

**AN ISLAMIC LEGAL ANALYSIS OF SIRI MARRIAGE IN THE DIGITAL ERA:  
BETWEEN LEGALITY AND MORALITY**Embrizal<sup>1</sup><sup>1</sup> Maninjau Religious Court, Agam, Indonesia**Corresponding Author:**

Embrizal,

Islamic Law Study Program, Postgraduate Program, Sjech M. Djamil Djambek State Islamic University Bukittinggi.

Email: [embrizalshi@gmail.com](mailto:embrizalshi@gmail.com)**Article Info**

Received: October 23, 2025

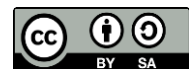
Revised: November 15, 2025

Accepted: November 03, 2025

Online Version: December 23, 2025

**Abstract**

The phenomenon of nikah siri (unregistered marriage) in the digital era presents a complex issue that highlights tensions between Islamic legal norms, state legality, and social morality. This study aims to analyze the perspective of Islamic law on nikah siri practices in the context of the digital age, examine the dimensions of legality and morality based on classical and contemporary sources, and identify the relevance of Islamic legal norms in responding to modern societal challenges. Employing a qualitative approach through the Systematic Literature Review (SLR) method, this research draws data from Islamic legal literature, family law, digital technology, and previous relevant studies. The findings reveal that nikah siri is driven not only by religious motivations but also by regulatory gaps and the ease of digital access. Textual Islamic legal norms have proven insufficient in addressing the complexities of modern nikah siri. Thus, a contextual ijihad approach is necessary—one that prioritizes substantive justice and protection for women and children. This study contributes to the development of Islamic legal scholarship by integrating classical and contemporary literature within the digital context and offers a foundation for more adaptive and ethical policies in addressing modern nikah siri phenomena.

**Keywords:** Digital Era, Islamic Law, Unregistered Marriage

© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license

(<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage <https://journal.zmsadra.or.id/index.php/jslls>How to cite: Embrizal, Embrizal. (2025). An Islamic Legal Analysis of Siri Marriage in the Digital Era: Between Legality and Morality. *Al-Wadh'iyah: Journal of Sharia Law and Legal Studies*, 1(2), 89–98.  
<https://doi.org/XX.XXXXXX/jslls.v1i2.1420>

Published by: Yayasan Zia Mulla Sadra

## INTRODUCTION

The phenomenon of unregistered or siri marriage has significantly increased with the rise of the digital era, which opens up new spaces for unlimited social interaction (Aribillah dkk., 2025; Hanafiah & Sukti, 2025; Mau, 2025). The ease of accessing social media, messaging applications, and other online platforms enables individuals to get acquainted, build communication, and even carry out marriages unofficially without government oversight. In many cases, such marriages are not legally recorded, yet they are still considered religiously valid by certain Islamic views. This validity is based on the fulfillment of the pillars and conditions of marriage in Islamic law, despite lacking official state registration. Such conditions raise a dilemma between formal legal legitimacy and religious validity. Moreover, siri marriage is prone to misuse, such as secret polygamy, neglect of wives and children, and lack of legal protection. On the other hand, the digital era provides private and anonymous spaces that intensify this tendency, weakening social control. The tension between Islamic moral principles, which emphasize responsibility and protection in the family, and siri marriage practices that often ignore those principles, makes this issue increasingly complex and worthy of deeper academic investigation.

A number of scholarly works have attempted to address siri marriage from legal, sociological, and religious perspectives, yet many have failed to fully explore its complexity in the context of digital technological advancement (Darwis dkk., 2024; Simbolon & Ridwan, 2025). Some studies emphasize the fiqh perspective, asserting that siri marriage is valid if it meets the essential requirements of Islamic marriage, while others highlight the social and psychological implications of unregistered unions. However, these normative approaches often do not sufficiently resolve the dilemma between state legality and Islamic moral responsibility, which lies at the heart of this issue. There is a lack of comprehensive research examining how Islamic legal values can be applied in addressing the dynamics of siri marriage in the digital age—especially regarding ethics, women's and children's rights, and legal protections in modern society. Therefore, a systematic literature-based approach is required to synthesize previous studies and evaluate whether Islamic law can substantially respond to the contemporary challenges of siri marriage.

This study aims to analyze the Islamic legal perspective on the practice of siri marriage within the increasingly complex context of the digital era. The main objective is to examine the relationship between formal legality and Islamic moral values in siri marriage, and to assess how the principles of Islamic law can offer normative solutions to this phenomenon. In addition, the study seeks to explore the legal and moral dimensions of siri marriage based on classical and contemporary Islamic legal sources. This research also intends to present a synthesis of previous literature on the social, legal, and ethical impacts of siri marriage in the digital era. By using a systematic literature review (SLR) approach, the study will explore the relevance of Islamic legal norms and how they can be applied to address the reality of siri marriage amid technological advancement. Thus, this research provides not only a normative understanding but also practical relevance in contextualizing Islamic teachings in today's social landscape.

The urgency of this study lies in the need to provide an Islamic legal foundation that is responsive to the new social realities shaped by the digital age. Given that siri marriage can threaten the rights of women and children and cause legal uncertainty, it calls for an analysis that is not merely legalistic but also moral and ethical. The core argument of this research is that although siri marriage may be legally valid under Islamic law, its practice does not always reflect the objectives of Sharia (*maqāṣid al-syarī'ah*), which emphasize justice, protection, and public welfare. The study's focus on synthesizing literature and analyzing the moral foundations of Islamic law makes it essential for promoting a more holistic understanding. Therefore, this research does not simply debate the permissibility of siri marriage, but rather

evaluates whether such practices align with the moral principles and higher purposes of Islamic law in an era full of digital challenges.

Nikah siri is a form of marriage considered valid according to Islamic law but not officially registered by the state through civil administrative systems (Al-Amruzi, 2020; Firdaus & Maskur, 2024). While the term “siri” is not found in classical Arabic legal terminology, it is commonly used in Indonesia to refer to marriages conducted privately or outside formal state procedures. According to Islamic jurisprudence, a marriage is deemed valid if it fulfills certain pillars and conditions: the presence of a bride, groom, guardian (wali), two witnesses, and the performance of *ijab* and *qabul* (offer and acceptance) (Lelah, 2021; Malisi, 2022; Musyafah, 2020). When these components are met, the marriage is legally binding in religious terms, even if it lacks state documentation. In practice, *nikah siri* is often chosen by individuals who wish to conceal their relationship from the public or family, or by those seeking to engage in polygamy without legal or spousal approval. Although religiously valid, this type of marriage has sparked debate due to the lack of legal protection it offers to women and children. Understanding the conceptual definition of *nikah siri* is essential for exploring its legal complexities within both Islamic and national law frameworks.

*Nikah siri* takes on various forms within Muslim communities, reflecting legal, cultural, and social complexities. Generally, it can be classified into two main categories: unregistered marriages known within a social context, and completely hidden marriages performed in secrecy from both the public and family members (Manalu, 2021). The former typically arises due to bureaucratic challenges or incomplete civil documentation, while the latter is often intentional, such as in cases of covert polygamy or socially unacceptable relationships. Moreover, a new form of *nikah siri* has emerged in the digital era—online marriages where the marriage contract is conducted virtually without physical presence. This adds a contemporary layer to traditional *fiqh* discussions. These manifestations reveal that *nikah siri* extends beyond religious validity and has direct implications on legal rights, social recognition, and moral considerations. Therefore, examining the diverse forms of *nikah siri* is vital to understanding its legal standing and impact on family law, especially as it interacts with state law and societal norms.

Islamic law, or *Sharia*, is a normative legal framework derived from the core sources of Islam: the *Qur'an*, the *Sunnah* (Prophetic traditions), *ijma'* (consensus), and *qiyas* (analogical reasoning), further developed through scholarly interpretation (*ijtihad*) (Hamzani, 2020a; Ridwan dkk., 2021). Substantively, Islamic law governs both spiritual and worldly affairs, including personal status issues such as marriage, inheritance, contracts, and criminal law (Poli, 2024; Prof. Dr. H. Zainuddin Ali, 2022). It provides moral and legal guidance rooted in values of justice, public interest (*maslahah*), and social harmony (Hakim & Rosidah, 2025; Nakita & Wardi, 2025). In the context of marriage, Islamic law emphasizes the fulfillment of required conditions and obligations between spouses, while also safeguarding the rights of children and family members. Central to its ethical structure is the concept of *maqāṣid al-sharī'ah* (objectives of Islamic law), which aims to protect religion, life, intellect, progeny, and property. Thus, Islamic law is dynamic and capable of responding to new challenges through contextual approaches. A clear understanding of Islamic law as a legal and moral system is necessary to evaluate how it addresses the modern phenomenon of *nikah siri*, especially within the transformative digital landscape.

Islamic law manifests in diverse ways across Muslim societies, shaped by cultural, political, and historical contexts. Broadly, it can be categorized into normative Islamic law and applied Islamic law (Hamzani, 2020b; Sugitanata dkk., 2023). Normative Islamic law refers to the foundational teachings derived from divine sources and established jurisprudential methodologies, while applied Islamic law reflects how these principles are implemented within different legal and societal frameworks. In Indonesia, for instance, certain aspects of Islamic law are institutionalized within the national legal system, such as marriage law, inheritance

law, and religious courts. However, many Islamic legal rulings remain outside the formal legal apparatus. This divergence creates a distinction between what is religiously valid and what is legally recognized by the state. Such a gap becomes particularly evident in cases like *nikah siri*, which may be valid under Sharia but lack legal standing in civil law. Understanding these categories is essential in analyzing the tension between religious law and legal formalism, particularly as Muslim societies navigate modernity and state governance.

The digital era refers to a stage of human civilization marked by the widespread use of digital technologies, especially in communication, information sharing, and automation (Apdillah dkk., 2022; H. Arman Paramansyah, 2020). It is characterized by the advent of the internet, artificial intelligence, social media platforms, and digital transformation across multiple sectors. In the religious and social context, this era has dramatically reshaped how individuals access knowledge, practice their faith, and form interpersonal relationships. The digital realm enables long-distance interactions, virtual communities, and even religious activities conducted online—such as digital *da'wah*, online fatwa consultations, and virtual marriage ceremonies. This technological shift has significantly blurred the lines between physical and digital realities, creating new challenges for legal and moral frameworks. From an Islamic legal perspective, the digital era introduces unprecedented issues not explicitly addressed in classical texts, demanding renewed *ijtihad* and contextual analysis. Understanding the digital era is thus indispensable for evaluating how it influences practices like *nikah siri*, particularly in terms of legal accountability, social norms, and ethical integrity.

The digital era manifests in various dimensions that transform traditional practices, including religious, legal, and social life. In communication, digitalization fosters real-time, borderless interactions that redefine personal and communal relationships. In the religious sphere, it has facilitated online sermons, virtual religious education, and even digital worship. Legally, the digital age brings forward new frameworks such as e-contracts, online transactions, and virtual legal proceedings. These developments have implications for the legitimacy and enforceability of digital actions, including online marriage contracts. The anonymity and decentralization offered by digital tools enable practices like *nikah siri* to occur without institutional oversight, complicating legal enforcement and social accountability. The digital age also challenges conventional legal definitions, especially concerning identity verification, consent, and jurisdiction. Therefore, understanding the manifestations of the digital era is vital for assessing how Islamic legal principles respond to rapidly evolving practices such as unregistered online marriages. It calls for a nuanced view that bridges tradition with innovation in a digitally mediated world.

## RESEARCH METHOD

The phenomenon of unregistered (*nikah siri*) marriages has become increasingly prevalent in the digital era, driven by technological ease that facilitates communication, courtship, and even marriage ceremonies conducted online without state oversight. These marriages are often unrecorded in the official legal system, yet are still considered religiously valid by some Islamic legal scholars. This creates a dilemma between formal legality and religious legitimacy. In practice, *nikah siri* is vulnerable to abuse, including covert polygamy, neglect of wives' and children's rights, and the lack of legal protection. The digital era enhances privacy and anonymity, allowing such marriages to occur without sufficient social or legal control. This situation presents a tension between Islamic morality—which upholds responsibility, justice, and protection of family rights—and certain practices of *nikah siri* that contradict these principles. Hence, this study focuses on the literature-based investigation of *nikah siri* in the digital age through the lens of Islamic law, exploring its legal and moral dimensions.

This study adopts a Systematic Literature Review (SLR) approach—a structured method of literature review aimed at identifying, evaluating, and synthesizing relevant research using transparent and rigorous procedures. Primary data includes scholarly sources directly discussing the rise of nikah siri in the digital age, especially in relation to legality, morality, and the role of digital technology in facilitating unregistered marriages. Secondary data includes books, journal articles, research reports, and legal documents related to Islamic law, marriage, and religious-social developments in digital contexts. All data are selected based on inclusion and exclusion criteria established in the research protocol to ensure relevance and quality. This structured approach provides a comprehensive and holistic overview of the phenomenon from both normative and empirical perspectives.

This research is grounded in four main theoretical foundations. First, the Theory of Maqāṣid al-Sharī‘ah is used to assess whether nikah siri fulfills the fundamental objectives of Islamic law—protection of religion (ḥifẓ al-dīn), life (al-nafs), intellect (al-‘aql), lineage (al-nasl), and property (al-māl). Second, the Theory of Islamic Legality and Morality explores the distinction between jurisprudential validity and moral principles in Islam, especially regarding responsibility and family protection. Third, the Theory of Contemporary Social Fiqh (al-fiqh al-ijtimā‘i) helps to analyze how Islamic law responds to modern technological and social transformations, including online marriages. Lastly, Uṣūl al-Fiqh and Fiqh al-Munākahāt provide the normative basis to evaluate nikah siri from the perspective of Islamic marriage law. These theories serve as the analytical lens to examine the legal and moral challenges posed by unregistered digital marriages.

The SLR method follows a systematic sequence of stages: (1) formulating a clear and specific research question; (2) developing a research protocol including search strategies, inclusion/exclusion criteria, and a data analysis plan; (3) conducting a comprehensive search of scientific databases such as Google Scholar, DOAJ, and ScienceDirect using keywords like “nikah siri,” “Islamic law,” and “digital era”; (4) screening and selecting relevant studies based on quality and relevance; and (5) extracting and synthesizing data systematically. All stages are documented to ensure transparency and reproducibility. This method allows the researcher to minimize selection bias and enhance the reliability of the findings, ultimately offering a structured and thorough review of the literature.

The data collected are analyzed using content analysis, a technique for identifying themes, patterns, relationships, and core narratives from the reviewed literature. This analysis seeks to uncover conceptual understandings, legal arguments, and scholarly debates regarding nikah siri in the digital age. The stages of analysis include data categorization, coding of information according to key topics, and interpretation of underlying meanings. This approach enables the researcher to construct a systematic synthesis of legal and moral issues surrounding unregistered marriages, firmly grounded in Islamic legal principles. Moreover, this method helps to identify gaps in existing literature and contributes theoretical insights for shaping family law policy rooted in Sharia values.

## RESULTS AND DISCUSSION

Based on the literature search conducted using the Systematic Literature Review approach, it was found that the practice of nikah siri is fairly widespread among various Muslim communities, both in rural and urban areas. This practice is generally carried out in secrecy without formal state registration, although it is considered religiously valid by some scholars. Several sources explain that nikah siri is often chosen by couples facing administrative or social barriers to official marriage. Literature also indicates a rising trend in nikah siri in line with advancements in communication technologies that enable online interactions without state or social oversight.

The findings from the literature on *nikah siri* reflect a gap between the social reality and the available legal protection. This phenomenon has led to gender-imbalanced practices and a lack of legal assurance for wives and children born of such marriages. The literature data aligns with the current reality in the digital era, which facilitates secretive online marriages, further increasing the risk of family rights violations.

The literature review on Islamic law indicates that marriage in Islam primarily aims to preserve lineage, dignity, and family stability. Several classical and contemporary *fiqh* sources discuss *nikah siri* within the context of its religious validity, provided it fulfills the essential elements of marriage, such as the presence of a guardian, witnesses, and the marriage contract. However, there are also sources that emphasize the importance of official marriage registration as a form of public interest (*maṣlaḥah*) to safeguard the long-term rights of women and children.

The literature review reveals differing opinions among scholars regarding the validity and public benefit of *nikah siri*. Some scholars argue that as long as the essential elements and requirements are fulfilled, the marriage is valid, even without state registration. Meanwhile, other perspectives stress the importance of registration as part of *maqāṣid al-syarī'ah*, namely to protect rights and ensure social stability. The literature also highlights an evolving *fiqh* discourse in response to modern social complexities, including the growing need for formal legal protection.

The Islamic legal literature data illustrates that while *nikah siri* may be religiously valid in terms of *fiqh*, in the context of the modern social structure and digital era, formal marriage registration becomes essential to ensure justice and the protection of rights. This reality underscores the need for an Islamic legal approach that is responsive to social dynamics and calls for a reinterpretation of traditional practices in light of *maqāṣid al-syarī'ah*.

Literature discussing the digital era reveals that advancements in information technology have created private and personalized communication spaces. Social media, instant messaging apps, and other digital platforms enable rapid interactions and relationships without institutional oversight or validation. Several sources note that this phenomenon has contributed to the emergence of online *nikah siri* practices, which are difficult to detect by the state or society.

Literature in digital technology and sociology explains that the digital era offers great opportunities for individuals to engage in anonymous and concealed activities. This phenomenon directly affects new forms of social relationships, including marriages conducted without official procedures. This tendency reflects changes in social structures that blur the lines between private and public spaces.

The relationship between the literature on the digital era and the phenomenon of *nikah siri* indicates that digital transformation increases the potential for unregistered marriages. This reality reinforces the importance of legal and religious literacy in addressing social shifts caused by technology, as well as the need for regulations that can respond to these dynamics in a fair and proportional manner.

Table 1. Research Findings

No.	Research Objectives	Key Findings
1	To analyze the perspective of Islamic law on <i>nikah siri</i> practices in the context of the digital age	<i>Nikah siri</i> in the digital era is viewed diversely in Islamic jurisprudence. While it may fulfill legal requirements in <i>fiqh</i> , it often fails to meet the higher objectives of Sharia ( <i>maqāṣid al-syarī'ah</i> ), especially in protecting lineage, wealth, and family honor.
2	To examine the dimensions of legality and morality of <i>nikah siri</i>	Although <i>nikah siri</i> can be deemed valid under Islamic law, it frequently contradicts moral values such as justice, accountability, and the protection of women and

	based on classical and contemporary Islamic legal sources	children. Contemporary scholars emphasize the need for formal legal registration to uphold substantive justice.
3	To synthesize literature on the social, legal, and ethical impacts of <i>nikah siri</i> in the digital era	The literature reveals that <i>nikah siri</i> generates legal uncertainty, weakens social protection for women and children, and creates a grey area in fulfilling family rights and responsibilities.
4	To identify the relevance of Islamic legal norms in addressing modern <i>nikah siri</i> phenomena through the SLR approach	The SLR approach reveals the need for reinterpretation of Islamic legal norms through contextual <i>ijtihad</i> and social responsiveness, ensuring that Islamic law remains adaptive in the face of digital societal transformation.

This study reveals that the practice of *nikah siri* in the digital era is not merely an issue of administrative violation, but rather a complex matter involving religious legality, gender inequality, and the weakening of social control due to advances in communication technology. The collected data highlights a contradiction between the religious legitimacy of *nikah siri* and the absence of formal legal safeguards to protect the rights of women and children. In this context, the digital era accelerates the spread of such practices, ultimately challenging the normative framework of Islamic law in addressing contemporary issues.

Compared to previous studies that tend to approach the phenomenon of *nikah siri* either from a classical textual *fiqh* perspective or solely from a normative sociological standpoint, this research offers a distinct advantage through an interdisciplinary approach that synthesizes Islamic legal literature, state law, and developments in the digital era. Using the SLR method, this study successfully connects socio-religious dynamics with technological evolution, thereby enriching the scholarly narrative of *nikah siri*, which has largely remained fragmented between religious discourse and digital reality.

The findings of this study reflect the urgent need for a renewal of Islamic legal thought that goes beyond formal validation of contracts and embraces substantive justice and social protection amid the changing landscape of modern Muslim life. This reflection reinforces the initial aim of the research: to build a bridge between classical norms and contemporary challenges, especially in addressing the increasingly complex nature of *nikah siri* in the digital era.

The implications of this research point to the need for an Islamic legal reinterpretation that is oriented toward *maqāṣid al-syarī'ah*, particularly in protecting rights and promoting social justice. This study also indicates the necessity for regulations that can adapt Sharia values into the national legal system more contextually—without compromising the authenticity of classical sources—while still responding to the complexities of today's fast-paced and covert digital society.

These research results stem from the gap between textual Islamic legal norms and the evolving dynamics of social reality. The main contributing factor is the lack of integration between normative-religious approaches and the understanding of digital-social implications, where marriage no longer occurs solely in traditional social settings but also in virtual spaces with minimal regulation and oversight. This condition clarifies that the primary challenge does not lie within Islamic teachings themselves, but in the lack of adaptive actualization of Islamic legal values.

Based on the findings of this study, concrete actions are needed in the form of strengthening Islamic legal literacy that is contextual and responsive to changing times. Islamic educational institutions, religious authorities, and policymakers must collaborate to formulate guidelines and regulations that balance religious values with digital realities. Furthermore,

public education on the social and legal risks of nikah siri should be expanded to minimize practices that harm vulnerable parties.

## CONCLUSION

Surprisingly, this research reveals that nikah siri practices in the digital era are no longer rooted solely in traditional religious understanding, but have evolved into a social response to regulatory loopholes and permissive technological dynamics. The digital era has created a new space that enables clandestine marriages to occur without social or legal oversight. This finding exposes that the textual norms of Islamic law are not automatically capable of addressing the complex issues of morality and legality in contemporary nikah siri practices. It illustrates that the primary challenge faced by today's Muslim community lies not in the legal texts themselves, but in the drastically shifted contexts in which they are applied.

This research offers a significant theoretical contribution by presenting a synthesis of classical and contemporary Islamic legal literature within the framework of a Systematic Literature Review (SLR), an approach rarely applied in Islamic legal studies addressing modern social phenomena. Practically, it underscores the urgency for a reinterpretation of Islamic law that prioritizes substantive justice, especially in dealing with nikah siri practices that operate outside the reach of formal law. Thus, this study opens up a dialogue between religious norms and digital-age challenges, providing a valuable reference for academics, legal practitioners, and policymakers.

The primary limitation of this study lies in its exclusive reliance on literature-based data, which does not capture firsthand perspectives from individuals involved in nikah siri, including practitioners, affected parties, or relevant authorities in the digital era. However, this limitation presents a valuable opportunity for future research to combine literature review with empirical fieldwork methods, such as interviews or case studies. Subsequent studies are expected to enrich normative analysis with a more holistic understanding of the social, psychological, and legal impacts of nikah siri within the continuously evolving digital landscape.

## REFERENCES

- Al-Amruzi, M. F. (2020). Pencatatan Perkawinan Dan Problematika Kawin Siri. *Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum dan Syariah*, 9(2), 1–18. <https://doi.org/10.52051/ulumulsyari.v9i2.79>
- Apdillah, D., Zebua, R. B., Idham, M., & Anhar, I. (2022). Teknologi digital di dalam kehidupan masyarakat. *Selodang Mayang: Jurnal Ilmiah Badan Perencanaan Pembangunan Daerah Kabupaten Indragiri Hilir*, 8(2), 101–107. <https://doi.org/10.47521/selodangmayang.v8i2.247>
- Aribillah, I., Putra, N., & Abdillah, Z. U. H. (2025). Legalitas dan Pengakuan Perkawinan Siri dalam Perspektif Hukum Keluarga di Era Digital. *Al Fuadiy Jurnal Hukum Keluarga Islam*, 7(01), 45–58. <https://doi.org/10.55606/af.v7i01.1271>
- Darwis, M. F., Bilah, A. S., Romadhon, T. N., & Anwar, N. (2024). *Sisi Lain Birokrasi: Menilik Kenyataan di Indonesia—Jejak Pustaka*. Jejak Pustaka. <https://books.google.co.id/books?id=iMsnEQAAQBAJ>
- Firdaus, M. R., & Maskur, A. (2024). Pernikahan sirri dalam perspektif hukum islam dan pencatatan perkawinan menurut ketentuan yang berlaku di indonesia (hukum positif). *Istidal: Jurnal Studi Hukum Islam*, 11(1), 52–72. <https://doi.org/10.34001/ijshi.v11i1.6418>
- H. Arman Paramansyah, S. E. M. M. (2020). *Manajemen Pendidikan Dalam Menghadapi Era Digital*. Arman Paramansyah. <https://books.google.co.id/books?id=2g78DwAAQBAJ>
- Hakim, M. H. A., & Rosidah, A. (2025). Filsafat Hukum dalam Perkembangan Ekonomi Syariah Perspektif Etika dan Kesejahteraan. *Journal of Multidisciplinary Inquiry in*

- Science, Technology and Educational Research*, 2(1), 707–718. <https://doi.org/10.32672/mister.v2i1.2516>
- Hamzani, A. I. (2020a). *Hukum islam: Dalam Sistem Hukum Di Indonesia*. Kencana. <https://books.google.co.id/books?id=ibXyDwAAQBAJ>
- Hamzani, A. I. (2020b). *Hukum islam: Dalam Sistem Hukum Di Indonesia*. Kencana. <https://books.google.co.id/books?id=ibXyDwAAQBAJ>
- Hanafiah, N., & Sukti, S. (2025). Reformasi Hukum Keluarga di Era Disrupsi: Menyikapi Perkembangan Digital Dalam Isu Pernikahan dan Perceraian. *Jurnal Riset Multidisiplin Edukasi*, 2(5), 269–277. <https://doi.org/10.71282/jurmie.v2i5.300>
- Lelah, A. (2021). Memahami Kedudukan Nikahul Fasid Dalam Hukum Islam. *Al-Tafaqquh: Journal of Islamic Law*, 2(1), 1–15. <http://dx.doi.org/10.33096/altafaqquh.v2i1.76>
- Malisi, A. S. (2022). Pernikahan Dalam Islam. *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 1(1), 22–28. <https://doi.org/10.55681/seikat.v1i1.97>
- Manalu, K. (2021). *HUKUM KEPERDATAAN ANAK DI LUAR KAWIN*. CV. AZKA PUSTAKA. <https://books.google.co.id/books?id=MTZZEAAAQBAJ>
- Mau, A. F. (2025). Tantangan Perkawinan di Tengah Perubahan Sosial: Perspektif Keluarga Kontemporer. *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan*, 3(1), 91–107. <https://doi.org/10.62383/risoma.v3i1.511>
- Musyafah, A. A. (2020). Perkawinan dalam perspektif filosofis hukum Islam. *Crepido*, 2(2), 111–122. <https://doi.org/10.14710/crepido.2.2.111-122>
- Nakita, D. S., & Wardi, S. (2025). Analisis Politik Hukum terhadap Penerapan Asas Keadilan dalam Hukum Islam di Indonesia. *SLJ: Syariah Law and Justice Journal*, 1(1), 1–22. <https://doi.org/10.30821/slj.v1i1.1>
- Poli, A. R. (2024). Karakteristik dan Pendekatan Aspek Sosial Hukum Islam, Fungsi, Tujuan Hukum Islam serta Korelasinya dengan Pembinaan Masyarakat. *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam*, 5(2), 1–13. <https://doi.org/10.55623/au.v5i2.335>
- Prof. Dr. H. Zainuddin Ali, M. A. (2022). *Hukum Islam: Pengantar Ilmu Hukum Islam di Indonesia*. Sinar Grafika. <https://books.google.co.id/books?id=PXGCEAAAQBAJ>
- Ridwan, M., Umar, M. H., & Ghafar, A. (2021). Sumber-sumber hukum Islam dan Implementasinya. *Borneo: Journal of Islamic Studies*, 1(2), 28–41. <https://doi.org/10.37567/borneo.v1i2.404>
- Simbolon, M. I., & Ridwan, M. S. (2025). Analisis Hukum Islam terhadap Praktik Nikah Siri di Indonesia: Studi Kritis atas Aspek Legalitas, Perlindungan Hak Perempuan, dan Dampaknya terhadap Tatanan Sosial. *Journal of Legal Sustainability*, 2(1), 31–37. <https://doi.org/10.63477/jols.v2i1.239>
- Sugitanata, A., Karimullah, S. S., & Al Hamid, R. (2023). Hukum Positif dan Hukum Islam: Analisis Tata Cara Menemukan Hukum dalam Kacamata Hukum Positif dan Hukum Islam. *JURISY: Jurnal Ilmiah Syariah*, 3(1), 1–22. <https://doi.org/10.37348/jurisy.v3i1.242>

---

**Copyright Holder :**

© Embrizal (2025).

**First Publication Right :**

© Al-Wadh'iyah: Journal of Sharia Law and Legal Studies

**This article is under:**

