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ISLAMIC LAW VIEWS ON *SIRRI* MARRIAGE

Bunyamin,¹ Khoirul Abror,² Bunyana Solihin³

Abstract

The right of every citizen to form a family and continue offspring is a constitutional right as regulated in the 1945 Constitution. This study aims to find out how the views of Islamic law are. The views are taken from the opinions of classical and contemporary Ulama. In this study using the library research method, which is research based on literature. Data collection techniques were carried out by searching through various sources such as books, journals and policies related to sirri marriages. Data analysis was carried out by describing the results of the study obtained and then concluding based on relevant references. The results of the study show that based on Islamic law presented by classical Ulama describe sirri marriages/underhand marriages as a form of marriage that is not witnessed or there are witnesses but the groom asks the witness to keep the marriage that occurred. Some classical Ulama such as Maliki, Shafi'i and Hanafi do not allow sirri marriages, while Hambali argues that such marriages are makruh. Ibn Taimiyah argues that sirri marriage is a false marriage. Meanwhile, contemporary Ulama such as Mahmud Syalthut argue that sirri marriage is an illegitimate/nulled marriage. Meanwhile, according to Ijtima 'Ulama, the Fatwa Commission of the Indonesian Ulema Council, a sirri marriage that complies with the terms and conditions of marriage but is not registered by the marriage registrar is a religiously valid marriage.

Keywords: *Sirri Mariage, Sirri Mariage Legitimate, Islamic Law*

I. INTRODUCTION

The right of every citizen to form a family and continue offspring is a constitutional right as regulated in Article 28B paragraph (1) of the 1945 Constitution "Everyone has the right to form a family and continue offspring through legal marriage". Law Number 1 of 1974 concerning Marriage also stipulates that "Marriage is an inner and outer bond between a man and a woman as a wife with the aim of forming a happy and eternal family, household based on the One Godhead". As in the Qur'an : "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." (Q. S Ar-Rūm (30): 21)

By-Law No. 1 of 1974 concerning Marriage in Article 2 it is stated that "Every marriage is recorded according to the applicable laws and regulations". For people who are Muslim, marriages are registered by the KUA which is located in the sub-district of the interested party, while for non-Muslims, marriage registration is done by the Civil Registry Office. Marriages that are not recorded or called *sirri* marriages have no legal force even though they are legal in Islamic law so that if there are problems after the marriage, then the case cannot be resolved in the Religious Courts.¹

In the view of Islamic law, marriage is an act of worship and is a sunnah of Allah and the Sunnah of the Prophet Muhammad. The Sunnah of Allah means according to the nature and direction of Allah in the creation of this universe while the Sunnah of the Apostle means following the traditions carried out by the Prophet Muhammad SAW which have been carried out by himself and for his people.²

Marriage is also a *mîsâqan ghalîzan* or a strong bond, which is considered valid if it meets the requirements and pillars of marriage. Based on the Al-Quran and Al-Haddith, the *Ulama* concluded that the things that are included in the pillars of marriage include a prospective husband, prospective wife, marriage guardian, two witnesses, consent, and *qabul*. The obligation to have witnessed is according to the opinion of Imam Shafi'i, Imam Hanafi, and Imam Hanbali.³

Islamic law prescribed by Allah SWT is essentially projected with the intent and purpose (*maqâshid al-syarî'ah*) for the benefit of mankind, protecting and protecting humanity. This protection by Islamic law experts is formulated in five objectives (*al-maqâshid al-khamsah*), namely the protection of religion (*Hifzu al-dîn*), protection of the soul (*Hifzu al-nafs*), protection of the mind (*Hifzu al-'aql*), protection of offspring (*Hifzu al-nasl*), and protection of property (*Hifzu al-mâl*). Protection of offspring (*Hifzu al-nasl*) is one of the benefits to be realized from this purpose is through the door of marriage.

At first, Islamic law in either the Qur'an or al-Sunnah did not clearly regulate the existence of marriage registration. In contrast to muamalat (*mudâyanah*) which is not done in cash for a certain time, it is ordered to record it.

¹ Pasal 6 ayat (2) *Kompilasi Hukum Islam* (KHI)

² Amir Syarifuddin, *Hukum Perkawinan Islam di Indonesia*, (Jakarta: Prenada Media, 2007), p. 41.

³ Mahmud Yunus, *Hukum Perkawinan dalam Islam Menurut Mazhab Syafi'i, Hanafi, Maliki dan Hanbali*, (Jakarta, Hidakarya Agung, 1996), p. 18.

The demands of development, with various considerations of benefit, Islamic civil law in Indonesia needs to regulate it in the interest of legal certainty in society. ⁴

In the Qur'an, Surah Al-Baqarah verse 282 states that the existence of authentic evidence through the recording of an agreement is highly recommended. This is intended as a precaution against possible disputes and for the sake of legal certainty. Even the editor of the verse clearly prioritizes the mention of the recorded agreement over the testimony of the witnesses. The verse is: "O you who have believed, when you contract (i.e. when you have or contract a debt) a debt one upon another for a stated term, then write it down." (Q. S *al-Baqarah* (2): 282).

From the verse, an analogy (*qiyâs*) can be made, because there are similarities in 'illat (*reasons*), namely the negative impact caused if an agreement is not recorded. Government regulation through the requirement to register marriages and prove it through a marriage certificate is part of the *iṣṭiṣlah* or *maṣlahah mursalah* efforts. The existence of a witness is considered to have strengthened the validity of a marriage and is not a registration.

In classical fiqh books, the Imams of Mahab do not also discuss the issue of marriage registration, apart from no arguments that suggest; also that marriage registration has not been seen as something very important and has not been used as authentic evidence of a marriage.⁵ Even though there is no discussion about marriage registration, so *sirri* marriages are still alive in some traditions of society in Indonesia.

For this reason, the practice of unregistered marriage which has the potential to create negative implications needs to be stopped. This termination is sole as stated in Article 2 of the Compilation of Islamic Law (KHI) that the existence of marriage is "a very strong contract or *mîsâqan ghalîzan* to obey Allah's commands and carry out Him is worship." In addition, as in Article 3 KHI, marriage is aimed at realizing a *sakinah, mawaddah, and rahmah* household life."⁶

In Indonesia, marriage has several sub-terms including; monogamous marriages, polygamous marriages, *mut'ah* marriages, *'urfi* (customary) marriages, *muhallil* marriages, interfaith marriages, *sirri* marriages, or underhanded marriages, and other marriages that are colored in Indonesia. However, the focus of this research is on *sirri* marriage.

⁴Ahmad Rofiq, *Hukum Perdata Islam di Indonesia*, (Jakarta: PT. RajaGrafindo Persada, 2013), p.91.

⁵ Baharuddin Ahmad, *Hukum Perkawinan di Indonesia : Studi Historis Metodologis*, cet ke-1 (Jambi : Syari'ah Press IAIN STS Jambi, 2008), p. 80-81.

⁶ Kompilasi Hukum Islam, Buku I Hukum Perkawinan.

The phenomenon of *sirri* marriage is not new, because this kind of marriage phenomenon has been carried out by many people from time to time. Perpetrators of unregistered marriages consist of various layers of society from age, education, and economic levels. *Sirri* marriage also caused controversy from various parties on the grounds of harming the women. *Sirri* marriage is an act that is carried out in secret, some are recorded but hidden from the public and some are not registered with the Marriage Registrar (PPN) and are not registered with the Office of Religious Affairs (KUA). *Sirri* marriage is also known as underhand marriage.⁷

This study aims to find out how the views of Islamic law through the opinions of classic and contemporary *Ulama* on *sirri* marriages. This study using the library research method, which is research-based on literature or literature.⁸ Data collection techniques were carried out by searching through various sources such as books, journals, and policies related to *sirri* marriages. Data analysis was carried out by describing the results of the study obtained and then concluding based on relevant references.

II. DISCUSSION

Sirri* Marriage in the View of Islamic Law According to Classical *Ulama

The word *sirri* in terms of language comes from Arabic, which means literally, "Secret" *Sirri* marriage as a form of marriage that is carried out only based on religious (law) rules and or customs, but is not announced to the general public and is also not officially registered at the office. marriage registrar.⁹ Or also something hidden, and means something hidden, secret, slowly.¹⁰ Through the root word *sirri*, *sirri* marriage is defined as a secret marriage, in contrast to marriages in general which are carried out openly. Therefore, *sirri* marriage is also identified with adultery or sexual intercourse, as in the Qur'an: "*And there is no fault in you concerning whatever offer of betrothal you intimate to women, or nestle in yourselves. Allah knows that you will remember them. But do not make any promise with them secretly, excepting that you say some beneficent saying*" (Q. S al-Baqarah (02): 235).

⁷ Mardani, *Hukum Perkawinan Islam di Dunia Islam Modern*, (Yogyakarta: Graha Ilmu, 2011), p. 17.

⁸ Iqbal Hasan, *pokok pokok materi metodologi penelitian dan aplikasinya*, (Jakarta: ghalia Indonesia, 2002), p.11.

⁹ Happy Susanto, *Nikah yang tidak dicatatkan Apa Untungnya*, (Jakarta: Visi Media, 2007), p. 22.

¹⁰ Abual-Fadhl Jamalal-DinibnMukarramIbnu al-Manzur,*Lisan al-Arab*, (Beirut : Dar al-Fikr, tt), Juz IV, h. 356

The word *Sirran* in the verse above in the opinion of some *Ulama* means: adultery or having sexual relations. This opinion was chosen by Jabir bin Zaid, Hasan Bashri, Qatadah, al-Nakh'i, al-Dhahak, Imam al-Shafi'i, and Imam al-Tabari.¹¹ Classical *Ulama* describe *sirri* marriages/underhand marriages as a form of marriage that is not witnessed or there are witnesses but the groom asks the witness to keep the marriage secret.¹² According to the terminology of Maliki fiqh, unregistered marriage/ *sirri* is : "A marriage that is based on a will or message from the husband, the witnesses keep it a secret for his wife or congregation, even if it is a local family".¹³

The Maliki *madzhab* does not allow *sirri* marriages. The marriage can be annulled, and the two perpetrators can be punished with *hadd* (floating stoning), if there has been a sexual relationship between the two and he admits it or with the testimony of four witnesses.¹⁴ The Shafi'i and Hanafi *madzhabs* also do not allow *sirri* marriages. According to Hanbali, marriages that have been carried out according to the provisions of Islamic law are valid, even though they are kept secret by the bride and groom, guardians, and witnesses. It's just that the law is *makruh*. According to history, Caliph Umar bin al-Khattab once threatened the perpetrators of *sirri* marriages with *hadd* punishment.¹⁵

While the Hanabilah *Ulama* say that the marriage contract is not canceled with a request to keep the marriage secret, if the guardian, witnesses and a husband, and wife keep it a secret, the marriage contract is still valid but *makruh*.¹⁶ Ibn Taimiyah in his book, *Ahkamu al-Zawaj*, states that *sirri* marriage is when a man marries a woman without a guardian and witnesses and keeps his marriage a secret, so it can be concluded that the marriage is false, the same thing was expressed by Wahbahaz-Zuhaili who mentions marriage secret is a veiled marriage.¹⁷

¹¹ Abu Abdullah al-Qurtuby, op. cit., Juz III, p. 126

¹² M Nurul Arifin, "Kriminalisasi Poligami dan Nikah Siri", *Jurnal Al- 'Adalah*, Vol. 10 No. 2 Juli Tahun 2011. p.124

¹³ Imam Abu al-Majdi bin Qurasyi al-Dasuqi al-Malikiy, *Hasyiyah al-Dasuqi 'Ala al-Syarh al-Kabir*, (Beirut : Dar al-Fikr, tt), Juz VII, p. 435.

¹⁴ M Nurul Arifin, "Kriminalisasi Poligami dan Nikah Siri". p.124.

¹⁵ Abu al-Walid Muhammad Ibn Ahmad Ibn Rusyd, *Bidayah al- Mujtahid*, Juz II (Cairo: Mustafa al-Bab al-Halab wa Auladuh, 1339), p. 15.

¹⁶ M Nurul Arifin, "Kriminalisasi Poligami dan Nikah Siri". p.124.

¹⁷ Muhammad Ashubli, "Sanksi Pidana Bagi Pelaku Nikah Siri di Negara Muslim: Studi Komperatif Indonesia dan Malaysia", (Skripsi Fkultas Syaria'ah dan Hukum UIN Jakarta, 2011), h. 76.

Sirri marriages or unregistered marriages have three meanings:

- a) The first is a marriage that is carried out secretly without a guardian and witness. This is the understanding that has been expressed by Imam al-Shafi'i: "From Malik from Abi Zubair said; that one day Umar received a report about a marriage that was not witnessed except for a man and a woman, so he said: "This is an unregistered marriage, and I do not allow it, if I knew about it, I would have stoned (the culprit)."¹⁸ Aar above is corroborated by the *haddith* of Abu Hurairah ra: "From Abu Hurairah, That the Prophet Muhammad forbade unregistered marriage " (HR al-Thabrani in al-Ausath from Muhammad bin Abdus Shomad bin Abu al-Jirah which has never been mentioned by the Ulama, as for the other narrators, all of them are *tsiqat* (trusted)).¹⁹ Marriage in this first form is not legal.
- b) The second is a wedding which is attended by a guardian and two witnesses, but these witnesses are not allowed to announce it to the general public. *Ulama* have different opinions about the law of marriage like this: First opinion: stating that this kind of marriage is legal but *makruh*. This is the opinion of the majority of *Ulama*, including Umar bin Khattab, Urwah, Sya'bi, Nafi', Imam Abu Hanifah, Imam al-Shafi'iy, Imam Ahmad. The proof is the *haddith* narrated by al-Daruquthni and al-Baihaqi: Sourced from Abu Musa al-Ash'ari ra, he said the Messenger of Allah, said, "A marriage is not valid except with a guardian and two just witnesses." (HR. al-Daruqutni dan al-Baihaqi).²⁰

The above *haddith* shows that if the marriage has been attended by a guardian and two witnesses it is considered valid without the need to announce it to the general public. In addition, they also say that marriage is a *mu'awadhah* contract (a mutually beneficial contract), so there is no requirement to announce it, as is a sale and purchase contract. Likewise, marriage announcements accompanied by tambourine wasps are usually made after the contract is completed, so it is impossible to include them in the terms of marriage. As for the order to announce which is contained in several *haddiths*, it shows a recommendation and is not an obligation.

Second Opinion: states that this kind of marriage is not valid. This opinion is held by Malikiyah and some of the Hanabilah *Ulama*. Even the Maliki *Ulama*

¹⁸Imam al-Syafi'iy, *al-Umm, op. cit.*, Juz V, p. 58.

¹⁹ Ibnu Haitami, *Majma' al-Zawaid wa al-Manbau al Fawaid*, (Cairo: Maktabah Dar al-Salam,tt), Juz IV, p. 62.

²⁰ Imam al-Baihaqi, *Sunan al-Baihaqi*, (Beirut : Dar al-Fikr, tt), Juz II, p. 398. *Haddis* inidishahihkan oleh Ibnu Hazm, Ibnu Hazm, *al-Muhalla*, (Beirut : Dar al-Fikr, tt), Juz IX, p. 465.

require the husband to immediately divorce his wife or cancel the marriage, even they state that it is obligatory to enforce *hadd* on the bride and groom if they are proven to have *hadd* sexual intercourse. Likewise, the two witnesses must be given sanctions if they are deliberately trying to keep the marriage of the bride and groom a secret.²¹ They postulated with what was narrated by Muhammad bin Hatib al-Jumahi, that the Messenger of Allah said: Sourced from Muhammad bin al-Jumahi ra. , he said, Rasulullah SAW. , said, "The difference between the lawful (marriage) and the unlawful (adultery) is the tambourine drum and the sound of the tambourine. " (HR. al-Nasa'iy).²²

It was narrated from Amir bin Abdullah bin Zubair from his father that the Prophet SAW said: Sourced from Amir bin Abdullah bin Zubair from his father that the Prophet SAW said, "Announce marriage, hold it in the mosque, and beat the tambourine to announce it. " (HR. Ahmad, al-Tirmidzi, Ibnu Majah).²³

- c) Third understanding: *sirri* marriage is a marriage carried out in the presence of a guardian and two fair witnesses as well as the qabul consent, only this marriage is not registered in the state registration institution, in this case, the Office of Religious Affairs (KUA). The law of *sirri* marriage in this third form according to the eyes of Islamic law (Shari'a), the law is valid and does not conflict with Islamic teachings, because the conditions and pillars of marriage have been fulfilled.

According to the Opinion of Contemporary Ulama

The definition of *sirri* marriage in contemporary fiqh is better known as 'urfi marriage (zawaj 'urfi). namely a marriage that meets the requirements of marriage but is not officially recorded by a government employee who handles the marriage. It is called a 'urfi (custom) marriage because this marriage is a custom and custom that has been running in Muslim society since the time of the Prophet Muhammad and his noble companions, in at that time they did not need to record their marriage contract.²⁴

²¹ Imam Badruddin al-Qarrafi al-Maliki, *al-Dzakhirah*, Tahqiq : Muhammad al-Hajji, (Beirut : Dar al-Gharb al-Islami, 1994), Juz IV, p. 401.

²² Imam al-Nasa'iy, *Sunan al-Nasa'iy*, (Beirut : Dar al-Fikr, tt), Juz II, h. 96. Imam Ahmad, *Musnad Imam Ahmad*, Dar al-Fikr, Beirut, tt, Juz III, p. 418.

²³ Imam Ahmad, *ibid.*, Juz IV, h. 5. Imam al-Turmudzi, *Sunan al-Turmudzi*, Dar al-Fikr, Beirut, tt, Juz IV, h. 373. Ibnu Majah, *Sunan Ibn Majah*, Dar al-Fikr, Beirut, tt, Juz I, p. 611.

²⁴ Azmi Mamduh, *Al-'Aqdu Al-'Urf*, h. 11, dan Usamah al-Asyqor, *Mustajaddat Fiqhiyyah fi Qodhoya Zawaj wa Tholaq*, p. 130

This understanding can be understood that in fact there is no significant difference between Syar'i marriage and 'urfi marriage, the difference is only between official and unofficial, because 'urfi marriage is legal in Syar'i's view due to the fulfillment of all marriage requirements such as guardians and witnesses. It's just that it has not been considered official by the government because it has not been recorded by the local Office of Religious Affairs (KUA) so that it is easy to sue in other words: "Urfi marriages are easy to fake and sue, while official marriages are difficult to sue,²⁵ as long as the marriage certificate is still there".

The definition of *sirri* marriage in the opinion of contemporary *Ulama* include:

- a. According to Mahmud Syalthut, he believes that *sirri* marriage is a type of marriage in which the contract or transaction (between a man and a woman) is not attended by witnesses, is not published (i'lan), is not officially recorded, and the husband and wife live legally. secretly so that no one other than the two of them knew about it. Fiqh *Ulama* believe that this kind of marriage is not valid or null, because there is one element of the legal requirement of marriage that is not fulfilled, namely testimony. If the contract transaction is attended by two witnesses and publicly published, then the marriage is not called *sirri* and is valid according to the Shari'a. However, if the presence of witnesses promises to keep it secret and not to publish it, the fuqaha agree on the makruh.²⁶
- b. According to the Ijtima' Ulama Decree, the Fatwa Commission of the Indonesian Ulema Council²⁷ Underhanded marriage referred to in this fatwa is "Marriage that fulfills all the pillars and conditions set out in fiqh (Islamic law) but without official registration in the competent authority as regulated in the legislation. "That's the opinion of Referee Aulawi,²⁸ explain exactly what is meant by *sirri* marriage, is a marriage that has not been formalized, has not been publicly announced or a marriage that has not been registered with a registration institution. This can be both, it has not been announced publicly to the public, or maybe only one of them, which has been recorded but has not held a wedding reception / *walimatul ursy*.

²⁵ Amr Abdul Fatah, *As-Siyasah asy-Syar'iyah fil ahwan Syakhshiyiyah*, p. 43

²⁶ Mahmud Syaltut, *al-Fatawa: Dirasat li Musykilat al-Muslim al-Mu'ashir fi Hayatihi al-Yaumiyah Wajib al-Ammah*, (Beirut : Dar al-Qalam, tt), h. 268-269. Dadi Nurhaedi, *Nikah di Bawah Tangan: Praktik Nikah Sirri Mahasiswa Jogja*, (Jogjakarta: Saujana, 2003), p. 23.

²⁷ Keputusan Ijtima' Ulama Komisi Fatwa MUI II Tahun 2006, *Masail Asasiyah Wathaniyah, Masail Waq'iyyah Mu'ashirah, Masail Qanuniyyah*, (Jakarta : Majelis Ulama Indonesia, 2006), p. 39.

²⁸ A. Wasit Aulawi, "Nikah Harus Melibatkan Masyarakat", *Jurnal Dua Bulanan Mimbar Hukum*, Nomor 28 Thn. VII, (September-Oktober1996), p. 20.

c. The most widely known concept of *sirri* marriage is a marriage carried out according to Islamic religious methods, but not recorded by official government officials, either by the Marriage Registrar (PPN) or at the Office of Religious Affairs (KUA) and is not published. So, what distinguishes '*sirri* marriages from other general marriages, in Islam lies in two things; firstly not officially recorded by government officials, and secondly the absence of publication.²⁹ The concept of *sirri* marriage like this is generally considered valid. This can be understood because in fiqh all the pillars of marriage which are a necessity at the time of the contract or *sirri* marriage transaction have been fulfilled. The five pillars of marriage as usual have been fulfilled. Thus, the absence of official registration and publication, according to fiqh, cannot result in the void or invalidity of a marriage. Likewise, publication to the public is very useful to avoid slander.

Sirri marriage in the sense of a marriage that follows the provisions of the Islamic religion and is registered by the Marriage Registrar (PPN) or the Office of Religious Affairs (KUA) but has not held an open and wide reception, in this kind of marriage usually only informs or invites only close family or part of the family neighbor. Even if there is food, the cost is less.³⁰ The mention of *sirri* marriage here is clear because there has been no publication in the form of an open walimah event or reception. In this kind of marriage, there is usually no intentional effort not to publish, let alone hide or keep it a secret. A marriage contract that is not accompanied by a *walimah* or a reception is more due to circumstances and conditions that are not yet possible or because there are other considerations.

Based on the description above, *sirri* marriage is then defined as a form of marriage that is carried out only based on religious (law) rules and or customs, but is not announced to the general public and is also not officially registered at the marriage registrar's office.³¹ Another understanding states that *sirri* marriage is a marriage that fulfills the provisions of Islamic law materially as referred to in Article 2 paragraph 1 of Law no. 1 of 1974 but does not meet the requirements for recording as a formal requirement as regulated in Article 2 paragraph (2) of Law no. 1 year 1974.³²

²⁹ Happy Susanto, *Nikah Siri Apa Untungnya*, (Visi Media : Jakarta, 2007), p. 22.

³⁰ Dadi Nurhaedi, *op. cit.*, p. 23.

³¹ Happy Susanto, *Nikah Siri Apa Untungnya*, (Jakarta: Visi Media, 2007), p. 22.

³² Idris Ramulyo, *Hukum Pernikahan Islam, Suatu Analisis dari UU No. 1 yang 1974 dan Kompilasi Hukum Islam* (Jakarta: Bumi Akasara, 2004), p. 239.

III. CONCLUSION

The law of *sirri* marriage according to Islam is divided into two groups of *Ulama*, namely classical and contemporary. According to classical *Ulama*, namely: The Maliki *madzhab* does not allow *sirri* marriages. The Shafi'i and Hanafi *madzhabs* also do not allow *sirri* marriages. According to Hanbali, marriages that have been carried out according to the provisions of Islamic law are valid, even though they are kept secret by the bride and groom, guardians and witnesses. It's just that the law is *makruh*. Meanwhile, Ibn Taimiyah in his book, *Ahkamu al-Zawaj*, states that *sirri* marriage is when a man marries a woman without a guardian and witnesses, and keeps his marriage secret, so it can be concluded that his marriage is false.

Sirri marriage according to contemporary *Ulama*, namely: Mahmud Syalthut, he argues that *sirri* marriage is invalid or void, because there is one element of the legal requirement of marriage that is not fulfilled, namely testimony. If the contract transaction is attended by two witnesses and publicly published, then the marriage is not called *sirri* and is valid according to the Shari'a. However, if the presence of the witnesses promised to keep it secret and not to publish it, the fuqaha agreed to the *makruh*. The most widely known concept of *sirri* marriage is a marriage carried out according to Islamic religious methods, but not recorded by official government officials, either by the Marriage Registrar (PPN) or at the Office of Religious Affairs (KUA) and is not published. *Sirri* marriages like this according to the Ijtima' Ulama Decree, the Fatwa Commission of the Indonesian Ulema Council, are considered valid.

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