-cost justice (Edward, 2013). Despite facing challenges such as limited infrastructure, human resource readiness, and uneven digital literacy, the Supreme Court continues to seek solutions to improve the efficiency and inclusiveness of this system. Optimization strategies that include technology upgrades, continuous training, and simplification of procedures have shown significant positive impacts, encouraging the creation of a more modern and effective justice system to meet public expectations.

CONCLUSION

Implementing the E-Court system in Indonesia shows that digital transformation in justice has successfully improved the efficiency and accessibility of legal services. Guided by the principle of responsive law that adapts to technological developments and community needs, the E-Court system presents innovations, such as e-filing, e-payment, e-summons, and e-litigation,

that significantly accelerate and simplify the judicial process. This supports the vision of a simple, fast, and low-cost judiciary, as law mandates.

The digitization of religious court administrations through e-court applications is a strategic step in building a legal system that is more adaptive and responsive to times. This process improves technical efficiency and reflects the principles of responsive law such as substantive justice, regulatory flexibility, public participation, and transparency. By reducing distance, time, and cost barriers, digitization expands access to justice for people, especially the underprivileged. However, challenges such as the digital divide and data protection remain essential aspects that need to be considered so that the principles of justice can be realized as a whole.

From the perspective of *siyāsah idāriyyah*, the digitalization of religious court administration reflects the application of flexible *ijtihad* based on the principle of *maṣlahah mursalah*. This transformation allowed the judicial system to remain relevant to the needs of modern society without losing the values of Islamic law. This digitization brings excellent benefits in terms of efficiency, transparency, and ease of access but requires fair policies not to create technological inequality or threats to data privacy. With proper management, e-court digitization can strengthen the modern, inclusive

religious justice system that follows Islamic and national law principles.

However, digitization poses several challenges. The limited technological infrastructure in some regions, readiness of human resources, and uneven digital literacy are obstacles that must be overcome. These challenges should be considered as motivations to continue developing an inclusive and adaptive system. The Supreme Court has pursued strategic measures such as training programs and infrastructure improvements to ensure that the system is equally accessible to all Indonesians. The optimization strategies implemented, including strengthening information technology, continuous training, and simplifying procedures, have had a positive impact. The reduction in case fees, settlement times, and increased transparency indicates that the E-Court system is on the right track to meet public needs. By continuing to address existing challenges, it is hoped that the system will deliver more inclusive, modern, and effective justice in line with the principles of responsive law upon which its implementation is based.

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