

The Office of Religious Affairs' Role in Combating Siri Marriage in Sambi Rampas District, East Manggarai Regency

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Abstract

The purpose of this research is to find out: 1) how unregistered marriages are implemented in Sambi Rampas District, East Manggarai Regency; and 2) what the role of the Office of Religious Affairs is in dealing with unregistered marriages in Sambi Rampas District, East Manggarai Regency. This study is a qualitative descriptive one. Primary data were obtained by going directly to the field for interviews and observations, and secondary data were obtained by reviewing several literatures related to the title of the thesis. Following the collection of data, the next step is to process, analyze, and draw conclusions. The findings revealed that: 1) the implementation of unregistered marriages in Sambi Rampas District, East Manggarai Regency was caused by a number of factors, including: a lack of community economic factors, a low level of education, and a lack of legal knowledge and understanding of the importance of registering marriages. 2) The role of the Office of Religious Affairs in dealing with unregistered marriages in Sambi Rampas District, East Manggarai Regency, including: counseling prospective brides and guardians on marriage registration and happy families, as well as socializing the importance of marriage registration and its negative impact on families, mothers, and children through seminars and recitations held by the ministry of religion through representatives in the sub-district.

Keywords: Role; Religion; Marriage; Siri;

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Introduction

Marriage has existed since Allah SWT created the first human being. The first creatures to yearn for life together were Adam and Eve. Even though Adam lived in an all-inclusive paradise, he was lonely, so God made him a life partner out of his own ribs.

Marriage is one of Allah's provisions or laws that apply to humans in general (Ahmad Ali, 2005: 21). Humans are not like animals who freely marry based on their desires. As a result, human marriage must comply with all applicable laws. Marriage is not only a noble way to regulate domestic life and offspring; it can also be interpreted as a means of getting to know one another.

Marriage is a natural human instinct. Marriage is defined in Islamic law. Starting with how to propose and ending with the formation of a *sakinah* family.

Allah SWT explains in the Qur'an that living in pairs is the instinct of all God's creatures, including humans (BA Saebani, 2009: 15). According to His words in Surah Adz-Dzariyat, verse 49,

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ
Translate: "So flee towards God. I am to you from Him a clear warner." (Adz-Dzariyat: 49)

Marriage is a religious matter (affair) in Islamic teachings, which includes various problems that occur concurrently during marriage implementation, such as family and kinship relations, inheritance relationships, and various human social relationships that occur as a result of marriage implementation. Because there are so many social problems that arise as a result of marriage implementation, marital affairs must be viewed and handled

from various legal perspectives governing marriages that occur in a legal country such as Indonesia.

A legal marriage, according to Islam, is one that is carried out in accordance with the terms and pillars of marriage legality. This is in contrast to the Indonesian view or regulation of marriage, which states that every marriage must be recorded, and a marriage that is not recorded by an authorized institution has no legal force.

However, not all Indonesians, particularly the Islamic community in Sambu Rampas District, adhere to the procedures or rules for recording marriages. There are still many Sambu Rampas people who marry but do not register it officially with the Office of Religious Affairs (KUA) and are not published, also known as *siri* marriage.

According to the researchers' observations, the *siri* marriage is still being performed in Sambu Rampas District to this day. The main reasons for people marrying unregistered are a lack of knowledge about the importance of registering marriages, a low level of economic income, and a lack of education. As a result, the people of Sambu Rampas District's ignorance about the importance of registering marriages necessitates assistance from an institution, such as the Office of Religious Affairs (KUA), as a representation of resolving the problem of unregistered marriages.

Unregistered marriage has a very negative impact on the wife and children who are born, both legally, socially, and psychologically. One of the consequences is that the wife is not legally married. If her husband dies, she is not entitled to a living or an inheritance. Furthermore,

information such as the child's status as an out-of-wedlock child and the absence of the father's name will have a profound social and psychological impact on the child and his mother.

Based on the preceding context, the authors delve deeper into this phenomenon. The role of the Office of Religious Affairs (KUA) in overcoming Siri marriage in Sambi Rampas District, East Manggarai Regency was the topic of the discussion. The authors describe several problems, namely: 1) How is the implementation of unregistered marriage in Sambi Rampas District, East Manggarai Regency, 2) What is the role of KUA in overcoming unregistered marriage in Sambi Rampas District, East Manggarai Regency, and 3) What is the role of KUA in overcoming unregistered marriage in Sambi Rampas District, East Manggarai Regency?

Research Methods

Type and location of research

Qualitative research is an investigation strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon. It is focused and multi-method, natural and holistic, prioritizes quality, employs multiple methods, and is presented in a narrative format (Muri Yusuf, 2017: 328).

This type of qualitative research, also known as the naturalistic research method because it is conducted in natural conditions, is a research method based on the philosophy of postpositivism that is used to examine the condition of natural objects (rather than an experiment) and in which the

researcher is the primary instrument (Sugiyono, 2010). 2013: 8).

This study is being conducted in Sambi Rampas District, East Manggarai Regency. This is considered relevant to the title and purpose of the study, making it easier for researchers to conduct research.

Methodology of Research

Qualitative research does not begin with an empty slate, but rather is based on one's perception of the existence of a problem, which is referred to as the focus in qualitative research. The focus is essentially the main problem that arises from the researcher's experience or knowledge gained from scientific literature or other literature (Sugiyono, 2013: 8-9).

This study focuses on how unregistered marriage is implemented and the role of KUA in overcoming unregistered marriage in Sambi Rampas District, East Manggarai Regency.

Source of information

Data is a set of evidence or facts gathered and presented for a specific purpose. The following data sources are required for this study:

- a. Primary data were collected directly from research informants through direct interviews to learn about the role of KUA in overcoming unregistered marriage in Sambi Rampas District, East Manggarai Regency, and how unregistered marriage is implemented in Sambi Rampas District, East Manggarai Regency.
- b. Secondary data was gathered by reviewing relevant literature such as books, journals, and scientific articles.

Data collection method

A data collection method is a method that researchers can use to

collect data. There are several types of data collection methods in qualitative research, including:

1. Observation is the technique of collecting data by observing the research phenomenon. This method is one of the most common data collection methods used in qualitative research.
2. Interviews are conducted when researchers want to learn about subjective meanings understood by individuals related to the topic being studied and intend to investigate the issue in a way that other methods cannot. The questions asked of interviewees in qualitative interviews are typically unstructured and open-ended, with the goal of eliciting views and opinions from interview respondents.
3. Documentation; analysis carried out by viewing or analyzing documents created about the subject by the subject himself or others (CG. Haryono, 2020: 78).

Instruments for Research

The researcher serves as the research instrument in qualitative research. According to Muri Yusuf (2017: 572), success in data collection is largely determined by researchers' ability to appreciate the social situations under study. He can interview the subject under study, observe social situations that occur in real contexts, photograph phenomena, symbols, and signs that occur, and possibly record the dialogue that occurs.

Techniques for Data Processing and Analysis

Data analysis in qualitative research is done during data collection and after data collection is completed within a certain time frame. The researcher had analyzed the interviewees' responses at the time of the interview. If the interviewee's response feels unsatisfactory after being analyzed, the researcher will repeat the question to a certain stage until satisfactory data is obtained. Data analysis activities include the following:

1. Data reduction is the process of selecting or summarizing the main points and focusing on what is important because the data obtained from the field is quite large and must be recorded carefully and in detail. Reducing data means summarizing, choosing the main things and focusing on the things that are important.
2. Data presentation (data display); Once the data has been reduced, the next step is data presentation. It will be easier to understand what is going on and plan the next steps based on what has been learned if the data is displayed.
3. Verification; The initial conclusions reached are still provisional and will be revised if strong evidence is not discovered to support the next stage of data collection. And, if the conclusions reached early on are supported by valid and consistent evidence when researchers return to the field to collect data, the conclusions reached are credible (Sugiyono, 2013: 246).

Validation of Data

Several methods were used to test the validity of the research data, including:

1. Credibility: The data is examined with a broad range of participants to achieve a high level of confidence in the findings.
2. Triangulation is a technique for determining the validity of data that uses something other than the data for verification or comparison. Checking through other sources is the most commonly used triangulation technique.

Discussion of the Findings

East Manggarai's Brief History

East Manggarai is a part of the Manggarai community. During the Reformation period, Manggarai was divided into three sections: Manggarai, East Manggarai, and West Manggarai. This modification took effect in 2003. The expansion of this area aims to improve community services. As a result, the Manggarai and West Manggarai communities cannot be separated historically. The Manggarai people (including the West Manggarai people) are one of Flores Island's six ethnic groups, as described above. West Manggarai is made up of 38 *kedaluan* (hameente), which are as follows: Ruteng, Rahong, Ndosu, Kolang, Lelak, Wotong, Todo, Pongkir, Pocoleok, Sita, Torokgolo, Ronggakoe, Kepo, Manus, Rimu, Welak, Pacar, Reho, Bari, Pasat, Nggalak, Ruis, Reo, Cibal, Lambaleda, Congkar, Biting, Pota, Rembong, Rajong, Ngoo, Mburak, Kempo, Boleng, Matawae, Lo'o and Bajo.

Many similarities emerge from each of these ancient myths or stories

about their ancestors' origins, namely how their ancestors came from the sea/across the sea, how their ancestors came down from the mountains, spread and developed their life and ancient life, and their incarnations. Manggarai (including West Manggarai) received the influence of wandering people from across, such as the Chinese, Javanese, Bugis, Makassarese, Dutch, and so on, until the XIX century. China's influence is strong and evenly distributed across the province of NTT.

The discovery of Chinese goods such as jars, mirrors, bronze, Chinese money, and so on demonstrates China's influence in Manggarai. Chinese influence began in the first century AD. Among the objects discovered in Warloka are a number of antiques from the Sung and Ming dynasties, dating from 960 to 1644. Javanese influence was most noticeable during the Hindu period. In 1225, there was an envoy from Java in Timo. In various parts of NTT, there are myths about Madjapahit. Meanwhile, the Javanese label has become a toponym in several places in Manggarai, including Benteng Jawa. Bugis, Makassar, and Bima. Bugis and Makassar have a strong presence in NTT, particularly in Flores, Solor, Lembata, Alor, and Pantar. Goa Sultanate. Makasar, the Sultan of Goa, controlled not only the southern part of West Flores, but also all of Manggarai around 1666. They paid the tax/tribute to the Sultan of Goa. Around 1613-1640, the Sultanate of Goa triumphed in Flores. The influence of Goa can be seen in the culture of bodo clothes and the terminology of the Supreme God Mori Kraeng, among other things.

Nobles are referred to as Kraeng in common parlance. The term is similar to the titles Kraeng or Daeng given to nobility in South Sulawesi. Bima Sultanate. The Sultans of Goa and Bima met in 1722 to negotiate. As a result of the negotiations, the Sultan of Bima received the Manggarai area as a dowry. Meanwhile, Cibal and Todo were at odds in Manggarai. Inevitably, a battle between Reok and Rampas Rongot, known as the Rongot War, erupted, which Cibal won. The conflict between Cibal and Todo spawned the Weol Wars I, II, and III, as well as the Bea Loli War (Wudi). The winner of the Weol War on Cibal's side. Cibal, on the other hand, was defeated in the Weol II war and the Bea Loli War. Bima aided Todo at the time. This fact strengthens Bima's position in Manggarai until the first Dutch expedition in 1850 and the second expedition in 1890 led by Meerburg. The most recent expedition was led by H. in 1905. Christofel.

The Dutch presence in Manggarai sparked fierce resistance from the Manggarai people, led by Guru Amenumpong, who held the title Motang Rua in 1907 and 1908. However, before encountering resistance from Motang Rua, the Dutch encountered resistance from Kraeng Tampong, who was eventually shot dead by the Dutch and buried in Compang Mano. . Other kingdoms that once ruled in Manggarai besides the Goa and Bima Sultanates were the Cibal Kingdom, Lambaleda Kingdom, Todo Kingdom, Tana Dena Kingdom, and Bajo Kingdom.

The Todo Kingdom is the only serajah evidence of a kingdom that still exists at this time, though it is in very poor condition. The Dutch struggle to find references to the

search for the Manggarai kingdoms. The Dutch have had an impact on Manggarai since three expeditions were sent there in 1850, 1890, and 1905. The Dutch influence in Manggarai was mainly in the establishment of schools and the Catholic religion.

Implementation of Siri Marriage in the District of Sambi Rampas

Humans cannot survive by relying solely on themselves. Everyone requires another human being to live their lives in all aspects, including reproduction and the human desire to have a life partner, which exists naturally in everyone who has been created by Allah swt. Islam, as the religion of *rahmatan lil 'aalamiin*, has governed all issues on this planet, including the issue of heredity and the desire to have a life partner. Islam has also regulated offspring and the desire to have a life partner, namely through marriage or marriage that unites a man and a woman in a legal bond and is recognized by religion and the state (Bahtiar Tahir, 2016: 5).

According to the Islamic view, legal marriage is a marriage performed by fulfilling the pillars and conditions, whereas in Indonesia, a marriage is considered valid if it is registered with an authorized institution, implying that unregistered marriages cannot be justified.

In reality, however, not all Muslim communities in Sambi Rampas District adhere to the procedures or rules for recording marriages. There are still many people who marry but do not officially register it with the Office of Religious Affairs (KUA), and it is not published or what we call *siri* marriage.

The following are the findings of an interview with KUA's leader, and the narrative follows:

"There are times when a man and a woman's marriage is purposefully hidden or kept secret from others, usually because there are problems or disgrace that others should not know about." KUA, as the main institution dealing with religious issues such as zakat, waqf, Baitul mal, social worship, and the development of the Sakinah family, also takes care of marital problems such as marriage registration so that if there are issues related to family needs in the future, it is easy to get services because it is already registered. Marriage is valid if the pillars and conditions of marriage are met. The terms of marriage are determined by religious law as well as Indonesian law. (April, 21/2021)

There have been many unregistered marriages in the Sambu sub-district, with various reasons and factors that caused them to do so. Based on the results of direct field interviews with one of the informants, it is known that there are several reasons behind someone doing an unregistered marriage, namely: "Islam does not prohibit polygamy, Islam allows a person to have more than one wife, even Islam allows a person to have up to four wives."

The above statement is the reason why people remarry, but most wives dislike it because they are afraid that their husband will not do justice or that he will love his second wife more, until he finally decides to marry in an unregistered marriage. This was revealed by Mr. Kus, a 37-year-old perpetrator of the siri marriage. Here's his story:

"I did a second marriage by secretly marrying because my first

wife refused to agree that I should remarry, because I already liked the woman until I finally decided to have an unregistered marriage, and most importantly, I was able to be fair to both of my wives." (April, 24/2021)

Meanwhile, Kasim, 26, decided to have an unregistered marriage because he was already pregnant with a woman. The following is Kasim's interview with his wife:

"I married in an unregistered marriage because my wife was pregnant first, because our age did not meet the requirements to register at KUA, because I was only 18 years old when I got married while my wife was 16 years old, so we got married in an unregistered marriage, but the important thing is that it is legal according to religion first because we are not old enough to legally marry according to the law." (April, 24/2021)

Although Islam does not require the existence of a marriage registration, the benefits of having one are extremely important. Because a marriage does not always last forever, and because there are often problems in a marriage that must be resolved in court.

The following is the disclosure from an interview with one of the staff: "A marriage, if registered with the Office of Religious Affairs (KUA), of course, will get a marriage certificate; if one day there is a divorce, it will be easier to resolve." In contrast to marriages that are not registered with the Office of Religious Affairs (KUA), the court refuses to take care of them because the marriage is deemed to have never occurred."

There are several Sambu Rampas people who confirm the existence of unregistered marriages carried out by

the community in Sambi Rampas District; here is a statement from one of Mr. Falu's people who works as a farmer: "Some people still carry out unregistered marriages due to several problems, including: first, the factor of minimal daily income." Second, there is a general lack of understanding about the significance of marriage registration. Third, there is the issue of low education."

The author then conducted an interview with one of the people (Jajang) who had an unregistered marriage and came from another village (Nanga Baras), and who happened to work as a farmer in the area where the researcher was conducting research on the reason for his unregistered marriage. (KUA) is about an hour's drive away with poor access (bad roads), and Jajang is unaware of the importance of marriage registration because Jajang is only an elementary school.

According to the findings of the interview, there are several factors that contribute to unregistered marriages. First, people's economic income is very limited in their daily lives, so they reason that they cannot afford the wedding fees and transportation costs to KUA. This is due to the people's economic situation in Sambi Rampas Subdistrict, the majority of whom work as farmers and fishermen. Because of the people's economic situation, their social status is in the middle and lower middle lines, with mediocre or even lower daily income. This is why people are hesitant to register their marriage at KUA because it will cost a lot of money.

Second, both families and the bride and groom are embarrassed and lazy to register themselves or their sons and daughters for marriage at the

local KUA. Because the source of the problem is in the perpetrator's mentality, this feeling of laziness and shame is due to their marital status, which turns out to be the result of a "accident" that they caused.

Third, there is a lack of legal awareness and understanding about the importance of marriage registration in the community. Many people in the Sambi Rampas sub-district still do not realize or understand the significance of marriage registration. Even if the marriage is legally registered at the KUA, some of them may be mere accomplices. Or perhaps they regard it as a local tradition that is widely followed. It was not intended with a full understanding of the benefits of registering the marriage. Despite the fact that marriage registration, which is an order of law no. 1 of 1974, serves an important purpose,

Fourth, the community in Sambi Rampas District has a low level of education, and the perpetrators of unregistered marriages are mostly people who only attend high school (SMA) or even junior high school (SMP). Because of their lack of education, they are unaware of the significance of marriage registration.

KUA's Role in Overcoming Siri Marriage

The goal of a marriage is to create a happy family full of love and affection, not just to fulfill or justify the biological relationship between husband and wife for the sake of having children. There are numerous social and even legal issues that arise as a result of the marriage bond. As a result, the issue of marriage must be considered from the perspectives of society, religion, and state law.

However, we still meet many people in Sambi Rampas District who

marry solely for religious reasons and do not register their marriage with the Office of Religious Affairs (KUA).

Legitimate marriages will undoubtedly have legal consequences, whereas marriages that are not considered valid by an institution or state have no legal force because the state never considered the marriage to exist.

According to the findings of a study conducted in the Sambu Rampas District, there is a reality today of people who marry but do not register the marriage with an authorized institution. Unregistered marriages cause more harm to the woman (wife) and children who are born, while it causes almost no harm to husbands. As a result, the Office of Religious Affairs (KUA), as the primary institution dealing with religious issues, plays a critical role in addressing marital issues, such as marriage registration and preventing illegal weddings.

The following are some of the roles played by the Sambu Rampas District Office of Religious Affairs (KUA) in reducing unregistered marriages:

"Conducting counseling on marriage registration and happy families to candidates and guardians, conducting socialization about the importance of marriage registration and its negative impact on mothers and children through KUA Sambu Rampas seminars or recitations." (April, 23/2021)

According to the data obtained from interviews with several parties, including the head of the Office of Religious Affairs (KUA) in the Sambu Rampas sub-district, people who perform unregistered marriages, extension workers, and a staff

member who works at the Office of Religious Affairs (KUA), as well as real data obtained from the Office of Religious Affairs (KUA), some of the people in the Sambu Rampas sub-district Junior High School (SMP) and the lack of KUA-organized socialization events about the importance of marriage registration. This is why some people are hesitant or lazy to register their marriage with the Office of Religious Affairs (KUA).

Furthermore, as stated by Mr. Abdul Kadir, who stated that marriage isbath was carried out as a result of marriage not being recorded / not having a marriage certificate, submission of marriage isbath is one of the solutions in siri marriage. Isbath nikah is a marriage ratification application that is submitted to the court in order for the marriage to be declared valid and have legal force. The following conditions must be met before a person can marry:

"Apply to the local Religious Court with an Application for Isbath Marriage, a Certificate from the local Office of Religious Affairs (KUA) stating that the marriage has not been recorded, a Certificate from the Village Head/Lurah explaining that the applicant is married, a Photocopy of the applicant's KTP for Isbath Nikah, and pay court fees." (April, 21/2021)

Furthermore, the Sambu Rampas sub-Office district's of Religious Affairs (KUA) considered that one of the factors that were very focused on people who carried out unregistered marriages was that it was still very low and there was a lack of public awareness to register marriages because people thought that if they did marriage registrations, the procedure would be complicated. as well as the duration of the procedure However,

the head of the Office of Religious Affairs (KUA) admitted that his party did everything it could to conduct outreach to villages under the auspices of the Sambu Rampas sub-district, but the results were not ideal. because when the KUA held its socialization event in the villages, very few people attended because they were too busy working to attend.

According to the author, based on the explanation above, socialization activities about the importance of recording marriages organized by the Office of Religious Affairs (KUA) to overcome or minimize unregistered marriages carried out in the community are still minimal and ineffective, particularly for people living in border areas with sub-districts. Others are constrained by distance and travel access, as well as their busy work (farmers) to support their daily needs. So don't be surprised if it is discovered that there are still some people who have not and do not want to register their marriages at the Office of Religious Affairs (KUA), because perpetrators of unregistered marriages are unaware of the consequences.

However, the Sambu Rampas District Office of Religious Affairs (KUA) always tries to organize socialization events and provide the best service to the community about the importance of registering marriages at KUA. The Office of Religious Affairs (KUA) of the Sambu Rampas sub-district then provided prospective brides and guardians with counseling on marriage registration and Happy families carried out by the advisory body, fostering and preserving marriage (BP4) at the Office of Religious Affairs.

The Office of Religious Affairs (KUA) of Sambu Rampas District frequently employs this method in overcoming and minimizing unregistered marriages, which are common in the community. Despite the fact that some people are still hesitant and lazy to register their marriage at the Office of Religious Affairs (KUA).

Conclusion

Based on the findings of a study on the role of KUA in overcoming Siri marriage in Sambu Rampas District, East Manggarai Regency, the following conclusions can be drawn:

1. Unregistered marriages continue to be practiced in Sambu Rampas District, East Manggarai Regency, due to a variety of factors, including a lack of community economic resources, a lack of education, and a lack of knowledge and legal understanding about the importance of marriage registration.
2. KUA's role in combating unregistered marriages in Sambu Rampas District, East Manggarai Regency, among others: conduct marriage registration and happy family counseling to prospective brides and guardians, as well as socialize the importance of marriage registration and its negative impact on families, mothers, and children through seminars. Seminars and recitations held in the community by the ministry of religion through representatives from the sub-district.

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