

JURISPRUDENTIAL ANALYSIS OF COURT DECISIONS IN MARRIAGE ANNOUNCEMENT

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Received: 29 November 2024	Published : 07 February 2025	
Revised : 03 December 2024	DOI : https://doi.org/10.54443/ijset.v4i3.686	
Accepted: 19 December 2024	Publish Link : https://www.ijset.org/index.php/ijset/index	

Abstract

The court is an institution that plays an important role in resolving civil conflicts, including in the annulment of marriage. Annulment of marriage is one of the legal actions that involves a legal process to decide whether a marriage is valid or not. This study aims to analyze the jurisprudence of court decisions in cases of annulment of marriage. The research method used is the jurisprudence analysis method, which involves collecting and analyzing data from relevant court decisions. In this analysis, we consider the factors that form the basis of the court in deciding to annul a marriage, such as the legal reasons submitted by the parties filing a lawsuit for annulment of marriage. The results of this study indicate that court decisions in cases of annulment of marriage can vary depending on the applicable law in a jurisdiction, the evidence presented, and the legal arguments presented by the parties involved. Some common reasons for annulment of marriage include fraud, domestic violence, the inability of one party to give valid consent, or violations of laws relating to marriage. In addition, this study also identifies legal developments and trends in court decisions related to annulment of marriage, such as changes in legal interpretation or social factors that influence court decisions. In conclusion, this jurisprudential analysis illustrates the complexity and variation in court decisions in cases of annulment of marriage. These decisions are greatly influenced by the facts and laws applicable in each case.

Keywords: *Annulment of Marriage, Judge's Decision*

A. INTRODUCTION

Marriage is an integral part of the religious aspect of life and has a very important role in the reality of human life. With marriage, a family can be established and built in accordance with the values that apply in the social order of society. Through the institution of marriage, which is an emotional and spiritual bond between a man and a woman as husband and wife, the main goal of forming a harmonious and happy family can be achieved, namely creating a household full of blessings, peace, happiness, unity and eternity.

If a marriage does not meet the pillars and requirements, then the marriage can be annulled, meaning that the annulment of the marriage considers the marriage that has been carried out as an event that is considered never to have happened. Annulment of marriage can be decided in a religious court, annulment in Islam is also called fasakh which means to damage or cancel. Fasakh is one of the causes of the dissolution of a marriage that has taken place. Annulment of marriage really needs to be studied because a marriage is not terminated because of death or divorce but is terminated because of a court decision, there are also annulment of marriages that are terminated because of coercion from other people, for example one of the parents of the husband or wife. In a decision to annul a marriage, the religious court plays a very important role.

In the Great Dictionary of the Indonesian Language (KBBI), annulment of marriage is a marriage bond by the Religious Court based on the demands of the husband or wife which is approved by the Religious Court or a marriage that has already violated the law of marriage. In fiqh, it is actually known by two different terms, namely fashid or null marriage. Fashid marriage is a marriage that does not fulfill one of the requirements of marriage, while null marriage is a marriage that does not fulfill its pillars, the law of both types of marriage is invalid.

Annulment of Marriage According to the Compilation of Islamic Law is contained in Article 70 point ae in the KHI mentioning the reasons for the annulment of marriage. And not only in Article 70 then in Article 71 af also mentions other reasons that can be the cause of someone to annul a marriage, namely if:

1. A husband practices polygamy without permission from the Religious Court.
2. The woman who was married was later discovered to still be the wife of another man who was mafqud.

3. The marriage that was entered into was still in the iddah of another husband.
4. Marriages that violate the age limit for marriage, as stipulated in article 7 of Law No. 1 of 1974.
5. Marriages that are carried out without a guardian or carried out by an unauthorized guardian.
6. Marriage carried out under duress.

Annulment of marriage according to positive law in Indonesia, is contained in Law No. 1 of 1974 concerning marriage. In this Marriage Law, the annulment of marriage is regulated in several articles, namely with the following formulation, Marriage can be annulled, if the parties do not meet the requirements to conduct a new marriage. Article 22 of Law No. 1 of 1974 above is the most important thing. Because if the requirements for conducting a marriage are not met, then the marriage can be annulled. While Article 23 explains who has the right to make or submit an application for annulment of marriage. Those who can file an annulment of marriage are: Families in a straight line upwards from the husband or wife, Husband or wife, Authorized officials only as long as the marriage has not been decided.

The appointed official in paragraph (2) of Article 16 of this Law and every person has a direct legal interest in the marriage, but only after the marriage is dissolved. According to Article 23 above, if the husband or wife is not aware of or does not feel a violation in their marriage, the party who feels entitled or interested can ask the authorities, namely the local Religious Court, to cancel the marriage relationship as explained in Article 25 below: An application for annulment of marriage is submitted to the Religious Court in the jurisdiction where the marriage took place or where both husband and wife live. While Article 28 explains the time of validity of the annulment of marriage after the decision has legal force and does not apply retroactively to the rights of the children.

The decision does not apply retroactively to, Children who have been born from the marriage, Husband or wife who acted in good faith, except for joint property, if the annulment of marriage is based on the existence of another marriage that came before, other third parties are not included in a and b as long as they obtained their rights in good faith before the decision on the annulment has permanent legal force. In accordance with Article 37 of PP No. 9 of 1975 which states that the annulment of a marriage can only be decided by a court. Annulment of a marriage based on a court decision is necessary to ensure legal certainty, especially for the parties concerned. Thus, the annulment of a new marriage is valid and binding if it is based on a court decision that has permanent legal force.

Regarding this matter, it is actually very realistic logically because a marriage has been carried out in a formal legal manner, so to eliminate the legal legality it must be through a court decision, regarding this matter it does not matter whether the marriage is less harmonious or the requirements as determined by the respective religious laws and applicable laws and regulations. The cancellation of a marriage through the court is necessary so that there is legal certainty, especially for the parties concerned, third parties and the community who know that the marriage occurred, so the legality of the cancellation of a marriage regulated by applicable laws has a wider reach than *Nikahul Batil* and *Nikahul Fasid* as stated in traditional fiqh books.

The court decision is the final decision, whether the marriage is annulled or still legalized, of course through consideration of the interests carried out by the judge. For that reason, a good judge's decision will certainly fulfill three elements/aspects at once in a balanced way, namely "providing legal certainty, a sense of justice and benefits for the parties and the community. The procedures submitted to the religious court in the case of annulment of marriage are as follows; first, the preparation stage, namely before filing a case for annulment of marriage, the following things need to be considered: the parties who will be suing, the power and authority of the court. Second, the preparation of a lawsuit or application letter can be done verbally or in writing addressed to the religious court, regarding the contents of the lawsuit or application letter in general in the form of: the identity of the person in dispute, *posita* and *petitum*.

Third, Registration of the application after the application letter is made and registered with the clerk's office and has received a registration number, the parties in dispute only have to wait for the court summons. Fourth, examination of the application, on the trial day determined by the court if one of the parties in dispute is not present, the trial is postponed and the next trial day is determined for those present to be invited to attend again without a summons, while for those who are not present, a summons will be made using a summons. In practice in the field if the plaintiff or applicant is absent three times, the lawsuit is dismissed and if the defendant or respondent is not present, the examination is continued with a default decision or a decision without the presence of the plaintiff or applicant. The fifth is the mediation and duplicate replication stage.

B. FORMULATION OF THE PROBLEM

1. What are the factors that are often used as the basis for court decisions for the annulment of marriage?
2. How Jurisprudential Analysis of Court Decisions on Marriage Annulment?

C. RESEARCH METHODS

This research is a normative research using library research. The information used is from primary, secondary and tertiary legal materials. The approach used in this study is a descriptive qualitative analysis method, which means a qualitative analysis method is a method that provides and describes an analysis of the reality in the field. The data sources used in this study are primary sources, namely data that is primary and important in nature that allows for obtaining the information needed and related to the research.

This study uses primary data sources, namely religious court decisions number 753 / Pdt.G / 2010 / PA.Tgr, 208 / Pdt.G / 2018 / PA.Pal, 1188 / Pdt.G / 2016 / PA.Mks and 112 / Pdt.G / 2014 / PA.Srl. Secondary data is legal material that is helpful in completing and strengthening and providing explanations. In this study, the data sources used come from books, journals and articles related to this study. The data collection method is library research, where data collection uses information collection from literature materials. After the data is obtained, it will be analyzed using the content analysis method, which is an analysis technique by analyzing various sources. Furthermore, data analysis, the study uses inductive and deductive thinking methods. Inductive is a way of thinking by providing reasons that start with specifics so that a general argument can be composed, while deductive is a way of thinking by providing reasons and contradicting general statements.

D. DISCUSSION

1. Factors That Are Often Used as the Basis for Court Decisions for Annulment of Marriage

Religious courts grant annulment of marriage to people who feel that their marriage does not meet the requirements of marriage. This is in accordance with article 22 of Law number 1 of 1974 that a marriage can be annulled if it does not meet the requirements of marriage and in the KHI it is also mentioned regarding the annulment of marriage in articles 70 to 76. The marriage law in Indonesia adopts a relative annulment system where the parties who can file an annulment of marriage are the direct lineal relatives of the husband or wife, authorized officials or anyone who has an interest in the marriage.

The factors that cause the annulment of marriage are regulated in Law Number 1 of 1974 as follows: First, the marriage is still bound between one of the two parties with the marriage provisions bound by another marriage bond then carrying out a new marriage that can be canceled unless permission for polygamy has been obtained. Second, the marriage is carried out in front of a marriage registrar who does not object, an invalid marriage guardian and witnesses who are not present when the marriage is carried out. Third, a marriage that is carried out under pressure or threat of punishment, here it means not only criminal but also coercive pressure, so that it eliminates the will of the prospective bride and groom so that it does not meet the requirements for marriage in Article 6 paragraph 1 of Law Number 1 of 1974. Fourth, when the marriage is carried out there is a misunderstanding between husband and wife. For example, a husband or wife has blood ties, one of the bride and groom is still in a marriage bond with another party.

The factors that cause the annulment of marriage are also regulated in the Compilation of Islamic Law (KHI) Book 1 on marriage law contained in articles 70 to 72 as follows: First, a husband marries while he has no right because he already has four wives even though one of the wives is in a state of iddah raj'i. The meaning of iddah raj'i is a divorce that can return to a husband and wife relationship. Second, a person marries his ex-wife whose marriage has ended because his wife is accused of committing adultery (li'an). Third, a person marries his ex-wife who has been given three divorces, unless the ex-wife has remarried someone else. Fourth, a marriage carried out by two people who are related by blood, marriage and breastfeeding in accordance with article 8 Number 1 of 1974. Fifth, the wife is a sibling, or aunt of his wives.

In Article 71 KHI as follows: Firstly, a husband does not obtain permission for polygamy from a religious court. Second, marrying a woman who later discovered that the wife was the wife of a husband who had been missing for a long time and had not returned (mafqud). Third, the woman he marries is the wife of another person who is currently in the period of iddah. Fourth, marriages that violate the age limit for marriage as stipulated in Article 7 of Law Number 1 of 1974. Fifth, marriages that are carried out without the presence of a guardian or marriages that are carried out by an unauthorized guardian. Fifth, marriages that are carried out under duress.

In article 72 KHI as follows: Firstly, a husband or wife can apply for an annulment of the marriage if the marriage was carried out in a forced manner. Second, a husband or wife can submit a request for annulment of the

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marriage if during the marriage there is fraud or misunderstanding regarding the husband or wife. The definition of Islamic Law Compilation itself is a collection of legal opinions obtained from various books written by Fiqh scholars which are used as references in Religious Courts to be processed and compiled into collections. The collection is called a compilation. So the conclusion that can be drawn is that the factors of marriage annulment contained in several decisions below are influenced by several factors, including; first, internal factors, which are meant by internal factors here are problems that arise from within the family, either from the husband or wife, this is in accordance with the decision on the case of marriage annulment number 208/Pdt.G/2018/PA.Pal and number 1188/Pdt.G/2016/PA.Mks.

a. Decision in Case Number 208/Pdt.G/2018/PA.Pal

In the determination of the Palu Religious Court Number 208 / Pdt.G / 2018 / PA.Pal. the applicants are a married couple who have been married on December 9, 2017, initially the lives of both the applicant and the respondent were harmonious but since December 16, 2017 between the applicant and the respondent often quarreled caused by continuous lies made by the respondent, on December 16, 2017 the applicant's aunt found a driver's license and other identity cards belonging to the respondent with the respondent's name on them scattered on the floor of the room where the name on the driver's license was not the same as the name of the respondent known to the family. then the applicant got other evidence in the form of a divorce certificate with her previous husband, where the respondent's name did not match the name known to the applicant, so the applicant felt there was something odd about it. Initially the applicant and the respondent met only through social media, then the applicant and the respondent got married. Then after a week of marriage, the respondent often asked to separate from the applicant, because he tried to commit suicide by drinking liquid Baygon in cans and always compared the applicant with the respondent's previous husband. After that incident, the applicant and the applicant's family felt deceived by the respondent, so that from January 13, 2018 the applicant and the respondent then separated houses. The description above, the marriage with the respondent has violated the provisions of the Marriage Law Number 1 of 1974, because the respondent has falsified his identity.

On the appointed trial day, the applicant and the respondent were present at the trial and the judge advised the applicant and the respondent about the legal consequences of the annulment of the marriage, but the applicant remained firm in his intent and purpose. In response to the petition, the respondent submitted several written responses as follows: It is true that the applicant and the respondent were married on December 9, 2017, it is true that the applicant and the respondent have not been blessed with children but at that time there were already positive signs of pregnancy, there was a commotion between the applicant and the respondent because another woman came into the household of the applicant and the respondent on December 23, 2017 who claimed that the applicant was her lover and the woman even held the applicant's cheek in front of the respondent.

b. Decision in Case Number 1188/Pdt.G/2016/PA.Mks

In the decision of the Makassar Religious Court number 1188/Pdt.G/2016/PA.Mks. the plaintiff was legally married to her husband on Thursday, January 17, 1980, and was registered at the Tamalate District Religious Affairs Office, Makassar City with a duplicate of the marriage certificate extract number 56/DN/IX/2011 dated September 26, 2011. Then the husband married the defendant on Thursday, September 3, 1986 according to the marriage certificate extract number 176/II/IX/92 and issued by the Ujung Pandang District Religious Affairs Office, Makassar City. At the time the defendant married her husband, the plaintiff was still legally married to her husband and had never divorced until her husband died on October 27, 2015. The defendant's marriage to her husband was carried out without going through a legal procedure because the plaintiff as a wife never gave her consent, and there was also no religious court decision that gave permission for her husband to marry (polygamy) with the defendant.

In filing for the annulment of this marriage, it was filed because the plaintiff had just found out and seen a photocopy of the marriage certificate extract between the defendant and her husband at the Parangtambung sub-district office, and the original marriage certificate extract is now in the hands of the defendant's marriage. So the marriage between the defendant and her husband has violated the provisions of the applicable laws so that it is also legally unfounded, the defendant is also the Ujung Pandang sub-district religious affairs office which has married the defendant to her husband, so the marriage between the defendant and her husband must be canceled and the marriage certificate extract number 176/II/IX/92 dated September 3, 1992 issued by the Ujung Pandang Sub-district Religious Affairs Office, Makassar City is declared legally binding. The second external factor, what is meant by external factors here are problems that do not arise from within the family, either from the husband or wife, but are caused by external factors, this is in accordance with the decision on the case of annulment of

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marriage which caused the annulment of marriage carried out by outsiders number 753/Pdt.G/2010/PA.Tgr and number 112/Pdt.G/2014/PA.Srl.

c. Decision in Case Number 753/Pdt.G/2010/PA.Tgr

In the decision of the Tenggara Religious Court Number 753/Pdt.G/2010/PA.Tgr. the plaintiff and defendant I are legally married husband and wife who were married in Cimahi on May 20, 1995, and the marriage certificate extract Number: 224 4/1 50/V/1995. The plaintiff and defendant I have been blessed with two children, namely Farah Alyningtyas Ismail binti Gofar Ismail aged 14 years and Fariz Brioputra Ismail bin gfar Ismail aged 9 years. Then without the knowledge and permission of the plaintiff, on March 17, 2010, defendant I and defendant II had married without permission for polygamy and permission from the Religious Court and had a marriage book with a certificate extract Number: 16/02/IV/2010. Dated April 8, 2010. Then the one who married Defendant I with Defendant II was the co-defendant, because the co-defendant was the Head of the Religious Affairs Office of Linggang Bigung District. The co-defendant carried out the marriage of Defendant I and Defendant II without a polygamy permit and a permit from the local Religious Court. So the actions of Defendant I and Defendant II have violated Article 9 in conjunction with Article 24 of Law Number 1 of 1974 and Article 58 paragraph (1) in conjunction with Article 71 paragraph (a) of the Compilation of Islamic Law, namely there is no permit for polygamy and a permit from the Religious Court.

d. Decision in Case Number 112/Pdt.G/2014/PA.Srl

In the decision of the Sarolangun Religious Court Number 112/Pdt.G/2014/PA.Srl. on August 6, 2014, Respondent I and Respondent II have conducted a marriage that has been registered at the Religious Affairs Office of Cermin Nan Gedang District, Sarolangun Regency, Jambi Province. That in the extract of the marriage certificate, it is stated that the marriage guardian who conducted the marriage contract between Respondent I and Respondent II is Petitioner I who is the biological father of Respondent II, in this case acting as Petitioner I, but Petitioner I never married Respondent II to anyone including Respondent I. Furthermore, Respondent I and Respondent II were unable to fulfill all the requirements to conduct their marriage contract, as Respondent I and Respondent II had promised to Petitioner II.

2. Jurisprudential Analysis of Court Decisions Regarding Marriage Annulment

a. Decision in Case Number 208/Pdt.G/2018/PA.Pal

The decision in case number 208/Pdt.G/2018/PA.Pal was rejected because there were several statements from the plaintiff that could not be accepted by the court, the legal considerations are as follows:

- 1) Article 154 R.Bg regarding the consequences and consequences of the cancellation of the marriage.
- 2) Law Number 1 of 1974 because the applicant and respondent have violated the law relating to identity falsification.
- 3) Articles 22 and 26 of Law Number 1 of 1974 and articles 70 and 71 of the Compilation of Islamic Law of 1991 concerning marriage can only be annulled if the parties do not fulfill the requirements to enter into a marriage.
- 4) Article 89 paragraph 1 of Law Number 7 of 1989 which has been amended to Law Number 3 of 2006 which has been amended to Law Number 50 of 2009 concerning court costs charged to the applicant.

b. Decision in Case Number 1188/Pdt.G/2016/PA.Mks

The decision in case number 1188/Pdt.G/2016/PA.Mks was rejected because there were several statements from the plaintiff that could not be accepted by the court, the legal considerations are as follows:

- 1) Article 7 paragraph 1 of Law Number 1 of 1974 in conjunction with Article 49 of Law Number 7 of 1989 which was amended to become Law Number 3 of 2006 which was amended to become Law Number 50 of 2009 concerning the authority of religious courts and submitted in accordance with the legislation.
- 2) Law Number 1 of 1974 and its implementing regulations in Government Regulation Number 9 of 1975 concerning marriage or marriage is a legal act or event.
- 3) Article 285 R.Bg (Staatsblad 1927-227 Regulation of Procedural Law for Regions Outside Java and Madura) and Article 2 paragraph 3 of Law Number 13 of 1985 concerning stamp duty.

- 4) Article 301 R.Bg concerning evidence.
- 5) Articles 22 and 26 of Law Number 1 of 1974 and articles 70 and 71 of the Compilation of Islamic Law of 1991 concerning marriage can only be annulled if the parties do not fulfill the requirements to carry out the marriage.

e. Decision in Case Number 753/Pdt.G/2010/PA.Tgr

The decision in case number 753/Pdt.G/2010/PA.Tgr was accepted because there were several statements from the plaintiff that were acceptable to the court, the legal considerations are as follows:

- 1) Article 49 paragraph 2 number 6 of Law Number 7 of 1989 concerning Religious Courts which has been amended to Law Number 50 of 2009, this lawsuit falls within the absolute authority of the Religious Court.
- 2) Article 23 letter (b) of Law Number 1 of 1974.
- 3) Article 2 paragraph 2 of Law Number 1 of 1974 in conjunction with Article 2 paragraph 1 of Government Regulation Number 9 of 1975 and Articles 5 and 7 paragraph 1 of the Compilation of Islamic Law.
- 4) Articles 3,4 and 5 of Law Number 1 of 1974 concerning the conditions for polygamy.
- 5) Article 89 paragraph 1 of Law Number 7 of 1989 which has been amended to Law Number 3 of 2006 which has been amended to Law Number 50 of 2009 concerning court costs charged to the applicant.

f. Decision in Case Number 112/Pdt.G/2014/PA.Srl

The decision in case number 112/Pdt.G/2014/PA.Srl was accepted because there were several statements from the plaintiff that were acceptable to the court, the legal considerations are as follows:

- 1) Regulation of the Supreme Court of the Republic of Indonesia Number 1 of 2008 concerning mediation procedures in court.
- 2) Article 311 R.Bg concerning Evidence.
- 3) Article 25 of Law Number 1 of 1974 in conjunction with Article 37 paragraph 1 of Government Regulation Number 9 of 1975 in conjunction with Article 74 of Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law, this case is included in the Religious Court case.
- 4) Article 23 of Law Number 1 of 1974 in conjunction with Article 73 letters (a) and (d) of Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law.
- 5) Articles 171-176 R.Bg and articles 308-309 R.Bg.
- 6) Article 14 letter (c) in conjunction with Article 19 of Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law.
- 7) Article 2 of Law Number 1 of 1974 concerning marriage in conjunction with Article 20 of Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law.
- 8) Article 89 paragraph 1 of Law Number 7 of 1989 which has been amended to Law Number 3 of 2006 which has been amended to Law Number 50 of 2009 concerning court costs charged to the applicant.

E. CONCLUSION

Based on the discussion above, it can be concluded that various court decisions in cases of annulment of marriage are as follows:

1. Grounds for Annulment of Marriage: Court decisions in annulment of marriage are based on various laws and grounds applicable in a country. These may include grounds such as fraud, violence, inability to perform the marriage, or violation of certain marriage laws.
2. Evidence and Credibility: Jurisprudential analysis shows that courts tend to examine the evidence and credibility of the parties involved carefully. Decisions are often based on concrete evidence that can support the claim for annulment.
3. Children's Interests: In many cases, the court's decision will also take into account the children's interests if the couple has children. Dissolution of marriage can affect child custody and support, so the court will try to make sure the decision is in the best interests of the children.

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4. Justice and Equality: Courts often seek to ensure justice and equality in decisions regarding annulment of marriage. This includes protecting the rights of individuals as well as ensuring that decisions are not based on gender discrimination or other unfair factors.
5. Legal Process: Finally, a jurisprudential analysis can reveal how the legal process of annulling a marriage works, including the stages of the court process, mediation efforts, and the roles of the parties involved.

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