

Marriage without Parental Blessing from the Perspective of Islamic Family Law

M. Habi Hendarso,¹ A. Kumedi Ja'far²

^{1,2} Universitas Islam Negeri Raden Intan Lampung, Indonesia

Email: mhabihendarso1324@gmail.com,¹ khumeidi.jafar@radenintan.ac.id²

Abstract

Marriage without parental consent from the perspective of Islamic family law is a complex issue, involving various legal, social, and moral considerations. In Islamic law, parental or guardian consent is essential to ensure the validity of a marriage, and without such consent, a marriage can be considered invalid. The research method used in this study is a qualitative approach, with data collection through in-depth interviews with couples who married without parental consent, as well as interviews with Islamic family law experts and community leaders. The principle of *maslahah* (benefit) is a reference in protecting the interests of individuals, families, and society. Although Islamic family law provides space for individual freedom in choosing a life partner, it still emphasizes the importance of complying with religious and moral norms. The absence of parental consent can result in serious social and psychological impacts, including conflict within the family, social isolation, and emotional tension. Therefore, this issue needs to be analyzed in depth to understand its implications in the context of law and society.

Keywords: Marriage, Parents, Islamic Family Law

INTRODUCTION

Marriage is a fundamental institution in Islam that not only unites two individuals, but also connects two families. In Islamic family law, marriage is governed by a number of rules and principles that aim to protect the interests of all parties involved, including the bride and groom and their families. One of the key elements in marriage is the consent of the guardian (parent), who is usually the father or the closest relative of the woman. This consent serves as a protective mechanism, ensuring that decisions about marriage are made with careful consideration and in accordance with family values. One of the verses that relates to the importance of a guardian in marriage is Surah An-Nisa (4:25): This verse emphasizes the importance of establishing a legitimate relationship based on support and good consideration. وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرٍ مُّسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفِجْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خِئْبِيَ مَسْفُوحَاتٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ “And whoever among you cannot find a way to marry believing free women, then [he may marry] from among your own believing slave women. And Allah is most knowing of your faith; you [believers] are helpers of one another. So marry them with the permission of their families and give them their dowries in a manner that is suitable. [They should be] women who are guarded, not committing adultery indiscriminately or taking lovers secretly. But after they have been protected in marriage, if they commit adultery, then for them is half the punishment of unmarried free women. This is a relief for those of you who fear sin, but to be patient is better for you. And Allah is Oft-Forgiving, Most Merciful.”

In the context of Law Number 16 of 2019 concerning the Second Amendment to Law Number 1 of 1974 concerning Marriage, a marriage guardian is still considered an important element in

marriage, with certain conditions that must be met, namely being Muslim, adult (baligh), sane, male, and just. Article 15 paragraph (1) of the Marriage Law states that a marriage guardian is a pillar that must be present in the marriage contract for the prospective bride and groom.¹ This confirms that the role of the marriage guardian is very important in the marriage process. In contrast to the understanding of some people, before carrying out a marriage, a blessing or permission from both parents of the woman is required. Failure to comply with this often leads to the phenomenon of elopement, which can cause a negative stigma in society.

Marriage without parental consent occurs when one or both parties to the marriage do not obtain permission from their parents or legal guardians.² This situation can arise for various reasons, such as differences of opinion on the choice of a partner, the desire to marry without involving parents, or disagreements regarding family values and traditions. In the context of Islamic family law, the importance of the consent of a guardian or parent in marriage is emphasized as a measure to protect the interests and welfare of women who are getting married.³

However, this practice can trigger debate among the community and in legal discourse, especially when individuals want to follow personal decisions in choosing a life partner. This situation reflects complex social and cultural dynamics, where the individual's right to choose a partner sometimes conflicts with customary values or family expectations.

The social impacts can also include stigma against couples who marry without parental consent, as well as potential conflict in family relationships. Marriages that are not approved by parents or guardians can be seen as violating prevailing social or customary norms. Parents or extended family may feel insulted or disappointed by the decision, which can lead to relationship tensions and social isolation for the couple.⁴ Parental displeasure can also mean a loss of emotional, financial, or social support that is usually available in the marriage process, making it difficult for the new couple to build a stable and harmonious married life.

In the context of marriage without parental consent, Dewi Monica Kartika's research provides insight into the reasons for parental rejection in the context of marriage in Lubuklinggau Selatan II District, Lubuk Linggau City.⁵ This research enriches understanding of the problem of marriage without parental permission and its impact on individuals and society.

However, in practice, situations often arise where the consent of one of the parents is not obtained, which creates a dilemma both legally and socially. Differences of opinion among the various Islamic schools of thought regarding the importance of the guardian's consent further complicate the issue. Some schools of thought permit marriage without the guardian's consent under certain conditions, while others consider it an absolute requirement. The approach taken by religious courts and local legal authorities in dealing with these cases also varies, depending on the social context and interpretation of Islamic law in the region. This study aims to further explore the issue of marriage without the consent of one of the parents, review its implications from an Islamic family law perspective, and the social and legal impacts arising from this situation.

¹ Himawan Tatura Wijaya and Erwin Jusuf Thaib, 'Efektivitas Pelaksanaan Undang-Undang Republik Indonesia Nomor 16 Tahun 2019 Tentang Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan Di Kabupaten Pohuwato', *AS-SYAMS*, 1.1 (2020), 30–46.

² Habib Ismail and Nur Alfi Khotamin, 'Faktor Dan Dampak Perkawinan Dalam Masa Iddah (Studi Kasus Di Kecamatan Trimurjo Lampung Tengah)', *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 2.1 (2017), 135–60.

³ Afdilla Nisa and Andriyaldi Andriyaldi, 'Esensi Wali Nikah Perspektif Surat An-Nisa Dan Relevansinya Terhadap Masyarakat Modern', *USRATY: Journal of Islamic Family Law*, 1.1 (2023), 1–11.

⁴ Agus Fiatna, 'Esensi Wali Nikah Perspektif Al-Qurâ€™ an Surat An-Nisa Dan Relevansinya Pada Kehidupan Masyarakat Modern', *Syntax Idea*, 6.2 (2024), 542–54.

⁵ Monica Kartika Dewi, Penolakan Pemberian Persetujuan Menikah Oleh Orang Tua Perspektif Hukum Islam (Studi di Kecamatan Lubuklinggau Selatan II Kota Lubuklinggau) O. *Diploma thesis*, Universitas Islam Neneri Fatmawati Sukarno Bengkulu (2022).

METHOD

The research method to analyze marriage without parental consent from the perspective of Islamic family law can be done through a qualitative approach. This study can collect data through in-depth interviews with individuals who experience similar situations, such as couples who marry without parental consent, as well as Islamic family law experts, religious figures, and psychologists. In addition, a literature study will be conducted by analyzing related literature, including fiqh books, tafsir, and previous research on this issue. The data obtained will be analyzed thematically to identify factors that encourage marriage without parental consent, its impact on individuals and families, and existing legal views. With this approach, the study is expected to provide a comprehensive understanding of the social, legal, and psychological implications of marriage without parental consent in the context of Islamic family law.

RESULTS AND DISCUSSION

Marriage Without Parental Consent

Marriage in Islam is a legal bond or contract that occurs between a man and a woman with the aim of forming a family based on the provisions stipulated in Islamic law.⁶ Ijab (marriage offer or proposal) from the man and Qabul (acceptance or agreement) from the woman or her representative. This is a formal step that signifies the agreement of both parties to enter into a marriage bond. Mahar is a dowry or right promised by the man to the woman as part of the marriage. This dowry must be given by the man to his future wife as a sign of responsibility and appreciation for his future wife.⁷ In the majority of Islamic legal schools, the consent of the woman's guardian (*wali hakim*) is required for the validity of the marriage, especially for women who have never been married before. This guardian is usually the father, older brother, or a male relative who has the authority to represent the woman's legal interests. Marriage in Islam must meet certain conditions, such as the valid agreement of both parties (ijab and qabul), the presence of a guardian who gives consent if necessary, the voluntary agreement of both parties, and there are no sharia obstacles such as mahram, oath, and puberty for both parties.⁸

In practice, marriage in Islam is considered a sacred step that binds two individuals to form a family based on love, affection, mutual respect, and mutual support in obedience to Allah SWT.⁹ Law Number 16 of 2019 concerning the Second Amendment to Law Number 1 of 1974 concerning Marriage regulates the definition, requirements, and procedures for marriage in Indonesia. According to the Law, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a legitimate family based on religion, law, and customs prevailing in society.¹⁰ This law emphasizes that marriage must be based on the willingness and agreement of both parties without any coercion from any party. In addition, this law stipulates that the implementation of marriage follows the religious laws of each party, as long as it does not conflict with the legal principles in force in Indonesia. It is important to note that Law Number 16 of 2019 provides a strong legal basis for regulating marriage in Indonesia, requires the fulfillment of the requirements that have been set for the validity of the marriage, and guarantees legal protection for both parties who wish to marry. The definition of marriage according to this law can be interpreted as a legal relationship

⁶ Ani Mardiantari and others, 'Tradisi Masyarakat Adat Jawa Terhadap Pantangan Pernikahan Di Bulan Muharam Perspektif Hukum Islam', *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 10.2 (2022), 69–78.

⁷ A Kumedi Ja'far, 'Pembaruan Hukum Perkawinan Islam Di Indonesia (Analisis Peraturan Perundang-Undangan Tentang Batas Usia Perkawinan)' (UIN Raden Intan Lampung, 2018).

⁸ Muhammad Ridwan and Purnama Hidayat Harahap, 'Perkawinan Tanpa Persetujuan Salah Satu Orang Tua Dalam Perspektif Hukum Keluarga Islam', *Al-Usrah: Jurnal Al Ahwal As Syakhsyiyah*, 11.3 (2024).

⁹ Fauziatu Shufiyah, 'Pernikahan Dini Menurut Hadis Dan Dampaknya', *Jurnal Living Hadis*, 3.1 (2018), 47–70.

¹⁰ Novita Lestari, 'Problematika Hukum Perkawinan Di Indonesia', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 4.1 (2018), 43–52.

between subjects, namely men and women, who bind themselves in marriage based on the agreement between them.¹¹

In the context of marriage law, especially in Islam and several other legal systems, the role of the guardian is very important and has a specifically regulated position.¹² A guardian is a person who gives consent or permission for a woman to marry. This is one of the conditions for a valid marriage in many legal traditions, including Islamic law. This guardian is usually the father, or in his absence, another appointed guardian such as a brother or other close relative. The guardian acts as a guardian of the legal and social interests of the woman who is about to marry. His goal is to ensure that the decision to marry is made with full consideration and in accordance with the wishes and interests of the woman concerned. The guardian acts as a legal representative for an unmarried woman. This means that in the marriage process, the guardian has the authority to represent the woman in carrying out legal transactions related to the marriage, including approving the marriage and setting its terms. The guardian is responsible for ensuring that all conditions for a valid marriage are met, such as the consent of both parties, applicable religious or legal requirements, and other provisions that may be required. The guardian is also responsible for ensuring that the marriage process takes place in accordance with relevant legal values and principles. This includes ensuring that the marriage does not take place under duress or coercion, and that all parties involved understand the legal consequences of the marriage. The position of the guardian in marriage reflects his important role in protecting the legal and social interests of women in the marriage process, as well as ensuring the validity of the marriage bond according to the norms prevailing in society and applicable laws.¹³

Legal and Social Impact of Unsanctioned Marriages

Marriage law is a legal system designed to regulate marriage with principles that emphasize justice, protection of human rights, gender equality, and individual freedom.¹⁴ Both men and women have equal rights in the marriage process, including in terms of consent, rights during marriage, and child custody. The decision to marry must be taken voluntarily and free from coercion or pressure, and respects the individual's right to choose his or her life partner. In addition, this law also provides protection against abuse in marriage, whether in the form of physical, emotional, or economic, and provides a protection mechanism for victims. There are also clear and transparent procedures for marriage registration, dissolution of marriage, and the arrangement of joint property and child custody, taking into account fairness for both parties. The rights of children born from marriage, including the right to education, health, and protection from discrimination, are also important concerns in this legal system.

Marriage law aims to create a legal environment that supports the development of healthy, harmonious families based on the values of justice and equality for all parties involved.¹⁵ One of the impacts of the absence of parental consent is the phenomenon of unsanctioned marriage. "Unsanctioned marriage" refers to a marriage that is carried out without the knowledge or consent of the family or guardian of one or both parties involved. This term often has negative or controversial connotations, especially when the marriage violates social norms or applicable laws. From a legal perspective, unsanctioned marriage can result in serious consequences depending on the regulations in the country. Some factors that encourage unsanctioned marriage include: 1) Disapproval from family or guardians: In many cultures or religions, the consent of family or guardians is considered crucial for

¹¹ Agus Hermanto and others, 'Penerapan Batas Usia Pernikahan Di Dunia Islam: Review Literature', *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 9.2 (2021), 23–33.

¹² Holan Riadi, 'Sistem Hukum Keluarga Islam Di Indonesia', *Minhaj: Jurnal Ilmu Syariah*, 2.1 (2021), 77–90.

¹³ Nisa and Andriyaldi.

¹⁴ Muhammad Juni Beddu, Ahmad Mas'ari, and Novi Yanti, 'Mahar Sebagai Instrumen Perlindungan Hak-Hak Perempuan Dalam Pernikahan: Perspektif Hukum Islam', *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 21.01 (2024), 474–85.

¹⁵ Frand Edwar and others, 'Poligami Menyimpang Dan Implikasinya Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Pidana (Studi Kasus Di Trimurjo Lampung Tengah)', *Indonesian Journal of Social and Humanities*, 1.1 (2023), 1–9.

the validity of a marriage. Unmarried marriages can be seen as a violation of prevailing social or religious norms; 2) Differences in Social Status: When couples come from different social backgrounds, they may feel pressured to go against family or societal norms; 3) Strict Family Rules: Some families have strict rules regarding partner selection, so individuals feel forced to run away to be with the person they love; 4) Passionate Love: Strong feelings of love can make couples impatient to get married, despite obstacles from family or society; 5) Pressure from Society: Sometimes, friends or the surrounding environment can influence a couple's decision to elope, either positively or negatively; 6) Desire for Freedom: Some individuals may feel confined by social expectations and want to make their own life decisions without interference from others; 7) Crisis or Urgent Situation: Sometimes, urgent situations like an unwanted pregnancy can push a couple to get married in a hurry, and; 8) Culture and Tradition: In some cultures, elopement is seen as a way to go against tradition or express true love without boundaries.

In a broader context, elopement often raises debates about the boundaries between individual freedom to choose a life partner and respect for family values and prevailing social norms. In some legal systems, elopement can result in a marriage being considered invalid or legally invalid if it does not meet established requirements, such as the consent of a guardian or proper administrative procedures. Elopement often triggers social discomfort or negative stigma against couples who marry without the permission of their family or guardian. This can lead to social isolation or problems in relationships with family. In cases where elopement involves a couple who are still legally bound to a third party (for example, in cases of an unfinalized divorce or a previous marriage that is still valid), complex legal conflicts can arise regarding marital status and legal rights. Couples who elope may face legal consequences related to financial obligations, child custody rights, and division of joint property that are not legally implemented due to the lack of official recognition or approval from the authorities. Elopement can disregard the rights and protections normally provided in a legal marriage process, such as inheritance rights, child custody rights, access to health and social services, and other legal rights associated with legal marital status.

Marriage Without Parental Consent: Islamic Family Law Perspective

Marriage without parental consent from the perspective of Islamic family law is a complex issue and often involves considerations between individual rights and social norms.¹⁶ In Islamic law, marriage is a sacred bond that involves not only two individuals, but also families and communities. Although parental consent is highly valued, there are circumstances in which an individual may marry without such consent, especially if the parents object for reasons that are not *shar'i* or detrimental. The Qur'an, in Surah An-Nisa (4:19), reminds that women have the right to choose their spouses, which supports the individual's right to make choices even without parental consent: *يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَجِزُ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ* “O you who believe, it is not lawful for you to inherit women by compulsion. And do not make it difficult for them to take back any of what you have given them, unless they commit a clear abomination. And deal with them in good manner. If you dislike them, perhaps you dislike something while Allah has placed in it a great deal of good.”

The verse in Surah An-Nisa (4:19) emphasizes the importance of treating one's spouse well in the context of marriage and prohibits harmful practices, such as inheriting women by force. This prohibition emphasizes that women are not objects to be owned, but rather individuals with rights and dignity that must be respected. In addition, this verse underlines the importance of living together in goodness, encouraging husbands and wives to respect each other, communicate well, and understand each other, even if there may be disagreements. Allah also reminds us that disliking one's spouse should not be an excuse to treat them badly, because often in situations we dislike, there is good that we may not be aware of. This concept reflects the justice and compassion that should exist in

¹⁶ Hyang Kinasih Gusti, 'Perspektif Hukum Keluarga Islam Tentang Dinamika Peran Orang Tua Dalam Pemilihan Pasangan Pernikahan Menurut Adat Jawa Dan Implikasinya Terhadap Perlindungan Hak-Hak Anak', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 18.5 (2024), 3256–68.

marriage, where both parties support each other and create a harmonious environment. In the social context of the time of the Prophet Muhammad, this verse served as a protection for women's rights, showing that Islam prioritizes ethics and responsibility in the relationship between husband and wife in order to achieve happiness and blessings together.

In the context of marriage without the consent of one of the parents, the concept of *Maslahah mursalah* introduced by Imam al-Ghazali provides an important insight.¹⁷ *Maslahah mursalah* refers to the principle that focuses on the public interest and the welfare of society, where every action or decision must provide benefits and avoid harm. In this situation, if a person feels that the marriage they are undergoing brings personal goodness and happiness, and has a positive impact on their life and the surrounding community, then the marriage can be considered a step in line with the principle of *maslahah*.

Imam al-Ghazali believes that sharia is not only bound by strict rules, but must also take into account the existing context and situation. If someone experiences unreasonable or detrimental rejection from their parents, and the marriage is considered to bring good, then the decision to enter into marriage can be justified based on the principle of *maslahah murlah*. Thus, even if the consent of one of the parents is not obtained, the action can be considered legal and in accordance with the principles of justice and benefit, as long as it is based on good intentions and careful consideration. This approach emphasizes the importance of understanding that the main goal of sharia is to achieve goodness and prosperity for individuals and society.

In dealing with marriage without parental consent, *maslahah murlah* takes into account changes in the social context and relevant values in modern society.¹⁸ This includes adjusting to marriage norms that may no longer be in line with current realities. In addition, *Maslahah mursalah* also considers the social and psychological impact of an unsanctioned marriage, both for the married couple and the families involved. While considering the welfare of the individual, *Maslahah mursalah* still emphasizes the importance of maintaining religious and moral values in legal decision-making, including respect for the authority of guardians in situations where this is possible. Within the framework of *maqasid syariah*, which refers to the goals and intent of Islamic law, marriage without the consent of one of the parents can be analyzed as follows: 1) *Hifzh al-Nasl* (Care of Offspring): One of the five main objectives of the Shari'a is to protect and preserve offspring.¹⁹ In this context, marriages that take place without the consent of one of the parents may raise questions regarding the continued maintenance of offspring as expected under Islamic law, since parental consent plays an important role in ensuring the stability and sustainability of the family; 2) *Hifzh al-Din* (Preservation of Religion): *Maqasid sharia* also emphasizes the importance of protecting religion. In some situations, if a marriage is conducted without the consent of one of the parents and violates religious values or ethical norms upheld by the family or society, this can threaten the preservation of religion in that context; 3) *Hifzh al-Aql* (Preservation of Reason): This aspect emphasizes the need to protect wisdom and rational thinking in decision-making. In the context of marriage without parental consent, it is important to evaluate whether the decision was made with mature and rational consideration, in line with the principles of wisdom recommended in Islamic law; 4) *Hifzh al-Mal* (Preservation of Property): *Maqasid sharia* also emphasizes the importance of protecting property. Marriage conducted without parental consent can lead to legal consequences related to joint property, inheritance, and financial obligations. All of these aspects need to be carefully considered to ensure fair and Islamic management of property, and; 5) *Hifzh al-Nafs* (Preservation of the Soul): This aspect highlights the importance of protecting the soul of the individual and society from all forms of harm and loss. In the context of marriages that are carried out without parental consent, it is necessary to consider the

¹⁷ Farihatni Mulyati, 'Interpretasi Mitsuqaan Ghalizan Dalam Surah An-Nisa (4): 21 (Pentingnya Pencatatan Pernikahan Menurut Hukum Islam)', *Ittihad*, 12.22 (2014), 37–55.

¹⁸ Ahmad Ibrahim, 'Social Practice And The Meaning Of The Erang-Erang Tradition In The Context Of Bugis Community Weddings From The Perspective Of Maslahah.', *Marital_HKI*, 2024, 131–48.

¹⁹ Adnan Bayu Wicaksono and Winning Son Ashari, 'Analisis Perlindungan Islam Terhadap Perempuan Korban Kekerasan Dalam Rumah Tangga Dalam Tinjauan Maqashid Syariah', *Rayah Al-Islam*, 8.3 (2024), 888–904.

psychological and social impacts of such decisions, as well as ensuring that no conflicts arise that could harm the mental and emotional well-being of all parties involved.

CONCLUSION

From the perspective of Islamic family law, marriage without the consent of one of the parents presents various complex considerations. The consent of the parents or guardians is essential to ensure the validity of the marriage. Without valid consent, the marriage can be considered legally invalid. Islamic family law, by applying the principle of *maslahah* (benefit), prioritizes the protection of the interests of the individual, family, and society as a whole. Parental consent is considered a step to maintain stability in the family and society. Although there is room for individual freedom in choosing a life partner, Islamic family law emphasizes the importance of adhering to religious and moral norms in making marriage decisions. Marriage without parental consent can have significant social and psychological impacts, such as family conflict, social isolation, or emotional tension, which need to be considered in depth in the context of law and society.

REFERENCE

- Beddu, M.J., Mas'ari, A., & Yanti, N. (2024). Mahar sebagai instrumen perlindungan hak-hak perempuan dalam pernikahan: Perspektif Hukum Islam. *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan*, 21(01), 474–85.
- Dewi, M.K. (2022). Penolakan pemberian persetujuan menikah oleh orang tua perspektif Hukum Islam (Studi di Kecamatan Lubuklinggau Selatan II Kota Lubuklinggau) O. *Diploma thesis*, Universitas Islam Neneri Fatmawati Sukarno Bengkulu.
- Edwar, F., Muhklis, A., Ismail, H., & Asnawi, H.S. (2023). Poligami menyimpang dan implikasinya terhadap keharmonisan rumah tangga perspektif hukum pidana (Studi kasus di Trimurjo Lampung Tengah). *Indonesian Journal of Social and Humanities*, 1(1), 1–9
- Fatmawati, E. (2020) *Sosio-antropologi pernikahan dini: Melacak living fiqh pernikahan dini komunitas muslim madura di Kabupaten Jember*. Yogyakarta: Pustaka Ilmu.
- Fiatna, A. (2024). Esensi wali nikah perspektif al-Qur'an Surat an-Nisa dan relevansinya pada kehidupan masyarakat modern. *Syntax Idea*, 6(2), 542–54.
- Gusti, H.K. (2024). Perspektif Hukum Keluarga Islam tentang dinamika peran orang tua dalam pemilihan pasangan pernikahan menurut adat Jawa dan implikasinya terhadap perlindungan hak-hak anak. *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 18(5), 3256–68.
- Hakim, M.L., Sugianto., Muala, A., Khamim., & Ismail, H. (2020). Implementasi, kendala dan efektifitas kursus pranikah di KUA Kecamatan Pontianak Tenggara. *Al-Istinbath: Jurnal Hukum Islam*, 5(2), 311–28.
- Hermanto, A., Ismail, H., Rahmat, & Arsyad, M. (2021). Penerapan batas usia pernikahan di dunia Islam: Review literature. *At-Tahdzib: Jurnal Studi Islam dan Muamalah*, 9(2), 23–33.
- Ibrahim, A. (2024). Social practice and the meaning of the erang-erang tradition in the context of Bugis Community Weddings from the perspective of *maslahah*. *Marital_HKI*, 131–48
- Ismail, H., & Khotamin, N.A. (2017). Faktor dan dampak perkawinan dalam masa iddah (Studi Kasus di Kecamatan Trimurjo Lampung Tengah). *Jurnal Mahkamah: Kajian Ilmu Hukum dan Hukum Islam*, 2(1), 135–60.
- Ja'far, A.K. (2018). *Pembaruan Hukum Perkawinan Islam di Indonesia (Analisis Peraturan Perundang-Undangan Tentang Batas Usia Perkawinan)*. Lampung: UIN Raden Intan.
- Lestari, N. (2018). Problematika Hukum Perkawinan di Indonesia. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi dan Keagamaan*, 4(1), 43–52
- Mardiantari, A., Farida, A., Dimiyati, M., & Dwilestari, I. (2022). Tradisi masyarakat adat Jawa terhadap pantangan pernikahan di Bulan Muharam perspektif Hukum Islam. *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 10(2), 69–78
- Mulyati, F. (2014). Interpretasi Mitsaqan Ghalizan dalam Surah an-Nisa (4): 21 (Pentingnya Pencatatan Pernikahan Menurut Hukum Islam). *Ittihad*, 12(22), 37–55.
- Nisa, A., & Andriyaldi. (2023). Esensi wali nikah perspektif Surat an-Nisa dan relevansinya terhadap masyarakat modern. *Usraty: Journal of Islamic Family Law*, 1(1), 1–11.

-
- Riadi, H, (2021). Sistem Hukum Keluarga Islam di Indonesia. *Minhaj: Jurnal Ilmu Syariah*, 2(1) , 77–90.
- Ridwan, M., & Harahap, P.H. (2024). Perkawinan tanpa persetujuan salah satu orang tua dalam perspektif Hukum Keluarga Islam. *Al-Ussrah: Jurnal Al Ahwal As Syakhsyiyah*, 11(3).
- Shufiyah, F. (2018). Pernikahan dini menurut hadis dan dampaknya. *Jurnal Living Hadis*, 3(1), 47–70.
- Simamora., Padil, P., Madina, D.D. & Alfarisi, M. A. (2023). Islamic legal values in the Angkola Batak Community Marriage Onang-Onang Dance Tradition, Sumatra, Indonesia. *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 8(2), 227–36
- Wahyudi, A. N., Arsyad, M., Rahmawati, R., & Mukri, M. (2024). Hukum adat sebagai pertimbangan hakim dalam mengabulkan permohonan dispensasi nikah dan akibatnya (Studi kasus Pengadilan Tulang Bawang Tengah). *Bulletin of Islamic Law*, 1(1), 1–12.
- Wicaksono, A.B., & Ashari, W. S. (2024). Analisis perlindungan Islam terhadap perempuan korban kekerasan dalam rumah tangga dalam tinjauan maqashid syariah. *Rayah Al-Islam*, 8(3), 888–904.
- Wijaya, H.T., & Thaib, E. J. (2020). Efektivitas pelaksanaan Undang-Undang Republik Indonesia Nomor 16 Tahun 2019 Tentang Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan di Kabupaten Pohuwato. *As-Syams*, 1(1), 30–46.
-