Divorce due to Death: A Multidisciplinary Analysis of Law, Ethics, and Society in the Indonesian Context

Yonas PAP[1], Musa Darwin Pane[2], Solihin Bin Nidin[3], Samikshya Madhukullya[4]
[1,3]Sekolah Tinggi Teologi Anugrah Indonesia
[2]Universitas Komputer Indonesia, Indonesia
[4]Tezpur University, Assam, India
yonaspap15@gmail.com[1], musa@email.unikom.ac.id[2], solihinnidin2@gmail.com[3], samikshyamadhukullya@gmail.com[4]

Corresponding Author: yonaspap15@gmail.com

Article Info
Received:
Revised:
Accepted:

Keywords:
Divorce by Death, Indonesian Marriage Law, Inheritance, Ethics, Social Justice, Bereavement Disputes.

Abstract

Death as a cause for the dissolution of marriage has been recognised in Indonesian family law, religious traditions, and customary practices, but its legal implications are often controversial—especially in childless marriages—because the lack of clarity regarding post-death authority often triggers disputes over funeral arrangements, burial locations, and inheritance. This study uses qualitative normative legal research with a comparative-integrative design. The corpus includes legislation (UUP No. 1/1974, KHI, Civil Code) and court decisions, religious texts and contemporary interpretations (Islamic–Christian), journal articles from 2021–2025 on the themes of grief/funeral rites/family relations, BPS data, and media documents. The analysis was conducted through doctrinal legal analysis, hermeneutics, content analysis and reflective thematic analysis, synthesised with a convergent-integrative model. The findings confirm a declarative–operational gap: the law states that death ends a marriage, but does not regulate in detail the authority to manage the body, determine the location, and conduct rites; this void is filled by customary/kinship claims that often marginalise spouses, especially widows in a patriarchal context. Theologically, there is consistency in respect for spouses, but cultural practices are not always in line with this. The consequences are damage to dignity, prolonged grief, and weakened community cohesion. This paper contributes an integrative framework of law, religion, ethics and society, an operational glossary, and a draft Post-Death Authority Determination Form (POP-K). Recommendations include implementing regulations that establish a hierarchy of authority with spouses as the

primary holders (unless there is an authentic will), inter-agency SOPs, multi-level community mediation, and protection clauses for childless marriages. These findings reinforce the agenda of public literacy and dispute prevention.

I. Introduction

Marriage in Indonesia is understood not merely as a civil contract, but as a sacred bond that links spiritual, social, and cultural dimensions. The positive legal framework—particularly the Marriage Law (UUP)—stipulates that marriage ends due to death, divorce, or a court decision (UUP No. 1/1974, Articles 38–39). Normatively, death automatically terminates the husband-wife relationship without additional procedures, so it is often perceived as the 'simplest form of divorce'. However, social reality shows that dissolution due to death actually gives rise to a series of follow-up issues that are not entirely covered by positive regulations—ranging from who has the authority to make decisions regarding the funeral and burial, determining the location of the burial, mourning protocols (iddah/ihdad), to negotiations regarding the social roles of the surviving spouse and the extended family of the deceased. The void or ambiguity of practices at these points often triggers tension, especially in households without children and/or those with strong interfaith and inter-customary kinship networks (see also the example of disputes over the funeral arrangements of public figures that sparked national public debate). Empirically, the socio-economic burden after loss is also real: the latest data from Statistics Indonesia shows the large scale of marriages and divorces per year, with the consequence of an increase in female-headed households—a significant proportion of which are widows—which implies the need for protection after the death of a spouse (Central Statistics Agency, 2024/2025; Goodstats, 2025). At the experiential level, a recent study of elderly widows in Java highlights loneliness, the need for support to live independently, and coping strategies that depend on family/community (Widhowati et al., 2024). In terms of cultural practices, various death rites in the archipelago (e.g. Toraja, Mandailing) demonstrate the strong role of relatives in end-of-life and funeral decisions, which are not always in sync with the preferences of the bereaved spouse (Baan et al., 2022; Nirwansyah et al., 2024).

Normatively and religiously, the Compilation of Islamic Law (KHI) requires a waiting period of 4 months and 10 days for widows (Article 153), while Christian tradition views death as the end of the marriage bond on earth but emphasises pastoral care and funeral rites. At the same time, the plural inheritance framework (Islamic law/KHI, customary law, and the Civil Code) gives rise to different configurations of rights for bereaved spouses, including the issue of wasiat wajibah (mandatory bequests) in interfaith families (e.g. jurisprudential expansion so that non-Muslim spouses/relatives remain protected) and social practices that sometimes marginalise surviving wives

(recent legal analysis shows a tug-of-war between legal certainty, a sense of justice, and plurality of values) (e.g. Gafur, 2022; Hariyanto, 2024).

Indonesian literature discussing 'divorce due to death' is generally divided: legal studies focus on the norms of marriage dissolution and inheritance; religious studies highlight iddah/ihdad and rituals; while psychosocial research emphasises prolonged grief, support gaps, and the stigmatisation of widows. However, integrative cross-disciplinary analyses that map practical points of friction (authority over burial decisions, protection of the dignity of the surviving spouse, guarantee of post-death rights in interfaith/inter-customary families) remain limited. Meanwhile, recent studies in Indonesia indicate a need for grief support that far exceeds the services received (Putri et al., 2025), as well as the urgency of locally validated grief assessment instruments (Kustanti et al., 2025).

This paper offers a multidisciplinary analysis of divorce due to death in the Indonesian context with three main contributions: (1) clarification of positive law regarding the legal consequences of death on marriage and the rights of the surviving spouse under the KHI/Civil Code regime and its link to funeral/burial practices; (2) a religious comparison (Islam & Christianity) regarding the meaning of the end of the bond and mourning protocols; (3) ethical and social considerations that place the dignity of the surviving spouse, relational justice with the extended family, and cultural sensitivity as the basis for policy and practice recommendations (local government/public cemetery, religious leaders, religious court/district court, community mediation institutions). By intersecting legal, theological, applied ethical, and latest empirical findings, this paper aims to fill this integrative gap and present practical guidelines that can be adopted at the micro-regulatory level (SOP for burial/cemeteries) and community grief counselling services—to strengthen the protection of the dignity of the surviving spouse and social harmony in the midst of grief.

2. Research Method

This study is a normative legal research with qualitative analysis and a comparative-integrative design across perspectives, namely law, religion, ethics, and social studies. In the legal realm, the research follows the tradition of doctrinal legal research through a systematic examination of the structure of norms, principles, and relevant decisions. In the religious sphere, hermeneutic analysis is used on normative texts (the Qur'an/Hadith, the Bible, church documents, and classical and contemporary fiqh) combined with a contextual reading of worship/burial practices. In the ethical and social sphere, the study was conducted through content analysis of scientific documents and reflective thematic analysis to extract cross-study themes regarding the authority of divorce, social support, and relational justice. This

combination was chosen so that the mapping of 'divorce due to death/termination of marriage due to death' in Indonesia is normatively complete and sensitive to social practices, in line with modern thematic analysis and content analysis guidelines (Braun & Clarke, 2023; Krippendorff, 2019; Bowen, 2009).

To clarify the sequence of analytical steps from corpus selection to cross-perspective synthesis, Figure 1 presents the flow of the comparative-integrative research method used.

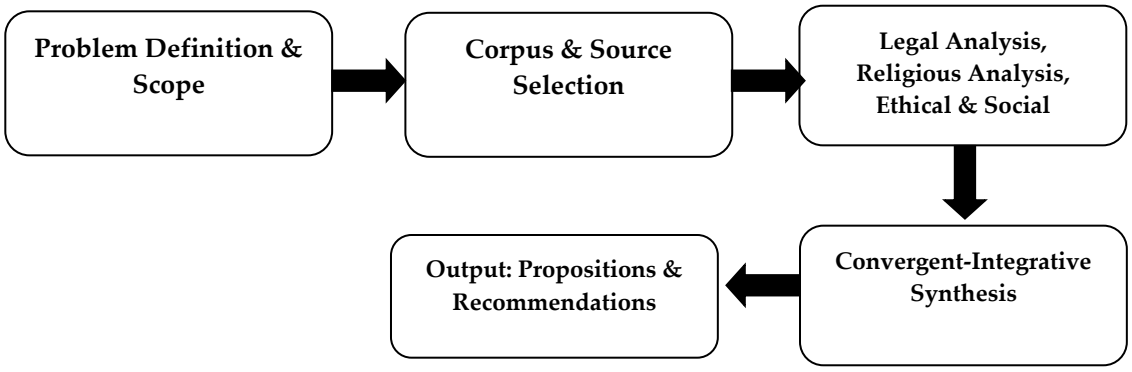


Figure 1. Comparative-integrative research method flowchart

Data Sources

The legal corpus includes Marriage Law No. 1 of 1974, the Compilation of Islamic Law (KHI), the Civil Code, and relevant court decisions, accompanied by secondary literature in the form of Indonesian family law journal articles and legal reference books published in the last 10 years. The religious corpus consists of normative texts (the Qur'an, Hadith, Bible), church/fiqh documents, and contemporary theological studies discussing the termination of marriage due to death, iddah/ihdad, and funeral rites. The socio-ethical corpus includes journal articles from the last 5 years on grief and widowhood, funeral rites in the archipelago, social support, and family conflicts; supplemented by the latest BPS data and media documents (e.g. cases involving public figures) as contextual documentary data. The inclusion criteria are direct relevance to the termination of marriage due to death and post-death implications, a focus on Indonesia or high relevance to the Indonesian context, reputable journal articles with a DOI (priority 2021–2025), and methodological/legal commentary books ≤10 years old. Duplicative sources, those without verified scientific credentials, or articles without a DOI (except for legal sources and books) are excluded.

Analysis Framework

Legal analysis is conducted doctrinally through three stages: identification of norms in the Law/KHI/KUHPer, grammatical-systematic-teleological interpretation,

and assessment of coherence between regimes (religious/customary/civil).

The results are mapped as the legal consequences of death on marital status and the rights of the surviving spouse (inheritance, guardianship, and limits on public authority over burial/funeral arrangements). Religious analysis uses an applied hermeneutic framework: texts and interpretations are read with consideration of the context of revelation/writing, audience, and liturgical/fiqh practices, followed by a comparison between Islam and Christianity regarding the meaning of the end of the bond, mourning obligations (iddah/ihdad), and funeral arrangements. Ethical analysis departs from mapping deontological principles (human obligations and dignity) and teleological-consequentialist principles (the impact of relational justice between the bereaved spouse and extended family) to formulate dilemmas and test the proportionality of public service policy recommendations (SOPs for public cemeteries, funeral homes, community mediation). Social analysis applies content analysis to scientific articles, reports, and case studies to identify categories of practice (authority over burial, location/funeral arrangements, social support), followed by reflective thematic analysis to compile cross-study themes such as the tension between family authority and couples, the economic vulnerability of widows, and disparities in legal literacy. This approach follows the good practices of content analysis and reflexive thematic analysis as emphasised in the latest methodological literature (Krippendorff, 2019; Braun & Clarke, 2023).

The findings were integrated using a convergent-integrative synthesis design. Each perspective was analysed in parallel to produce partial findings memos. These findings were combined into a meta-matrix (rows = key issues; columns = Law/Religion/Ethics/Social) to enable pattern-matching and adjudication between findings. When conflicts arose—for example, between customary guidance and the preferences of the bereaved partner—the researchers applied ethical proportionality tests and positive legal authority hierarchies to formulate cross-disciplinary propositions and operational recommendations (SOPs for burial/TPU, public literacy guidelines).

Validity and Auditability Techniques

Validity is supported through triangulation of sources and methods (legal texts, religious interpretations, empirical scientific articles, media documents) and a combination of doctrinal–hermeneutic–content/thematic approaches.

The audit trail is maintained through the recording of analytical decision traces (theme schemes, coding logs), supported by internal peer debriefing and researcher reflexivity regarding positionality on religious/customary issues. The criteria of

credibility, dependability, confirmability, and transferability are referenced from internationally recognised thematic analysis guidelines (Braun & Clarke, 2023; Nowell et al., 2017).

This study did not use interviews or field observations, so the findings are conceptual-normative syntheses. To enrich analytical generalisation, further studies are recommended to include case studies of religious courts/PN, ethnography of divorce proceedings, or surveys of the experiences of abandoned spouses.

3. Results and Discussion

Results

Findings indicate a gap between declarative certainty in positive law and operational ambiguity in the field. Normatively, death is declared to terminate a marriage (Marriage Law No. 1 of 1974, Articles 38–39; Government Regulation No. 9 of 1975), but there are no detailed procedures regarding the authority to handle the deceased, determine the location of the burial, and perform the final rites of respect. This void is often filled by customs and kinship claims, which in practice often place the surviving spouse in a subordinate position, especially if there are no children (Marriage Law No. 1, 1974; Government Regulation No. 9, 1975).

On the religious side, there is doctrinal consistency: both Islamic and Christian traditions recognise death as the end of the marriage bond. In the Compilation of Islamic Law (KHI), widows undergo a 130-day iddah as recognition of their status and dignity after loss (KHI, Article 153). However, in a number of communities, customary practices encourage funeral/burial decisions to be controlled more by the family of the deceased than by the spouse, so that the theological principle of prioritising respect for the spouse is not always manifested (Baan, Allo, & Patak, 2022; Nirwansyah et al., 2024).

Ethically, cross-source evidence confirms that the relational closeness and intimate knowledge of the deceased's preferences place the spouse as the primary moral actor in the post-death phase; marginalising the spouse causes dignity harm and reduces substantive justice (Widhowati, Chen, & Chang, 2024). The gender dimension is also prominent: widows are more vulnerable to losing symbolic and practical authority than widowers, in line with patriarchal patterns in some communities; this condition has the potential to prolong grief and add to the psychosocial burden. The validation of the prolonged grief instrument (PG-13-R) in the Indonesian population provides a valid means of measuring the impact of policies on the psychological well-being of bereaved spouses (Kustanti et al., 2025).

From a socio-community perspective, the exclusion of spouses from the final rites correlates with the breakdown of inter-family relationships and the escalation of disputes; conversely, inclusive practices—which recognise spouses as key subjects

while opening up participation to the extended family—strengthen solidarity and reduce conflict. Dominant conflict patterns include differences in burial location preferences, disputes over ritual authority (religion vs. custom), and inheritance status. In various regions, traditional-religious deliberations serve as effective initial mediation when they are inclusive and documented (Baan et al., 2022; Nirwansyah et al., 2024; Central Statistics Agency [BPS], 2025).

Discussion

The above results demand a leap from declarative certainty to operational certainty. Derivative regulations are needed to affirm the post-mortem hierarchy of authority that places the surviving spouse as the primary decision-maker regarding the preparation and burial of the deceased—unless there is an authentic will or valid reasons (e.g., public safety).

This policy needs to be accompanied by inter-agency SOPs (hospitals/funeral homes/cemeteries–KUA–parishes–local government) and a quick objection mechanism so that the funeral process is not hampered (Marriage Law No. 1, 1974; BPS, 2025).

Harmonisation of law, religion and customs can be achieved through the principle of inclusion with procedural safeguards: the couple leads the decision, the extended family participates meaningfully; deliberations must be scheduled, documented and have clear options; if deadlocked, formal mediation (by the sub-district/district or religious institutions) is triggered, and limited adjudication becomes the last resort. Studies of local rituals show that when community mediators (religious leaders, traditional elders, village officials) recognise the couple as the main subjects while giving space to the extended family, the synergy between custom and religion is more easily achieved and conflicts are reduced (KHI, Article 153; Baan et al., 2022; Nirwansyah et al., 2024).

At the level of moral reasoning, the maqāṣid al-sharī'ah framework reinforces the primacy of the couple because it is in line with the protection of life (ḥifẓ al-nafs), honour ('irḍ), offspring (nasl), and property (māl), as well as the principle of maṣlaḥah to minimise psychosocial harm and conflict (Auda, 2022; Güney, 2024). Virtue ethics emphasises phronēsis (practical wisdom), compassion, and honesty as key virtues for decision-makers—directing deliberations towards outcomes that restore the dignity of the couple (Bernacchio, 2022). Meanwhile, social/relational ethics—including ethics of care—direct communities to build caring relationships for bereaved families; recent evidence shows this framework is effective in navigating difficult decisions based on relationships and context (Moriggi et al., 2020; Waterfield & Beagan, 2022; Tomaselli et al., 2020).

As a result, we recommend: (1) implementing regulations that affirm the

authority of spouses, the format of deliberations, decision deadlines, and channels for objections; (2) national guidelines for religious leaders/traditional elders/cemetery managers for inclusive burial management; (3) public literacy programmes in hospitals/funeral homes/KUA/parishes on rights and the order of authority; (4) a tiered mediation architecture (customary-religious deliberation → formal mediation → limited adjudication); and (5) pro-gender policies to prevent the marginalisation of widows, including access to legal aid and psychosocial support. The limitations of the study—namely, its conceptual-normative synthesis basis without field data—open up an agenda for further research: a national survey of couples' experiences, case studies of religious courts/district courts related to burial disputes, and cross-country comparisons of burial authority protocols. Validation of PG-13-R in the Indonesian population enables measurement of psychosocial outcomes to assess policy effectiveness (Kustanti et al., 2025).

4. Conclusion

This study confirms that 'divorce due to death/termination of marriage due to death' is a socio-moral transition that cannot be reduced to mere legal formalities. The findings reveal a gap between declarative certainty—that death ends a marriage—and operational uncertainty about who has the authority to take care of the deceased, determine the location of the burial, and lead the final rites of respect. At the theological level, there is consistency regarding respect for the surviving spouse, but this consistency is often reduced by customary practices and kinship claims. Ethically, the principle of relational justice demands that spouses be the primary moral actors in post-death decisions; meanwhile, gender asymmetry—especially towards widows—remains evident and impacts the grieving process, family cohesion, and community order. Therefore, the balance between the dignity of spouses, kinship ties, and community harmony must be guaranteed through mutually reinforcing legal, religious, and social mechanisms.

To bridge the gap between norms and practices, the central and regional governments need to introduce implementing regulations that establish a hierarchy of post-death authority, placing spouses as the main decision-makers regarding the preparation of the deceased, the location of the burial, and the sequence of rites—unless there is an authentic will or valid reasons such as public safety and health. These regulations should require documented deliberations with clear deadlines (24–48 hours), provide mechanisms for quick objections and mediation at the village/sub-district level, and make litigation a last resort. Special protection for childless marriages needs to be emphasised through an explicit prohibition of gender discrimination in post-mortem authority and through the obligation of service units (hospitals, funeral homes, cemetery managers) to

ensure the consent of the spouse before a final decision is made. At the same time, inter-agency SOPs (hospitals–funeral homes–cemeteries–KUA–parishes–dukcapil) need to be standardised, including the Post-Death Authority Determination Form (POP-K), as well as a quick reference list for legal assistance and psychosocial support for couples—especially widows.

Religious institutions—KUA, parishes/synods, and religious organisations—need to develop inclusive bereavement guidelines that explicitly place partners at the centre of decision-making and the execution of final respects. These guidelines should ideally integrate maqāṣid, virtue ethics, and care ethics into worship and pastoral care, and prepare community-based mediation protocols involving religious leaders, traditional elders, and local officials with a standardised meeting format (agenda, options, minutes, deadlines). Capacity building through training for grief facilitators—covering empathic communication, conflict prevention, and advocacy for couples' rights—will improve the quality of dispute resolution upstream.

In the field of education and the legal profession, law faculties, family law study programmes, and advocate organisations can mainstream the topic of post-death authority in the Family Law/Customary Law curriculum through case studies, mediation simulations, and POP-K drafting exercises. The establishment of community legal clinics in hospitals, funeral homes, KUA (Office of Religious Affairs), or parishes—with free brief consultations, leaflets on spouses' rights, and referral channels to mediation—will expand access to justice. In addition, the compilation of a database of decisions/jurisprudence and academic papers can serve as a basis for regulatory revisions and SOP standardisation in various regions.

The public education contribution of this paper lies in providing an easily applicable operational literacy framework: a glossary of terms (marriage dissolution, iddah/ihdad, wills, documented deliberations, POP-K), post-death decision flow (who decides what, when, and how), and an anti-dispute checklist (checking wills, inviting key parties, setting deadlines, and recording decisions). The implementation of this material in service spaces—hospitals, funeral homes, cemetery managers, KUA, and parishes—has the potential to reduce inheritance disputes, speed up the process, and reduce damage to the dignity of couples.

Ultimately, the protection of the rights and dignity of spouses will be realised when the state, religious institutions, and communities adopt operational certainty, not just declarative certainty. Reform priorities include implementing regulations with special protection for childless marriages, inter-agency SOPs, and accountable community mediation. The recommended research agenda includes a national survey of the experiences of bereaved

spouses, case studies of religious courts/district courts related to funeral disputes, and an evaluation of the impact of policies based on psychosocial indicators (e.g., validated grief instruments), so that every policy is not only legally valid but also fair, restorative, and maintains harmony in society.

References

Auda, J. (2022). Maqasid methodology for re-envisioning Islamic higher education. Journal of Contemporary Maqasid Studies.

Baan, A., Allo, M. D. G., & Patak, A. A. (2022). The cultural attitudes of a funeral ritual discourse in the Indigenous Torajan, Indonesia. Heliyon, 8(2), e08925. https://doi.org/10.1016/j.heliyon.2022.e08925

Badan Pusat Statistik. (2025). Nikah & cerai menurut provinsi (kejadian), 2024. Jakarta: BPS.

Bernacchio, C. (2022). Does MacIntyre's moral sociology presuppose a theological anthropology? Frontiers in Communication, 7, 721759. https://doi.org/10.3389/fcomm.2022.721759

Bowen, G. A. (2009). Document analysis as a qualitative research method. Qualitative Research Journal, 9(2), 27–40. https://doi.org/10.3316/QRJ0902027

BMJ Open (Sujarwoto et al., 2022). *Sociodemographic & health access associated with COVID-19 death (Malang, Indonesia).* BMJ Open, 12(5), e052042. https://doi.org/10.1136/bmjopen-2021-052042

Braun, V., & Clarke, V. (2023). Toward good practice in thematic analysis. Qualitative Research in Psychology, 20(2), 1–25. https://doi.org/10.1080/26895269.2022.2129597

Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & Quantity, 56*, 1391–1412. https://doi.org/10.1007/s11135-021-01182-y

Campbell, K. A., et al. (2021). Reflexive thematic analysis for applied qualitative health research. *The Qualitative Report, 26*(6), 2011–2023. https://doi.org/10.46743/2160-3715/2021.4765

Djelantik, A. A. A. M. J., Smid, G. E., Mroz, A., Kleber, R. J., Boelen, P. A., & Komproe, I. H. (2021). Prolonged grief and post-traumatic stress after a traffic disaster in Bali, Indonesia. European Journal of Psychotraumatology, 12(1), 1947562. https://doi.org/10.1080/20008198.2021.1947562

Family Process (2025). *Social support for grief, attachment, and mental health among bereaved spouses.* **Family Process.** https://doi.org/10.1111/famp.70022

Güney, N. (2024). Maqāsid al-Sharīʿa in Islamic finance: A critical analysis. Religions, 15(1), 114. https://doi.org/10.3390/rel15010114

Health Care for Women International (Mariyana et al., 2021). *Anticipatory grief among caregivers in Indonesia.* HCWI, 42(11–12). https://doi.org/10.1080/07399332.2021.1881840

Journal of Preventive Medicine & Public Health (2024). *Physical activity & mental health (Riskesdas 2018).* JPM&PH, 57. https://doi.org/10.3961/jpmph.23.344

Compilation of Islamic Law (KHI). (1991). Article 153 concerning the waiting period for widows. Jakarta: Presidential Instruction of the Republic of Indonesia No. 1 of 1991.

Krippendorff, K. (2019). Content analysis: An introduction to its methodology (4th ed.). SAGE. https://doi.org/10.4135/9781071878781

Kustanti, C. Y., Nurhalimah, S., Arjadi, R., et al. (2025). Psychometric evaluation of the PG-13-R for Indonesian bereaved adults. Death Studies. https://doi.org/10.1080/07481187.2025.2547242

MacLeod, M. L. P., et al. (2023). Exploring the intersection of hermeneutics and implementation. *Systematic Reviews, 12*, 98. https://doi.org/10.1186/s13643-023-02176-7

Mariyana, R., Handayani, T., & Setiawati, S. (2021). Anticipatory grief among family caregivers in Indonesia. Health Care for Women International, 42(11–12), 1263–1278. https://doi.org/10.1080/07399332.2021.1881840

Morgan, D. A. (2021). Analysing complexity: Developing a modified phenomenological hermeneutical method. *International Journal of Social Research Methodology*, *24*(6), 741–752. https://doi.org/10.1080/13645579.2020.1847996

Moriggi, A., Soini, K., Franklin, A., & Roep, D. (2020). A care-based approach to transformative change: Ethically informed co-creation in living labs. Globalizations, 17(6), 1186–1204. https://doi.org/10.1080/21550085.2020.1848186

Nasution, A. (2016). *Hukum Perkawinan Indonesia.*

Nirwansyah, A. W., Nasution, A., & Lubis, F. R. (2024). Batu Qulhu—The stone of death: Harmonizing traditional funerals in the Mandailing community of North Sumatra. Heliyon, 10(13), e33363. https://doi.org/10.1016/j.heliyon.2024.e33363

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. International Journal of Qualitative Methods, 16, 1–13. https://doi.org/10.1177/1609406917733847

Government Regulation of the Republic of Indonesia Number 9 of 1975 concerning the Implementation of Law Number 1 of 1974 concerning Marriage. Jakarta: State Secretariat.

Putri, A. K., et al. (2025). *Indonesian suicide loss survivors' perceived support & grief.*

OMEGA—Journal of Death and Dying. https://doi.org/10.1080/15325024.2025.2458495

Rofiq, A. (2019/2020). *Hukum Islam di Indonesia*

Sujarwoto, S., Falefi, R., & Susanto, J. (2022). Socio-demographic and health access determinants associated with COVID-19 deaths in Malang, Indonesia. BMJ Open, 12(5), e052042. https://doi.org/10.1136/bmjopen-2021-052042

Tomaselli, G., Buttigieg, S. C., Rosano, A., & Cassar, M. (2020). Person-centred care from a relational ethics perspective: A scoping review. Journal of Patient Experience, 7(6), 1241–1252. https://doi.org/10.1177/2374373520912645

Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage (and its amendments). Jakarta: State Secretariat.

Usman, S. (2018/2020). *Inheritance Law in Indonesia: Comparison of KHI & Civil Code.*

Waterfield, D., & Beagan, B. (2022). The integration of care ethics and nursing workload: A scoping review. BMC Nursing, 21, 74. https://doi.org/10.1186/s12912-022-00871-9

Widhowati, S. S., Chen, C.-M., & Chang, L.-H. (2024). The life experiences of living alone among Indonesia dwelling widowed women. Health Care for Women International, 45(11), 1254–1272. https://doi.org/10.1080/07399332.2024.2306976