



## ELECTRONIC TRIAL MECHANISM FOR CRIMINAL AND CIVIL CASES (Study at the Takengon Sharia Court Class 1B)

Rian Afriandi Putra <sup>1\*</sup> Mhd. Azhali Siregar <sup>2\*</sup> T. Riza Zarzani <sup>3\*</sup>

<sup>123</sup> Universitas Pembangunan Panca Budi

E-mail: [rianaap44@gmail.com](mailto:rianaap44@gmail.com) [azhalisiregar@dosen.pancabudi.ac.id](mailto:azhalisiregar@dosen.pancabudi.ac.id)  
[trizazarzani@dosen.pancabudi.ac.id](mailto:trizazarzani@dosen.pancabudi.ac.id)

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<b>Article History</b> Received: 2025-05-05 Revised: 2025-05-06 Published: 2025-06-06  <b>Keywords:</b> <i>Sharia Court, e-Court, electronic trials, jinayat cases.</i>	<p>Digital transformation in the Indonesian judicial system has become a strategic necessity in facing the challenges of the times and emergency conditions such as the COVID-19 pandemic. The Takengon Sharia Court Class IB, as a judicial institution in the special autonomy region of Aceh, has also implemented an electronic trial system (e-Court and e-Litigation) in civil cases and some Islamic criminal cases (jinayat). This study aims to analyze the case resolution mechanism, the implementation of the electronic trial system, and the obstacles faced in practice. Using the normative-empirical legal research method, the study was conducted through regulatory analysis such as PERMA Number 3 of 2018, PERMA Number 8 of 2022, and Aceh Qanun Number 6 and 7 of 2013–2014, supplemented by interviews and field observations.</p> <p>The results of the study show that the e-Court system has provided efficiency in civil cases, especially in terms of registration, payment, summons, and exchange of litigation documents. However, the implementation of online trials in jinayat cases is still limited due to the characteristics of Islamic criminal procedural law which requires the physical presence of the parties in the courtroom. Substantive obstacles include disharmony between national procedural law and PERMA, as well as limited mediation mechanisms and public openness. Meanwhile, technical obstacles include low digital literacy among the community, uneven infrastructure, and readiness of human resources. Therefore, harmonization of regulations, improvement of technological facilities, and ongoing training are needed so that the electronic justice system can function optimally and guarantee access to justice substantively.</p>

### I. INTRODUCTION

The judiciary is a main pillar in the legal system that guarantees the achievement of justice, legal certainty, and benefits for all citizens. In the context of a state based on law such as Indonesia, the function of the court is not only as a forum for resolving disputes, but also as a means of legitimizing law enforcement and protecting human rights. In the national justice system, all legal processes taking place in the courts should be carried out by upholding the principles of due process of law and equal access to justice.

However, advances in technology, developments in information technology, and situational challenges such as the global COVID-19 pandemic have brought significant changes to the legal system in Indonesia, including in the judicial aspect. Since the Corona virus outbreak and was

declared a pandemic by the World Health Organization (WHO) in 2020, almost all aspects of people's lives have been disrupted, including government activities and the judicial system. The implementation of the large-scale social restrictions (PSBB) policy based on Government Regulation Number 21 of 2020 requires all activities, including public services, to be adjusted to digital-based services in order to minimize physical interaction.

Responding to these conditions, the Supreme Court of the Republic of Indonesia took a progressive step by issuing a number of regulations governing the implementation of electronic trials. One of the important regulations issued is Supreme Court Regulation (PERMA) Number 4 of 2020 which was later updated to PERMA Number 8 of 2022 concerning the

Administration and Trial of Criminal Cases in Court Electronically. In addition, PERMA Number 3 of 2018 concerning the Administration of Cases in Court Electronically and PERMA Number 1 of 2019 concerning Electronic Trials have provided the foundation for the implementation of the e-Court and e-Litigation systems in the Indonesian judicial environment.

Digital transformation in the judicial sector is not merely an emergency need due to the pandemic, but is part of the Supreme Court's grand vision to realize a modern justice system based on integrated information technology, as stated in the 2010–2035 Judicial Reform Blueprint. The digitalization of judicial services is expected to be able to realize a simple, fast, low-cost legal process that reaches people in all corners of Indonesia without being limited by geographical constraints.

In the context of religious courts, especially in Aceh, the implementation of electronic trials poses its own challenges. The Sharia Court as a special judicial institution that handles cases based on Islamic law, both civil (*mu'amalah*) and Islamic criminal (*jinayat*), has unique procedural law characteristics. *Jinayat* cases handled by the Aceh Sharia Court are based on Aceh Qanun Number 6 of 2014 concerning *Jinayat* Law and Aceh Qanun Number 7 of 2013 concerning *Jinayat* Procedural Law, which normatively contain principles of protection for the rights of suspects and defendants, including the right to submit a defense directly before a panel of judges.

When Islamic criminal trials are conducted electronically, there is a legal and practical debate about the suitability of this mechanism with the principles of criminal procedure law. On the one hand, the digitalization of the judicial process is an innovative solution to overcome physical and administrative limitations, but on the other hand it can pose a risk to substantive justice if not carefully regulated and implemented. This is reinforced by the fact that many criminal cases require the direct presence of the parties, including the accused, witnesses, victims, and public prosecutors in the process of providing evidence, reading the indictment, defense, and reading the judge's decision.

The Takengon Sharia Court as one of the class IB courts in Aceh is a judicial institution located in a geographical area with special characteristics. The Takengon area is located in the highlands, with uneven topography, and has unique socio-cultural diversity. This is a challenge in itself in implementing the e-Court and e-

Litigation systems, considering the limited internet access, information technology infrastructure, and the uneven level of digital literacy in the community. In practice, the Takengon Sharia Court has conducted a number of electronic trials, especially in civil cases such as divorce, inheritance, and *mu'amalah* disputes, with a significant level of success.

However, the implementation of electronic trials at the Takengon Sharia Court did not immediately run without obstacles. Based on initial observations, the main obstacles are divided into two aspects: substantive and technical. Substantive obstacles are related to the disharmony between the rules of civil and criminal procedural law with PERMA regulations, especially regarding summons procedures, the principle of open trials for the public, and the implementation of peace and mediation efforts in civil cases. Meanwhile, technical obstacles include uneven internet network distribution, limited e-Court infrastructure, low public understanding of digital litigation mechanisms, and the readiness of human resources from both the judicial apparatus and advocates.

From another perspective, electronic trials in civil cases are relatively easier to implement because of the voluntary principle of the parties. Meanwhile, in Islamic criminal cases (*jinayat*), the implementation requires more caution because it concerns the basic rights of the accused and the validity of the evidence. The involvement of the parties in the virtual space also cannot be equated with direct trials, because the dynamics of emotions, the credibility of witnesses, and the interaction between the judge and the accused have a major influence on the process of finding material truth.

Furthermore, the urgency to study the electronic trial mechanism at the Takengon Sharia Court is also driven by the need to formulate recommendations for legal policies that are adaptive to technological developments, but remain in line with the principles of substantive justice in Islamic law and national procedural law. This research is relevant because there have not been many empirical studies that specifically highlight the dynamics of the implementation of the e-Court and e-Litigation systems at religious court institutions in areas with challenging social and geographical conditions such as Takengon.

On a broader scale, the success of the Takengon Sharia Court in implementing an electronic trial system can be a model (best practice) for other Sharia Courts in Aceh, as well

as for religious courts outside Aceh. The model that is built must not only reflect technological progress, but must also display the face of justice that is responsive to the needs of the community, guarantees accountability and transparency of the legal process, and prioritizes the principle of participatory justice.

By reviewing the experience of the Takengon Sharia Court in conducting electronic trials in both civil and Islamic criminal cases (jinayat), this research is expected to be able to contribute to strengthening regulations, improving infrastructure, and developing human resources that support the implementation of fair, efficient, and inclusive digital justice.

Therefore, through this research, the author wants to explore and answer three main questions: (1) what is the mechanism for resolving criminal and civil cases electronically at the Takengon Class IB Sharia Court? (2) what is the form of implementation and dynamics of the implementation of the electronic trial system in practice? and (3) what are the substantive and technical obstacles faced and what solutions or strategies can be implemented to overcome them?

These questions are important to answer in order to provide a theoretical and empirical basis for the formulation of a more progressive and accommodating national legal policy towards the digital transformation in the justice system in Indonesia, particularly within the framework of Islamic law and the authority of the Sharia Court.

## **II. RESEARCH METHODS**

This study uses a normative-empirical legal research method. The normative approach is carried out by examining relevant laws and regulations, such as Supreme Court Regulation (PERMA) Number 3 of 2018, PERMA Number 1 of 2019, and PERMA Number 8 of 2022, as well as Aceh Qanun Number 6 of 2014 and Aceh Qanun Number 7 of 2013. Analysis is also carried out on legal doctrine, principles of civil and jinayat procedural law, and principles of protecting the rights of the accused in the Islamic criminal justice system. Meanwhile, the empirical approach is used to explore factual data in the field regarding the practice and dynamics of the implementation of electronic trials at the Takengon Class IB Sharia Court through observation and interviews with related parties, such as judges, clerks, and the community using judicial services.

The data obtained were analyzed qualitatively by linking the empirical reality in the Takengon

Sharia Court with the applicable legal norms, in order to obtain a comprehensive understanding of the effectiveness, obstacles, and legal implications of the implementation of e-Court and e-Litigation in Islamic civil and criminal cases. The purpose of this approach is to identify the gap between theory and practice, and to provide legal recommendations for the development of legal policies that are more adaptive and responsive to the needs of information technology-based justice in the Sharia Court environment.

## **III. RESULTS AND DISCUSSION**

### **A. Civil and Criminal Case Settlement Mechanism (Jinayat) at the Takengon Sharia Court Class IB**

The judiciary as a state organ that carries out judicial functions has a strategic role in enforcing law and justice effectively. At the Takengon Sharia Court Class IB, the settlement of cases, both civil and Islamic criminal (jinayat), has undergone significant transformation, both from an administrative and substantive perspective. This system update is marked by the implementation of an electronic court system and the strengthening of case management based on the standards of the Supreme Court of the Republic of Indonesia and the applicable Aceh Qanuns. However, this transformation remains rooted in the principles of procedural law that aim to protect the rights of the parties and maintain the integrity of the Islamic justice system.

In the context of civil case resolution, the Takengon Sharia Court carries out the legal process as stipulated in the Decree of the Chief Justice of the Republic of Indonesia Number KMA/001/SK/1991 which stipulates the Bindalmin Pattern as a guideline for the development and control of case administration. This instrument is the basis for administrative governance from the time the case is registered to the stage of implementing the decision. In addition, normative references also refer to Law Number 7 of 1989 concerning Religious Courts, as amended by Law Number 50 of 2009. Article 54 of the law emphasizes that the procedural law applicable in religious courts basically follows the civil procedural law applicable in general courts, unless otherwise specified in special provisions.

The stages of civil case resolution at the Takengon Sharia Court begin with the registration of a lawsuit or application filed by the interested party, either directly or through their attorney. The first desk officer receives and records the

submitted letters, including lawsuits, appeals, cassation, and judicial reviews. At this stage, an estimate of the down payment for court costs and the issuance of a Power of Attorney to Pay (SKUM) are also carried out, which is a prerequisite for the plaintiff or applicant to continue the payment stage at the cashier's section.

The next stage is the down payment of court costs, where the disputing parties must deposit the previously estimated administrative costs. After the payment is complete, the process continues with the appointment of a panel of judges by the Chief Justice of the Sharia Court within a maximum of ten days. The determination of the panel consists of three judges based on seniority, namely the chairman of the panel and two member judges. This appointment is administrative but substantial because it determines the structure of the court that will examine and try the case.

After the panel of judges is determined, the next stage is to determine the trial date. The chairman of the panel is responsible for determining the date of the first trial and instructing the bailiff or substitute bailiff to deliver the summons to the parties. This summons is a key element in ensuring a fair trial and must be carried out in accordance with the provisions of applicable procedural law, including paying attention to the time gap between the summons and the trial day, which must be at least three working days. In addition, the procedure for the summons must also ensure that the summoned party actually receives information about the trial, either directly, through village officials, or in certain cases through representatives of the Republic of Indonesia abroad.

The civil trial stages themselves are carried out by a panel of at least three judges, except in certain circumstances that are legally permitted to be carried out by a single judge with the permission of the Chief Justice of the Supreme Court. The trial procedure includes reading the lawsuit, the defendant's response, replication, duplication, evidence, conclusion, and reading the verdict. In some cases, especially those concerning family rights such as divorce, inheritance, and gifts, mediation is an important stage that must be carried out first as a form of peace effort. However, in the context of e-Court, this procedure sometimes experiences technical and substantive obstacles due to the difficulty of conducting virtual mediation with network quality and limited facilities.

Meanwhile, in resolving Islamic criminal cases (jinayat), the Takengon Sharia Court functions as a sharia criminal court based on the mandate of Aceh Qanun Number 6 of 2014 concerning Jinayat Law and Qanun Number 7 of 2013 concerning Jinayat Procedural Law. Jinayat cases have their own structure and stages that are not identical to national criminal procedural law. The substance of jinayat procedural law places great emphasis on the principle of protecting the rights of suspects and defendants, including the obligation to present the defendant directly before the panel of judges, as well as the involvement of the prosecutor as a sharia public prosecutor.

The initial stage of resolving a criminal case begins with the receipt of the case file by the clerk after the investigation process has been completed by the Sharia police (Wilayatul Hisbah) or the relevant investigator. If the defendant is in detention, and the detention period is approaching its end, the Sharia Court must immediately take steps to schedule a trial in order to avoid violating the suspect's right to freedom. The case file that has been declared complete is then read out by the judge in front of the defendant in the first trial. This reading aims to provide the defendant with the opportunity to clearly understand the alleged violations and the articles of the criminal law that are imposed.

Next, the public prosecutor will read the charges or indictment orally, which is then continued with the proof stage. This proof stage is a crucial point in the Islamic criminal justice process, because the sharia principle places great emphasis on the strength of evidence, whether in the form of confessions, testimonies, or other evidence such as documents and electronic recordings. The presence of witnesses, including victim witnesses, is a necessity that cannot be eliminated except in emergency situations and is legally justified. In the practice of the Takengon Sharia Court, this proof process takes place intensively by paying attention to the rights of the accused, including the opportunity to submit a defense (plea) directly or through legal counsel.

After the evidentiary stage is complete, the judge will give a verdict by considering various aspects, starting from the trial facts, evidence, witness statements, to the psychological and social conditions of the accused. In jinayat law, the principles of retributive and corrective justice are often combined. This means that the verdict is not solely oriented towards punishment, but also contains educational and welfare values. The



verdict imposed can be in the form of ta'zir, hudud, or qishas/diyat punishments depending on the type of crime and its evidence.

The mechanism for resolving civil and criminal cases at the Takengon Class IB Sharia Court shows the integration between the national legal system and local Islamic law that is constitutionally recognized within the framework of Aceh's special autonomy. This court not only carries out formal legal procedures, but also represents the values of substantive justice rooted in Islamic law and the needs of the Acehnese people. Therefore, the case resolution model at the Takengon Sharia Court can be an example of the development of a hybrid justice system that combines the power of positive law, customary law, and Islamic law synergistically.

However, in the context of judicial modernization, especially integration with the e-Court and e-Litigation systems, the Takengon Sharia Court faces major challenges in transforming manual mechanisms into digital ones, especially in Islamic criminal cases. The complexity of procedural law, the sensitivity of the case, and the need for direct attendance of the defendant and witnesses are the main obstacles in conducting electronic trials in criminal cases. Therefore, the development of a hybrid mechanism (a combination of electronic and face-to-face) is a realistic option that maintains the integrity of procedural law and ensures justice for the parties.

Thus, the mechanism for resolving civil and criminal cases at the Takengon Sharia Court does not only reflect technical legal procedures, but also represents a form of substantive justice that is responsive to social, legal, and technological developments. The integration of sharia values with modern judicial principles is both an advantage and a challenge in ensuring that the judicial system that is built remains on the side of justice, efficiency, and humanity.

## **B. Implementation and Implementation of Electronic Criminal and Civil Trial System at Takengon Sharia Court**

The transformation of government from a conventional model to digital-based governance or electronic government (e-Government) is a strategic step in public bureaucratic reform, including in the judicial system. Within this framework, judicial apparatus is required to have adaptive capabilities to information technology in order to increase efficiency, transparency, and accountability in providing legal services to the

public. The Supreme Court of the Republic of Indonesia, as the highest judicial institution, responded to this challenge by launching various digitalization initiatives for the judicial process through E-Court and E-Litigation policies.

The implementation of electronic trials is a manifestation of the principle of access to justice which is explicitly regulated in Article 4 paragraph (2) of Law Number 48 of 2009 concerning Judicial Power. This provision states that "the court assists those seeking justice and seeks to overcome all obstacles and barriers to achieving simple, fast and low-cost trials." Thus, E-Court is not only a form of technical innovation, but also the fulfillment of the constitutional obligations of judicial institutions in ensuring justice that can be accessed by all groups, without exception.

Within the framework of the vision of the 2010–2035 Judicial Reform Blueprint, the Supreme Court has initiated the establishment of a Modern Judicial Body based on integrated information technology. One concrete manifestation of this is the implementation of electronic case management, starting from the case registration system, digital reporting, document migration to electronic systems, to the implementation of online trials. The normative basis for the implementation of this system is contained in Supreme Court Regulation (PERMA) Number 3 of 2018 concerning Electronic Case Administration and PERMA Number 1 of 2019 concerning Electronic Trials, and is strengthened by PERMA Number 8 of 2022 which regulates the electronic administration of criminal cases.

The implementation of the electronic trial system gained important momentum when the COVID-19 pandemic hit in early 2020. The Large-Scale Social Restrictions (PSBB) policy as stipulated in Government Regulation Number 21 of 2020 requires state institutions, including the judiciary, to adapt to remote working patterns and reduce physical interaction. In this situation, the E-Court system is an ideal solution in ensuring the continuity of the legal process without sacrificing the safety and health aspects of the parties.

The Takengon Sharia Court, as part of the sharia judicial institution in the Aceh special autonomy region, has also implemented an electronic trial system as part of the integration of national digital services. Since the pandemic, the Takengon Sharia Court has held online trials for a number of cases, both civil cases such as divorce and inheritance lawsuits, as well as Islamic

criminal cases (jinayat) in certain cases. Until now, the electronic trial system is still being implemented, even though the pandemic has ended, because it has been proven to provide efficiency in the implementation of trials.

Operationally, the implementation of electronic hearings at the Takengon Sharia Court is divided into four main stages. First, the electronic registration stage. At this stage, the parties can register their cases by visiting the Sharia Court directly or through a legal representative. For people who are not accompanied by a lawyer, the court will provide technical assistance in creating a Supreme Court E-Court account. After having an account, the plaintiff or applicant can register the case independently through the available electronic system.

The second stage is online payment of court fees. After successful registration and the SKUM (Power of Attorney to Pay) is automatically issued by the system, the parties are directed to make an advance payment of fees to a bank that has collaborated with the Takengon Sharia Court. This process provides convenience and transparency, because all stages are recorded in the system and can be accessed at any time by the user.

The third stage is the electronic summons of the parties. The summons is carried out by the Supreme Court through the E-Court system, which is then forwarded to the relevant parties to attend the trial. In practice, the parties are still asked to attend the Takengon Sharia Court to ensure that the initial process runs orderly, especially at the mediation stage. If the mediation efforts do not result in a peace agreement, the trial will be continued electronically using a document upload system through each E-Court account.

The fourth stage is the implementation of online trials (E-Litigation). At this stage, the entire process of submitting answers, replies, duplicates, and conclusions is carried out through a digital system by uploading documents to each party's account. The judge will examine the documents and determine the verdict schedule according to the established procedures. In several cases, especially civil cases, E-Litigation has proven effective in reducing the burden of conventional trials, accelerating case resolution times, and reducing transportation costs and waiting times for the parties.

However, for Islamic criminal cases (jinayat), the implementation of E-Litigation is still very limited. This is due to the substantive nature of criminal cases that require the physical presence

of the defendant, witnesses, and public prosecutor. In certain cases, online trials are only carried out at the initial administrative stage such as case registration and summons, while the main trial process is still carried out directly (conventionally). This is done in order to maintain the principle of due process of law and maximum protection of the defendant's rights.

From the description above, it can be concluded that the implementation of the electronic trial system at the Takengon Sharia Court is a positive step in realizing an adaptive, efficient, and inclusive justice system. Although there are limitations in implementation, especially in criminal cases, in general the digital-based service model has been able to provide an alternative justice mechanism that is more responsive to the dynamics of the times. The remaining challenges lie in increasing digital literacy in the community, providing equitable infrastructure, and preparing technical regulations that are more harmonious with the principles of Islamic law and national procedural law.

### **C. Obstacles in the Implementation of Electronic Trials at the Takengon Sharia Court Class IB**

The implementation of the electronic trial system in the Takengon Sharia Court Class IB is part of a strategic response to the dynamics of modern legal needs, especially since the issuance of the Supreme Court policy regarding the digitalization of administration and trial processes through e-Court and e-Litigation. Since the enactment of Supreme Court Regulation Number 1 of 2019 which regulates electronic case administration and trials, the Takengon Sharia Court has adopted the system, especially in handling civil cases and some Islamic criminal cases (jinayat) during the COVID-19 pandemic. However, over time, various challenges have begun to emerge, both in terms of legal substance and technical aspects of implementation in the field.

In general, the Takengon Sharia Court will continue to open electronic trial services until 2025, especially in civil cases such as divorce, inheritance, and other applications. Data on e-Court cases received from January to April 2025 shows a fluctuating trend, where not all cases registered electronically continue to the e-Litigation stage. This is due to the disagreement of the parties to undergo online trials, considering that online trials require the approval of both

parties. On the other hand, for criminal cases, the majority of trial processes are still carried out conventionally because of the requirement for the direct presence of the defendant, witnesses, and prosecutor in the courtroom, in order to ensure the accuracy and integrity of the evidence process.

In terms of electronic administration, the Sharia Court has implemented a number of digital-based functions, ranging from submitting search and seizure permits, managing detention and visitation data, to processing restitution, compensation, and pretrial online. All of this is managed through the Case Information System (SIP) which is designed to facilitate services for justice seekers. Although this system has shown positive achievements, it cannot be denied that various obstacles still hinder the implementation of an electronic-based justice system, which are broadly divided into two categories: substantial obstacles and technical obstacles.

Substantial constraints refer to normative and procedural legal issues that arise due to inconsistencies between technical regulations (PERMA) and higher-level procedural laws such as R.Bg and HIR. One of the main problems is the loss of opportunities to make effective peace efforts in civil cases. Article 154 of R.Bg mandates that before entering the main case, the judge must try to make peace between the parties. In the e-Litigation system, this process is only carried out by uploading documents, so that direct dialogue that has the potential to reconcile the dispute is very limited. This is contrary to the spirit of access to justice which is participatory and restorative.

The next obstacle is related to the principle of open trials for the public. In e-Litigation practice, trials are conducted by exchanging documents through each user account, which can only be accessed by registered parties. As a result, the principle of public openness in the judicial process is not ideally fulfilled. This can raise concerns about the accountability and transparency of legal decisions. Furthermore, the inconsistency between the procedures for summoning parties in PERMA and classical procedural law strengthens the urgency of regulatory reformulation. For example, PERMA allows summons via registered mail, without explaining the procedure if the letter is not received directly by the party concerned—something that is clearly regulated in R.Bg and HIR through the bailiff mechanism. This ambiguity can prolong the trial process or even be a reason for the cancellation of the summons process because it is considered invalid.

From a technical perspective, the implementation of electronic trials at the Takengon Sharia Court faces a number of infrastructure and human resource challenges. One of the most fundamental problems is the uneven access to the internet network in Central Aceh, especially in sub-districts such as Linge and Pegasing. The dependence of the e-Court system on a stable internet connection makes areas with limited signals experience serious obstacles in accessing information and attending online trials.

Another obstacle is the low level of digital literacy in the community. Many people are not used to using the E-Court system, do not routinely check their accounts, or are not even aware of the existence of the system. As a result, they are often unaware of court summons or document upload deadlines, resulting in trial delays or even case dismissals. This ignorance is not only caused by a lack of socialization, but also by the stigma in society that electronic trials are complicated and can only be accessed by those who are technologically literate.

Mutual consent from both parties is an absolute requirement for the implementation of electronic hearings. If one party does not agree, the Sharia Court cannot continue the trial in an online format. This situation hinders the flexibility of the schedule and the efficiency of the trial process, because the court must re-arrange the face-to-face trial mechanism.

Furthermore, there are still advocates or legal counsel who do not have an e-Court account. This is quite unfortunate considering that advocates are an inseparable part of the justice system, especially in civil cases. Some senior advocates have difficulty in meeting the technical requirements for account registration, or are personally reluctant to switch to a digital system. This results in an imbalance in legal services, especially for clients who rely on their lawyers for legal proceedings.

The physical facilities and equipment aspects are also a challenge. Although the Takengon Sharia Court has equipped the "E-Court Corner" with basic devices such as computers, printers, scanners, internet connections, and information brochures, the sustainability of this service is highly dependent on the availability of budget and regular maintenance. The electronic system will not run optimally if the device is damaged, the connection is unstable, or if officers do not receive regular follow-up training.

Finally, the lack of a standard mechanism for assistance between religious courts in electronic

trials is also a problem in itself. The Takengon Sharia Court sometimes faces difficulties when it has to request trial assistance from other courts that do not have uniform protocols. This disharmony makes the public feel that electronic trial procedures are too bureaucratic and difficult to understand, especially for those who need cross-regional assistance.

#### IV. CONCLUSIONS AND RECOMMENDATIONS

The implementation of electronic trials at the Takengon Class IB Sharia Court is a progressive step in the context of modernizing the information technology-based justice system. This innovation has enabled the administrative process of civil cases and some Islamic criminal cases (jinayat) to continue to run efficiently, especially during the COVID-19 pandemic until now. However, the effectiveness of e-Court and e-Litigation is still greatly influenced by the agreement of the parties, the readiness of the digital infrastructure, and the level of legal and technological literacy of the community. For jinayat cases, the implementation of online trials is still very limited because of the demand for the physical presence of the defendant and witnesses as an absolute requirement in guaranteeing the validity of the evidence and verdict process.

From the research results, it can be concluded that the implementation of the electronic court system at the Takengon Sharia Court has not been fully optimal, due to substantial obstacles such as inconsistencies between electronic procedural law and conventional procedural law, as well as technical obstacles including limited internet access, device facilities, and HR readiness. Therefore, efforts are needed to harmonize regulations, increase infrastructure capacity and educate the public and legal apparatus, so that electronic trials are not only an emergency solution, but develop into a permanent system that is inclusive, efficient, and guarantees substantive justice for all parties.

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