



International Journal  
Social and Political Sciences

International Journal Social and Political Sciences

( I J S P S )

e-ISSN: 3089-5936 p-ISSN: 3089-5987

Vol 2, No 3 December (2025): Page no: 203-212

Available online at

<https://journal.austrodemika.org/index.php/ijspss>



## The Mobile Court Program as an Instrument for Access to Justice in Remote Areas: An Empirical Study of the Religious Court of Labuha

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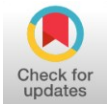
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<https://doi.org/10.69812/ijspss.v2i3.146>

### Article Info



### Article History

#### Received:

July 30, 2025

#### Revised:

December 04, 2025

#### Accepted:

December 30, 2025

### Abstract:

Access to justice remains uneven for communities living in remote archipelagic regions, where distance, transport constraints, and administrative barriers limit their ability to obtain formal judicial services. In response to this problem, the Labuha Religious Court has implemented a mobile court program to bring hearings closer to justice seekers. This study aims to examine how the mobile court program is implemented in the jurisdiction of the Labuha Religious Court and to identify the factors that support and hinder its operation. The research uses a qualitative empirical legal method with a socio-legal approach. Data were collected through semi-structured interviews and documentation involving court officials and community members directly connected to mobile court activities, and were analyzed using the Miles and Huberman interactive model. The findings show that mobile court sessions in Kasiruta and Sanana substantially improved access to justice, especially for marriage validation, divorce by talaq, contested divorce, and guardianship cases. The program was supported by strong institutional commitment, inter-agency collaboration, and active community participation. However, its implementation was constrained by difficult geography, weather uncertainty, limited transportation, and incomplete administrative documents among justice seekers. In conclusion, the mobile court program functions as an effective instrument for expanding inclusive judicial services in remote areas across dispersed island communities.

**Keyword:** Mobile Court, Access to Justice, Religious Court, Remote Areas, Archipelagic Regions.



## INTRODUCTION

Justice is one of the core objectives of the Sustainable Development Goals (SDGs) under the 2030 Agenda, specifically articulated in Goal 16 (Mukombwe, Toit, & Hendriks, 2024). The primary focus of this goal is a commitment to promote peaceful and inclusive

societies for sustainable development, provide access to justice for all, and build effective, accountable, and inclusive institutions at all levels (Samborski, 2024). Justice within the context of SDG 16 is not merely understood as the existence of a legal system, but also encompasses the effectiveness of institutions, procedural accountability, and the inclusiveness of legal services that are able to reach all segments of society (Hope Sr, 2020). In an inclusive development framework, justice is also closely tied to the principle of leaving no one behind, which emphasizes the importance of distributive justice (Gupta & Vegelin, 2023).

In the context of human rights, access to justice is a fundamental right inherent to every individual and serves as a critical prerequisite for the realization of other rights (Lima & Gomez, 2021). The 1948 Universal Declaration of Human Rights explicitly guarantees the right of every individual to be recognized equally before the law and to receive effective legal protection (Zaetama, 2024). This principle is further affirmed in various international instruments, such as the International Covenant on Civil and Political Rights (ICCPR), which underscores that access to fair and non-discriminatory judicial processes is an integral part of human rights enforcement (Harmain, Intan, Kaloko, & Wahyudi, 2025).

The Constitution of the Republic of Indonesia (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945), explicitly guarantees the right of every citizen to obtain justice as part of the human rights protected by the state (Harisman, 2021). Article 28D paragraph (1) states that every person has the right to recognition, guarantees, protection, and fair legal certainty, as well as equal treatment before the law (Subhan, Rato, & Anggono, 2023). Furthermore, Article 27, paragraph (1) of the 1945 Constitution affirms that all citizens have equal standing before the law and the government, and are obligated to uphold and comply with the law without exception (Purwadi, Djafar, Densi, Tumiwa, & Langkamane, 2022).

The Law of the Republic of Indonesia Number 48 of 2009 on Judicial Power provides a crucial legal foundation for realizing access to justice for all citizens. One of the core principles embedded in this legislation is that the administration of justice must be conducted in a speedy, simple, and low-cost manner, which serves as a fundamental tenet in the exercise of judicial authority (Latifiani et al., 2023). This principle underscores that the judicial system should not burden the public, whether in terms of time, procedure, or cost, so as to ensure that legal institutions remain accessible to all segments of society (Aime & Ad'ha, 2021).

Furthermore, Supreme Court Regulation (Perma) Number 1 of 2014 on Guidelines for Providing Legal Services to the Poor in Courts serves as a key regulatory framework aimed at expanding access to justice for economically and geographically disadvantaged communities. Within this regulation, the Supreme Court of Indonesia affirms that the judiciary bears the responsibility to provide accessible legal services, including through the implementation of mobile courts, referred to in the regulation as *sidang keliling* (Ketua Mahkamah Agung Republik Indonesia, 2014).

Mobile courts are described as a form of legal service in which court officials travel directly to the locations of communities, particularly those residing in areas with limited geographic access to court buildings (Wahyuni, Talli, & Fajri, 2023). This provision represents a tangible implementation of the judicial principles of speedy, simple, and low-cost, as stipulated in the Law on Judicial Power (Mekka, Ismail, & Aminah, 2021). Through this regulation, the Supreme Court empowers first-instance courts to schedule and

conduct mobile court hearings either on a regular or incidental basis, according to the needs of the communities they serve (Faruqi, 2021).

Previous studies have examined the implementation and effectiveness of mobile court sessions within the religious court system as part of efforts to expand access to justice for the public. Fatta et al. investigated the implications of mobile courts at the Majene Religious Court from the perspective of masalah mursalah (Fatta, Kurniati, Talli, Patimah, & Asni, 2024). Another study by Mursyid et al. focused on the effectiveness of mobile courts at the Sungai Raya Religious Court (Mursyid, Hasan, & Hakimah, 2023). Abyta et al. highlighted the implementation of mobile court hearings at the Tuban Religious Court (Abyta, Saiban, & Sunarjo, 2022). Nadilla and Turnip analyzed the effectiveness of mobile court services at the Stabat Religious Court (Nadilla & Turnip, 2025). Meanwhile, Alindah et al. studied out-of-court hearings in isbat nikah cases at the Maros Religious Court (Alindah, Ilyas, & Fajri, 2022).

The novelty of the present study lies in its focus on the Labuha Religious Court, a location that has not previously been the subject of scholarly investigation. This court serves a jurisdiction characterized by its archipelagic geography, which presents unique challenges for judicial access and service delivery. This study aims to analyze the implementation of mobile court services at the Labuha Religious Court as a means of realizing the principle of access to justice for communities in remote areas. Additionally, it seeks to identify and examine the supporting and inhibiting factors that influence the implementation of mobile court services in this context. The findings of this research are expected to provide a comprehensive picture of the dynamics surrounding mobile court implementation and serve as a foundation for future improvements and evaluations of similar programs in other regions.

## **RESEARCH METHOD**

The research method section of this article outlines the empirical approach used to investigate the implementation of mobile court services in promoting access to justice at the Labuha Religious Court. This study adopts a qualitative empirical legal research design with a sociological legal approach (Sunggono, 2003; Widodo, Qomaria, & Kamil, 2022). It aims to explore how the mobile court mechanism operates in practice and its perceived impact on justice accessibility for communities in remote areas. The research was conducted at the Pengadilan Agama Labuha, with a target population comprising court officials and local community members who have engaged with or been impacted by the mobile court program. A purposive sampling method was employed to select informants who possess specific knowledge or experience relevant to the research focus (Bahtiar, 2018). The sample consisted of one judge, one court staff member, and two local community members, selected based on their direct involvement or interaction with sidang keliling activities.

Data were collected using semi-structured interviews and documentation techniques, utilizing an interview guide developed to capture the experiences, perceptions, and institutional practices surrounding the implementation of mobile courts (Solikin, 2021). The interview process was conducted in a structured yet flexible manner, allowing for the exploration of emerging themes while maintaining focus on the core research questions. For the analysis, this study employed the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing/verification (Muhaimin, 2020). Using this method, the study ensures transparency, credibility, and depth in understanding how mobile court practices

contribute to the broader goal of realizing access to justice in remote Indonesian communities.

## **RESULT AND DISCUSSION**

### **1. The Implementation of Mobile Court by the Labuha Religious Court**

The implementation of mobile court hearings by religious courts represents a concrete manifestation of the principle of simple, speedy, and low-cost justice as mandated by Law No. 48 of 2009 on Judicial Power. This mechanism is further reinforced by Supreme Court Regulation (PERMA) No. 1 of 2014 on Guidelines for Providing Legal Services for the Poor in Court, which explicitly governs court sessions held outside the courthouse.

The Labuha Religious Court, a first-instance religious court located in South Halmahera Regency, North Maluku Province, holds jurisdiction over a vast archipelagic region, where approximately three-quarters of its total area consists of marine waters. Geographically, the jurisdiction of the court borders Ternate, Tidore, and North Sulawesi to the north; Raja Ampat and Sorong to the east; Buru Island and Banda Sea to the south; and Banggai Islands of Central Sulawesi to the west. The court's legal jurisdiction spans three regencies resulting from regional division: South Halmahera, Sula Islands, and Taliabu Island.

In South Halmahera Regency alone, the Labuha Religious Court covers 30 districts, including Bacan, Obi, South Obi, West Kasiruta, East Kasiruta, East Gane, West Gane, Kayoa, Makian, and Joronga Islands. In the Sula Islands Regency, its jurisdiction includes 12 districts such as Sanana, Central Sulabesi, East Sulabesi, West Sulabesi, Central Mangole, and North Mangole. Meanwhile, in Taliabu Island Regency, the jurisdiction spans 8 districts, including West Taliabu, North Taliabu, South Taliabu, and Lede District.

This expansive jurisdiction, coupled with the geographic dispersion of the islands, presents a unique challenge to the administration of justice, particularly in ensuring equitable access for all communities. Thus, mobile court hearings have become a strategic solution implemented by the Labuha Religious Court to reach remote and difficult-to-access areas, such as Kasiruta and Sanana.

#### **a. Mobile Court Implementation in Kasiruta Island**

A mobile court session in Kasiruta Island, conducted by the Labuha Religious Court, took place on February 6, 2025, at the local village office. The session focused on marriage legalization cases (*isbat nikah*), which were the most common type of legal matter filed by the local community. On this occasion alone, the court successfully processed 91 cases, a significant number that demonstrates the community's pressing need for legal services, particularly in validating marital status.

Kasiruta Island is geographically separated from the regency's capital, Bacan Island, where the Labuha Religious Court is based. The court team must travel approximately 42 kilometers by sea, a journey that takes two to three hours by speedboat or motorized vessel, depending on weather and transportation availability. This geographic isolation constitutes a major barrier to accessing legal services and underscores the importance of mobile courts.

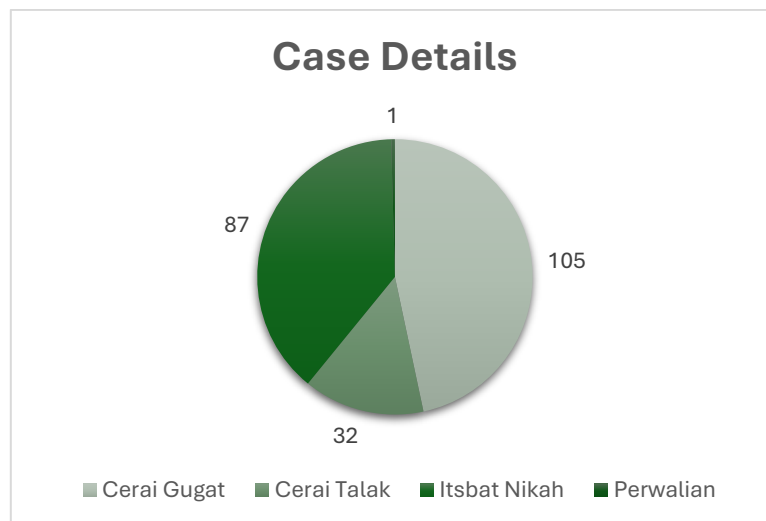
The mobile session was supported by a complete judicial delegation from the Labuha Religious Court, including the Chief Judge, Deputy Chief Judge, Registrar, Junior Registrar for Legal Matters, and Substitute Registrar. Their direct presence highlighted the judiciary's commitment to bringing legal services closer to citizens and ensuring

professionalism even outside a formal courtroom. The hearing was held in a village public space that had been converted into a temporary courtroom, maintaining the principles of judicial decorum.

Public enthusiasm was remarkably high, as reflected in the volume of cases filed and the active participation of residents throughout the proceedings. For many, the mobile court alleviated the burdens of travel, expense, and bureaucratic complexity, making it not only an administrative mechanism but also a tangible embodiment of state presence in delivering legal protection and substantive justice to those in remote regions.

b. Mobile Court Implementation in Sanana, Sula Islands Regency.

A subsequent mobile court initiative took place in Sanana, the capital of Sula Islands Regency, from April 28 to May 5, 2025. The program addressed a wider array of legal matters, including divorce (both *cerai talak* and *cerai gugat*), marriage legalization (*isbat nikah*), and guardianship (*perwalian*). During this eight-day session, a total of 225 cases were adjudicated, comprising 32 divorce petitions (*cerai talak*), 105 divorce claims (*cerai gugat*), 87 marriage legalizations, and 1 guardianship case. These numbers underscore the community's substantial reliance on religious court services.



Graphic 1. Details of the Case in the Mobile Court in Sanana  
Source: Labuha Religious Court, 2025.

Geographically, the Sula Islands are located at a significant distance from Bacan Island. The court team had to undertake a long maritime journey, heavily dependent on weather conditions and inter-island transportation availability. These logistical challenges reaffirm the essential role of mobile courts, as without them, residents would be compelled to bear costly and time-consuming travel to Labuha just to access justice.

The hearings in Sanana were held in the Sanana District Court building, which temporarily served as a venue for the religious court due to the absence of a dedicated religious court facility in the area. This inter-institutional coordination highlights effective collaboration between judicial bodies in expanding access to justice for geographically marginalized populations. The judicial team deployed for this session comprised the Chief Judge, Deputy Chief Judge, Registrar, Substitute Registrar, Bailiff, and Case Administrator. This complete formation reflected the court's dedication to

delivering comprehensive and professional services while adhering to standards of accountability and transparency.

As in Kasiruta, the community's response was overwhelmingly positive, with high case submissions and citizen engagement in legal proceedings. The availability of legal services within their locality offered practical advantages in terms of cost, time, and access, while also reinforcing substantive justice in an otherwise underserved region. This affirms that mobile courts are not merely administrative innovations but integral to fulfilling citizens' constitutional right to accessible justice.



Picture 1 & 2. Conducting Mobile Court in Sanana  
Source: Labuha Religious Court, 2025.

## **2. Supporting and Inhibiting Factors in the Implementation of Mobile Courts**

### **a. Supporting Factors**

The implementation of mobile court hearings by the Labuha Religious Court in archipelagic regions such as Kasiruta and Sanana is sustained by several key supporting factors that enable the initiative to operate effectively. One of the most fundamental among these is the strong institutional commitment within the court itself. This commitment is reflected in the direct involvement of high-ranking officials and core court personnel, including the Chief Judge, Deputy Chief Judge, Registrar, Substitute Registrar, and Bailiff, who actively participate in the execution of mobile hearings. Their presence signifies that the initiative is not treated as a peripheral program, but rather as an integral strategy in delivering inclusive and equitable judicial services. In an interview conducted with the Chief Judge of the Labuha Religious Court, he emphasized that mobile court sessions are a tangible manifestation of the judiciary's responsibility to ensure access to justice, especially for residents living in remote areas. He stated:

*“We do not want justice to be accessible only to those who live in the regency capital. People in the islands also have the same right to access the courts, and mobile hearings are a concrete expression of fulfilling that right.”*

In addition to internal institutional support, inter-agency collaboration has played a crucial role in facilitating the implementation of mobile courts. For example, the cooperation between the Labuha Religious Court and the Sanana District Court enabled the use of the Sanana District Court building as a temporary venue for religious court hearings. This reflects a judicial synergy that transcends institutional boundaries in order to expand access to legal services. Moreover, local government support, from village and

subdistrict administrations, has further enhanced implementation. Village officials have provided space for court sessions, assisted in publicizing the events, and participated in handling local administrative needs.

Another equally significant supporting factor is the active participation of the community as the recipients of legal services. Public enthusiasm has been remarkable. This is evidenced by the number of cases handled during each mobile court session: 91 cases in Kasiruta and 285 in Sanana. These figures highlight how the community has taken full advantage of the opportunity to resolve legal matters, particularly in family law, that may have long been postponed due to geographical and financial constraints. One resident of Sanana expressed:

*“If not for the mobile court, we might never have been able to process our isbat nikah. The cost of traveling to Labuha is too high, and we would have to leave home for several days.”*

From the perspective of legal sociology, such active community engagement and social support indicate the existence of a positive reciprocal relationship between legal institutions and society. When the judiciary is physically present within the community and adopts adaptive mechanisms like mobile courts, public trust and engagement with the legal system increase. This reflects what is known as social legitimacy of the law, where law is followed not merely because it is coercive, but because it is perceived as fair, accessible, and relevant to people’s actual needs.

In conclusion, the supporting factors that enable the successful implementation of mobile courts by the Labuha Religious Court include: (1) Institutional commitment of the judiciary; (2) Synergistic collaboration between judicial institutions and local governments; and (3) Active community participation. These three elements form a strong foundation for ensuring that mobile courts effectively reach geographically and structurally marginalized areas.

**b. Inhibiting Factors**

Although mobile court sessions have proven effective in expanding access to justice for communities in archipelagic areas, their implementation still faces a number of challenges that hinder the program's optimal execution. Based on field observations and interviews, several key obstacles were identified in the implementation of mobile courts by the Labuha Religious Court. The most dominant issue is the geographical challenge. The jurisdiction of the Labuha Religious Court largely consists of remote islands that are only accessible by sea. The long travel distances, unpredictable weather conditions, and limited maritime transportation pose serious obstacles to the mobilization of judicial teams and logistical operations. These geographic constraints not only affect the scheduling of court sessions but also increase the physical and psychological burden on court personnel. As one court staff member explained:

*“Travelling to islands like Kasiruta or Sula is unpredictable. Sometimes high waves force us to delay departure, or even cancel court sessions that have already been scheduled.”*

In addition, administrative shortcomings on the part of justice seekers present another significant challenge. Many individuals in these regions lack basic legal

documents such as identity cards (KTP), marriage certificates, or other essential documents, which hinders the processing of legal cases. A judge commented:

*“Many case files are incomplete, or the required documents are entirely missing. This forces us to postpone verdicts or require the parties to resubmit administrative documents.”*

From a sociological-legal perspective, these obstacles reveal that the success of legal implementation is not solely determined by legal norms and regulations, but is deeply influenced by socioeconomic conditions, local bureaucratic structures, and the accessibility of legal services. Remote areas with limited infrastructure demand a more adaptive and flexible judicial model, but such a model cannot function effectively without adequate budgetary support and policies that respond to local needs.

Therefore, the inhibiting factors in the implementation of mobile courts within the Labuha Religious Court’s jurisdiction include: (1) Geographical challenges and extreme weather conditions, and (2) Low legal literacy and lack of administrative preparedness among justice seekers. These two factors require particular attention in the development of court technical guidelines and budget allocations, to ensure that mobile court implementation is not merely a temporary solution, but an integral part of a sustainable and inclusive justice system.

## **CONCLUSION**

Based on the findings of this research, it can be concluded that the implementation of mobile court sessions by the Labuha Religious Court serves as a tangible form of access to justice for communities in remote areas, particularly in island regions such as Kasiruta and Sanana. Mobile courts enable residents—who have long faced geographical and economic barriers, to obtain legal services, especially in family law matters such as marriage legalization (*itsbat nikah*), divorce by *talak*, and divorce by lawsuit. The high level of public enthusiasm and the significant number of cases handled in a single mobile session indicate that this program addresses urgent and real legal needs.

This study also found that the supporting factors contributing to the success of mobile court implementation include strong institutional commitment from the officials of the Labuha Religious Court, effective inter-agency collaboration with local governments and village authorities, and active participation from the community. On the other hand, several challenges were identified, namely extreme geographical conditions, and limited legal literacy and administrative capacity among justice seekers. Overall, these findings reinforce the view that judicial institutions cannot remain passive or centralized, but must instead be mobile, responsive, and adaptive to the social and geographic realities of the communities they serve. Such an approach is essential in realizing a judiciary that is inclusive, accountable, and accessible to all citizens, regardless of their location.

## **ACKNOWLEDGEMENT**

The author would like to express sincere gratitude to the Chairperson and all staff members of the Labuha Religious Court for their invaluable support and cooperation throughout the research process. Their openness, assistance, and willingness to provide access to relevant data greatly contributed to the successful completion of this study.

Special appreciation is extended to the judges, clerks, and administrative officers who took the time to participate in interviews and share their insights and experiences related to the implementation of mobile court sessions. Their contributions have provided deep and meaningful perspectives that enriched the findings of this research. The author deeply acknowledges the dedication and professionalism demonstrated by the court in delivering justice services to remote communities, which served as both the subject and inspiration for this study.

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