

# Prevention of Polygamous Marriage Identity Falsification in Lampung Province and Its Contribution to the Reform of Islamic Family Law in Indonesia

Yusuf Ridho Billah<sup>1</sup>

<sup>1</sup>Advocate Pandawa Lawyer & Partners Law Firm, Metro City, Lampung Indonesia

**Abstract:** This article examines the problem of identity forgery in polygamous marriages in Lampung Province. This case arises because the husband is not open to the first wife and the strict regulations regarding polygamy. The purpose of the research is to analyze identity forgery from the perspective of Islamic law and positive law as well as preventive efforts that can be made as an Islamic family law reform in Indonesia. The method used is qualitative, with a case study approach, type of field research, data collection techniques, through observation, interviews and documentation. Interview respondents from the Head of the Lampung Province Religious Affairs Office, religious leaders and six perpetrators of marriage identity forgery. The findings show that identity forgery is done to trick the wife and the KUA, and violates the principles of justice in Islam and Marriage Law No. 1 of 1974. Prevention efforts involve increasing public awareness, the capacity of registration agencies, and revising stricter regulations. The conclusion states that these measures can prevent identity forgery and strengthen law enforcement, as well as contribute to a more just and transparent reform of Islamic family law.

**Keywords:** Identity Forgery, Polygamous, Prevention, Family Law Reform.

**Abstrak:** Artikel ini mengkaji masalah pemalsuan identitas dalam perkawinan poligami di Provinsi Lampung. Kasus ini muncul karena suami tidak terbuka terhadap istri pertama dan peraturan yang ketat mengenai poligami. Tujuan penelitian adalah untuk menganalisis pemalsuan identitas perspektif hukum Islam dan hukum positif serta upaya pencegahan yang dapat dilakukan sebagai pembaharuan hukum keluarga Islam di Indonesia. Metode yang digunakan adalah kualitatif, dengan pendekatan studi kasus, jenis penelitian field research (penelitian lapangan), teknik pengumpulan data, melalui observasi, wawancara dan dokumentasi. Responden wawancara dari Kepala Kantor Urusan Agama Provinsi Lampung, tokoh agama dan enam pelaku pemalsu identitas perkawinan. Temuan menunjukkan bahwa pemalsuan identitas dilakukan untuk mengelabui pihak istri dan KUA, serta melanggar prinsip keadilan dalam Islam dan Undang-Undang Perkawinan No. 1 Tahun 1974. Upaya pencegahan melibatkan peningkatan kesadaran masyarakat, kapasitas lembaga pencatatan, dan revisi regulasi yang lebih tegas. Kesimpulan menyatakan bahwa langkah-langkah ini dapat mencegah pemalsuan identitas dan memperkuat penegakan hukum, serta memberikan kontribusi terhadap pembaruan hukum keluarga Islam yang lebih adil dan transparan.

**Kata Kunci:** Pemalsuan Identitas, Poligami, Pencegahan, Pembaruan Hukum Keluarga.

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**Corresponding Author:** Yusuf Ridho Billah ([putra.waway92@gmail.com](mailto:putra.waway92@gmail.com))

Article History: Received: Desember 29, 2023; Revised: Februari 03, 2024; Accepted: Juni 30, 2024

DOI: <http://dx.doi.org/10.24042/smart.v4i1.20548>

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## A. Introduction

Every married couple always wants their marriage to last only once in a lifetime that is clean and honorable (Ahmad Azhar Basyir, 2000). This is reflected in Article 3 paragraph (1) of Law No. 1 of 1974, namely that in principle a man may only have one wife, and a woman may only have one husband. In Article 3 paragraph (1) it can be seen that a marriage basically adheres to the principle of monogamy. However, marriage law as contained in the Marriage Law and the Compilation of Islamic Law provides exceptions for a husband who wants to have more than one wife, namely that he must obtain permission from the Court and must fulfill the conditions for being able to have more than one wife. When a man and a woman have agreed to enter into marriage, it means that they have promised to obey and submit to the legal regulations that apply in marriage and these regulations apply as long as the marriage lasts and the marriage breaks up (Soemiyati, 2006).

In a marriage, the ideal condition of a husband or wife is something that cannot be fully obtained. This will not be an obstacle if the husband and wife agree to sail the household ark with mental readiness and mutual understanding between the two. However, in reality in society we often find polygamy settlements difficult to make, so the tendency is to solve the polygamy problem secretly and dishonestly.

This is the case in several locations in Lampung Province. There are several married couples who have experienced cases of identity fraud in polygamous marriages. The action can be through an underhand marriage or an official marriage. The reason why the perpetrators commit these acts is generally because the wife does not give permission or there are regulations that prohibit polygamy. So that in various ways, such as making a fake identity on the Identity Card (KTP) in order to smooth out the plan.

This research is important to reveal the background of identity falsification in polygamous marriages in Lampung Province. In addition, this research aims to provide an understanding of how the perspectives of Islamic law and positive law on identity forgery in polygamous marriages and their contribution to the reform of Islamic family law in Indonesia.

A review of previous research shows that the issue of polygamy and identity forgery in marriage has been studied from various perspectives. For example, research by Siti Nurhayati (2018) discussed the psychological impact of polygamy on the first wife, research by Muhammad Ridwan (2019) and research by Ratna Sari Dewi (2020) analyzed the legal aspects of polygamy without permission, exploring social dynamics in polygamous families. This article is different from these studies because it focuses on the aspect of identity forgery in polygamous marriages and its contribution to Islamic family law. The novelty of this article lies in the in-depth analysis of the practice of identity forgery and its implications for family law reform in Indonesia.

If you look at the flow of the stages of implementing marriage in such a way, starting from filling in the N1 to N10 forms at the KUA, the notification period for the implementation of marriage is a maximum of 10 working days, to the prospective bride and groom course. Checking the identity listed in the blank can be said to be difficult if it is going to falsify it. However, it turns out that in reality, the development of the times, what happens in the field is that the KUA lacks accuracy in the identity of the prospective bride and groom. Based on the description above, the problem in

this scientific work is how is the background of identity falsification in polygamous marriages in Lampung Province? What is the perspective of Islamic law and positive law on identity forgery in polygamous marriages and its contribution to the reform of Islamic family law in Indonesia?

## **B. Research Methods**

This research uses qualitative research methods with the aim of gaining an in-depth understanding of the background, dynamics, and implications of identity falsification in polygamous marriages in Lampung Province. The qualitative method was chosen because it allows researchers to explore social phenomena in depth, understand individual perspectives and experiences, and analyze data comprehensively in a rich context. The approach used is a case study approach, which explores the background of the case of document forgery in polygamous marriage cases.

The object of this research was the Office of Religious Affairs (KUA) in three regions, namely Bandar Lampung (KUA Sukarame Subdistrict and KUA Rajabasa Subdistrict), Metro (KUA Metro Barat Subdistrict), and East Lampung (KUA Batanghari Nuban Subdistrict and KUA Sukadana Subdistrict). The research was conducted over six months, from January to June 2023.

Data collection techniques were observation, interview and documentation. Respondent sources were obtained from the Head of the KUA, community leaders, and six people who were the subjects of identity falsification in polygamous marriages. Secondary data were obtained from official documents, related literature, and applicable laws and regulations. The data collection techniques used include in-depth interviews conducted with KUA officials, community leaders, and subjects of identity forgery in polygamous marriages to explore information about the practice, motivation, and impact of identity forgery. Conducting documentation by collecting official documents from the KUA, such as forms N1 to N10, as well as identity documents used in the marriage process. As well as conducting literature studies by reviewing literature related to Islamic law, positive law, and studies on polygamous marriages to gain in-depth theoretical understanding.

The data obtained was analyzed qualitatively with a thematic analysis approach, which involved coding the data, identifying key themes, and interpreting the results of the analysis in the context of Islamic law and positive law. This approach allows the researcher to uncover patterns, relationships, and meanings from the data collected, as well as providing in-depth insights into the phenomenon under study.

## **C. Research Findings**

### **Polygamous Marriage in Islam and the Marriage Law**

The concept of polygamy comes from the word "poly" which means many and "gami" which means wife (Abdul Rahman Ghazali, 2003). In Greek, polygamy comes from "polos," "polus," or "polys" which means many and "gamein" or "gamos" which means marriage (Tihami, 2010). Polygamy in general terms refers to a man who has more than one wife at the same time or a woman who has more than one husband at the same time (Beni Ahmad Saebani, 1988). In Islam, a more specific term used is polygyny, which means a man with multiple wives. This term comes from the Greek "polys" which means many and "gyne" which means wife or woman.

Polygyny, meaning a man having more than one wife, can occur for a variety of reasons, including to increase work force, demonstrate power and influence, or fulfill certain social needs. For example, in Ghadhu Bhaga society, polygyny aims to reduce the number of spinsters, especially women of high nobility (Daminikus Rato, 2015).

In Indonesia, marriage law basically adheres to the principle of monogamy, namely marriage with only one wife. This term comes from the Greek "monos" which means one and "gamein" which means marriage. According to Article 3 paragraph (1) of Law No. 1 of 1974 concerning Marriage, in principle a man may only have one wife, and a woman may only have one husband. This article reflects the basic principle of monogamy in marriage in Indonesia.

However, Islamic law makes allowances for polygamy under certain conditions. In the Qur'an, Surah An-Nisa verse 3 is mentioned,

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعًا ۗ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً.

Meaning: "So marry whatever women you please: two, three, or four. But if you fear that you will not be able to do justice, then marry only one" (QS. An-Nisa [4]: 3).

This verse indicates that polygamy is allowed in Islam, but with the main condition of fairness in the treatment of the wives. Although Islam allows polygamy, its implementation is limited by the requirement of justice which is difficult to fulfill. Therefore, if a man feels that he cannot be fair, it is recommended to marry only one wife (Beni Ahmad Saebani, 1988). This shows that although there is leeway for polygamy, monogamy remains the main principle in Islamic marriage.

In daily practice in Indonesia, polygamy is often practiced without following proper legal procedures, such as the cases studied in Lampung Province. Many men practice polygamy secretly or by falsifying their identity to avoid strict legal requirements. This is contrary to both Islamic law and positive Indonesian law which clearly regulate polygamy, including the need for permission from the court and consent from the first wife.

Thus, polygamy in the context of marriage law in Indonesia must be carried out in accordance with the applicable rules, both in Islamic law and positive law, to ensure justice and protection for all parties involved.

### Legal Studies on Identity Falsification in Marriage

Islamic law strictly prohibits lying, especially to the point of causing harm to others. Deception is a despicable act, sinful, interferes with the interests of others, harms others and is contrary to the objectives of Islamic law. The perpetrators of fraud cannot be left alone so that this act does not become more rampant. The perpetrator must be subject to appropriate punishment for what he did in order to provide a deterrent effect and as a learning material for others (Eddy Munanda, 2020). In the Qur'an Allah SWT., strictly prohibits the act of eating other people's property by false means, this is as explained in the Qur'an Surah al-Nisa' verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا  
أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who have believed, do not eat of one another's wealth by means of false means, except by way of mutual trade between you. And do not kill yourselves, Verily, Allah is Most Merciful to you."

The perpetrator has more psychological potential, namely intelligence, both in words and in administration. The negative impact caused, namely losses on the part of the victim. In terms of the spirit of the Sharia, cheating is lying. Lying is a characteristic of hypocrites. To a hypocrite is more dangerous than a disbeliever. If robbing and robbing property, the punishment is like the infidel, namely the law of killing, then the punishment for hypocrites is at least the same as the punishment determined against robbers (Zainudin Ali, 2012). In the concept of Islamic law, it is known as fiqh jinayah. In it, there is a discussion of all types of human violations or crimes with various targets, body, soul, property, honor, good name, state, order of life, and the environment.

When viewed from a positive legal point of view regarding identity forgery, as stated in the Criminal Code Article 279 and Article 280 explain about identity forgery or crimes in marriage. Article 279 states: (Kitab Undang-Undang Hukum Pidana)

- 1) Shall be Punished By a Maximum Imprisonment of Five Years:
  - a. Whoever enters into a marriage knowing that his existing marriage or marriages are a valid obstacle to it.
  - b. Whoever enters into a marriage knowing that his marriage or the marriages of others constitute a valid obstacle to it.
- 2) If the person who commits the act described in point (a) conceals from the other party that his existing marriage is a legal obstacle thereto, he shall be punished by a maximum imprisonment of seven years.
- 3) The deprivation of rights referred to in Article 35 paragraphs 1 to 5 may be declared.

Article 280 states that "Any person who enters into marriage, deliberately failing to inform the other party of a valid impediment, shall be punished by a maximum imprisonment of five years, if subsequently, on the basis of such impediment, the latter is declared invalid.

Explanation of Criminal Code Article 279 which is punishable under this article are: (R. Sugandhi, 1980)

- 1) One who marries for the second time, knowing that his first marriage is a valid obstacle to the performance of that marriage.
- 2) One who marries, knowing that his marriage is a valid obstacle to his soul mate marrying a second time.
- 3) A person who marries for the second time by concealing from his spouse that his first marriage is a valid impediment to the performance of that marriage.

In the explanation of Article 280 of the Criminal Code, the obstacles to the implementation of marriage referred to here are for example: (R. Sugandhi, 1980)

- 1) Young men under the age of 18 and young women under the age of 15 without authorization.
- 2) Family relations between brother-in-law and sister-in-law, between uncle and niece, etc. without the permission of the authorities.
- 3) A woman who has not completed 300 days after separation from her previous marriage.

- 4) The prohibition is between parents and their children, between grandparents and their grandchildren, between brothers and sisters, between men and women who have been found equally guilty of adultery.

### **Background of Identity Falsification in Polygamous Marriages in Lampung Province**

Identity fraud in polygamous marriages is an issue that often occurs in several regions in Lampung Province. Some married couples experience cases of identity fraud in polygamous marriages, which can occur through underhand marriages (*sirri*) or official marriages. The reason why the perpetrators commit these acts is generally because the wife does not give permission or there are regulations that prohibit polygamy (Abdul, 2003). To trick the woman and the Office of Religious Affairs (KUA) where the marriage is held, they use various methods, such as claiming that their status is single or widower to making a false identity on the Identity Card (KTP) (Tihami, 2010).

Marriages that are carried out *sirri* or under the hand are more vulnerable to cases of identity forgery. However, if the marriage is carried out legally and officially as regulated in Government Regulation No. 09 of 1975 concerning the Implementation of Law No. 1 of 1974 concerning Marriage, the flow of stages in the implementation of marriage which involves filling out forms N1 to N10 at the KUA, the notification period for the implementation of marriage for a maximum of 10 working days, and the prospective bride and groom course can minimize the possibility of identity forgery. However, in reality in the field, the lack of accuracy of the KUA towards the identity of the prospective bride and groom is one of the factors that allows forgery to occur (Beni, 1988).

Based on the description above, it can be said that the occurrence of cases of identity forgery in polygamous marriages is caused by several factors, among others:

1. Lack of Supervision by the KUA of the Identity of the Prospective Bride and Groom
2. Forgery of authentic deeds in the form of the identity of the perpetrator, which is rarely caught by the law and difficult to prove, due to the lack of evidence, carefully planned actions, witnesses who do not know the actions carried out by the perpetrator, and the desire of the perpetrator to commit polygamy without notifying the first wife (Daminikus, 2015).

Law No. 1/1974 does not explain in detail about the annulment of marriage due to identity forgery. However, the Marriage Law explains the annulment of marriage due to a misconception of the husband or wife (feeling cheated or an element of fraud) committed by one of the parties can submit an application for annulment of marriage to the Religious Court. Marriage annulment can only be done with a court decision, and with a court decision annulling the marriage, the marriage that has occurred is considered never to have existed (A. Mukti, 2009).

A court decision on the annulment of an invalid marriage can have legal consequences for the husband or wife and their respective families as contained in national law, namely Marriage Law No. 1 of 1974 and the Compilation of Islamic Law (KHI), where the husband and wife return to their original state or as if they had never entered into a marriage. In addition, the annulment of marriage also has an important meaning because it has an impact not only on the marital couple but also on the parties related to the marriage, such as property in marriage as regulated in Article 35 of Law No. 1 of 1974.

In research in several locations in Lampung Province, it was found that identity forgery in polygamous marriages occurs for various reasons and is committed by a number of individuals in different regions. Data from five Religious Affairs Offices (KUA) in three regions, namely Bandar Lampung, Metro and East Lampung, showed that the lack of supervision and verification of identity by the KUA and the desire to avoid strict legal requirements were the main factors for identity forgery (Interview results, 2023).

## D. Discussion

### Legal Review of Falsification of Polygamous Marriage Identity in Lampung

Cases of identity forgery in polygamous marriages in Lampung Province reflect serious challenges in law enforcement and social practice. Identity forgery often occurs for various reasons, including the absence of permission from the first wife and the existence of regulations prohibiting polygamy without court approval. This forgery can be done through underhand marriages (*sirri*) or even in official marriages with forged documents such as identity cards (KTP) and family cards (KK) (Abdul, 2003: 30).

In the perspective of Islamic law, polygamous marriages are allowed on the condition that the husband must be fair to his wives. The requirements for justice in polygamy have been expressly regulated in the Marriage Law and also included in the Qur'an, which basically allows polygamy with a note that it must be fair. If not, then in the sociological aspect it will have a bad impact on society, especially for women (Abdul Qodir Zaelani, 2015). Allah SWT says in Surah An-Nisa verse 3,

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ أَلَّا تَعُولُوا

Meaning: "And if you fear that you will not be able to do justice to orphaned women (if you marry them), then marry any other women you like: two, three or four. Then if you fear that you will not be able to do justice, then marry only one, or the slaves you own; and that is closer to not doing wrong." (QS. An-Nisa: 3).

However, this provision is often abused in dishonest ways, such as identity forgery, which clearly contradicts the principles of justice and honesty in Islam (Ahmad, 2000: 54).

In Indonesian positive law, Law No. 1/1974 on Marriage stipulates that in principle marriage is monogamous. However, polygamy is allowed under certain conditions, including obtaining permission from the court and meeting the requirements for having more than one wife. Falsification of identity in this case is a serious violation of the law.

Falsification of identity in a polygamous marriage may be subject to criminal sanctions under the Criminal Code (KUHP). Article 263 of the Criminal Code regulates document forgery, which carries a maximum prison sentence of six years. In addition, parties proven to have committed identity forgery in marriage may be subject to administrative sanctions and civil penalties.

Interviews with the Religious Affairs Offices (KUA) in Bandar Lampung, Metro, and East Lampung showed that identity forgery in polygamous marriages often involves the manipulation of official documents. The KUA admitted that the

thoroughness in verifying documents is still less than optimal, thus allowing this forgery to occur (KUA Interview Results, 2023).

In addition, interviews with community leaders and several individuals who have been victims of identity forgery in polygamous marriages show that this practice has significant negative impacts, both psychologically and socially. Victims often feel deceived and lose trust, which leads to domestic conflict (Community Interview Results, 2023).

From the perspective of Islamic law, identity falsification in polygamous marriages can be considered a form of fraud (*gharar*) which is prohibited in Islam. The Prophet Muhammad SAW said, "Whoever cheats then he is not among me" (HR. Muslim).

This deception undermines the trust and fairness that underpin the marital relationship. In positive law, acts of identity falsification in a polygamous marriage can lead to the annulment of the marriage. Article 27 of Law No. 1/1974 on Marriage stipulates that a marriage can be annulled if one party commits fraud against the other party. The annulment of this marriage has serious legal implications, including the status of children and property in the marriage.

The contribution of this legal analysis to the development and reform of Islamic family law is very important. First, there needs to be an increase in public awareness and understanding of the importance of honesty and transparency in marriage. Education about Islamic marriage law and national law must be improved through socialization programs by the government and related institutions (Daminikus, 2015: 45).

Secondly, there is a need to increase the capacity and integrity of the institutions responsible for marriage registration, such as the KUA and Dukcapil. Training and stricter supervision of marriage registration officers can help prevent identity forgery (Soemiyati, 2006: 25).

Third, revisions to regulations related to polygamous marriages and identity forgery need to be made. Stricter law enforcement and heavier sanctions can provide a deterrent effect for perpetrators of identity forgery. In addition, clearer and more detailed regulations can help prevent similar cases from occurring in the future (Abdul, 2003: 30).

From the point of view of Islamic family law reform, stricter law enforcement against cases of identity forgery in polygamous marriages can strengthen justice and transparency in marriage practices. It can also increase public confidence in the prevailing Islamic and national legal systems (A. Mukti, 2009: 37).

Overall, efforts to prevent and enforce the law against identity forgery in polygamous marriages in Lampung Province have a significant contribution to the development and renewal of Islamic family law. With appropriate measures, the marriage law system can become more just, transparent, and accountable, in accordance with the principles of sharia and national law (KUA Interview Results, 2023).

### **Efforts to Prevent Identity Falsification in Polygamous Marriages and its Contributions**

To prevent identity forgery in polygamous marriages, systematic and comprehensive preventive measures need to be implemented. One of the main steps is to tighten the verification of the identity of prospective brides and grooms by the



Office of Religious Affairs (KUA). A more in-depth examination of identity documents such as identity cards (KTP), family cards (KK), and divorce certificates (if any) should be conducted to ensure the authenticity and validity of the documents. Technologies such as biometrics and digital verification can also be integrated to minimize the possibility of forgery (Ahmad, 2000: 54).

In addition to document verification, public education on the importance of honesty and transparency in marriage needs to be improved. Socialization programs on marriage procedures and the laws governing polygamous marriages should be conducted regularly. The KUA, together with religious and community leaders, can play an active role in providing counseling to the community on the legal and social consequences of identity falsification in polygamous marriages (Soemiyati, 2006: 25).

The role of the government and related institutions is also very important in this prevention effort. The government must ensure that all institutions involved in the civil registration process, such as the Population and Civil Registration Office (Dukcapil), have an integrated and reliable system to verify population data. Strengthening coordination between institutions, including between KUA and Dukcapil, can prevent identity forgery. Strict law enforcement against perpetrators of identity forgery is also needed to provide a deterrent effect (Daminikus, 2015: 45).

From a legal perspective, reforms and affirmation of regulations related to identity forgery in polygamous marriages need to be carried out. Law No. 1/1974 on Marriage needs to be revised to include more specific provisions on identity forgery and more severe sanctions for perpetrators. In addition, the Compilation of Islamic Law (KHI) should also accommodate more detailed rules on identity verification in polygamous marriages (Abdul, 2003: 30).

The contribution of these measures to family law reform is significant. First, by tightening identity verification, a more transparent and accountable marriage registration system will be created, which in turn will increase public confidence in the legal system. Second, effective education and socialization can encourage people to be more law-abiding and understand the importance of honesty in marriage. Third, strict law enforcement and revision of regulations will provide legal certainty and better protection for all parties involved in marriage. Thus, family law reform in Indonesia will be stronger, fairer, and in accordance with sharia principles (A. Mukti, 2009: 37).

## **E. Conclusion**

Cases of identity forgery in polygamous marriages in Lampung Province arise due to the husband's lack of transparency towards his first wife and the strict regulations on polygamy. Perpetrators often manipulate official documents such as KTP and KK to enter into marriages without legal permission. An analysis of Islamic law and positive law shows that this act violates the principles of justice and honesty in Islam as well as violating the regulations stipulated in Law No. 1/1974 on Marriage and Criminal Code Article 263 on document forgery. This forgery can lead to marriage annulment and criminal sanctions, and has a negative impact on the parties involved.

Preventing identity forgery in polygamous marriages involves raising public awareness, improving the capacity and integrity of marriage registration agencies

such as KUA and Dukcapil, and revising stricter regulations. Implementation of these measures can prevent identity forgery and strengthen law enforcement. Contributions to the development and reform of Islamic family law include stricter law enforcement, increased fairness and transparency in marriage practices, and increased public confidence in the legal system. Thus, the marriage law system can become more fair, transparent and accountable in accordance with the principles of sharia and national law.

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