



**THE IMPLEMENTATION OF RELIGION MINISTRY
REGULATION NUMBER 19 IN 2018 ARTICLE 3
ABOUT MARRIAGE REGISTRATION IN
RELIGIOUS AFFAIRS OFFICE OF
NORTH PADANGSIDIMPUAN**

THESIS

*Submitted To The State Institute For Islamic Studies Padangsidimpuan
As A Participal Fulfillment Of The Recuirement For Graduate Degree
Sharia And Achieving A Law Degree (SH)*

Written By:

RASNA LELI WARUWU

Reg. no. 1710100002

**AHWAL AL SYAKHSIYYAH STUDY PROGRAM
SYARIAH AND LAW FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN**

2021



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2021



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At.
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Assalamualaikum Wr. Wb.

After reading, reviewing and providing suggestions for improvement as necessary to Rasna Leli Waruwu's Thesis entitled: **"The Implementation of Religion Ministry Regulation Number 19 In 2018 Article 3 About Marriage Registration In Religious Affairs Office of North Padangsidempuan"**, then we declare that this thesis has been accepted to fulfill part of the requirements in obtaining a Bachelor of Law (SH) in the field of Ahwal Al-Syakhshiyah at the Faculty of Sharia and Law at IAIN Padangsidempuan.

For that, in the not too distant future, we hope that the brother can be called to account for his thesis in the Munaqosyah trial.

Thus we convey, for the attention and cooperation of the parents, we thank you.

Wassalamua'laikum Wr. Wb.

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I here by declare that the thesis that I submit is truly my own work. To my knowledge, there are no works or opinions written or published by other people in this thesis, except as a reference or quotation by following the usual procedures for writing scientific papers.

I make this statement in truth and if in the future there are irregularities and untruths in this statement, then I am willing to accept the sanctions as stated in article 19 paragraph 4 of the IAIN Padangsidimpuan Student Code of Ethics, namely revocation of academic degrees with disrespect and other sanctions in accordance with the norms and applicable provision.

Padangsidimpuan, 16 July 2021



I declare,


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ABSTRACT

Name : Rasna Leli Waruwu
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Title Of Thesis : The Implementation of Minister of Religion Regulation No. 19 of 2018 Article 3 of Registration of The Will of Marriage At The Religious Affairs Office of North Padangsidempuan Sub-District

The basic problem in this research is regarding the registration of the will of marriage which is less than 10 working days in North Padangsidempuan Sub-District. This problem is motivated by Minister of Religion No. 19 Article 3 concerning the registration of marriage not later than 10 weekdays, but many women register marriages in less than 10 weekdays. In this problem, the researcher wants to see how the implementation of the Minister of Religion Regulation No. 19 Article 3 regarding the registration of marriage and what are the obstacles of the implementation of the Minister of Religion Regulation No. 19 Article 3 about the marriage.

The research method used was a field research that was qualitative, namely research conducted by collecting primary and secondary data on the phenomenon that was currently happening directly. This research, got primary data was directly from the research subject, the primary data of the researcher was the result of interviews regarding the implementation of marriage registration at the Religious Affairs Office, North Padangsidempuan Sub-District. The primary legal materials are the Qur'an and hadith.

Meanwhile, the researchers' secondary legal materials were laws and regulations, books, articles, expert opinions, and other sources deemed relevant and related to this research. Furthermore, data collection techniques were carried out by interviewing and document analysis. The existing data was processed by identification and clarification techniques, then the data was analyzed to obtain final conclusions.

The results of this study were the implementation of the registration of the marriage is less than 10 weekdays more than in accordance with the regulations. Second, the obstacles the implementation of the registration of the marriage will 1) Lack of knowledge of the candidate of groom and bride about the rules 2) The candidate of groom and bride is pregnant out of wedlock 3) Limitation of marriage time 4) Invitations that have already been printed and distributed.

Keywords: Implementation, regulation of the minister of religion, registration of the will of marriage.

FOREWORD



Thank God, we pray to Allah Subhanahu Wata'ala who has given time and health to the author to conduct research and put it into the thesis. Sholawat and greetings to the Prophet Muhammad SAW. who has guided his Ummah from the dark ages to the bright days as it is today.

Thesis entitled “The Implementation of Religion Ministry Regulation Number 19 In 2018 Article 3 About Marriage Registration In Religious Affairs Office of North Padangsidempuan” This program is structured to complete assignments and fulfill the requirements to achieve a Bachelor of Law (S.H) degree at the Ahwal Al Syakhshiyah Study Program, Padangsidempuan State Islamic Institute.

The author is well aware that in writing this thesis there are still many shortcomings and it is still far from perfect, as well as many obstacles faced by the author due to limited knowledge. However, thanks to the guidance and suggestions of the supervisor, this thesis was finally able to be completed.

With the completion of this thesis the author would like to thank profusely to:

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14. To jaehyun, bang chan and to the author of comics and stories that I always read to entertain myself when I am dizzy in finishing my thesis.

Finally, by surrendering and asking for the blessing of Allah Subhana Wata'ala, the author hopes that this thesis will be useful, especially for writers, readers and the wider community.

Padangsidempuan, July 2021
Author

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GUIDELINES FOR ARABIC-LATIN TRANSLITERATION

1. Consonants

Arabic consonants in the Arabic writing system are denoted by letters in this transliteration, some are denoted by letters, some are denoted by a sign and some others are denoted by letters and signs at the same time. The following is a list of Arabic letters and their transliterations with Latin letters.

Arabic	letters Latin letters Latin	letters	Name
ا	Alif	Not denoted	Not denoted
ب	Ba	B	be
ت	Ta	T	te
ث	˙ a	˙	es (with dots above)
ج	Jim	J	je
ح	ḥa	ḥ	ha (with dots below)
خ	Kha	Kh	kadan ha
د	Dal	de	
ذ	Zai	Zet	

--	--	--	--

ذ	Zai	z	Zet
ر	ra	r	er
ز	Sin	S	Ice
س	shin	Sy	ice and ye
ش	SAD	S	(with a dot below)
ص	Dad	D	de (with a dot below)
ض	ta	t	te (with dot below)
ط	za ẓ	zet	(with dot below)
ظ	'ain	.'	Inverted comma above
ع	Gain	G	Ge
غ	Fa	F	Ef
ف	Qaf	Q	Ki
ق	Kaf	K	Ka

ك	Lam	L	El
ل	Mim	M	Em
م	Nun	N	En
ن	Wau	W	We
و	Ha	H	Ha
ه	Hamzah	.. '..	Apostrophe
ء	Yes	Y	Ye
ي			

2. Vowels

Arabic vowels such as Indonesian vowels, consist of a single vowel or monophthong and double vowels or diphthongs.

- a. Vocal Solo is a single vowel Arabic emblem a sign or a vowel transliteration as follows:

Signs	Name	LetterLatin	Name
	Fathah	A	A

	Kasrah	I	I
و	ḍommah	U	U

b. Duplicates are double vowel vowel Arabic emblem in the form of a combination of a vowel and letter, transliteration in the form of a combination of letters as follows:

Signs and letters	Name	Combined	Name
ي.....	fathah and yes	Ai	a and i
و.....	fathah and wau	Au	a and u

c. *Maddah* is a long vowel whose symbol is in the form of vowels and letters, the transliteration is in the form of letters and signs as follows:

Character and	Name	Letter and Signs	Name
ي... ا... ..	fathah and alif or yes	-	a and top line
ي... ِ ..	Kasrah and yes		i and the line under

و...	dommah and wau	-	u and the line above
------	----------------	---	----------------------

3. *Ta Marbutah*

There are two transliterations for *Ta Marbutah*.

- a. The living *Ta Marbutah* is the living *Ta Marbutah* or gets the *harakat fathah*, *kasrah* and *dommah*, the transliteration is / t /.
- b. *Ta Marbutah* is dead *Ta Marbutah* which dies or gets breadfruit, the transliteration is / h /. If in a word that ends in *Ta Marbutah* followed by a word that uses the article *al*, and the reading of the two words is separate, then *Ta Marbutah* is transliterated as *ha* (h).

4. *Syaddah (Tasydid)*

Syaddah or *tasydid* which in the Arabic writing system is denoted by a sign, a sign of *syaddah* or a sign of *tasydid*. In this transliteration the *syaddah* sign is denoted by a letter, which is the same letter as the letter marked the *syaddah*.

5. *Clothing*

Words The article in the Arabic writing system is denoted by letters, namely:

- ا. However, in transliteration the article is distinguished between the article followed by the *syamsiah* letter and the article followed by the *qamariah* letter. a. An article followed by a *syamsiah* letter is an article followed by a *syamsiah* letter transliterated according to its sound, namely the letter / l / is replaced by the same letter as the letter immediately followed by the article. The article that is followed

by the letter *qamariah* is the one that is followed by the letter *qamariah* which is transliterated according to the rules outlined in front and according to the sound.

6. Hamzah

It is stated in front of the Arabic-Latin Transliteration List that the *hamzah* is transliterated with an apostrophe. However, it lies only in the middle and at the end of the word. If the hamzah is put at the beginning of the word, it is not represented, because in Arabic it is alif.

7. Word Writing

Basically, every word, whether *fi'il*, *isim*, or letter is written separately. For certain words that are written in Arabic letters which are commonly coupled with other words because there are letters or vowels that are removed, in this transliteration the writing of these words can be done in two ways: words can be separated and can also be chained.

8. Capital Letters

Although in the article system the capital letters are followed in Arabic, they are not recognized, in this transliteration they are also used. The use of capital letters as what applies in EYD, including capital letters are used to write the first letter, the name itself and the beginning of the sentence. If that personal name is passed by the article, then what is written in capital letters remains the first letter of the self-name, not the initial letter of the article. The use of the initial capital

letter for Allah only applies in Arabic script, it is complete, and if the writing is put together with other words so that there is a letter or vowel that is omitted, the capital letter is not used.

9. *Tajwid*

For those who want fluency in reading, this transliteration guide is an integral part of the science of recitation. Therefore, the formalization of this transliteration guideline needs to be accompanied by recitation guidelines.

Source: Religious Literature Research and Development Team. *Arabic-Latin Transliteration Guide*. Fifth Print. 2003. Jakarta: Project for the Study and Development of Religious Education Literature

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CHAPTER I

INTRODUCTION

A. Background Of The Problem

Indonesian society is a diverse entity with various legal systems, including the law of marriage. There are many marriage law systems that are applied in Indonesia, including marriage in the traditional way and marriage in the religious way. Because majority of Indonesia's population is Muslim, the marriage system prevailing in the majority is marriage with the Islamic system. According to Islamic law, a marriage is considered valid if it meets the conditions and harmony of marriage.

Marriage is one of the religious orders for a man and woman who are able to carry it out immediately. Because marriage can reduce immoral vision, keep yourself from adultery. In Indonesia, marriage and marriage registration are carried out simultaneously.

In reality, marriages that occur in society have created various problems. The dynamics of a rapidly developing society greatly influence the behavior of human law. On the other hand, Islamic legal regulations are not sufficient to accommodate the needs of today's society. Therefore, it is necessary to have a revolutionary legal regulation related to marriage rules. In order to fulfill the needs and unification of the legal system, the Indonesian government has stipulated regulations governing marriage matters, namely Law Number 1 of

1974. In this law, the state considers marriage legal if the marriage is registered as stated in Article 1 paragraph (2).¹

Along with the development of the times and the dynamics that continue to change, there are many changes that have occurred. In the field of law, the shift from oral culture to written culture as a characteristic of modern society also affects judicial procedural law, especially with regard to proof or legal evidence. Witnesses living in the oral tradition are no longer able to fully cover accurately as evidence. It is caused by human things like death. Humans also often experience negligence and error. On this basis, more convincing authentic evidence is needed. This is where the important role of written documents such as deeds, letters as authentic legal evidence. This is where legal reform or reform is needed. In the field of Islamic family law, one form of reforming the Indonesian Islamic marriage law is the inclusion of the registration of marriage as one of the legal rules that must be carried out by every person who wishes to get married.

For this reason, it can be said that marriage registration is seen as something very important and at the same time has not been used as an authentic evidence against a marriage. In line with the times with changing dynamics, there are many changes that have occurred. The shift from oral culture to written culture as a characteristic of modern society demands that deeds and letters be

¹*Undang Undang RI Nomor 1 Tahun 1974 Tentang Perkawinan & Kompilasi Hukum Islam*, (Bandung: Citra Umbara, 2017), p. 5

made as authentic evidence. Living witnesses can no longer be relied on not only because they can be lost due to death, humans can also experience forgetfulness. On this basis, it is necessary to have an immortal proof which is called a deed.

There are several analyzes that can be put forward why the registration of marriage is not given serious attention by jurisprudence, even though there are verses of the Qur'an that recommend recording all forms of muamalah transactions. First, the prohibition of writing anything other than the Qur'an. As a result, written cultures are not as developed as memorized (oral) cultures. Second, the continuation of the first, so they really rely on rote (memory). It seems that remembering a marriage event is not a difficult thing to do. The three traditions of *walimat al urusy* even with a goat are witnesses besides *syar'i* witnesses about a marriage. Fourth, there is an impression that marriages that took place in the early days of Islam have not occurred between different regions of the country. Usually marriages at that time took place where the prospective husband and future wife were in the same area. So that proof of marriage other than witnesses is not needed.²

Thus, one form of reform of Islamic kinship law is the inclusion of marriage records as one of the provisions of marriage that must be fulfilled.

In KHI Article 5 which reads "In order to ensure orderliness of marriage for the Muslim community, every marriage must be recorded". "The registration

²Amiur Nuruddin and Azhari Akmal Tarigan, *Hukum Perdata Islam Di Indonesia* (Jakarta: Kencana Prenada Media Group, 2004), p. 12.

of such marriages as referred to in paragraph (1) shall be carried out by the Registrar of Marriages as regulated in Law No. 22/1946 in conjunction with Law No. 32 of 1954".³

In paragraph (2) article 2 of Law no. 1 of 1974, which reads "every marriage is recorded according to the applicable laws."

A year later, namely in 1975, the implementing regulations of Law no. 1 of that 1974. What is known as government regulation No. 9/1975 concerning the implementation of law No. 1/1974 on marriage (PP No. 9/75).

For those who are Muslim, the registration of their marriage is carried out by a marriage registrar as referred to in Law No. 32 of 1954 concerning registration of marriage, *talak* and *ruju'*, namely the office of religious affairs. Meanwhile, those who carry out their marriage according to their religion and belief other than the religion of Islam, are performed by a marriage registrar employee at the Civil Registration Office as referred to in various laws regarding marriage registration.

Marriage registration aims to create marital order in society. This is an effort that is regulated through legislation, to protect the dignity and sanctity (*mitsaqonghalidhan*) of marriage, and more specifically to protect women and children in domestic life. Through a marriage record proven by a marriage certificate, which each husband and wife gets a copy of, if there is a dispute or

³UndangUndang RI Nomor 1 Tahun 1974 Tentang Perkawinan&Kompilasi Hukum Islam, (Bandung: Citra Umbara, 2017), p. 324.

dispute between them, or one is not responsible, then the other can take legal measures to defend or get their respective rights. Because with this deed, a husband and wife have authentic proof of the marriage they have committed.⁴

The Office of Religious Affairs (KUA) is an official state institution assigned to carry out part of the duties of the offices of the Indonesian Ministry of Religion in regencies and cities in the field of Islamic religious affairs in sub-districts. One of the main duties of the Office of Religious Affairs is to handle the issue of marriage registration for Muslim Indonesians in each District.

In The Regulation Of The Minister Of Religion No 19 of 2018 concerning the registration of marriage, article 3 "Registration of the will of marriage is carried out no later than 10 (ten) weekdays before the marriage is carried out". But there are still many *catins* that do not fulfill these regulations by registering the marriage intention for less than 10 weekdays, even though if this happens the *catin* can request a letter from the dispensation from the sub-district head where the contract is carried out. In the religious affairs office of North Padangsidempuan sub-district, the number of cases of registration of the will of marriage in less than 10 weekdays was 251 out of 496 or 51%. Given the above problems, the authors are interested in examining a phenomenon that occurs in North Padangsidempuan KUA which is entitled " **The Implementation of**

⁴Ahmad Rofiq, *Hukum Perdata Islam Di Indonesia*, (Jakarta: Pt Raja Grafindo Persada, 2005), p. 91.

Religion Ministry Regulation Number 19 In 2018 Article 3 About Marriage Registration In Religious Affairs Office of North Padangsidimpuan ".

B. Limitation Of The Problem

In order for the discussion in this research to be more focused, the writer limits it to focusing on how to record marriages in kua North Padangsidimpuan, as well as public awareness in registering a marriage 10 weekdays before the contract.

C. Definition Key Terms

To avoid misunderstandings and to facilitate understanding regarding the scope to be discussed and interpreting the title in this study, the author provides a limitation of terms, including:

1. Implementation

According to the big Indonesian dictionary (KBBI), implementation is a process, method, act of carrying out (design, decision, etc.).⁵

2. Recording

According to the Big Indonesian Dictionary (KBBI), recording is the process, method, act of recording, registration⁶.

⁵<https://kbbi.web.id/pelaksanaan.html> di aksespadatanggal 10 mei 2021 pukul 15:52

⁶<https://kbbi.web.id/pencatatan.html> di aksespadatanggal 10 mei 2021 pukul 15:55

3. Marriage

According to the Big Indonesian Dictionary (KBBI) marriage is a marriage bond (contract) carried out in accordance with legal provisions and religious teachings.⁷

D. Formulation of Problem

The formulation of problem in the research are :

1. How is Implementation of religion ministry regulation number 19 in 2018 article 3 about marriage registration in Religious Affairs Office of North Padangsidempuan?
2. What are the problems related to the Implementation of religion ministry regulation number 19 in 2018 article 3 about marriage registration in Religious Affairs Office Of North Padangsidempuan?

E. Research Objectives

In accordance with the problems described above, this study aims to:

1. To find out the implementation of religion ministry regulation number 19 in 2018 article 3 about marriage registration in Religious Affairs Office Of North Padangsidempuan?
2. To find out the problems related to the implementation of religion ministry regulation number 19 in 2018 article 3 about marriage registration in Religious Affairs Office Of North Padangsidempuan?

⁷<https://kbbi.web.id/pernikahan.html> di aksespadatanggal 10 mei 2021 pukul 15:59

F. Research Benefits

The benefits of this study are aimed to:

1. Researchers, namely as a condition for completing studies to obtain an academic degree in the field of Ahwal Al-Syakhshiyah, Padangsidempuan State Institute of Religion.
2. Almamater, namely to add to the literature as material for further research.
3. Community, in order to better understand the nature of a marriage and make it a field of worship.

G. Review of Related Findings

To find a discussion in the writing of this thesis, the authors deepen these materials by discussing theses that have previously discussed similar issues but there are other factors that distinguish them. Among these researches are:

1. Isti Astuti Savitri (NIM 12210144) Student Sharia Faculty, Study Program Al Ahwal Al- Syakhshiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, with the research title "*Efektifitas Pencatatan Perkawinan Pada Kua kecamatan Bekasi Utara*" as in This thesis discusses:
 - a. Marriage registration in the North Bekasi District Religious Affairs Office is effective because the results of the 2010 annual report have recorded 2013 marriages. Meanwhile, in 2009 there were around 1836 marriages that were not registered and only 635 marriages that were not registered with the percentage reaching 35%. At least there is a significant increase in public awareness of the importance of a marriage registration.

- b. Factors that inhibit the effectiveness of marriage registration in the Religious Affairs Office of North Bekasi sub-district include: Lack of public knowledge about the consequences of unregistered marriages because most of the population has low education, many public assumptions that assess marriages registered by Marriage Registration Employees are not small or expensive, Lack of socialization by the North Bekasi sub-district KUA regarding the importance of marriage registration by Marriage Registration Officers.⁸
2. Ziyad Abdul Ghani (NIM 14350039), student of UIN Sunan Kalijaga Yogyakarta, with the title *“Efektivitas Pelaksanaan Tugas Pembantu Pegawaipencatat Nikah (P3n)Di Kua Kec.Purbaratu Kota tasikmalaya”* which in this thesis discusses:
- a. The implementation of tasks by the Assistant of Marriage Registration Officer (P3N) in the Religious Affairs Office area of Purbaratu District is carried out in accordance with the Regulation of the Minister of Religion Number 11 of 2007, examining requirements, monitoring and recording events of marriage / reconciliation, as well as carrying out the task of fostering worship in each kelurahan .
- b. Analysis of the effectiveness of the implementation of P3N tasks in Purbaratudengan District through the CIPP technique, namely Context,

⁸Isti Astuti Savitri, *“Efektifitas Pencatatan Perkawinan Pada Kua kecamatan Bekasi Utara”*(Skripsi yang dipublikasi) Fakultas Syariah, Program Studi Al Ahwal Al- Syakhshiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 20016, p.7.

Input, Process and Product, the results show that the implementation of the duties has been effective and is in accordance with the Regulation of the Minister of Religion Number 11 of 2007. It is influenced by various things in the field, starting from there is a need for the Purbaratu District community for assistance from P3N, the existence of P3N officers who are professional and have the ability and there is community satisfaction with the services of P3N.⁹

Looking at the two previous studies that the author has mentioned above, the writer can conclude that the study is the same as discussing the implementation of marriage registration, but what distinguishes it lies in the object of research, namely in the research the author examines from the perspective of the Religious Affairs Office North Padangsidempuan implementation of marriage registration.

⁹Ziyad Abdul Ghani, “*Efektivitas Pelaksanaan Tugas Pembantu Pegawai pencatat Nikah (P3n) di Kua Kec.Purbaratu Kota tasikmalaya*”(Skripsi yang dipublikasi) Fakultas Syariah, Program Studi Al Ahwal Al- Syakhshiyah, UIN Sunan Kalijaga Yogyakarta, 2018, p .7.

CHAPTER II

THEORETICAL DESCRIPTION

A. Marriage In Islam

1. Definition of marriage

Marriage according to Islamic law is a very strong contract or *misaqan galidan* is an inner born bond between a man and a woman to obey God's command and whoever performs it is an act of worship, as well as to realize a loving household life, *mawaddah warahmah*.

The word nikah or kawin comes from the Arabic language, namely ,النكاح, and ,الزواج, which linguistically means ,الوطئ, (intercourse) and ,الضم, (gathering). Marriage or marriage in Arabic jurisprudence is called by two words, namely *nikah* and *zawaj*. According to jurisprudence, marriage is one of the most important foundations of life in a perfect association or society.¹⁰

The meaning of marriage in terms of each scholar of jurisprudence has its own opinion, among others:

- a. Hanafi scholars define marriage as a contract that makes marriage enable a man to have and use women including all members of his body to obtain a satisfaction or pleasure.
- b. Shafi'i scholars say that marriage is a contract which has the meaning of marriage causing the couple to get pleasure.

¹⁰Abdul Rahman Ghozali, *Fiqh Munakahat*, (Jakarta: Kencana Prenada Group, 2010, p.7.

- c. Maliki scholars say that marriage is a contract or agreement made to obtain satisfaction without any price paid.
- d. Hanabilah scholars say that marriage is a contract which means that marriage makes men and women can have satisfaction with each other.¹¹

2. Legal Basis for Marriage

Marriage is very important in its position as the basis for the formation of a prosperous family, in addition to venting all legitimate love. That is why it is recommended by Allah SWT and our lord Prophet Muhammad SAW to get married. Among the legal grounds for advocating marriage are as follows:

Annisa verse 1

يَتَأْتِيهَا النَّاسُ أُنثُقُوا رَبُّكُمْ الَّذِي خَلَقَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا

زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ

وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

The meaning : *“O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one*

¹¹Mardani, *Hukum Perkawinan Islam*, (Yogyakarta: Graha Ilmu, 2011), p. 4.

*another, and toward the wombs (that bare you). Lo!
Allah hath been a watcher over you”.*¹²

Annisa verse 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنِي

وَتُثَلَّثَ ۚ وَرُبَعٌ ۗ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ

أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

The meaning: “*And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice*”.¹³

In hadist

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يَا

مَعْشَرَ الشَّبَابِ ! مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ , فَإِنَّهُ أَغْضُ لِلْبَصْرِ , وَأَخْصَنُ

لِلْفَرْجِ , وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ ; فَإِنَّهُ لَهُ وَجَاءٌ) مُتَّفَقٌ عَلَيْهِ

The meaning : “*Abdullah Ibn Mas'ud Radliyallaahu 'anhu said: The Messenger of Allah sallallaahu 'alaihi wa Sallam said to us: "O young generation, whoever among you has been able to have a family should he marry, because he*

¹² Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: Cv Publisher J-ART), p. 67

¹³Ibid., p. 67

can lower his eyes and maintain his private parts. Whoever is not able should fast , because he can control you." Muttafaq Alaihi¹⁴

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِدَ اللَّهَ , وَأَثْنَى

عَلَيْهِ , وَقَالَ : لَكِنِّي أَنَا أَصَلِّي وَأَنَامُ , وَأَصُومُ وَأُفْطِرُ , وَأَتَزَوَّجُ النِّسَاءَ , فَمَنْ رَغِبَ

مُتَّفَقٌ عَلَيْهِ) عَنْ سُنَّتِي فَلَيْسَ مِنِّي

The meaning : "From Anas Ibn Radliyaallaahu 'anhu that the Prophet sallallaahu 'alaihi wa Sallam praised Allah and praised Him said: "But I pray, sleep, sleep, break my fast, and marry women. Whoever is my sunnah, he is not one of my ummah." Muttafaq Alaihi¹⁵.

Basically, the law of marriage is jaiz (permissible) but due to various situations and legal conditions, marriage is divided into 4 types, namely:

1. It is an obligation for those who are capable, their lust is urgent and they are afraid of falling into adultery, and already have a candidate for marriage.
2. Sunnah for people whose lust is urgent and is able to marry but is still able to refrain from committing adultery, the law of marriage for him is sunnah.
3. It is forbidden for someone who believes that he will not be able to fulfill his partner's physical and spiritual needs, or if marriage will

¹⁴Abu Bakar Muhammad, *Terjemahan Subulussalam*, (Surabaya: Al-Ikhlās, 1995), P. 402

¹⁵Ibid.,p.406.

endanger his partner, and his lust can still be controlled, then it is forbidden to marry.

4. It is *makruh* for a person who is unable to fulfill his inner and outer needs, but his wife is willing to accept this fact, then the marriage law is *makruh*.¹⁶

3. Requirement and Principle of The Marriage

Majority of scholars agree that the pillars of marriage consist of:¹⁷

1. The presence of a prospective husband and wife who will perform the marriage.
2. The guardian on behalf of the bride
3. The two witnesses
4. presence of a presence of Shigat marriage contract, that is *ijab qabul* spoken by the guardian or his representative on behalf of the woman, and answered by the groom.

4. The Requisite of marriage are as follows:

Conditions of the husband:

1. Not a mahram of the prospective wife;
2. Not forced of one's own volition;
3. The person is certain, obviously the person;
4. Not in *ihram*.

¹⁶Abdul Rahman Ghozali, *Op.Cit.*,p.10.

¹⁷Mardani, *Op.Cit.*,p.8.

Conditions of a wife:¹⁸

1. There is no obstacle of sharia ', that is not married, not a mahram, not in iddah;
2. Merdeka, of one's own volition;
3. Clearly the person; and
4. Not on ihram.

Conditions of guardian:¹⁹

1. Male;
2. Puberty;
3. Common sense;
4. Not forced;
5. Fair; and
6. Not in ihram.

Witness requirements:

1. Male;
2. Puberty;
3. Common sense;
4. Fair;
5. Can hear and see;
6. Free, not forced;

¹⁸*Ibid.*,p.9.

¹⁹*Ibid.*,p.9.

7. Not doing *ihram*; and
8. Understand the language used for consent.²⁰

5. The Principles Of Marriage

Association of husband and wife, parents and children, and between members of the extended family is tied to the principles of the muamalah aspect (action between humans) in general, and the principles of marriage and family in particular. The principles in marriage and family which are extracted from the relevant verses of the Qur'an are as follows:²¹

1. Based on the limits determined by Allah (*al-Qiyamubi hududillah*)

The term hudud Allah (boundaries determined by Allah) appears in the Qur'an 13 times in eight verses where one verse deals with the infidelity and hypocrisy of Bedouin Arabic, and the other seven relates to marriage and family:

- a. Prohibition of having intercourse with wives during *i'tikaf* in mosques (QS. Al-Baqarah / 2: 187: once mentioned),
- b. Disputes husband and wife (QS. Al-Baqarah / 2: 229: four times mentioned),
- c. *Thalaaq ba'in* (QS. Al-Baqarah / 2: 230: twice mentioned),
- d. *Waris* (QS. An-Nisa / 4: 14: once mentioned),
- e. *Dzihar Oath* (QS. Al-Mujadilah / 58: 4: once mentioned),

²⁰Abdul Rahman Ghazali, *Fiqh Munakahat*, (Jakarta: Kencana Prenada Group, 2010, p. 45.

²¹Adib Machrus, *Fondasi Keluarga Sakinah*, (Jakarta: Directorate of Community Development and The Sakinah family, 2019), p. 6.

f. Divorce (QS. Ath-Thalaq / 65: 1: twice mentioned)

This provision is based on mutual benefit, not determined by the interests of either party according to his own wishes. The verses that contain the word *hudud* above contain outrageous acts that damage the family and are seen as exceeding the limits of Allah's provisions.

2. Mutually willing (pleased)

Allah mentioned this principle regarding the permissibility of an ex-wife after the iddah period to marry another man if both are willing to each other (QS. Al-Baqarah / 2: 232), it is permissible to feed a baby to another woman if the father and the baby's mother is willing to each other (QS. Al-Baqarah / 2: 233), and it is permissible for the husband to use the dowry which is the right of the wife if both of them are mutually willing. An-Nisa / 4: 24).

3. Eligible (*maruf*)

Allah often mentions the word *ma'ruf* in the context of marriage and family. In Al-Baqarah it is mentioned 11 times, and in An-Nisa twice, and in the letter of *Thalaq* twice. The term proper here simply and provisions means something that is good according to social norms and provisions of Allah. So, for example, in the distribution of inheritance, sexual relations between husband and wife, child care and other things in family life, must be carried out in accordance with human values, social norms and religious rules.

4. Trying to create better conditions (*lhsan*)

lhsan means better or it can also be interpreted as an effort to create much better conditions. The Qur'an mentions this word in the context of marriage twice. First, if the husband divorces his wife, then the divorce must be carried out in a way that makes the condition of the wife and family better than when the marriage is maintained (Surat al-Baqarah / 2: 229). Second, children must behave to their parents better than the attitude of parents to children (Surah Al-Anam / 6: 151). In short, all actions in the family should make everyone better off.

5. Sincere (*nihlah*).

The principle of *nihlah* (sincere) appears in the context of giving dowries by husbands to wives (Qs. An-Nisa / 4: 4). In some societies, dowry is seen as a means of payment for the wife. The higher the economic value of a dowry, the higher the husband's sense of belonging to his wife. The dowry can then cause the wife to lose power over herself by being taken completely by the husband. In Islam, the dowry must be given sincerely, not a means of payment to master. So no matter how high the economic value of a dowry is, it cannot be used as an excuse to demand that a wife be absolutely obedient to her husband. This principle of *nihlah* requires every party in the family to respond wisely to property, not only as a dowry. The husband is obliged to

provide for the wife. However, no matter how big the income is, the husband should not be arbitrary to his wife.

6. Deliberation.

The principle of deliberation appears in QS. Al-Baqarah / 2: 233, that is, husband and wife can decide to breastfeed their baby to another woman after they have deliberated and are mutually pleased with the decision. In general, this principle requires that important decisions in the family are always discussed and decided together. The head of the family must not force his will. In the letter Ali Imran (QS. Ali Imran / 3: 159), Allah ordered deliberation as a way to decide cases, including matters in marriage and family.

7. Peace (*ishlah*).

In the case of marriage, the Qur'an mentions the word *ishlah* three times. First, a husband during the divorce *raji* period is more entitled to marry his wife on condition that he has the desire to make peace (QS. Al-Baqarah / 2: 228). Second, people who act as mediators (*hakam*) for husband and wife who are in conflict must have the desire to achieve peace (*ishlah*) so that Allah can provide a way out (Surah An-Nisa / 4: 35). Third, a wife who worries about her husband is *Nusyuz*, then she can take the path of peace (QS. An-Nisa / 4: 128). The principle of *ishlah* requires that all parties in marriage and in the family put forward ways that lead to peace without violence.

The seven principles of marriage can be carried out well if they are supported by the four strong pillars of marriage as follows:

1. Marriage is in pairs (*zawaj*). Husband and wife are like two wings of birds that enable flight, complement each other, support each other, and mutual cooperation. In the expression of the Qur'an, the husband is the clothes for the wife and the wife is the clothes for the husband (QS. Al-Baqarah / 2: 187).
2. Marriage is a strong bond *mitsaqan ghalizhan* / QS. An-Nisa / 4: 21) so that it can support all the joints of household life. Both parties are expected to maintain this bond with all their efforts. Neither can one hold tightly to the other weaken it.
3. Marriage must be nurtured through the attitude and behavior of doing good to each other (*muasyarah bil maruf* / QS. An-Nisa / 4: 19) A husband must always think, try, and do everything best for his wife. Likewise, the wife does the same to her husband.
4. Marriages must be managed by deliberation (QS. Al Baqarah / 2: 23). Deliberation is a healthy way to communicate, ask for input, respect your partner's views, and make the best decisions²².

These four pillars can strengthen the marriage bond and deepen a sense of mutual understanding and affection. All of that will lead to the

²²Adib Machrus, *Fondasi Keluarga Sakinah*, (Jakarta: Directorate of Community Development and The Sakinah family, 2019), p.13.

creation of a harmonious family. With these four pillars, husband and wife will always be motivated to build a home according to the divine mandate. Trying to guard the divine mandate also means trying to be a person who is pious in God's eyes. In a hadith it is stated that the most beautiful treasure for a husband is a pious wife.

قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النِّسَاءِ خَيْرٌ قَالَ الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ

The meaning: *“Once asked to the Prophet sallallaahu 'alaihiwasallam, "Who is the best woman?" He replied, "That is the most pleasing when seen by her husband, obeying her husband when ordered, and not dividing her husband into himself and his property so that he hates him" (Narrated by An-Nasai no. 3231 and Ahmad 2: 251. Shaykh Al Albani said that this hadith hasansahih)”.²³*

And of course, for a wife, her most beautiful treasure is a loving husband. Things like that will help the realization of the *sakinah mawaddah warahmah* family.

In addition, marriage has a civil law side, there are various provisions which ultimately become the principle (basic rules) of marriage, these are regulated in the general explanation of the UUP, namely;

1. Principle of Volunteerism. In marriage, this is very important, both volunteering between the bride and groom and the parents of the

²³Ustadz Bey Arifin Dan Yunus Ali Al Mudhor, *Tarjamah Sunan An Nasa'iy*, (Semarang: Cv Asy Syifa, 1994), p. 459

bride and groom who are about to do the marriage, including those who serve as guardians. Rasulullah stated this emphatically in several hadiths.

2. Principle of Agreement. This principle is a consequence of the first principle, interpreted by the absence of coercion on both parties, for example if a woman is getting married, the parent or guardian must first ask the woman who is going to marry or be married, if the marriage is carried out without agreement from both of them then the marriage is the court can cancel it.
3. The Principle of Free Choice. It is told in a narrative of the Prophet that a person can choose between the two, namely either to keep an existing marriage with a person he does not like or to ask for the annulment of his marriage and to choose someone he likes.
4. Principle of Partnership. The existence of this principle is due to the different duties and functions of each pair due to differences in nature, this is explained in QS An-Nisa, namely in verse 34 then also in QS al-Baqarah yaiu in verse 187.
5. The principle of forever. The principle of speaking is that marriage is something that is built to create a long-term relationship. This kind of explanation is also stated in QS. al-Rum, namely verse 21. This principle is also the basis for the prohibition of mut'ah marriages.

6. The Principle of Open Monogamy. The UUP regulates this but it is not abusive. Article 3 (1) of the Marriage Law states that a husband is only allowed to have a wife and vice versa. This is not said to be absolute because this principle has the purpose of narrowing the goal of polygamy, not prohibiting or eliminating polygamy. Because in certain circumstances and certain conditions a person can do polygamy. This is also explained in verses 3 and 129 of the QS. An-Nisa ".²⁴

B. Marriage Registration

1. Definition Of Marriage Registration

One of the important stages in marriage in Indonesia is the official registration of marriage by the Marriage Registrar (PPN). After the husband and wife have carried out the marriage contract legally according to religious views, the pillars of marriage are fulfilled. Marriage registration is something that is done by state officials on marriage events. A marriage event is when a husband and wife enter into a marriage contract, the marriage registrar immediately carries out the recording after the contract is completed with the conditions and pillars of marriage fulfilled.

Marriage registration is the registration of marriage administration data which is handled by the marriage registrar (PPN) with the aim of

²⁴Tinuk Dwi Cahyani, *Hukum Perkawinan*, (Malang: Muhammadiyah Malang University, 2020), p.7.

creating legal order. Thus, marriage registration is an administrative requirement, the legal standard of marriage is determined by the religious law of the husband and wife who hold the marriage. However, marriages that are not registered by the Marriage Registrar (PPN) have no applicable legal force, which will protect their marital status. If one party neglects its obligations, then the other party cannot take legal action, because it does not have authentic evidence of the marriage. Authentic evidence is called a marriage certificate/marriage book.²⁵

The Qur'an and hadith do not regulate in detail regarding the dissolution of marriage. Marriage registration in the past has not been seen as something very important and has not been used as an authentic evidence of a marriage. However, in line with the times, with dynamics that continue to change, so many changes occur. The shift from oral culture to written culture as a feature of modern society demands the making of a deed as an authentic document.

2. Legal basis for marriage registration

Al- baqarah verse 282

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

The Meaning : *“O you who believe! If you pay debts for a specified time, you should write it down”*.

²⁵Koeswinarno, *Polemik Biaya Pencatatan Perkawinan Di Kua*, (Jakarta: KemenagRI, 2014), P. 101.

The legal basis for marriage registration is in the Marriage Law No. 1 of 1974 article 2 on the provisions of marriage registration states:

- a. "Marriage is legal, if performed according to the law of each religion and belief."
- b. "Every marriage is recorded in accordance with applicable laws and regulations."

In more detail, Government Regulation Number 9 of 1975 Chapter II Article 2 explains about the registration of marriages:

- a. The registrar of marriages of those who perform their marriages according to Islam, is done by the registrar, as referred to in Law No. 32 of 1954 on Registration-Marriage, Divorce, and Referral.
- b. Marriage Registration of those who perform their marriages according to their religion and beliefs other than Islam, shall be performed by the Marriage Registrar at the Civil Registry Office as referred to in various legislation on marriage registration.

In article 5 of the Compilation of Islamic Law (KHI) which contains the purpose of marriage registration is to ensure the order of marriage for the Muslim community, therefore marriage must be recorded, is a further provision of article 2 paragraph (2) of Law Number 1 of 1974, the implementation of which published in Government Regulation Number 9 of 1975 Chapter II on Marriage Registration.

The legal consequences of not recording a marriage are explained in the Compilation of Islamic Law (KHI) article 6 paragraphs (1) and (2), which reads:

- a. To fulfill the provisions of article 5, each marriage must be held before and under the supervision of the Marriage Registrar .
- b. Marriages performed outside the supervision of the Marriage Registrar have no legal force.

3. Purpose of Marriage Registration

Basically, the function of marriage registration at the Religious Affairs Office or the civil registry office is so that a person has evidence (*bayyinah*) to prove that he really has married someone else. This is because any evidence that is considered valid as proof of *Syar'i* (*bayyinahsyar'iyah*) is an official document issued by the state. When a marriage is registered with a state institution, of course someone already has an official document that can be used as evidence before a judiciary. When there are disputes related to marriage, as well as disputes arising from marriage, such as inheritance, child custody, divorce, income, and so on.²⁶

Apart from that it is stated in Law no. 22 of 1946, that the purpose of registering a marriage is to obtain legal certainty and order. In the explanation of Article 1 paragraph (1) of the Law, it is explained that: The purpose of this article is that divorce and reconciliation according to Islam

²⁶*Ibid.*, p. 20.

are recorded in order to obtain legal certainty. In an orderly State all matters relating to the population must be recorded, as births, marriages, deaths and so on. Moreover, marriage is closely linked with the inheritance of mal-inheritance, so that a marriage should be noted to guard against chaos. The Compilation of Islamic Law explains the purpose of marriage registration, in article 5, namely:²⁷

- a. In order to ensure orderliness of marriage for the Muslim community, every marriage must be recorded.
- b. The registration of marriage referred to in paragraph (1) shall be carried out by the Registrar of Marriages as regulated in Law Number 22 Year 1974 jo. Law Number 32 Year 1945.

This is the government's effort to protect the dignity and sanctity of marriage itself through the enforcement of legal rules regarding marriage registration. Especially to protect women and children in family life. Efforts to protect children need to be carried out as early as possible, since the prospective bride and groom are about to get married. Children who will be conceived until they are born, grow and develop as quality children both mentally and spiritually. Efforts that must be made by the prospective bride include registering and registering their marriage to the authorized institution for this matter.

²⁷Kompilasi Hukum Islam Pasal 5

Thus, the marriage that is carried out has legal force and is recognized based on the authentic deed that has been made. Another purpose of registering a marriage is to facilitate other legal matters related to marriage. This can be seen from the official letters available in a special list. As an authentic written deed, if at any time it is needed then the deed can be used.

Marriage that is not registered means violating state law and violating the law. The marriage has no legal force and its existence has never been recognized. Even though the marriage has been carried out in accordance with the provisions of Islamic law, it is still considered an act of smuggling the law. The legal consequences they are bound in marriage does not obtain legal protection from state.

4. The Function Of Marriage Registration

Marriage evidenced through registration with a marriage certificate, the husband and wife each got a copy, in case of a dispute or quarrel between them or one irresponsible, then the others can take legal measures to defend or obtain their respective rights. Because with this deed, the husband and wife have authentic proof of the marriage they have entered into. There are many legal disadvantages if a marriage is not registered by the state. If marriages are not registered, the legal consequences include:

- a. Seen by some of the surrounding community as cohabitation or mistresses;

- b. There is no legal protection against marriage because for the state it is considered that there is no marriage (it does exist but is considered juridically non-existent / does not occur, according to the Jurisprudence of the Supreme Court Decision Number 1948 / K / Pid / 1991 dated 18 December 1991);
- c. Refused to have a case regarding family law issues in (marriage, *talak*, reconciliation, *hadhanah*, *iddah*, hartagono-gini and inheritance) in the Religious Court because the marriage cannot be proven, unless it is done the marriage ceremony;
- d. The wife can at any time be divorced by her husband or the husband can at any time engage in polygamy without, even deny the marriage and the children resulting from the marriage, while the wife does not have the legal power to take legal resistance in the Religious Court.
- e. There is no legal evidence to confirm the origin of children and descendants.
- f. Difficult to carry out population administration arrangements.
- g. Rejected to go to court in the Criminal Case of Marriage (for example *zina*), in accordance with the jurisprudence of the Indonesian Supreme Court Decision Number 1948 / K / Pid / 1991 dated 18 December 1991, in its legal considerations it states that what is meant by "marriage" according to Law No. .1 / 1974, PPN0.9 / 1975, is a marriage which is conducted before the KUA by an authorized KUA officer and the

marriage is registered according to the procedures of the applicable laws; therefore, a marriage that does not meet these requirements is deemed no marriage, so that it cannot be criminalized as referred to in Article 279 of the Criminal Code (5 years imprisonment).²⁸

²⁸Mardani, *Hukum Perkawinan Islam*, (Yogyakarta: Graha Ilmu, 2011), p.11.

CHAPTER III

METHOD OF RESEARCH

A. Location and Time of The Research

1. Reaserch Location

As for the location that the researcher wanted to do in this research, it was carried out in the religious affairs office of North Padangsidimpuan sub-district on Haji Muhammad Syukur Soritua Harahap Sadabuan Street, Padangsidimpuan.

2. Time Of Research

This research was written since November 2020 to June 2021.

B. The Types of Research

Type of research used in this research was field research, which was conducted at religious affairs office of North Padangsidimpuan Sub-District. With the object of study was the implementation of marriage registration and community awareness in registering marriage 10 weekdays before the contract.

C. Research Design

Approach used is sociological empirical juridical approach. For this reason, research is needed which is a main plan in the development of science. The sociological empirical juridical approach, namely research on legal identification (unwritten law), is intended to find out unwritten laws based on applicable laws in society. By using this approach, the writer will describe the

implementation of marriage registration at religious affairs office of North Padangsidempuan Sub-District.

D. Sources Of Data

The data required in this study are:

1. Primary Data

Primary data is data obtained directly from research subjects using measurement tools or direct data collection tools on the subject as a source of information sought. The primary data source is the result of interviews regarding the implementation registration of the will of marriage at religious affairs office of North Padangsidempuan Sub-District.

2. Secondary Data Sources

Namely data obtained through other parties, the researcher does not directly obtain from the research subject. Researchers used this data as supporting data related to the implementation carried out by the religious affairs office of North Padangsidempuan Sub-District on registration of the will of marriage. This data is obtained from statutory regulations, books, articles, opinions of experts, and other sources deemed relevant and related to this research.

E. Data Collection Techniques

To obtain the necessary data, the authors use the following methods;

1. Interview Method

Interview method is a conversation between two or more people whose questions the researcher asks the subject or group of research subjects to be answered. Interviews were conducted to obtain information related to research. Interviews were conducted with:

- a. The head of the religious affairs office, covering how to conduct marriage registration, as well as community awareness in registering marriage 10 weekdays before the contract.
- b. Headman on how to conduct marriage registration, as well as community awareness in registering marriage 10 weekdays before the contract.
- c. The candidate of the marriage people, on how to conduct marriage registration, as well as community awareness in registering marriage 10 weekdays before the contract.

2. Documentation

Namely looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, meeting minutes, etc. This method the author uses to obtain documents related to how the implementation of marriage registration at Religious Affairs Office of North Padangsidempuan Sub-District.

F. The Data Validity Testing

A technique is needed to determine the validity of the data by means of triangulation. The triangulation used in this research was source triangulation and technique triangulation. Triangulation in this research by checking the information or data obtained through one informant and another who are still related to one another, namely : The Head Of religious affairs office, Headman and The cadidate of the marriage people. In addition, the technical triangulation was done by checking information or data between the result or interviews and document.

G. Data Analysis

Data analysis in this study was a qualitative analysis for data processing and analysis adapted to the nature of the data obtained from qualitative.

Qualitative data analysis techniques are as follows:

- a. Collect all available data from various sources, namely interviews, e-mails, personal documents, official documents and pictures.
- b. Editing data, which is organizing data editors into a systematic arrangement of sentences.
- c. Data reduction, is checking the completeness of the data to be searched which is still lacking and overriding irrelevant ones.
- d. Describe the data systematically related to the processing of qualitative data according to the topic of discussion. deduction is summarizing all data

descriptions in a few sentences that are short, concise and clear understanding.

- e. Drawing conclusions, namely summarizing the discussion of the data into several short and dense sentences so that they can be understood.

H. Outline of Thesis

Chapter one consisted of background of the problem, subject matter, research objectives, affirmation of terms, literature review, research methods and writing systematics.

Chapter two contained theoretical Review of Marriage, which discusses the notion of marriage and the principles of marriage, the purpose of marriage after which it is also explained about the meaning and registration of marriage and the role of marriage registration for legal certainty.

Chapter three consisted of profile the Religious Affairs office of North Padangsidempuan Sub-District, which discusses the geographical location of the area, vision and mission and organizational structure.

Chapter four consisted of Implementation of Marriage Registration which discusses the effectiveness of marriage registration, inhibiting factors for the effectiveness of marriage registration, efforts made by religious affairs office of North Padangsidempuan Sub-District, author analysis.

Chapter five consisted of closing which contains conclusions from the results of the overall discussion and suggestions.

BAB IV

RESEARCH RESULTS

A. Profile of The Religious Affairs Office in North Padangsidempuan sub-District

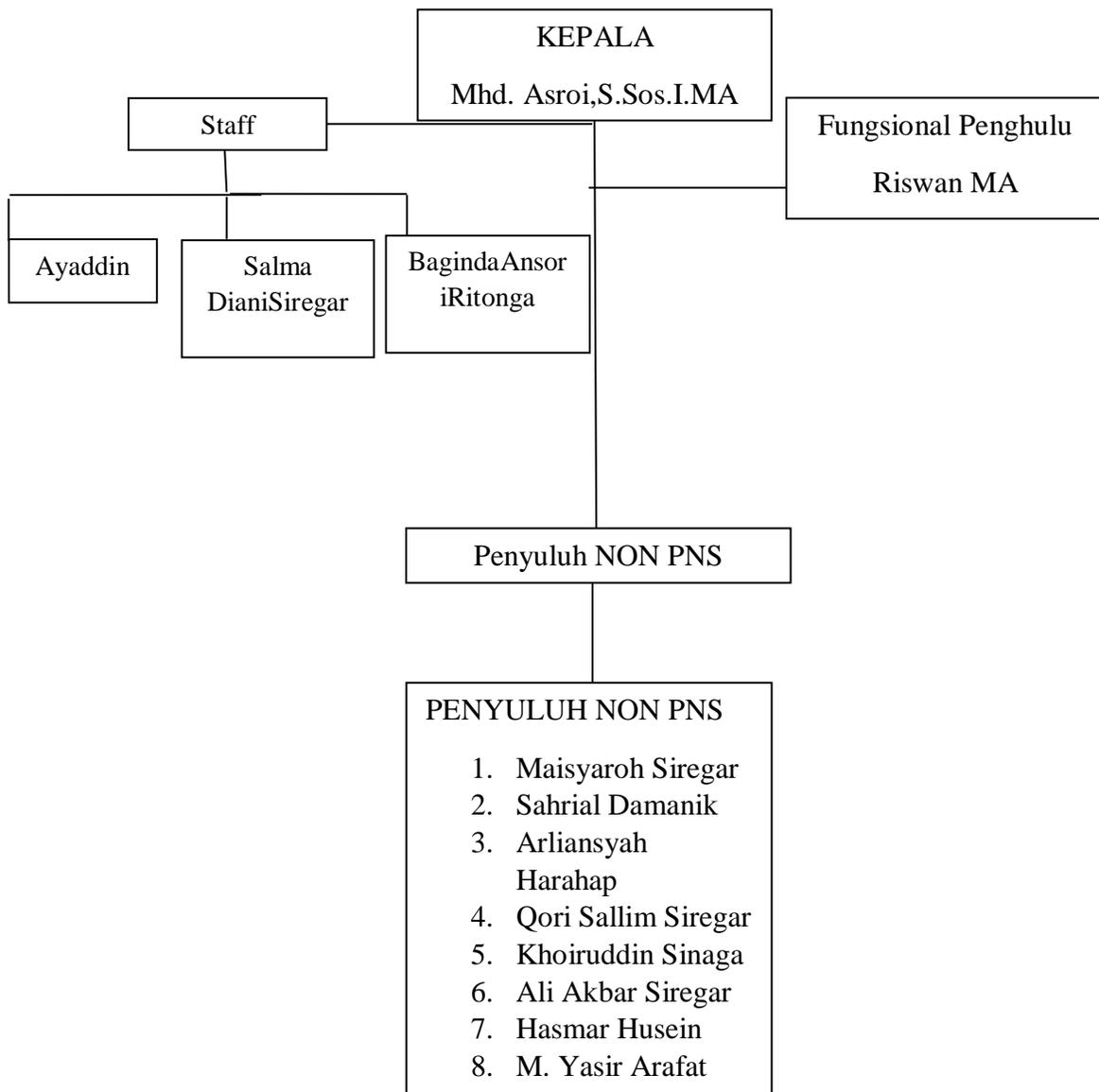
1. Brief Overview Of The Religious Affairs Office in North Padangsidempuan Sub-District

Ministry of Religion which is one of the Government Agencies whose duties and functions have been regulated in the Decree of the Minister of Religion of the Republic of Indonesia Number 1 of 2001 Article 2, namely: "The Ministry of Religion has the task of assisting the President in organizing part of the government's duties in the religious sector ". The Regency/City Ministry of Religion Office is one of the work units stipulated in the Decree of the Minister of Religion Number 373 of 2002 concerning the Organization and Work Procedure of the Regional Office of the Ministry of Religion at Regency/City in articles 64 and 82 KMA Number 373 of 2002, it states that: Office of the Ministry of Religion has the responsibility to carry out the duties and functions of the Provincial Ministry of Religion in the Regency/City area based on the policies of the Head of the Regional Office of the Provincial Ministry of Religion and the applicable laws and regulations. Meanwhile, at the sub-district level, the duties and functions of the Ministry of Religion are carried out by the Head of the District Office of Religious Affairs.

Marriage services at the Office of Religious Affairs (nikah hall) have been carried out well since ancient times in accordance with the provisions of Islamic law. After the Ministry of Religion was established approximately four months after Indonesia's independence, "the day of the Ministry of Religion was established on January 3, 1946, which until now has been commemorated as a charity day for the Ministry of Religion was officially stipulated by the Decree of the Minister of Religion Number 6 of 1956 dated March 1, 1956. signed by Minister of Religion ad interim Mohd Sarjan²⁹. Since the inception of this ministry, services and registration of marriage have improved, because it has been arranged in such a way as to the government's performance, the Head of the Office of Religious Affairs as part of the government element has provided guidance on marriage services according to the times in his time.

²⁹Masyhuri, *Ikhlas Beramal, Nomor 61 Tahun XIII*, (Jakarta: Pimpinan Redaksi Majalah, 2010), hlm. 61.

2. Organizational Structure at The Religious Affairs Office Of North Padangsidimpuan Sub-District



3. Business Focus / Main Duties Office of Religious Affairs in North Padangsidempuan District

a. Duties

Based on the Decree of the Minister of Religion of the Republic of Indonesia Number 517 of 2001 concerning the organization of the District Religious Affairs Office, the duties of the Office of Religious Affairs are "To carry out part of the duties of the Regency / City Ministry of Religion Office in the field of Islamic affairs in the district area"³⁰

b. Functions

To carry out some of the tasks referred to above, the Office of Affairs Religion carries out the following tasks:

1. Organizing Statistics and Documentation.
2. Organizing ADM and Office Household.
3. Recording of Referred Marriages based on Law No.I Year 1974.
4. As the Official of the Endowment Pledge Deed (PPAIW).
5. Carry out coaching about the mosque.
6. Holding counseling / counseling for Kel Sakinah, after the hajj
7. Coordinating the management of zakat.
8. Person in charge of State Finance at Religious Affairs Office.

³⁰*Ibid.*,p.62

9. Fostering Cross-Sectoral Cooperation and Religious Institutions in the District area.³¹

c. Objectives

In carrying out the above mission, the Religious Affairs Office of North Padangsidempuan District formulates the following objectives:

1. Professional and exemplary service implementation
2. Realization of Online SIMKAH-Based Services
3. Implemented "Task of BP4 Kecamatan (Suscatin)
4. Increasing Quality of Manasik Guidance Hajj
5. Increase in the number of waqf parcels
6. The more optimal facilities for KUA in North Psp District
7. Increasing the quality of cross-sectoral cooperation
8. Increasing the monitoring of Halal products and the construction of Ibadah houses mentioned

d. Targets

The objectives of the above are: "Realizing Marriage Services who are integrated professionally and exemplary "

4. Efforts to Achieve Goals

In an effort to achieve the goals and objectives that have been set, the Head of the Religious Affairs Office of north padangsidempuan sub-district makes program policies, among others:

³¹*Ibid.*,p.63.

- a. Conducting human resource development in the ranks the Religious Affairs Office of North Padangsidimpuan
- b. Recruitment of Tutors Professional *Hajj* rituals
- c. Prepare facilities and infrastructure ng adequate.
- d. Holding P3N Routine Meetings with all the Religious Affairs Office officials.
- e. SIMKAH Online-based Kepenghuluan Services Performance program for the next 5 years:
 - a. Improving the quality of Human Resources for Employees / Assistant Headman
 - b. Network Development SIMKAH Online
 - c. Installation of Raning Text, Wedding, AC
 - f. Installation Blok Sport the Religious Affairs Office of North Padangsidimpuan

5. Potential of Religious Affairs Office in North Padangsidimpuan District

a. Geographic Strategy

Seeing the location of the North Padangsidimpuan District Religious Affairs Office in the heart of the District Capital, it is even across the road from the Sadabuan Community Health Center which is also a flashlight for public services in the health sector so that it makes its existence easy to reach and appears to be visited by many people in solving problems kaganmaan in general, especially what is related to the

laws of marriage (Munakahat). The background of this strategic location is very convincing that its potential can be developed in the future, also supported by environmental conditions that are easy to access the Internet network.

b. The Human Resources

The following are the data of the State Civil Servants who are assigned to the Office Religious Affairs office in the North Padangsidimpuan District as community service personnel.

Names of Religious Affairs Office Employees of North Padangsidimpuansub-District

No	Nama/NIP	PangkatGol	Jabatan	TGL Tugas	KET
1	2	3	4	5	6
1	Mhd. Asroi, S.Sos.I NIP 198006272006041011	Penata III/c	Head	03-04-2013	
2	Riswan, MA NIP. 196512312000031035	Penata Tingkat I III/d	Headman	15-06-2015	
3	Ayaddin NIP 197710192006041011	Penata III/b	Staf	05-05-2018	
4	Salma Diani Siregar NIP 196808171989031005	-	Staf	01-09-2015	
5	Baginda Ansori Ritonga	-	Staf	01-09-2015	

B. Implementation Of Religion Ministry Regulation Number 19 In 2018 Article 3 About Marriage Registration In Religious Affairs Office Of North Padangsidimpuan

In 2019, there were 497 weddings in Religious Affairs Office of North Padangsidimpuan Sub District. Of the 497, there were 250 marriages registered at least 10 weekdays before the marriage contract. While there were 247 marriage registered a maximum of 10 weekdays before the day of the marriage.

The results can be seen from the following diagram:



In the blue section, the number of The cadidate of bride and groom who register according to the rules is not less than 10 days as many as 247 and most of the catin work as entrepreneurs so they have more flexible

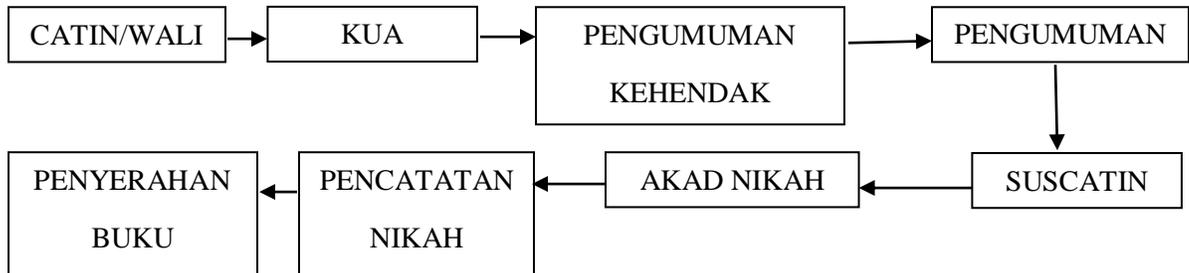
time. In addition, the the cadidate of bride and groom when he comes to the Religious Affairs Office does not bring the complete file because before going to the cadidate of bride and groom he goes to the sub-district first to take care of the marriage certificate and other basic files, then after being in The cadidate of bride and groom he completes the required files

In the orange section, the number of catin who registered for less than 10 days or did not comply with the regulations was 250, even though it was not in accordance with The cadidate of bride and groom rules, they could still be married by taking care of a dispensation letter from the sub-district head and most of the catin were civil servants or who migrated outside of their area of residence original so less time.

This is in accordance with the results of an interview with Mr. Riswan who said that a catin who registered a marriage less than 10 weekdays can still be married by taking care of a marriage dispensation because of the limited time and the catin file can still be completed in accordance with the applicable terms and conditions.³²

³²Interview on 10 th june 2021 with Mr. Riswan as the headman of the KUA North Padangsidimpuan Sub-District.

C. Stages Of Marriage Registration



a. Notification of The Marriage

Based on the above scheme, Registration candidates of bride and groom who wants to get married must register with the Religious Affairs Office of North Padangsidimpuan sub-district. The registration must be done at least 10 weekdays before the wedding is carried out by bringing the required files. However, there is an exception to this period for one important reason given by the Camat (on behalf of) the Regent of the Regional Head.

According to Mr. Asroi each dispensation permit is granted for a very important reason. However, the head of the sub-district of north Padangsidimpuan emphasized that the dispensation permit was not recommended to the public. As for the reasons why people register marriages in less than 10 weekdays, they must arrange a dispensation letter from the sub-district head. Among these reasons are:

- a. there is a family agreement about the wedding schedule.
- b. Invitations that have already been printed and distributed.

c. It could also be due to the work and place of residence of the bride and groom (catin) who are overseas, as well as various other reasons.

According to Mr. Riswan, it is undeniable that there are residents who want and are forced to carry out a marriage contract outside of these provisions. Or in other words, for some urgent reason, it is carried out before 10 days. One of them is the reason that pregnancy has occurred before marriage,

so you have to take care of and take a permit or dispensation from the sub-district head of North Padangsidimpuan District, this is in accordance with applicable regulations. This is not intended to burden the community, but there is a lesson for the community, in order to avoid carrying out marriages before 10 days..³³

b. Document Verification

After the notification of the marriage, the next procedure is to conduct a research conducted by the headmaster of the prospective husband, prospective wife, marriage guardian, whether or not there are obstacles for the bride and groom to carry out the marriage, both according to the provisions of Islamic law and based on the

³³Interview on 30 th may 2021 with Mr. Riswan as the headman of the KUA North Padangsidimpuan Sub-District.

completeness of the administrative requirements of the marriage in accordance with the provisions. and marriage laws.

After all the requirements have been met and the data has been entered into the religious affairs office, an examination is carried out. Examination of marriage documents aims to re-examine the completeness of the documents of the bride and groom who want to get married, also insert guidance from the head of the Religious Affairs Office or penghulu for the bride and groom to live life after marriage.

Marriage requirements file as contained in PMA Number 20 of 2019 concerning Marriage Registration Chapter II Article 4, namely:³⁴

1. Marriage cover letter from the village the residence of the bride and groom.
2. Photocopy of birth certificate or birth certificate issued by the local village.
3. Photocopy of ID card/receipt of electronic ID card registration certificate for those who are 17 (seventeen) years old or married.
4. Copy of family card.

³⁴PMA NO 20 Tahun 2019 tentang Pencatatan Pernikahan BAB II Pasal 4

5. Marriage recommendation letter from the local sub-district Religious Affairs Office for prospective brides who will marry outside the sub-district where they live.
6. Approval of the bride and groom.
7. Written permission from parents or guardians for the bride and groom who have not reached the age of 21 (twenty one) years.
8. Permission from a guardian who maintains or cares for or from a family that is related by blood or supervisor, in the event that both parents or guardians as referred to in letter g die or are unable to express their will.
9. Permission from the court, in the event that parents, guardians, and administrators are not present.
10. Court dispensation for prospective husbands who have not reached the age in accordance with the provisions of Law Number 1 of 1974 concerning Marriage.
11. Permission letter from superior or unit if the bride-to-be is a member of the Indonesian National Armed Forces or the Indonesian National Police.
12. Stipulation of polygamy permit from the religious court for husbands who wish to have more than one wife.

13. Divorce certificate or a quote from the divorce record book or divorce record book for those whose divorce occurred before the enactment of Law Number 7 of 1989 concerning Religious Courts.
14. The death certificate or death certificate of the husband or wife is drawn up by the village head or village head or an official at the same level as the deceased widow or widower.

c. Announcement

After the procedures and conditions for notification are fulfilled and there are no obstacles to the marriage, the next stage is for the marriage registrar to make the announcement. The registrar shall attach the announcement letter in the prescribed form at marriage registration offices whose jurisdiction covers the area where the marriage takes place and the place of residence of each prospective bride and groom. The announcement, which is signed by the registrar, in addition to making matters relating to the marriage, also includes when and where the marriage will take place. The period of announcement of the will of marriage is done for 10 days.³⁵ The purpose of the announcement is to make the general public know who the people who want to get married are. Furthermore, with the announcement, if there are parties who object to the marriage to be

³⁵Interview On 30 Th May 2021 With Mr. Muhammad Asroi As The Head Of The North Padangsidempuan Religious Affairs Office (Kua)

held, the person concerned can file an objection to the marriage registration office.

d. Submission of Marriage Book

In accordance with the provisions of the notification regarding the will of the prospective bride and groom to carry out the marriage, then the marriage is held after the tenth day since the announcement of the exception to the period of announcement of the will of marriage can be made because of something very important, with a recommendation from the sub-district head of the high region of the bride and groom.

The location of the marriage contract can be carried out at the office of religious affairs, at the request of catin and with the approval of the P3N, the marriage contract can be carried out outside the office of religious affairs. Then P3N records the events in the marriage certificate, the marriage certificate is signed by the husband, wife, marriage guardian, witnesses and P3N. The marriage book is valid if it is signed by the P3N. The marriage book is given to husband and wife immediately after the marriage contract process is completed.³⁶

³⁶Interview on 30 th may 2021 with Mr. Riswan as the headman of the KUA North Padangsidimpuan Sub-District.

D. The Problems Related To The Implementation Of Religion Ministry Regulation Number 19 In 2018 Article 3 About Marriage Registration In Religious Affairs Office Of North Padangsidimpuan

1. Lack of Knowledge About Regulation of Marriage Registration

The lack of public understanding of the procedures for recording marriages causes difficulties for people who want to get married. Starting from collecting data and documents needed by the Office of Religious Affairs as a condition for marriage. So many people register marriages in less than 10 weekdays.

This is in accordance with the results of an interview with Mr. Asroi who said that many people do not know the procedure for registering marriages.³⁷

2. The candidate of bride is pregnant out of wedlock

One of the things that makes the candidate of bride and groom register marriages less than 10 weekdays is catin who is pregnant out of wedlock and is a consideration for the Religious Affairs Office of North Padangsidimpuan sub-district to marry them on condition that they take care of the sub-district dispensation letter because to avoid unwanted things such as an abortion.

This is in accordance with the results of an interview with Mr. Riswan who said that a The cadidate of bride who was pregnant out of wedlock and

³⁷Interview On 30 Th May 2021 With Mr. Muhammad Asroi As The Head Of The North Padangsidimpuan Religious Affairs Office (Kua)

registered a marriage in less than 10 weekdays could be married on condition that she took care of a dispensation letter from the sub-district head considering the condition of the catin who was pregnant.³⁸

3. Limitation Of Marriage Time

One of the obstacles in registering marriages for less than 10 weekdays is that they are not domiciled at home or are working out of town or abroad. They often find it difficult to see the situation getting more complicated and time is too short. Because the candidate of bride and groom only gets a limited amount of time for leave.

This is in accordance with the results of an interview with Mr. Riswan who said that the leave time for catin is limited, so registering a marriage is less than 10 weekdays.³⁹

4. Invitations that have already been printed and distributed.

Marriage does not only involve the catin but also the families of both parties, generally the family has set the wedding date and prepared other things such as wedding invitations that have been distributed and then the The candidate of bride and groom registers the marriage to the Religious Affairs Office so that the registration is less than the stipulated

³⁸Based on an interview on 30 th may 2021 with Mr. Riswan as the headman of the KUA North Padangsidempuan Sub-District.

³⁹Interview on 30 th may 2021 with Mr. Riswan as the headman of the KUA North Padangsidempuan Sub-District.

time and is urgent, therefore the catin party Those who want to carry out marriages within the specified time must arrange for a dispensation letter from the sub-district head.

This is in accordance with the results of interviews with the catin, Mr. Taslim and Ms. Nila who said that the families of the candidate of bride and groom had already determined the date and printed the invitations and distributed them.⁴⁰

E. Analysis

Regulation of the Religion Ministry (PMA) Number 19 of 2018 on the registration of marriages is a regulation issued by the Ministry of Religion to implement administrative order, transparency and legal certainty in the implementation of Islamic marriages.

Marriage under the hand or marriage not recorded is legally valid if the conditions and pillars of marriage are met and still not illegal if there is no harm. Even if there is harm in a legal marriage according to Islamic Law that has not been /is not recorded, it does not mean that the marital status is void for the sake of law. Because the registration of the marriage is not as a pillar of marriage, the harm caused by the marriage has not been recorded can also be given a way out or a solution, namely isbat nikah. The development of thinking about the basis of the marriage registration order, there are at least

⁴⁰Interview on 31th may 2021 with Mr. taslim and Msnila as *CATIN*

two reasons, namely qiyas and maslahat mursalah. The first is compared to the mudayanah verse which indicates that the existence of authentic evidence is essential to maintain legal certainty. As Allah SWT says, in Surat Al-Baqarah verse 282: “O you who believe! When you commit a receivable debt for a specified time, you should write it down. And let a scribe among you write it down correctly. Let not the writer refuse to write it as God has taught him, then let him write. And let the debtor dictate, and let him fear Allah, his Lord, and let him not deprive him of anything. ” When a contract of debt or employment relationship must be recorded, it must be a marriage contract that is so noble, noble, and sacred more importantly to be recorded, the marriage contract is not an ordinary transaction but a very strong agreement, as mentioned in the Qur'an surat an-Nisa verse 21 :

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا

غَلِيظًا

The meaning: *“how are you going to take it back, even though some of you have mingled (mixed) with others as husband and wife. and they (your wives) have taken from you a strong Covenant.”*

And they (your wives) have taken a strong covenant (marriage bond) from you."

Second, *maslahah mursalah* is a benefit, because there is no nash that prohibits and does not recommend it, solely present on the basis of the needs of society. Marriage registration is very important to be implemented for married couples because the marriage book is evidence of the validity of marriage both according to religion and by the state. with the rule of jurisprudence:

الضَّرُّ يُزَالُ

"Adversity must be removed."

In this rule explains that when we are faced with two things between harm and benefit first, then. When the harm or damage is greater than the benefit then the harm must be destroyed or eliminated with something that brings benefits. As with the registration of a marriage, if the couple does not register their marriage, then the legal consequence is that when they have children, they cannot make a birth certificate because there is no marriage certificate from their parents.

Furthermore, when there are problems in the household, it will be difficult to resolve in Court. For example, it is related to halwaris, or there is a divorce about gono gini property, and alimony. If they do not have a marriage certificate, then the couple does not obtain legal protection legally according to state law because it is not proven by authentic evidence, namely the marriage certificate. So marriage registration is something that the government arranges for its people, so it is legal if its citizens perform the marriage and record it in

the Marriage Registration, and as a citizen must abide by all laws, regulations, regulations and legal principles and philosophies. .

According to MUI and Ijtima 'Ulama of the Indonesian Fatwa Commission II in May 2006 on Masa'il Waqi'iyah Mu'ashirah, marriage under hand, stipulates that:

1. Marriage under the hand of law is valid because it has met the requirements and pillars of marriage, but unlawful if there is harm.
2. The marriage must be officially registered with the competent authority, as a preventive measure to avoid negative impact/harm.

To perform a marriage registration at the Religious Affairs Office, the bride and groom need to know the various stages and letters that are the conditions for the registration of the marriage itself. The procedure for the registration of a marriage will, which is included in the marriage registration process, is set out in article 3 of PMA No. 19 of 2018, this information, among others, Registration of marriage will is done in Religious Affairs Office of North Padangsidempuan Sub-district where the contract is executed. Registration of marriage will is done no later than 10 weekdays before the marriage is performed. to this day there are still many who do not apply this rule. Because the people in the northern Padangsidempuan sub-district, the majority still do not understand the regulations on marriage registration procedures, so often there are frauds made by the community such as marriage registration should be

done 10 weekdays before the wedding. However, many people still register their marriage within a short time of their wedding day.

In this case, the bride and groom register their marriage will in less than 10 weekdays for various reasons. The practice was found in the research place, namely Religious Affairs Office, North Padangsidimpuan Sub-district. This is justified by the authorities, namely the Office of Religious Affairs of the North Padangsidimpuan sub -district, that the non -application of Article 3 paragraph 2 of Regulation of the Minister of Religion Number 19 of 2018 on Marriage Registration. The Ministry of Religion is aware of this incident but they are very aware and do not care if there is a deviation from the rules. This is because it does not cause a large effect for any party. In addition, there is no sanction for Religious Affairs Office of North Padangsidimpuan Sub-district that violates the rules if the catin has taken care of the marriage recommendation letter. However, the 10 weekdays of marriage registration has benefits such as optimal collection and input of data by the Religious Affairs Office as well as to check the documents which must be done in order to avoid falsification of data from the bride and groom. In accordance with PMA number 19 of 2018 in article 5 on Examination of documents.

Regarding the notification of marriage will contained in PMA Number 19 of 2018, it can be concluded that the bride and groom who will perform the wedding must register the marriage will in the area of Religious Affairs Office of North Padangsidimpuan Sub-district no later than 10 weekdays.

Systematically, Religious Affairs Office of North Padangsidimpuan Sub-district has implemented and run PMA No. 19 of 2018 on proper marriage registration. However, some are not in accordance with PMA No. 19 of 2018, namely in article 3 paragraph 2.

According to the author, factors that are very influential on the implementation of PMA No. 19 of 2018 on the registration of marriage will is a factor that is less than the maximum implementation of PMA No. 19 of 2018 in Religious Affairs Office of North Padangsidimpuan Sub-district is because some marriage registrars lack knowledge of the regulations in PMA No. 19 of 2018 on the registration of marriage wills.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the description of the results of the previous discussion, the author draws a conclusion,

1. Implementation of PMA No. 19 of 2018 on Marriage Registration technically has a procedure that starts from the registration of marriage will, examination of marriage will, announcement of marriage will, and the implementation of marriage registration. These measures are regulated in accordance with applicable laws and regulations, namely PMA No. 19 of 2018 on marriage registration. Religious Affairs Office of North Padangsidempuan sub -district has implemented and run PMA No. 19 of 2018 on proper marriage registration. However, some are not in accordance with PMA No. 19 of 2018 in article 3 paragraph 2.
2. The problems related to the implementation of PMA No. 19 of 2018 on the registration of marriage wills less than 10 weekdays Among the reasons is the family agreement on the wedding schedule, Invitations that have already been printed and distributed, due to the work and residence of the candidate of bride and groom who is abroad, short leave as well as various other reasons. so that the implementation of PMA No. is less than maximum. 19 of 2018. Whereas in the marriage registration, the bride and groom are given no later than 10 weekdays before the wedding is held. In the 10 days, the collection

and input of data was carried out by the Religious Affairs Office as well as to check the documents that must be done in order to avoid falsification of data from the bride and groom. Examination of documents is regulated in article 5 PMA number 19 of 2018 which here is referred to as examination of documents which reads "Head of Religious Affairs Office subdistrict or Headman conducts examination of marriage documents as referred to in article 4" in article 4 itself contains the requirements of marriage administration.

B. Suggestion

1. It is recommended for the community when implementing the registration of marriage will in Religious Affairs Office to pay attention to the procedure and follow the rules that apply, as stated in PMA Number 19 of 2018, on the basis of such considerations then the community (reader) can implement the marriage will in accordance with law.
2. It is recommended to the head of Religious Affairs Office of North Padangsidempuan sub -district to disseminate information on marriage registration to the general public in order to carry out the will of marriage in accordance with the law.

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CURRICULUM VITAE



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3. Graduated from Aliyah Madrasah Sibolga (2014-2017)
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Interview Format

1. What are the requirements for registering a marriage?
2. What are the stages of registering a marriage?
3. What documents are needed for registration of a marriage?
4. Does every the candidate of bride and groom come with a complete file?
5. What are the stages of registering a marriage?
6. From among anyone whose registration of marriage wishes is less than 10 weekdays
7. If the registration of the will of marriage is less than 10 weekdays, you can still get married?
8. Has the religious affairs office ever rejected the candidate of bride and groom whose registration was less than 10 weekdays?
9. What are the problems with painting so that the registration of the marriage is less than 10 weekdays?

ATTACHMENT



Interview With The Head Of The KUA Of the North Padangsidempuan Sub-District, Mr Muhammad Asroi



Interview With The Headman Of The North Padangsidempuan Sub-District, Mr Riswan.



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Lampiran : -
Hal : **Mohon Bantuan Informasi
Penyelesaian Skripsi.**

21 April 2021

Yth. Kepala Kantor Urusan Agama
Kec. Padangsidimpuan Utara

Assalamu'alaikum Wr.Wb.

Dengan hormat, Dekan Fakultas Syariah dan Ilmu Hukum Institut Agama Islam Negeri Padangsidimpuan menerangkan bahwa:

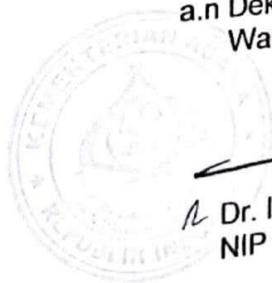
Nama : Rasna Leli Waruwu
NIM : 1710100002
Fakultas/Jurusan : Syariah dan Ilmu Hukum / Al-Ahwal Al-Syakhshiyah
No. Telpon/HP : 082363214917

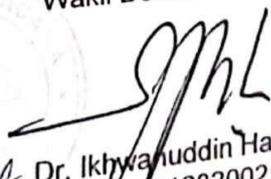
adalah benar mahasiswa Fakultas Syariah dan Ilmu Hukum IAIN Padangsidimpuan yang sedang menyelesaikan Skripsi dengan judul "Implementation Of The Regulation Of The Minister Of Religion No. 19 Of 2018 Article 3 Of Registration Of The Will Of Marriage At The Religious Affairs Office Of North Padangsidimpuan Sub District".

Sehubungan dengan itu, dimohon bantuan Bapak untuk memberikan data dan informasi sesuai dengan maksud judul skripsi di atas.

Demikian disampaikan, atas kerjasamanya diucapkan terima kasih.

a.n Dekan
Wakil Dekan Bidang Akademik




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Penelitian**

Kepada Yth,

Dekan Fakultas Syariah dan Ilmu Hukum IAIN Padangsidimpuan

Dengan Hormat,

Menindaklanjuti surat Dekan Fakultas Syariah dan Ilmu Hukum IAIN Padangsidimpuan Nomor: B-387/ln.14/D.1/TL/00/04/2021 Tanggal 21 April 2021, tentang Mohon Bantuan Informasi Penyelesaian Skripsi dengan Judul "Implementation Of The Regulation Of The Minister At The Religion No. 19 Of 2018 Article 3 Of Registration Of The Will Of Marriage At The Religious Affairs Office Of North Padangsidimpuan Sub District" atas nama :

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Bahwa nama tersebut di atas benar telah melakukan penelitian di Kantor Urusan Agama Kec. Padangsidimpuan Utara Kota Padangsidimpuan.

Demikian keterangan ini diperbuat kepada bersangkutan untuk dapat dipergunakan seperlunya.

Padangsidimpuan, 03 Mei 2021

Kepala,



Muhammad Asroi Saputra, S.Sos.I., M.A.

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