

The Application of Article 7 Verses (2) Instructions of President Number 1 Year 1991 on the Distribution of Compilation of Islamic Law for Marriage Validation in Sleman Religious Courts

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ABSTRACT

Not all couples married for years in Sleman Regency possess a marriage certificate, as stated in Article 7 Paragraph 1 of the Compilation of Islamic Law (KHI). Various factors contribute to this, including lost certificates due to disasters, carelessness, or marriages conducted solely under religious law (nikah siri). Couples who have lost their marriage certificate can request a duplicate from the KUA where they were married, providing a cover letter from their village and a loss certificate from the police. For those whose marriages are unregistered, applying for itsbat nikah at the Sleman Religious Court is advised. This study aims to describe the process of granting itsbat nikah and address the challenges faced in the Sleman Religious Court. Employing a descriptive research design with a qualitative approach, data was collected through document analysis related to itsbat nikah and interviews with Sleman judges. The findings indicate that the application of Article 7 Paragraph (2) KHI in Sleman should align with the 2014 guidelines from the Supreme Court of Indonesia's Directorate General of Religious Justice. The legal outcome of establishing itsbat nikah at PA Sleman ensures the validity of marriages without certificates under State Administrative Law.

KEYWORDS

Marriage Validation, Sleman Religious Court, Marriage



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INTRODUCTION

Not all couples who have been married for many years possess a marriage certificate as proof of their union, as mandated by Presidential Instruction No. 1 of 1991 on the dissemination of the Compilation of Islamic Law (*Kompilasi Hukum Islam* or *KHI*), specifically Article 7 Paragraph (1) (Fakhyadi, 2021; Gunawan, 2016; Maylissabet, 2019; Wahyuni et al., 2023; Yopani Selia Almahisa & Anggi Agustian, 2021). This absence is due to various factors, such as the loss of a marriage certificate caused by natural disasters, negligence by the certificate holders, or marriages conducted solely based on religious rites (*nikah siri*).

If a marriage certificate is lost, the couple may request a replacement from the Office of Religious Affairs (*Kantor Urusan Agama* or *KUA*) by providing a letter of introduction from the village office and a loss report from the local police. The KUA will then issue a duplicate marriage certificate. Such duplicates are also issued in cases where the original certificate is damaged—whether intentionally (e.g., scribbled on by one spouse due to perceived data errors) or unintentionally (e.g., damaged by termites). If the damage is due to intentional actions like scribbling, only a village introduction letter is required, without a police report. According to the Regulation of the Minister of Religious Affairs No. 11 of 2007 Article 35, “The issuance of duplicate marriage books, duplicate divorce certificate excerpts, and duplicate referral certificate excerpts that are lost or damaged is carried out by KUA based on loss or damage letters from the local police.”

Problems arise when a married couple whose marriage is not registered at the KUA, or whose marriage records (Model N) are lost due to natural disasters, frequent office relocations, or carelessness by KUA staff, seek replacement certificates. In such cases, the KUA advises

couples to file for *itsbat nikah* at the Religious Court, since only the court has the authority to validate a marriage and issue a certificate in the absence of prior official documentation.

Another issue typically emerges when a couple's missing marriage certificate is discovered while applying for their child's birth certificate, a prerequisite for civil servant pensions, inheritance claims, or school registration for kindergarten or elementary education.

According to Law No. 3 of 2006, which amends Law No. 7 of 1989, "The Religious Court is one of the judicial authorities for justice seekers who are Muslim, concerning certain cases stipulated in this law." The jurisdiction of the Religious Courts was revitalized after having been diminished during the Dutch colonial period, marked by the issuance of Law No. 1 of 1974 concerning marriage, which came into effect on October 1, 1975. One of the responsibilities of the Religious Court is to adjudicate all marriage-related matters, including *itsbat nikah*, as provided in Article 7 Paragraph (2) of *KHI*, which states: "In the event that a marriage cannot be proven by a marriage certificate, *itsbat nikah* may be submitted to the Religious Court."

Itsbat nikah refers to a petition for judicial confirmation or recognition of a marriage by the Religious Court. The types of *itsbat nikah* petitions that can be submitted to the court are limited to: existing marriages requiring legal validation, loss of marriage certificates, doubts about the validity of marriage requirements, marriages occurring before the enactment of Law No. 1 of 1974, and marriages conducted by individuals not prohibited from marrying under that law.

However, not everyone can submit an *itsbat nikah* petition. According to Article 7 Paragraph (4) of Presidential Instruction No. 1 of 1991 on *KHI*, those eligible to file are: the husband or wife, their children, marriage guardians, and other interested parties.

This study is situated at the Sleman Religious Court, one of the judicial bodies for Muslims that holds jurisdiction over marriage-related cases, *mawaris* (inheritance), *waqf* (endowments), *shodaqoh* (alms), economic disputes, and *Shari'ah*-based civil conflicts in Sleman. In rendering services and decisions, the court faces constraints, particularly in resolving *itsbat nikah* cases. Between 2011 and 2016, the court handled 218 *itsbat nikah* cases, demonstrating its commitment to resolving the issues of unregistered marriages.

Marriage validation remains a critical issue in many regions, particularly in Sleman Regency, where numerous couples lack official marriage certificates despite being married for years. This issue arises from factors such as lost documents, negligence, or unregistered religious marriages (*nikah siri*). Previous studies have explored the procedural aspects of marriage validation under Islamic law, including the role of Religious Courts in issuing *itsbat nikah* certificates. However, most studies focus on general legal frameworks without addressing the specific challenges courts face in implementing these procedures, particularly in regions like Sleman. This gap calls for a more localized analysis of the practical application of legal provisions such as Article 7 Paragraph (2) of *KHI*.

Existing literature on marriage validation in Indonesia tends to emphasize theoretical legal perspectives while overlooking the real-world difficulties encountered by Religious Courts. For example, while scholars such as Libertus Jehani and Abdul Manan have examined the legal foundations of *itsbat nikah*, their discussions often lack attention to procedural barriers, such as the admissibility of non-Muslim witnesses or how apostate cases are managed.

Moreover, research rarely considers the socio-legal context, including public awareness and bureaucratic inefficiencies. This study aims to address these gaps by analyzing the challenges faced by the Sleman Religious Court in implementing Article 7 Paragraph (2) of *KHI*, thereby offering insights into both legal and operational dimensions.

A novel aspect of this research is its focus on the intersection between Islamic law and state administrative requirements in the context of marriage validation. Unlike earlier studies, this research explores how the Sleman Religious Court balances religious norms and state legal frameworks, particularly in cases involving lost or unregistered marriages. It also investigates the court's flexibility in handling non-Muslim witnesses and apostate cases—topics that have received little attention in prior literature. By highlighting such unique circumstances, this study contributes to a deeper understanding of the capabilities and limitations of Islamic judicial institutions in modern Indonesia.

The primary objective of this study is to assess the application of Article 7 Paragraph (2) of *KHI* in the Sleman Religious Court, with particular emphasis on the procedural and evidentiary challenges faced by judges and petitioners. It seeks to identify the main factors contributing to the approval or rejection of *itsbat nikah* cases, including insufficient documentation or non-fulfillment of Islamic marriage prerequisites. The study also evaluates the court's compliance with the 2014 guidelines from the Supreme Court's Directorate General of Religious Justice, analyzing their effectiveness in addressing the complex nature of marriage validation in Sleman.

Another key objective is to investigate the legal implications for couples whose *itsbat nikah* petitions are approved, such as their eligibility for official marriage certificates and the conditions under which such certificates may be revoked if fraud is later discovered. This component highlights the significance of legal certainty and accountability in the marriage validation process. By exploring these outcomes, the study offers a comprehensive overview of the long-term legal effects of *itsbat nikah* for both individuals and the broader judicial system.

The benefits of this research are multifaceted. For policymakers, the findings offer valuable input for revising existing regulations to better support the Religious Courts. For legal practitioners, the study provides guidance for handling complex cases involving non-Muslim witnesses or apostasy, enhancing the efficiency and fairness of judicial proceedings. For academics, this research enriches the discourse on Islamic law's integration with national legal systems through a contextualized case study in Sleman.

On a societal level, the study can raise public awareness regarding the necessity of official marriage registration and inform couples about the available legal mechanisms for validation. By addressing procedural misconceptions and promoting legal literacy, the study empowers individuals to seek proper documentation and reduces the occurrence of undocumented marriages. It also underscores the pivotal role of Religious Courts in safeguarding marital rights, thus affirming their relevance within Indonesia's legal structure.

Ultimately, this study bridges the gap between legal theory and practice in the implementation of Islamic marriage laws, offering a nuanced analysis of the Sleman Religious Court's operations. Through critical examination of previous research, identification of practical challenges, and presentation of original insights, the study establishes a foundation

for further research into the evolving functions of Religious Courts in Indonesia. Its findings advance legal scholarship and propose actionable strategies to improve the marriage validation process, ensuring equitable access and legal recognition for all.

RESEARCH METHOD

This research employs a qualitative descriptive design to explore the application of Article 7 Paragraph (2) of the Compilation of Islamic Law (*Kompilasi Hukum Islam* or *KHI*) in the Sleman Religious Court. The study focuses on understanding the procedural challenges, legal interpretations, and outcomes of *itsbat nikah* cases through document analysis and interviews. The research population includes all *itsbat nikah* cases filed between 2011 and 2016, as well as judges and court employees involved in these proceedings. A purposive sampling technique is used to select relevant cases and key informants, ensuring representation of diverse scenarios such as cases involving lost certificates, non-Muslim witnesses, and apostates. Primary data sources include court documents, while secondary sources encompass legal texts, guidelines, and scholarly literature.

Data collection techniques involve document analysis of court records—including case files, decisions, and procedural notes—as well as semi-structured interviews with judges and court staff. The research instruments include interview guides and document analysis frameworks designed to capture procedural details, evidentiary challenges, and judicial reasoning. To ensure validity, triangulation is employed by cross-verifying findings from multiple sources such as case documents, interview transcripts, and legal guidelines. Reliability is maintained through consistent coding and peer review of the analysis process. The study adheres to ethical guidelines, ensuring confidentiality and informed consent for all participants. Data collection follows a structured procedure, beginning with archival research, followed by interviews, and concluding with thematic analysis.

For data analysis, the study utilizes qualitative software such as NVivo to organize and code interview transcripts and document excerpts. Thematic analysis is applied to identify recurring patterns, challenges, and judicial approaches in *itsbat nikah* cases. The analysis is guided by legal and procedural frameworks, such as the 2014 Supreme Court guidelines, to assess compliance and deviations. Comparative analysis is also conducted to evaluate differences in case outcomes based on evidentiary sufficiency, witness credibility, and adherence to Islamic legal principles. The findings are presented narratively, supported by direct quotations and case examples, to provide a comprehensive understanding of the research problem. This methodological approach ensures a rigorous and systematic examination of the Sleman Religious Court's practices in marriage validation.

RESULTS AND DISCUSSION

To determine the constraints of the application of Article 7 Paragraph 2 compilation of Islamic law PA Sleman for married couples how to overcome these obstacles, this study uses data collection techniques by :

1. A document is any written material or film that was not prepared at the request of a researcher (Djamal, 2015). Documents can be notebooks, textbooks, journals, papers, memos, letters, meeting minutes and so on. The document is essentially a record of events that have passed. In this study will be examined documentation relating to the determination

of marriage itsbat that occurred in 2011 to 2016, especially the determination of marriage itsbat that there are obstacles.

2. Interview or interview is a dialogue conducted by the interviewer to obtain information from the interviewee (Arikunto, 2014). In this study will be used free interview techniques guided, which is a combination of Free interview and interview guided. In this study will be conducted interviews to judges about the constraints in setting itsbat marriage in PA Sleman and how to overcome these obstacles. Interviews were also conducted to religious court employees regarding the procedure for filing itsbat nikah for married couples who do not have a marriage certificate.

Determination of Marriage (Itsbat Nikah)

Itsbat (الإبّات) when viewed in terms of language comes from the word تبّت which means to establish, strengthen and maintain the word itsbat (الإبّات) according to the dictionary Al Munawir means : determination, confirmation, Pengiyaan, honest people (trustworthy) (Munawir, 1997). Whereas according to the AL Ashri dictionary the word itsbat (الإبّات) means: determination, certainty , verification, confirmation, confirmation, recording, recording, registration, entry and determination (Ali & Muhdlor, 1998). Itsbat can also be interpreted as al-Ijaab (الإيجاب) which means: determination, obligation, bid, bidding and necessity (Yasu'i, 2005).

Nikah (النكاح) in terms of language means: marriage, intercourse (Munawir, 1997). Marriage can mean getting together (Malyabari, n.d.). While marriage according to Sharia means:

عقد يتضمن إباحة وطء بلفظ نكاح أو تزويج وهو حقيقة في العقد مجاز في الوطاء على الصحيح

“Marriage is an aqad that contains the possibility of having sex with the marriage statement or tazwij. Marriage is a right that allows for sexual intercourse.”

While the definition of marriage in the Marriage Act No. 1 year 1974 means :

Marriage is a bond between a man and a woman as a husband and wife with the aim of forming a family (a happy and eternal home based on the Almighty God).

Itsbat marriage in language can be understood as the recording and determination of a marriage. While itsbat marriage when viewed from a legal point of view means: application for determination of judges or application for ratification of marriage in religious courts related to marriage (Marbun, 2012). Determination of itsbat of a marriage when viewed in terms of the authority of the religious court or the Syar'iyah Court is a case that bersiafat voluntair is a case when viewed from its kind there is only the applicant. This means that the case has no opponents and does not include disputed cases. Therefore itsbat marriage is not a case and the court is not entitled to judge it (Anshary, 2015). But according to law No. 4 of 2004 concerning judicial power Article 5 Paragraph 1 determines that a court has the authority to resolve cases that do not contain a dispute if there are provisions and appointments by law. There are several cases without dispute that the authority of the Religious Court is absolute to resolve. Those things are:

- a. Application for marriage Itsbat (elucidation of Article 49 paragraph (2) letter (a) number 22 of Law No. 7 of 1989 on religious courts);
- b. Application for a marriage license (Article 6 (5) of Law No. 1 of 1974);
- c. Application for marriage dispensation (Article 7 (2) of Law No. 1 of 1974);
- d. Application for determination of Wali Adhal (Article 23 (2) KHI);
- e. Application for determination of Heirs (elucidation of Article 49 of Law No. 3 of 2006).

The factors that cause itsbat marriage petition in PA Sleman not granted are:

1. In the event that the parties cannot prove about the occurrence of marriage between the spouses who are committed to marriage.
2. The marriage that takes place does not meet the conditions and legal pillars of marriage according to Islam, for example, the absence of a guardian in the marriage;
3. If the process of itsbat marriage is carried out by the husband or one of the husbands or wives, where it is known that the husband is still bound in a legal marriage with another woman, and does not want to seat the previous wife as a party to the case, and the applicant does not want to change his application by including the;
4. If the husband or wife who has been left to die by his wife or husband, then in applying for itsbat marriage must seat the other heirs as the respondent and if it turns out that there are other heirs, and not seated as the respondent, then the court decision must state that the applicant's application is unacceptable.
5. In dealing with matters of application itsbat marriage, then the role of witnesses is indispensable. After examining the evidence of the papers from the husband and wife (KTP husband and wife, or akt divorce of husband and wife when the husband and wife were married and then divorced from his previous husband or wife), then examined the evidence of witnesses. Witness evidence must be 2 (two) persons who meet the formal and material requirements as witnesses. If the witness presented is only 1 (one) person with testimony that supports the application, and the applicant cannot present any more witnesses, the testimony of 1 (one) witness is considered as preliminary evidence and can be supplemented with a complement (supletoir oath) from the applicant. If the applicant cannot at all present witnesses, then the applicant cannot prove the existence of the marriage, so the applicant's Itsbat Nikah application must be rejected.

Testimony of non-Muslims on the establishment of itsbat marriage in PA Sleman and itsbat marriage for apostates

Validity Of Non-Muslim Witnesses As Evidence

Talking about non-Muslim witnesses as one of the evidence in the trial of the panel of judges, in this case there are two things that need to be highlighted, namely the testimony of non-Muslim fellow non-Muslims and non-Muslim testimony against Muslims. This is important to discuss because in religious judicial practice, both of these things often occur in the settlement of a case (Manan, 2012).

Imam Malik, Imam Shafi'i and Imam Ahmad argue that the testimony of non-Muslims against fellow non-Muslims is not absolutely acceptable, whether their religions are the same or their religions are different. This opinion is based on the word of Allah in Surah Al Baqoroh verse 282 which states that people who are not Muslims, are not people who are just and not those who are ridlo to the Muslims. Allah has described them as liars and defiantly disobedient, but such a person cannot be made a witness. Accepting their testimony means forcing the judge to punish with false and wicked testimony, while Muslims should not be forced by the testimony of unbelievers and have no right to be witnesses among themselves, if their testimony is accepted is tantamount to glorifying them and they raise their rank, while the religion of Islam prohibits such.

Some scholars of Islamic jurisprudence accept the testimony of non-Muslims among non-Muslims, provided that they adhere to the same religion, and reject if their religions are

different, such as the inadmissibility of the testimony presented by the Jews to the Christians and vice versa. This opinion is based on the Hadith of the Prophet (peace and blessings of Allaah be upon him) narrated by ad Daruquthni and ibn 'Adi and Abu Hurairah ra who explained that it is not permissible to accept testimony from people who embrace one religion against another religion, unless the followers of Muhammad's religion may witness against the followers of other religions as long as they know the problem.

Ibn Qayyim's opinion as stated in the reason is in line with the development of the current era, where the influence of world globalization has caused people's lives to blend with each other which is not tied to one religion only. If there is a dispute between them, it is not impossible for the events and events that occur to be witnessed by people of other religions other than Islam. Legal practitioners in some Islamic countries, Ibn Qayyim's opinion is widely used in solving cases that occur in public life. Therefore, legal practitioners must be able to distinguish witnesses as legal requirements or as a means of proof, if the legal requirements are related to material requirements and related to diyanatan, while witnesses as a means of proof are related to formal requirements related to qadhaan.

Testimony of Non-Muslims in religious courts.

As stated above, in the current globalization of the world, people's lives become complex, in all aspects of intermingling, especially in the fields of Economics, communication and information, employment, and settlement. Under these circumstances it is not impossible that there will be direct contact between them in various ways to achieve a better standard of living. As a result of this direct contact there are often various problems that must ultimately be resolved by the religious courts. In the examination at the Religious Court trial, it is often found that these cases require the help of other parties, such as evidence to be presented by witnesses who are not Muslims, doctor's visas made by doctors who are not Muslims, or other evidence tools directly related to non-Muslims. If the judges stick to traditional fiqh, of course the cases will experience obstacles in the settlement.

In connection with some of the problems described above, a scholar named Sheikh Mahmoud Syaltout in muqoranah Madzahib page 246 states , that some verses of the Quran that are related to witness problems are more important in the urgency of the nature of belief and the truth of an event that occurs. When examined in depth, there are no definite arguments (qoth'i) regarding the rejection of information in the form of a testimony that comes from non-Muslims, the testimony is related to the problem of muamalah or related to the problem of jinayat, the most important condition is that the witness is honest, fair and trustworthy even though the witness is not Muslim. Based on this thought, Syaltout further argued that most experts in the field of Islamic law who do not accept the presence of witnesses who are not Muslims at the time of the execution of the trial in the Islamic court actually depends on a certain time and space, not based on some definite proposition (qoth'i). In this case, practitioners who are engaged in the field of law should adhere to the rules of fiqhiyah which states that the law can change due to changes in place and time. Therefore, there are some opinions that do not accept the presence of witnesses who are not Muslims at the time of the trial in court as contained in the famous fiqh books (muktabar) it would be nice to have an adjustment to the situation and conditions that exist at this time.

Based on the above thoughts, as well as the reality that exists in the life of the Indonesian state constitution and Pancasila as a source of law, it is necessary to think far ahead about the

possibility of the presence of non-Muslim witnesses in religious court hearings. The reality is undeniable that many Indonesian state officials are not entirely muslim, from the central level to the village/kelurahan level many are not Muslims. Will a religious Court judge reject a letter of evidence made by an official of this country who happens to be not a Muslim? Likewise, the will of one of the parties to file a divorce lawsuit in court on the grounds that one of the parties gets a sentence of five years. What if the haki that decides the criminal case against one of the parties is non-muslim? And the judgment of the District Court is a means of evidence submitted by the parties to the Religious Court in examining the case. In a divorce for reasons of disability that cannot be cured, the persecution, the disease that cannot be cured is not an impossible thing that testifies in the trial is a non-Muslim witness or a doctor who gives a visa is a non-Muslim religion. Should the Supreme Court reject this testimony? Similarly, the case of polygamy permit on the grounds that the wife cannot give birth to offspring, determination of the origin of children, guardianship, and large joint property, the possibility of the letters used as evidence in the trial of the Religious Court judges was made by officials who are not Muslims, or witnesses submitted non-Muslim religion. Did the judge reject the testimony?

By consistently relying on some aspects of the values enshrined in the Quran and Sunnah, as well as some provisions enshrined in the rules of Fiqhiyyah and the reality of living conditions in society, also in line with the opinion of Ibn Qoyyim and Muhammad Syaltout as mentioned above, the testimony of non-Muslims in the form of witness statements and authentic deeds can be accepted as evidence in the trial of the Religious Court judges. This is as long as the matters concerning the issue of qadhaan in order to clarify an event and the events disputed by the parties to the dispute are not related to diyanatan related to the provisions of religious law such as marriage, divorce and referral issues. Therefore, legal practitioners in religious courts must distinguish witness status between witness status as a requirement of Islamic religious law and witness status as evidence. To be able to know the position of the witness, it is not possible for Legal Practitioners if they do not fully know the material law of Islam, while the witness as evidence is the justification of an event related to formal law.

The existence of Islamic law with all its current problems is a challenge for legal practitioners to further explore the philosophy of Islamic law, so that Islamic law can be applied in a better atmosphere at a time and place so that people can accept it. In addition, the role of Legal Practitioners in religious courts in anticipating social changes and changes in values in society is expected. Legal practitioners in religious courts must dare to assume responsibility in upholding truth and justice in concrete terms by playing the best role in interpreting the rules of law in force, creating new laws, looking for new legal principles, and if necessary doing *contra legem* of a rule of law in force today.

Departing from the explanation above, the testimony of non-Muslims for the case *itsbat* marriage in Sleman PA acceptable. This is because the requirement of witnesses formally and used as evidence that there has been a marriage to someone who is married does not require Islam.

Itsbat marriage for the Apostate

Some people have the opinion that a person who has apostatized and has been married in Islam but does not have a marriage certificate cannot be asked for *itsbat* marriage to the Religious Court. The opinion is clearly wrong.

According To The Explanation Of Drs. H. Mochamad Djauhari, MH . As a judge in Sleman PA states that a murtadin can be asked for itsbat marriage in Sleman PA with the condition that the marriage took place in Islam by fulfilling the formal and material requirements.

Legal consequences of Itsbat Nikah on conjugal marriage, cancellation of itsbat nikah and cancellation of issuance of marriage certificate.

The application of Article 7 Paragraph 2 KHI has strong legal force against the legal status of married couples who do not have a marriage certificate. With the establishment of itsbat nikah for married couples who do not have a marriage certificate, then the married couple is entitled to a marriage certificate from VAT in KUA and the marriage is valid.

Whereas, if in the future it is known that the witness's statement about the marriage of the spouses mentioned is a lie, then the determination of itsbat niah can be canceled, so that the marriage certificate issued by the KUA must be canceled.

If one party does not accept the judge's decision regarding the cancellation of the marriage certificate, the party who does not accept the decision can appeal to the higher religious court. And the reason for the rejection of the decision of the judge regarding marriage Itsbat spouses who do not have a marriage certificate should be based by law not because of hatred of the spouse who is mentioned.

CONCLUSION

Based on research conducted on the application of Article 7 Paragraph (2) of the Compilation of Islamic Law (*Kompilasi Hukum Islam* or *KHI*) to married couples who do not possess a marriage certificate in the Religious Court of Sleman, it can be concluded that the application must adhere to Book II of the Guidelines for the Implementation of Tasks and Administration of Religious Justice issued by the Supreme Court of Indonesia's Directorate General of Religious Justice in 2014. Additionally, the legal consequences of establishing an *itsbat nikah* in Sleman for these couples result in the recognition of their marriage under state administrative law.

The research underscores the court's role in bridging Islamic legal principles with state administrative requirements, ensuring marital validity for affected couples. However, gaps remain in addressing socio-legal barriers, such as public awareness and administrative inefficiencies. Future research should expand the scope to include comparative studies across different Religious Courts in Indonesia to identify regional variations in implementing *itsbat nikah* procedures. Additionally, interdisciplinary studies incorporating sociological and anthropological perspectives could further explore community-level challenges and cultural factors influencing marriage registration compliance. Such efforts would contribute to more holistic legal reforms and improved access to marital validation processes.

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