



Annulment of Marriage Because of Threats in Langsa City

Muhammad Rusdi bin Muhammaddiah

Ez-Zitouna University, Tunisia

muhammadrusdibinmuhammaddiah@hotmail.com

Abstract

This article aims to answer questions regarding the consideration of the judges of the Langsa City Syar'iyah Court in the Decision Number: 0101/Pdt.G/2016/Ms-Lgs considering the annulment of marriages due to threats. The research method of this research is the normative juridical method. The researcher obtains the primary data from the Decision of the Syar'iyah Court of Langsa City Number: 0101/Pdt.G/2016/Ms-Lgs. Based on the results, then there are two conclusions can be drawn. First, the judge's consideration in deciding the case based on two factors, those are the consideration of facts and legal considerations as stipulated in Articles 24 and 25, and Article 27 paragraph (1) of Law Number 1 of 1974 concerning Marriage. Second, the Panel of Judges has also carried out a mediation process against the Petitioner and the Respondent, but in that case the Respondent was never present at the trial and a summons was made by the court properly and officially. Therefore, the Syar'iyah Court of Langsa City decides to grant the Petitioner's claim and annul the marriage that had occurred and stated that the Marriage Certificate between the Petitioner and the Respondent had no legal force.

Keyword: Marriage Annulment, threats, judge's consideration

Abstrak

Artikel ini bertujuan untuk menjawab pertanyaan mengenai pertimbangan hakim Pengadilan Syar'iyah Kota Langsa dalam Putusan Nomor: 0101/Pdt.G/2016/Ms-Lgs mempertimbangkan pembatalan perkawinan karena ancaman. Metode penelitian yang digunakan adalah metode yuridis normatif. Peneliti memperoleh data primer dari Putusan Pengadilan Syar'iyah Kota Langsa Nomor: 0101/Pdt.G/2016/Ms-Lgs. Berdasarkan hasil tersebut, maka dapat ditarik dua kesimpulan. *Pertama*, pertimbangan hakim dalam memutus perkara berdasarkan dua faktor, yaitu pertimbangan fakta dan pertimbangan hukum sebagaimana diatur dalam Pasal 24 dan 25, serta Pasal 27 ayat (1) Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan. *Kedua*, Majelis Hakim juga telah melakukan proses mediasi terhadap Pemohon dan Termohon, namun dalam hal ini Termohon tidak pernah hadir di persidangan dan dilakukan pemanggilan oleh pengadilan secara benar dan resmi. Oleh karena itu,

Pengadilan Syar'iyah Kota Langsa memutuskan untuk mengabulkan gugatan Pemohon dan membatalkan perkawinan yang telah terjadi dan menyatakan bahwa Surat Nikah antara Pemohon dan Termohon tidak mempunyai kekuatan hukum.

Kata Kunci: Pembatalan Nikah, Ancaman, Pertimbangan Hakim

Introduction

Marriage is the union of two people in a complete household frame to get the perfection of life. The marriage bond is a sacred bond in carrying out the roles of husband and wife, complementing each other and collaborating between these two people in navigating life. However, sometimes navigating the ark of life in marriage is not as expected as we planned, because sometimes a marriage that originally went well and there were no obstacles, full of harmony, could suddenly appear problems that tested life in the household ark. Thus, in a marriage bond, there must be approval from the two families of the prospective bride and groom. We can interpret this free elements of coercion and coercion both from the husband and from the wife in carrying out this sacred bond. Marriage norms require an agreement from both husband and wife candidates, as stipulated in Article 28 of the Civil Code.

The Unitary State of the Republic of Indonesia has produced the legal basis for marriage and is a guide and applies to every Indonesian citizen, namely Law Number 1 of 1974 concerning Marriage. The Marriage Law has been stated in the additional sheet of the Republic of Indonesia of 1974 number I. In the additional sheet of the Republic of Indonesia Number 3019, an explanation of this Law has also been contained. In the general part of the explanation, the basic things related to marriage have also been explained (Sudarsono, 2010).

A family is formed because of a legal marriage bond. This refers to the notion of marriage and is contained in Article 1 of Law Number 1 of 1974, namely; "Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One God almighty". This definition gives us an understanding that the marriage bond is a form of mutual agreement in a family bond which results in the formation of husband and wife status, which aims to create an eternal and happy family, in an inner and outer bond based on belief in God Almighty. (Subekti, 2010). All husband and wife couples certainly always want a marriage that lasts for the rest of their life. This is also in accordance with Article 3 Paragraph (1) of Law no. 1 of 1974 which stipulates that the groom is only allowed to have one wife and the bride is only allowed to have one husband.

In the Islamic Law of the Unitary State of the Republic of Indonesia, it has been determined the conditions for a marriage, namely the agreement of the two prospective brides in carrying out the sacred bond, both of them are certain to have feelings of mutual liking and they are not forced to carry out the sacred bond. This is stated in Article 6 paragraph (1) of the Marriage Law of Jo. Article 16 paragraph (1) Compilation of Islamic Law (KHI). This is very urgent to ensure that each of the bride and groom in navigating the household ark is ensured to be full of

sincerity in dividing their duties, rights and obligations in a professional and proportional manner.

One of the approval form from one of the bride and groom, especially the woman, it can be a firm statement either verbally, in writing or by gesture. It also can be interpreted by silence which means there is no real rejection (Rahmatillah & Khofify, 2017). This provision is clearly recorded in the Compilation of Islamic Law (KHI) Article 16 Paragraph (2). Furthermore, the Registrar's Office confirms the approval of the two prospective brides by asking the two prospective brides before the marriage contract takes place.

With regard to the process of annulment of marriage, it can be found in the formulation of Article 22 of the Marriage Law which states that: "A marriage can be annulled if the parties do not meet the requirements to enter into a marriage". This has an impact on the consequences of filing for annulment of marriage as stipulated in Article 27 Paragraph (1) of the Marriage Law. It is explained that "*a husband or wife can apply for an annulment of marriage, if the marriage is held under threat that violates the law*". Marriage annulment is a court action in the form of a decision states that the marriage has been carried out is considered invalid or no legal force (Harahap, 1978)

One of the reasons that can be an annulment of a marriage as stated in the article above is due to a threat to one of the bride and groom. The prospective groom or bride based on Article 27 paragraph (1) of the Marriage Law can apply for an annulment of marriage, if there is a threat in the marriage process. Based on this background, the researcher examined more deeply the considerations of the judges of the Syar'iyah Court of Langsa City, Aceh Province on the decision of the case Number: 0101/Pdt.G/2016/Ms-Lgs regarding the annulment of marriage due to threats. The reseacher used a normative juridical approach in this study. The normative juridical method is an approach uses a positive juridical conception, namely a law relating to written rules issued by the authorities, recently the law has functioned as a normative system that is autonomous, closed and detached from life (Hanitijo, 1988).

The normative juridical approach also makes the law as a rule, norm and dogma. The researcher also conducted an approach to non-statutory legal materials, in this case the researcher described and examined secondary data related to the research conducted. The interpretation of the law a grammatical interpretation, which means the interpretation made of the sentence structure carried out by the legislator in a statutory regulation. The primary data of this study was the Decision of the Syar'iyah Court of Langsa City Number: 0101/Pdt.G/2016/Ms-Lgs. Meanwhile, the secondary data was collected from library sources related to the problems of the study conducted. In this case the researcher also uses a statutory research approach, which is an approach made to the legal products to be studied.

Marriage by threat in Langsa City

Based on the results of research on the decision of the Syar'iyah Court of Langsa City, Case Number 0101/Pdt.G/2016/Ms-Lgs regarding divorce due to an element of coercion in marriage, the researcher obtained the following data: The applicant is RA (pseudonym) 27 years old, has a history of high school education.

She is as a temporary worker and domiciled in Langsa city District, Langsa Municipality. The Respondent is HS (pseudonym) aged 22 years, he is high school graduate. The Respondent's occupation is as a teacher at a school in Langsa City. The Respondent is also domiciled in Langsa City.

The case in this decision is based on the Petitioner's application letter (RA) on March 14, 2016 which states the arguments for his application, namely that the Petitioner (RA) and the Respondent (HS) got married on February 1, 2016 which was recorded by the Marriage Registrar at the Religious Affairs Office. East Langsa District- Langsa City with Marriage Certificate No. 0015/003/II/2016 dated February 1, 2016. After the marriage, the Petitioner (RA) and the Respondent (HS) had not yet held a customary inauguration at the place of their marriage, so that between the Petitioner (RA) and the Respondent (HS) had never lived together as like husband and wife. Therefore, the residence of the Petitioner and the Respondent is still at the house of their respective parents.

The Respondent (HS) on January 19, 2016 asked the Petitioner (RA) to come to his house and accompanied the Respondent for fear of being alone, while the Respondent's parents (HS) were not at home due to illness and were hospitalized at the Regional General Hospital (RSUD) Langsa City. On the basis of good intentions, the Petitioner (RA) unsuspectingly came to accompany the Respondent (HS). At 2am in the morning, one of the Respondent's family, namely his uncle raided the Respondent's house and arrested, abused the Petitioner and took him to the Village Head's office. Then, He forced the Petitioner to marry the Respondent and detained the Respondent's motorbike as collateral and it will be returned after the Petitioner marrying the Respondent.

Furthermore, the Petitioner (RA) on January 26, 2016 visited the house of the Respondent (HS) with the Petitioner's friends to meet the Respondent's parents and requested to cancel the wedding. The Respondent's biological father threatened the Petitioner that he would allowed that the marriage ceremony not to be held, if the Petitioner pay a sum of one hundred million rupiah. The Respondent's parents also threatened that if the Petitioner (RA) did not marry the Respondent (HS) then his party would report to agency where the Petitioner works to be fire him.

Based on the description above, the researcher could analyze several things related to the incident, including: *First*, there was persecution. In this case, there was torture in the form of beating the Petitioner (RA) by the Respondent's family (HS), in this case the torture was carried out by the Respondent's uncle at 2am in the morning at the Respondent's house (HS). *Second*, threat againts petitioner. The threat was made by the father of the Respondent (HS) to the Petitioner (RA). In this case, the Respondent's biological father threatened to pay one hundred million rupiah, if the Petitioner (RA) did not marry the Respondent (HS). The Respondent's family (HS) also threatened in the form of a report that the Petitioner (RA) would be addressed to the institution where he worked to be dishonorably dismissed, if the marriage was not held.

Third, marriage by force and threats. Basically, the Petitioner (RA) strongly objected to marry the Respondent (HS), but he was continuously forced by the family of the Respondent (HS). So that the Petitioner did not dare to resist and finally carried out the marriage under threat. Marriage under threat should

actually violate the law, namely violating Article 27 paragraph (1) of the Marriage Law Number 1 of 1974.

Judge's Consideration Theory

A judge is a God's representative who exists on the earth. The predicate is very appropriate to be pinned to a judge because in their hands the fate of other humans is determined (Faisal, 2016:2). A judge's decision is a statement issued by a judge in analyzing a case in a trial and has permanent legal force. As quoted by Mulyadi that the judge's decision is: "A decision pronounced by a judge because of his position in a case trial that is open to the public after going through legal processes and procedurals, generally it contains a sentence for punishment or release from all charges, the law is made in written form to solve the case (Gulo, 2018).

A judge's decision (verdict) is the settlement of a case or dispute in the context of upholding law and justice. The seeker of justice certainly hopes that the decision issued by a judge is truly filled with a sense of justice. To seek a legal decision, a judge must carry out an act of legal discovery (Respationo & Hamzah, 2013). Therefore, a judge needs to understand a case thoroughly and understand the provisions of the law on the case that is being resolved.

Article 10 paragraph 1 of Law Number 48 of 2009 concerning Judicial Power stipulates that: "The court is prohibited from refusing to examine, hear and decide on a case filed on the argument that the law does not exist or is unclear, but it is obliged to examine and try the case. Furthermore, as stated in Article 53 paragraph 1 of Law Number 48 of 2009 that "in examining and deciding a case, the judge is responsible for the determination and decision he makes". In the same article, paragraph 2, it is stated that "The stipulation and decision as referred to in paragraph 1 the judge must make legal considerations based on an appropriate and correct review of the legal basis (Amdani, 2016).

In Indonesian law, a judge is the main element in making a wise decision. A judge has a very vital position in a judicial institution, especially with all the powers possessed by a judge. Making a decision is a very urgent part. Decisions made by a judge should be based on the quality of the judge himself. This quality can be seen from the individual quality of a judge in giving a decision based on the belief in the judge that is fair and on target. It is an obligation for a judge as the last party in determining a decision to have an instinct of justice, in accordance with applicable rules and norms (Endrawati et al., 2015). In fact, a judge's decision is a law. Therefore, a judge must pay attention to the instincts of justice and balance that apply in society based on the benefits for the disputing parties. Both to the defendant and the party who are involving in a case.

Marriage annulment according to law number 1 of 1974 concerning marriage

An annulment of a marriage is a court action in the form of a decision declaring a marriage that is invalid. Something that is declared to have no legal force is deemed to have never existed. Thus, a man and a woman who are married and then have their marriage annulled by the court are considered to have never been married. Regarding the annulment of marriages in Indonesia, it has been

regulated in the marriage law, namely Law No. 1 of 1974. We can find this in Chapter IV, starting from Article 22 to Article 28. Further implementation of the annulment of marriages is regulated in Government Regulation No. 9 of 1975 which is contained in Chapter VI article 37 and article 38. Regarding the annulment of marriages in Indonesia we can find it in the Compilation of Islamic Law which is contained in Chapter XI, which is regulated in more detail from article 70 to article 76.

Article 22 of Law number 1 of 1974 states that: *"Marriage can be annulled if the parties do not meet the requirements to enter into a marriage"*. The article illustrates that a marriage will be void because there are parties who do not meet the requirements to enter into a marriage (Gema et al., 2019). An annulment of marriage is an action taken by a court which states that a marriage bond that has been carried out by a person is invalid, and this results in that by law the marriage is deemed to have never existed (Rusli, 2013).

Marriages carried out in an Islamic way, the annulment of the marriage is also regulated in article 27 of the Regulation of the Minister of Religion of the Republic of Indonesia number 3 of 1975 which reads: *"If the marriage has taken place then it turns out that there is a prohibition according to munakahat law or statutory regulations regarding marriage, the Religious Court can cancel the marriage at the request of the parties concerned. Based on this, we can understand that a marriage can be null and void and can be canceled by a court if there is evidence and witnesses in this matter"*.

Article 22 of Law Number 1 of 1974 states that a marriage can be annulled if there are conditions that cannot be fulfilled in carrying out the marriage. The cancellation of a marriage bond starts from the issuance of a decision by the court. This is stated in Article 28 paragraph (1) of Law Number 1 of 1974 (Rahmatillah & A.N Khofify, 2017). The reasons that can be submitted by a person to cancel a marriage that has been carried out in Articles 26 and 27 of Law Number 1 of 1974 are as follows:

1. Marriage is performed before an unauthorized Marriage Registrar
2. The guardian who performs the marriage is not legal or religious
3. Marriage is carried out without the presence of at least two witnesses
4. Marriage is done under the threat of breaking the law
5. When getting married, there is a misunderstanding about the husband or wife

Those who can apply for annulment of marriage are as follows: *First*, family members in a straight line from husband or wife. *Second*, husband or wife. The authorized official during the marriage has not been decided. Marriage decrees written in Article 26 paragraph 1 concerning marriages held in front of a marriage registrar who does not have authority, an illegal marriage guardian, or a marriage held without the presence of two witnesses, can be filed for annulment by families in the direct line of descent. upward both from the husband and wife, the prosecutor and the husband or wife. The right of a husband or wife to apply for annulment of marriage can be exercised if: *First*, marriage is done under the threat of breaking the law. *Second*, when the marriage takes place there is a misunderstanding about the husband or wife (Zainuri, 2019).

Judges' Considerations in Determining Case Decisions Number: 0101/Pdt.G/2016/Ms-Lgs concerning Annulment of Marriage due to threats

One of the important elements in realizing justice (*ex aequo at bono*) and containing legal certainty in a decision is the judge's consideration factor and the realization of benefits for the litigating parties so that the considerations made by a judge must be addressed carefully and thoroughly. If there is a defect in a decision caused by carelessness and inaccuracy based on the consideration of a judge, then the decision can be overturned by the High Court/Supreme Court (Zaifudin, 2018). A judge in deciding a case must pay close attention to matters related to evidence, because the results of the evidence will later be used by the judge as consideration for deciding a case. In a trial, the proof stage is a very important stage in deciding a case.

A decision is directly related to the way a judge presents the arguments and considerations used based on the evidence and facts that exist in a trial, as well as the belief of a judge in a case. A decision must contain various considerations used by a judge, whether related to aggravating matters or mitigating matters of a decision. The judge's consideration is used as one of the foundations in making decisions, whether in the form of criminal, civil and so on. In the case decision Number: 0101/Pdt.G/2016/Ms-Lgs, there are at least two forms of consideration that are the basis for consideration by the judge in granting the petition for annulment of marriage by the Petitioner (RA), namely:

1. Fact Consideration

The considerations of facts used by the judges of the Syar'iyyah Court of Langsa City in granting the application for annulment of marriage under threat are: First, the Petitioner (RA) had married the Respondent (HS) on February 1, 2016 which was recorded by the Marriage Registrar (PPN).) Office of Religious Affairs (KUA) East Langsa District-Langsa City with the quotation of Marriage Certificate No. 0015/003/II/2016. Second, the marriage between the Petitioner (RA) and the Respondent (HS) had not been officially inaugurated and announced to the public, so that the Petitioner (RA) and the Respondent (HS) had never lived together as husband and wife and they were still live in their parents' house.

Third, that on the appointed trial day, The Petitioner (RA) faced the Syar'iyyah Court of Langsa City alone. Meanwhile, The Respondent (HS) neither attended the trial nor ordered anyone else to appear in the court as her representative, even though the court had officially summoned her with a summons number: 0101/Pdt.G/2016/MS.lgs with the first summons was conducted on April 13, 2016, and the second summons was on April 19, 2016. Fourth, the court was failure to carry out the mediation process against the bride and groom due to their absence during the trial processing. Fifth, the Petitioner (RA) had strengthened the arguments for his application by submitting evidence in the form of a photocopy of the Marriage Certificate Quotation Book Number 0015/003/II/2016, as well as presenting witnesses to corroborate the arguments of the Petitioner's petition.

2. Legal considerations

In making a decision on the application for annulment of marriage due to threats, the panel of judges used the following considerations: First, the enactment of Law Number 1 of 1974 concerning marriage which contains the provisions of Articles 24 and 25, it explains that if the marriage is still bound to each other so that on the basis of the existence of the marriage, it may apply for the annulment of a new marriage, without prejudice to the provisions contained in Article 3 paragraph (2) which states that each marriage is recorded according to the applicable legislation.

Second, a husband or wife could apply for annulment of marriage, if the marriage was carried out under threats that violate the law as stipulated in Article 27 paragraph (1). Based on the above case, the Petitioner (RA) was still married to the Respondent (HS) as recorded by the Marriage Registrar of the Office of Religious Affairs (KUA) East Langsa District-Langsa City with the Marriage Certificate No. 0015/003/II/2016 which showed that the Petitioner (RA) and the Respondent (HS) were a legal husband and wife couple and might cancel the marriage. Third, after getting marriage as mentioned above, the Petitioner (RA) and the Respondent (HS) had not held the official inauguration (*walimatul ursy*) in the respective places of the bride and groom.

Based on these provisions, the Petitioner (RA) intended to cancel the marriage with the Respondent (HS) because there was a violation of the provisions of Article 27 paragraph (1) of Law Number 1 of 1974 concerning Marriage, then the marriage must be null and void by law because there was a threat. The Petitioner, according to the researcher, this matter was appropriate, because the Petitioner was a party that had a direct interest in this case, so it had legal standing to file this case. The lawsuit for the annulment of the marriage was also true because the marriage was contrary to the regulations covering the conditions of marriage as stated in Law Number 1 of 1974 concerning marriage, Article 6 paragraph (1) which states that marriage must be based on the approval of the two prospective brides.

In the cases resolving process of marriage annulment, it was absolutely same as other cases, namely the existence of a mediation process between the two parties before an examination and decision were carried out. However, in the above case the Respondent was never present during the trial, even after a proper and official summons. Therefore, it was decided *verstek*, which meant that the absence of the Respondent to prove the truth of the statement on the lawsuit filed by the Petitioner.

Therefore, the Syar'iyah Court of Langsa City decided to grant the Petitioner's claim and declared that the Marriage Certificate between the Petitioner and the Respondent had no legal force. As for other legal sources used by judges in deciding the case apart from being based on applicable laws and regulations, the panel of judges also makes decisions based on a study of fiqh books. Coercion that occurs in a marriage is an action that can cancel the marriage itself. Because the pleasure between husband and wife in carrying out a marriage is something absolute.

The legal impact of annulment of marriage due to threats

In the decision on the case of annulment of marriage due to threats decided by the panel of judges in the section on legal considerations and the *dictum* of the decision, the issue of joint property and child dependents was not discussed. It because in case number: 0101/Pdt.G/2016/MS.lgs the marriage was not last long, even only months. However, in this case the researcher discussed the problem because a marriage bond that has occurred and then there was an annulment either because of *talaq, faskh, khulu'*, or other reasons, then of course it had legal repercussions that arose, whether it was related to husband and wife, children and property problems. Therefore, researchers examined these things one by one.

First, legal consequences for husband and wife. Article 28 paragraph (1) of Law Number 1 of 1974 which states that the annulment of a marriage begins after a court decision has permanent legal force and is valid from the time the marriage takes place. Thus, with the annulment of a marriage originating from a court decision, automatically the marriage is considered to have never occurred, even though the marriage has just been carried out or has occurred for a long time. Therefore, husband and wife who have a biological relationship in this case, then the law is haram. This is because the separation of husband and wife due to annulment (*fasakh*) is different from the separation of husband and wife caused by divorce (Ghozali, 2008).

Second, legal consequences for children. An annulled marriage will have a legal impact on children, namely children born from an annulled marriage do not cause a change in status to become children out of wedlock. This is because, in accordance with Article 28 paragraph (2) point (a) of Law Number 1 of 1974 it is stated that the decision is not retroactive to children born from such marriages. This is reinforced by Article 75 (b) of the Compilation of Islamic Law which states that the decision to cancel a marriage does not apply retroactively to children born from the marriage (Aulia, 2009).

Also in Article 76 of the Compilation of Islamic Law it is stated that the annulment of a marriage bond does not automatically break the legal bond between a parent and his child. So with the annulment of the marriage bond of husband and wife, it will not break the relationship between the child who has been born in that marriage and his parents. This is based on the benefit of innocent children so that they deserve legal protection and recognition. Nor should an innocent child have to suffer the consequences of not having parents, just because of the parents' fault. As a consequence of the recognition that a child born from a marriage whose status is annulled, it is clearly a legitimate child so that he is entitled to maintenance and financing and is entitled to inheritance issues (Zein & Aripin, 2004).

In a marriage bond, property ownership is divided into two parts, joint property and property of husband and wife respectively. This is stated in Article 85 of the Compilation of Islamic Law which states that the existence of joint property in marriage does not rule out the possibility of property belonging to each husband or wife. Article 35 of Law Number 1 of 1974 concerning Marriage also states that: (1) Property acquired during marriage becomes joint property, (2) The innate property of each husband and wife and the property obtained by each as a gift or

inheritance are under their respective control, as long as the parties do not determine otherwise (Aulia, 2009).

It is also reinforced in Article 87 of the Compilation of Islamic Law which states that: *First*, the innate assets of each husband and wife and the assets obtained by each as a gift or inheritance are under their respective control, as long as the parties do not specify otherwise in the marriage agreement. *Second*, husband and wife have full rights to carry out legal actions on their respective assets in the form of grants, gifts, *sadaqah* or others. (Aulia, 2009). Therefore, an annulled marriage will have a legal impact on property ownership, both those obtained during the marriage which are joint property distributions and are regulated according to existing provisions. So that if there is a dispute in the future by a husband and wife, the settlement can be submitted to the Religious Court as stated in Article 88 of the Compilation of Islamic Law.

Conclusion

Based on the results of research and discussion regarding the annulment of marriages due to threats to the decision of the Langsa City Syar'iyah Court Number 0101/Pdt.G/2016/Ms-Lgs, then there are two conclusions can be drawn. *First*, the judge's consideration in deciding the case based on two factors, those are the consideration of facts and legal considerations as stipulated in Articles 24 and 25, and Article 27 paragraph (1) of Law Number 1 of 1974 concerning Marriage. *Second*, the Panel of Judges has also carried out a mediation process against the Petitioner and the Respondent, but in that case the Respondent was never present at the trial and a summons was made by the Court properly and officially. Therefore, this decision is *verstek*, which means that the absence of the Respondent proves the truth of the statement against the lawsuit filed by the Petitioner. Therefore, the Syar'iyah Court of Langsa City decides to grant the Petitioner's claim and annul the marriage that had occurred and stated that the Marriage Certificate between the Petitioner and the Respondent had no legal force.

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