

# IMPLEMENTATION OF ISBAT NIKAH SOCIALIZATION IN RESOLVING UNREGISTERED MARRIAGE REGISTRATION ISSUE (A STUDY AT THE RELIGIOUS COURT OF RANGASBITUNG)

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## Abstract

This study investigates the issue of unregistered marriages in Lebak Regency, which persists due to low public legal awareness, the widespread practice of unregistered (siri) marriages, and various access barriers such as financial constraints and geographical distance from civil registration offices. These circumstances lead to significant legal uncertainty for families, particularly concerning lineage status, inheritance rights, and children's educational entitlements. The research aims to examine the effectiveness of the isbat nikah (marriage legalization) outreach program implemented by the Rngkasbitung Religious Court and to formulate recommendations for enhancing formal marriage registration and strengthening legal protection for the community. Employing a qualitative case study approach, data were collected through interviews with court clerks, partner institutions, and local residents, as well as through document analysis of isbat nikah cases from 2023 to 2025. June 2025. However, persistent challenges remain, particularly the community's pragmatic attitudes and limited institutional infrastructure, which continue to impede the program's optimal implementation.

**Keywords:** *Implementation, socialization, marriage confirmation*

## INTRODUCTION

Marriage registration is a key aspect in ensuring legal certainty in the family. The low rate of unregistered marriages raises various legal issues, such as child status and inheritance rights. (Febriyanti & Aulawi, 2021) The implementation of marriage confirmation is a legal solution to validate unregistered marriages. However, its effectiveness depends on the implementation of marriage confirmation socialization by the judicial institution. (Sari et al., 2024) Therefore, this study was conducted to analyze how the implementation of marriage confirmation socialization in resolving the problem of unregistered marriages in the Lebak Regency area. (Alissa et al., 2024)

Research by Febriyanti (2021) highlights the low level of public legal awareness regarding the marriage age limit, which mostly focuses on descriptive aspects without evaluating the effectiveness of legal socialization implemented by authorized institutions, the Office of Religious Affairs (KUA) and Marriage Registrars (PPN). Nurlaelawati (2020) examines the practice of marriage confirmation as the legality of unregistered marriages in several areas of West Java, focusing on legal effectiveness and child protection. Elidar Sari (2024) examines the effectiveness of the socialization of marriage confirmation hearings through a Service Learning approach in North Aceh Regency. The study only focuses on descriptive aspects of administrative assistance without an evaluative analysis of changes in community legal behavior after the socialization of marriage confirmation. Therefore, there has been no comprehensive study measuring the success of the marriage confirmation socialization program on legal awareness and community participation in orderly population administration.

Furthermore, Evalina Alissa (2024) showed that although legal outreach activities have succeeded in increasing public knowledge about the importance of marriage confirmation for previously unregistered marriages, the level of public legal awareness is still low, especially regarding the meaning of the legal consequences of unregistered marriages, this indicates a gap related to the effectiveness of legal outreach on changing people's behavior in registering their marriages. Aminatun Nisa and Nasrillah (2024) found a new perspective by examining the role of the Penyabungan Religious Court in increasing public awareness about forming a Sakinah family, by holding legal outreach, mobile courts and collaborating with local media, to build public legal awareness. Fitria

(2024) in her research at the Lebak Religious Court assessed that the outreach carried out was still formal and had not reached all levels of rural society. From various previous studies, it can be seen that this finding emphasizes the normative legal aspect rather than the implementation and social aspects. Although various studies have discussed the importance of marriage confirmation and marriage registration, some academic aspects have not been presented in depth. In terms of the effectiveness of the implementation of marriage confirmation socialization, previous studies have only highlighted the implementation and legal procedures but have not assessed the extent to which these socialization activities can increase public legal awareness. Previous studies have not found dimensions of legal awareness and public participation in marriage registration that have not been systematically linked to social, cultural, and religious factors that are the main factors in the many practices of unregistered marriages or underage marriages. Furthermore, there has been no study that links technology-based legal service innovations in the marriage confirmation application process, and a comprehensive evaluation of marriage confirmation policies from a legal and sociological perspective is limited, so it is not known how effective it is to reduce unregistered marriages in various regions.

This study aims to analyze and evaluate the implementation of the socialization of marriage confirmation (isbat nikah) at the Rangkasbitung Religious Court in an effort to resolve the problem of unregistered marriages. This study aims to identify the socialization strategy, obstacles or challenges to implementation, and its impact on increasing public legal awareness, by responding to the gap in previous research that has not examined the implementation aspects empirically. In accordance with Bloom's taxonomy, this study aims to analyze, assess, and interpret the effectiveness of socialization in the discussion of Islamic Family Law. This research demonstrated that the effectiveness of marriage confirmation is not solely determined by formal legal instruments, but also by the successful implementation of the socialization of marriage confirmation within the community. Through a qualitative approach, this study aimed to demonstrate that structured, participatory, and needs-based socialization can improve marriage registration in the region. This research is expected to provide theoretical contributions to the development of Islamic family law and contribute socially to improving legal literacy in Lebak Regency. The results can serve as policy recommendations for the Religious Court and local government agencies in strengthening this socialization program.

### **Formulation of the problem**

Based on the background and identification of the problems described above by the author, the formulation of the problem raised in this study is: How is the implementation of the socialization of Marriage Confirmation in resolving unregistered marriages at the Rangkasbitung Religious Court?

## **LITERATURE REVIEW**

### **The Concept of Marriage Confirmation in Islamic Law and Positive Law**

Marriage confirmation is the determination of the truth or validity can be interpreted as the ratification of a marriage that has been carried out directly legally according to Islamic law and is not officially registered by the state. (Sanawiah, 2015) According to the Compilation of Islamic Law (KHI) Article 7 Paragraph (3) Marriage confirmation can be submitted to the Religious Court to obtain legal certainty and legal protection. In Islamic law, a valid marriage must fulfill the pillars and requirements, such as the existence of ijab kabul, witnesses, guardians, the existence of a dowry and being Muslim. However, in practice, many marriages are not registered due to several factors, namely social, cultural and administrative factors, so this requires marriage confirmation as a guarantor of legal protection and the validity of the marriage. Marriage confirmation from a positive legal perspective is regulated in Law Number 1 of 1974 concerning Marriage (amended by Law Number 16 of 2019), which emphasizes that marriage registration is an obligation to ensure legal certainty. (Sulistiyono, 2024) Marriage confirmation is a solution for unregistered marriages or unregistered marriages that are carried out according to religious law only to fulfill formal legal aspects, this marriage confirmation is not only aimed at administrative recognition, but also to achieve essential legal needs in protecting family rights. Marriage registration by the state plays a fundamental role in providing legal certainty and protecting the rights of married couples and their descendants. However, many people still do not realize the importance of a marriage certificate. They consider their marriage valid even though it was carried out without a marriage certificate (nikah siri) and they assume their marriage is in accordance with religious regulations (Islamic law). This does not receive legal recognition and legal protection. If a legal dispute arises in the future regarding divorce, the lineage cannot process the child's birth certificate, which will result in the loss of the child's rights (obtaining an education, a decent life, and formal employment), and so on.

### **Implementation of Marriage Confirmation**

The implementation of marriage confirmation after the enactment of Law Number 16 of 2019 regarding the amendment to Law Number 1 of 1974 concerning marriage, this law does not clearly regulate unregistered marriages. (Bone, 2023) With the implementation of marriage confirmation, it becomes a solution for unregistered marriages, the factor that causes the implementation of marriage confirmation is that people still think that a marriage that is carried out legally according to religion is sufficient, without understanding the importance of a marriage that is officially registered by the state. The thing that causes the application for marriage confirmation is reactive is for administrative purposes, namely birth certificates, inheritance or children's education. The essence of the implementation of this marriage confirmation is that previously unregistered marriages are registered and officially validated by the state and have legal force and legal protection. However, not all applications for marriage confirmation can be granted, marriage confirmation that does not comply with state administration will certainly be rejected, of course in this case the applicant must understand that not all applications for marriage confirmation are granted, even though Article 7 Paragraph 2 of the Compilation of Islamic Law (KHI) explains that in this case a marriage that cannot be proven by a marriage certificate can be submitted for marriage confirmation to the Religious Court. With the existence of paragraph 3 it explains that marriages that can be submitted are limited to only:

- a. The existence of marriage in the context of divorce settlement;
- b. Loss of Marriage Certificate;
- c. There is doubt as to whether one of the conditions of marriage is valid or not;
- d. There was a marriage that occurred before the enactment of Law Number 1 of 1974;
- e. Marriages carried out by those who do not have obstacles to marriage according to Law Number 1 of 1974. (H. Perkawinan, 1991)

#### **Legal Awareness and Responsive Law**

The theory of legal awareness explores how individuals can understand or be more sensitive to the law in everyday life. Responsive law is a legal theory needed in transitional periods, as it must be sensitive to the situation, as responsive law tends to serve the powerful and ignores public aspirations. This theoretical concept has evolved to encompass various components, such as legal knowledge, legal awareness, attitudes, and so on, trust, and identity. Researchers have now expanded the field by focusing on marginalized groups and non-Western contexts, emphasizing relational aspects and legal awareness. This theory is relevant to understanding the dynamics of marriage confirmation at the Rangkasbitung Religious Court, where legal literacy is low. A responsive legal approach allows the court to balance formal legal compliance with social realities, thus supporting the achievement of problem-solving and substantive justice.

### **METHOD**

This study uses a qualitative approach with a descriptive-analytical type, an approach chosen by the author to understand the implementation of the socialization of Isbat Nikah in resolving the registration of unregistered marriages (unregistered marriages) at the Rangkasbitung Religious Court. This research was conducted through observations of the social, legal, and cultural realities that occur in the field. Descriptive-analytical research aims to describe the facts related to Isbat Nikah, identify the challenges of the socialization of Isbat Nikah implemented by the Rangkasbitung Religious Court, and analyze the role of the Rangkasbitung Religious Court in resolving the problem of unregistered marriage registration. This study aims to identify the implementation of the socialization of marriage confirmation in resolving the registration of unregistered marriages in the Rangkasbitung Religious Court. Specifically, this study examines (1) the implementation of socialization implemented by the Rangkasbitung Religious Court, such as mobile marriage confirmation hearings and integrated marriage confirmation hearings in the Lebak Regency area; (2) the resolution of marriage problems that are not registered by the Rangkasbitung Religious Court. The objects of this study include clerks, parties who cooperate in the implementation of marriage confirmation, and related documents such as court decisions and marriage confirmation case files. To obtain comprehensive and valid data, the author uses in-depth interview techniques with clerks of the Rangkasbitung Religious Court, parties who cooperate in the implementation of marriage confirmation and conduct document studies. The data analysis technique in this study was carried out using a qualitative approach with the Miles and Huberman interactive analysis model which includes three main stages (1) Data Reduction: This data obtained from interviews, observations, and document studies is filtered to select information relevant to the research problem formulation. (2) Data Presentation: The reduced data is arranged in narrative, table, or matrix form to facilitate understanding. (3) Conclusion Drawing and Verification: Based on the data presented, conclusions are

drawn to answer the research problem formulation. Verification is carried out through data triangulation, namely comparing the results of interviews, observations, and document studies to ensure the validity of the findings. In addition, the findings are also linked to Islamic legal theory and positive law as well as related literature to strengthen the analysis argument. (Sirajuddin Saleh, 2017)

## **RESULTS AND DISCUSSION**

### **RESEARCH RESULT**

The data obtained from the results of this study through three main techniques, namely in-depth interviews, non-participatory observation, and document studies. Interviews were conducted in a semi-instructor manner with key informants, the Registrar of the Rangkasbitung Religious Court, and agencies collaborating for the implementation of marriage confirmation at the Rangkasbitung Religious Court, Lebak Regency. Based on the results of the interview, the implementation of the socialization of marriage confirmation held by the Rangkasbitung Religious Court was implemented due to the lack of legal understanding, the stigma of society that still considers marriage registration to be unimportant. Many people do not know that unregistered marriages have an impact on their household life if one day problems arise, such as lineage, inheritance rights, children's education rights, cannot be protected by law and recognized by law. This shows a lack of legal literacy and a lack of socialization regarding the importance of legally valid marriage registration.

Furthermore, as demonstrated in these interviews, most marriage confirmation applicants only apply after urgent administrative needs arise, such as managing a child's birth certificate, school registration, or child marriage requirements. This suggests that public legal awareness remains pragmatic, rather than based on an understanding of the legal rights and obligations of the marriage institution. Furthermore, a separate obstacle is the limited access to legal services. Most applicants come from coastal or rural areas far from urban centers, presenting limitations in terms of transportation, costs, and understanding of applicable legal procedures. The interview results were reinforced by non-participatory observations at the Rangkasbitung Religious Court. In several court sessions, numerous applications for marriage confirmation were observed. This is due to the fact that many people engage in unregistered marriages, and people submit applications for marriage confirmation as an urgent administrative action. Applicants for marriage confirmation often appear confused about the court process.

Even when they arrive unaccompanied, they are often unsure of the necessary paperwork and the costs they will face, all of which makes them hesitant to apply for marriage confirmation. One of the Rangkasbitung Religious Court's main programs is the socialization of marriage confirmation, as the community desperately needs legal understanding. Quantitative data from the study of documents on marriage confirmation cases in 2023 showed that 41 cases were granted and 417 cases were granted in 2024 after the launch of the marriage confirmation socialization program, this number increased, 8 marriage confirmation cases (contensius) were processed in 2023, and 5 cases (contensius) in 2024. The Rangkasbitung Religious Court has implemented a comprehensive socialization program, as evidenced by the increase in marriage confirmation cases by 48% in 2024 until June 2025.

## **DISCUSSION**

### **Implementation of socialization of marriage confirmation in resolving unregistered marriages at the Rangkasbitung Religious Court**

A marriage that is carried out secretly without official registration or known as *nikah siri* is a form of marriage that is only based on religious law and beliefs without going through state registration procedures, as a result this marriage does not have valid legal force and is not accompanied by authentic evidence, this type of marriage often causes problems, both from a legal and social perspective. According to the Compilation of Islamic Law (KHI), a *siri* marriage is a marriage that does not have legal force because the marriage does not meet the requirements for official registration at the KUA or Civil Registry, even though it is valid according to Islamic law. Marriage confirmation comes from the Arabic *Asbata-Yusbitu-Isbatan* which means strengthening, in the legal dictionary it is often interpreted as an agreement that provides benefits in carrying out a *mut'ah* act intentionally, and can also be interpreted as a marriage determination regarding the validity of a marriage. Marriage confirmation is a marriage that is conducted only according to Islamic law without being registered at the Office of Religious Affairs (KUA) or Marriage Registrar (PPN). The background to the application for marriage confirmation refers to the provisions of Article 7 paragraph (3) of the Compilation of Islamic Law (KHI) which stipulates that a marriage can be submitted for determination to the Religious Court for several reasons, namely, (1) the marriage is related to the divorce settlement process, (2) the loss of the marriage certificate document, (3) there is doubt regarding the

# IMPLEMENTATION OF ISBAT NIKAH SOCIALIZATION IN RESOLVING UNREGISTERED MARRIAGE REGISTRATION ISSUE (A STUDY AT THE RELIGIOUS COURT OF RANGASBITUNG)

Utari Nurhalizah et al

validity of one of the pillars or conditions of marriage, (4) the marriage was conducted before Law Number 1 of 1974 came into effect, (5) the marriage was conducted by a couple who according to Law Number 1 of 1974 did not have any obstacles to marry, the Compilation of Islamic Law provides further confirmation in Article 7 paragraph (2), which states that: "If a marriage cannot be proven by a marriage certificate, then the marriage confirmation can be submitted to the Religious Court." This provision confirms that the Religious Court has the authority to process and confirm marriages that have not been officially registered through a marriage confirmation application. (Oelangan, 2013)

Marriage registration is carried out to provide benefits for the clarity of children's lineage and property in an orderly administration, in order to provide happiness in the family in a registered marriage proven by a marriage certificate to each husband and wife to receive a copy, if in the harmony of the household there is a dispute then each of them can be responsible for their rights and obligations. Marriage Registration aims to create order in married life in society. Through the Religious Court program, integrated mobile marriage confirmation, the Supreme Court (MA) encourages the dissemination of marriage confirmation services and identification of legal remedies for those whose marriages are not yet registered. Regarding Court Services, namely integrated mobile marriage confirmation for Religious Courts, the Supreme Court has issued Supreme Court Regulation (Perma) No. 1 of 2015. With the socialization of marriage confirmation, there is an increase in legal awareness for the public regarding the importance of marriage registration and its legal protection depending on the distribution of marriage certificates. (A. Marriage & Not, 1974)

The background above explaining the socialization of marriage confirmation based on the encouragement of Supreme Court regulations, the Rangkasbitung Religious Court has carried out socialization activities regarding marriage confirmation in the Lebak Regency area as an effort to encourage the public to be orderly in registering marriages. The Registrar of the Rangkasbitung Religious Court stated that in 2024 the Rangkasbitung Religious Court will hold legal counseling regarding marriage confirmation which aims to provide an understanding to the public regarding the importance of officially registering marriages, namely through marriage confirmation. The Rangkasbitung Religious Court conducted marriage confirmation socialization due to several factors, namely the public is still unaware of the importance of law in Indonesia, the still rampant number of people who engage in early marriage, and the still many people who only conduct marriages legally according to religion. The results of the interview with the Clerk of the Rangkasbitung Religious Court, Mrs. Kumalasari, provided an explanation that:

The socialization of marriage confirmation plays a crucial role for the community, as the material covered concerns the importance of marriage registration as mandated in Article 2 Paragraph 2 of Law 1974, which states that every marriage is recorded according to applicable laws. The implementation of this socialization of marriage confirmation was carried out due to the high rate of unregistered marriages or underhand marriages and early marriages, which reached 470 or 58%. The socialization of marriage confirmation was carried out through counseling, social media, and so on, by holding integrated isbat sessions in remote rural areas. The socialization model for the Rangkasbitung Religious Court was implemented online and offline through a collaborative program application developed by the village head. With this socialization, public awareness increased until the community requested that marriage confirmation be held in their area, coordinated by village officials through the local RT/RW. (Kumalasari, 2025)

Based on the interview results, the implementation of the marriage confirmation socialization program at the Rangkasbitung Religious Court was driven by a Supreme Court Regulation that supports the implementation of integrated marriage confirmation hearings. This socialization was carried out due to factors that contributed to this, including low public understanding of the importance of legally registering marriages, economic obstacles, and the perception that the administrative process for registering marriages was too complicated. Communities in remote areas of Lebak Regency also frequently experience this. Even after years of religious marriage, many couples have not yet received an official marriage certificate. This is due to various factors, such as unequal access to services, economic considerations, and a lack of legal awareness. Therefore, the Integrated Marriage Confirmation Program (Isbat Nikah Terpadu) was launched as a collaborative and effective way to legalize marriages for communities facing similar difficulties. Unauthorized marriages, or siri marriages, have legal and social impacts. The Head of Padasuka Village, Warunggunung District, Lebak Regency, Banten, Mrs. Ira, based on an interview regarding the factors that led to the implementation of the socialization of marriage confirmation by the Rangkasbitung Religious Court by holding an integrated marriage confirmation hearing, stated that:

Sometimes, couples don't officially register their marriage with government agencies such as the Office of Religious Affairs (KUA) or the civil registry. One reason may be unforeseen circumstances, such as an

out-of-wedlock pregnancy. If families don't want this situation to become public knowledge, they may choose to have a private marriage, known as nikah siri (a formal marriage), without involving any official institution. This keeps the marriage hidden from public records. Another reason marriages aren't registered is because the people involved are too young to legally marry. In such cases, parents or family members may arrange a nikah siri (a formal marriage) as a way to proceed quickly without going through the formal process. Sometimes, marriages are arranged by family, tradition, or social pressure. In these cases, the marriage may not follow formal legal steps and instead be based on religious or customary rules. This means the marriage is not officially registered with the government system. (Ira, 2025)

In this regard, the Rangkasbitung Religious Court plays a strategic role through its outreach activities to the community regarding marriage confirmation (isbat nikah). The goal of this activity is to encourage couples who have married under Islamic law to promptly register their marriages in the national legal system. Marriage confirmation (isbat nikah) is the process of legally validating a marriage in accordance with applicable Indonesian regulations.

Marriage confirmation is a solution for people whose marriages are not yet registered or legally official and can be recognized as legal certainty and legal protection. Religious Courts, also known as voluntary jurisdictions, issue marriage confirmations. This is because the applicant is the only party involved in the case and who requests the marriage certificate. Cases based on requests and without disputes are known as voluntary cases. Marriage confirmation is a solution to the enactment of Article 2 paragraph (2) of Law Number 1 of 1974, which requires marriage registration. Before the enactment of Law Number 1 of 1974, many marriages were not registered, but the legalization of the marriage could be requested from the Religious Court. (Law & Marriage, 2024) This is in line with the Decree of the Chief Justice of the Supreme Court of the Republic of Indonesia Number KMA/032/SK/2006 concerning guidelines for the implementation of court duties and administration, which states that the legalization is given for marriages that have been carried out according to Islamic law, but have not been registered by the Office of Religious Affairs or Marriage Registrar. (ILHAM, 2025) The results of an interview with the Clerk of the Rangkasbitun Religious Court explained that one of the socializations of marriage confirmation that was carried out was in the form of an integrated confirmation hearing outside the building.

The implementation of marriage confirmation carried out by the Rangkasbitung Religious Court is not only inside the building but outside the Rangkasbitung Religious Court Building, but more often it is carried out outside the building because there are several factors that cause it to be held outside the building, namely the cause of difficult transportation to come to the Religious Court and the costs that include bringing witnesses and so on, long distances then weather conditions, the Rangkasbitung Religious Court conducts a marriage confirmation hearing in a panel (a marriage confirmation hearing in a panel is a marriage confirmation hearing which after the determination is read waits 2 weeks for deliberation after that it has permanent legal force and can only be issued a marriage book then the judge in a panel there is a panel session for deliberation) integrated isbat hearing (has permanent legal force at that time When it has been determined by the court and the determination has been read then at that time it has permanent legal force and can immediately make a marriage book and the judge is a single judge and collaborates with the Civil Registration Office and the KUA)

The application for marriage confirmation submitted to the Religious Court by the applicants is used as a legal basis to register their marriage with the Marriage Registrar Officer at the District KUA, after the registration process is carried out the KUA will issue this Marriage Certificate Extract as official proof that the marriage has been legally registered. Furthermore, the Marriage Certificate Extract will be used by the couple concerned to process the isbat nikah of their child at the Civil Registry Office, by attaching the marriage confirmation determination from the Religious Court. (Sanusi, 2016) The negative impacts of unregistered marriages include challenges in supervising children's education and inheritance rights. and this kind of marriage also has the impact of a person's status being unknown whether they are married or not. (Luqman, 2025)

### **The effectiveness and impact of socialization of marriage confirmation**

According to the author, the socialization of marriage confirmation, namely counseling up to the integrated marriage confirmation hearing implemented by the Rangkasbitung Religious Court, is measured by the effectiveness of the socialization. Especially in the context of the Lebak Regency community who submitted marriage confirmation applications such as in Cibeber District, Citorek District, Jagabaya District, Bayah District, Gunung Kencana District throughout 2024 to June 2025. The effectiveness of the socialization of marriage confirmation includes the extent to which this program is able to reach the community, facilitate the legality of

# IMPLEMENTATION OF ISBAT NIKAH SOCIALIZATION IN RESOLVING UNREGISTERED MARRIAGE REGISTRATION ISSUE (A STUDY AT THE RELIGIOUS COURT OF RANGASBITUNG)

Utari Nurhalizah et al

marriage, and provide a positive impact on legal and social life. In carrying out this socialization of marriage confirmation, there are certainly challenges and produce impacts as the results of interviews by Mrs. Ira, the head of Padasuka Village, Warunggunung District.

The implementation of the socialization of marriage confirmation, the challenges often encountered are the lack of responsiveness from the community to the programs and information provided, the lack of utilization of the socialization opportunities provided by the Rangkasbitung Religious Court. Yes, even though the socialization of marriage confirmation has been carried out, there are obstacles in the form of attitudes and behavior of the community who are not proactive enough or enthusiastic in accepting and implementing the program, the problem of costs which is often a challenge to submitting marriage confirmation to the Religious Court, people still often think that religious marriage is enough and the impact of the implementation of marriage confirmation socialization is that when they submit a marriage confirmation application to the Rangkasbitung Religious Court, it makes it easier to manage children's education and the wife's rights are legally protected (Ira, 2025)

The role of the Rangkasbitung Religious Court in socializing marriage confirmation has received challenges and positive impacts from the community, the level of legal awareness has increased. Based on the results of an interview conducted with Mrs. Kumalasari as the Clerk at the Rangkasbitung Religious Court, it was stated that:

The challenges faced at that time were based on funding from the Rangkasbitung Religious Court's Budget (DIPA) for the current year and requests from local villages or other social organizations. The impact of the marriage confirmation socialization program was that the Rangkasbitung Religious Court had conducted marriage confirmation socialization 30 times throughout 2024. Following these socializations, 417 couples registered for the 2024 Integrated Marriage Confirmation Session.

1. March 5, 2024 Hegarmanah Village Office, Cibeber (35 Cases)
2. June 12 2024 Citorek (80 Cases)
3. July 30, 2024 Hegarmanah Village Office, Cibeber (44 Cases)
4. October 3, 2024 Jagabaya Village, Warunggunung (31 Cases)
5. November 21, 2024, Sawarna Village Office, Bayah (84 Cases)

Integrated Marriage Confirmation Session in 2025:

1. April 24, 2025 Gunung Kencana District Office (88 Cases)
- June 2, 2025 Wanasalam Village Hall (320 Cases)

In 2024 until June 2025, 682 couples submitted applications for marriage confirmation as a result of the socialization, meaning that the effectiveness of the marriage confirmation socialization has changed the public's view of the importance of the law, which previously did not care about the law until they care about the law, the public gets population documents, the documents become neat, get the validity of the marriage book and population documents, KK, KTP, KIA, and child birth certificates. (Kumalasari, 2025)

However, its effectiveness is measured not only by the number of couples who successfully marry legally, but also by the long-term impact felt by the community, such as easier access to public services, increased legal understanding, and guaranteed civil rights within the family. The effectiveness of marriage confirmation socialization activities is evident in the shift in public perception of the importance of the law, from initially being indifferent to becoming more aware and appreciative of the law's role. As long as funds from the Budget Implementation List (DIPA) are available, the Rangkasbitung Religious Court's outreach program for marriage validation (isbat nikah) is aimed at meeting public demand for marriage validation. This program offers direct services to the community in addition to outreach. A total of 48% of Lebak Regency residents applied for marriage validation, demonstrating the strong impact of this outreach program. Public awareness of the law has increased dramatically as a result of this highly successful outreach initiative.

## CONCLUSION

Based on the results of research on the Implementation of Marriage Confirmation Socialization in Resolving Unregistered Marriage Registration (Study at the Rangkasbitung Religious Court), the socialization conducted by the Rangkasbitung Religious Court can be concluded that the implementation of marriage confirmation socialization has had a positive impact on increasing public legal awareness. This program targets remote areas in Lebak Regency, with results showing a significant increase in marriage confirmation requests from 41 cases in 2023 to 417 cases in 2024, and a total of 682 cases until June 2025. Through counseling activities, socialization, as well as integrated and mobile marriage confirmation hearings, the public has become more aware

# IMPLEMENTATION OF ISBAT NIKAH SOCIALIZATION IN RESOLVING UNREGISTERED MARRIAGE REGISTRATION ISSUE (A STUDY AT THE RELIGIOUS COURT OF RANGASBITUNG)

Utari Nurhalizah et al

of the importance of officially registering marriages as a basis for legal protection for married couples and their children. This outreach program has proven effective, with an increase in the number of people applying for marriage confirmation and obtaining legal marriages. Thus, the marriage confirmation outreach program not only provides legal understanding but also provides a concrete solution for achieving orderly population administration and protecting the community's civil rights.

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