

TRANSFER FROM GUARDIAN TO JUDICIAL GUARDIAN DURING MARRIAGE IMPLEMENTATION

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ABSTRACT

The judge's guardian cannot act as a marriage guardian if the entire group of guardians is still there and their place of residence is known, except in the case of a guardian. The transfer of the nasab guardian to the judge's guardian in a marriage is regulated in the Marriage Law and the Compilation of Islamic Law, which is the implementation of the marriage using the nasab guardian, however, in the implementation of the marriage using the judge's guardian, there must be a certificate obtained from the village where the bride lives. which states that the bride and groom truly fulfill the requirements using the judge's guardian's reasoning, after which the files are put together in a folder. After the administrative requirements have been completed, the implementation process can begin.

Keywords: *Guardian of Nasab, Guardian Judge, Marriage*

PERPINDAHAN WALI NASAB KEWALI HAKIM DALAM PELAKSANAAN PERKAWINAN

ABSTRAK

Wali hakim belum dapat bertindak sebagai wali nikah apabila seluruh kelompok wali masih ada dan diketahui tempat tinggalnya, kecuali dalam hal adhalnya wali. Peralihan wali nasab ke wali hakim dalam perkawinan yang diatur dalam undang-undang perkawinan dan Kompilasi Hukum Islam adalah sebagai mana pelaksanaan perkawinan dengan menggunakan wali nasab, namun dalam pelaksanaan perkawinan dengan menggunakan wali hakim harus ada surat keterangan yang diperoleh dari desa dimana mempelai perempuan tersebut tinggal yang menyatakan bahwa memang benar-benar mempelai tersebut memenuhi syarat dengan menggunakan alasan wali hakim, setelah itu berkas dijadikan satu dalam map. Setelah syarat administrasi selesai proses pelaksanaan dapat dilangsungkan.

Kata Kunci : *Wali Nasab, Wali Hakim, Perkawinan*

INTRODUCTION

A guardian in marriage is someone who acts on behalf of the bride in a marriage contract. As one of the conditions for the validity of marriage is a guardian, therefore the guardian

occupies a very important position in marriage. As is known in practice, the one who says "Ijab" is the woman's side and the one who says the pledge "Qobul" is the man's side, this is where the role of the guardian is very decisive as a representative of the bride-to-be. The position of the guardian of marriage in Islamic law is as one of the pillars of marriage, therefore Imam Shafi argues that "marriage is considered invalid or void, if the guardian of the bride-to-be does not exist". This is different from the opinion of Imam Abu Hanifah who stated that the wali nikah is not one of the pillars of marriage. Therefore, marriage is considered valid even without a guardian.

Based on the above, regarding the position of the guardian in marriage, scholars differ on whether the guardian is included in the marital pillars or not because there are differences of opinion in determining the number of marital pillars. However, these differences are not substantial, only due to differences in the meaning of marriage. According to Tihami and Sohari Sahrani, there are four types of marriage guardians, namely:

1. The guardian of the nasab is the guardian of the marriage because there is a nasab relationship with the woman who will carry out the marriage
2. The guardian of the judge is the guardian of the marriage of the judge or qadi
3. Wali tahkim is a wali appointed by a prospective husband or wife-to-be
4. Wali maula is a wali who marries his slave, meaning his own master.
5. Fuqaha has classified the marriage guardian into several parts:
6. Judging from the nature of the guardianship, it is divided into wali nasab (guardians who still have a family relationship with the woman) and guardian judges.
7. Judging from its existence, it is divided into wali aqrab (near) and wali ab'ad (far).
8. Judging from his power, he was divided into wali mujbir and ghairu mujbir.

Talking about guardians in marriage, there are a lot of problems that are developing in society, especially about the order of guardians and the determination of marriage guardians. The determination of the marriage guardian is the absolute authority of the head of the Office of Religious Affairs (KUA), of course it must go through the procedures that have been mentioned in the law. It is known that the issue of guardianship in marriage is still very much in dispute. On the one hand, there are those who argue that one of the pillars that determines the validity of marriage is the guardian. Then in Article 20 of the Compilation of Islamic Law

(hereinafter referred to as KHI) it is stated that the one who acts as a guardian of marriage is a man who must meet the requirements of Islamic law, namely Muslim, aqil and puberty and also the requirement of guardian is the similarity of religion between the person who represents and represents.

The transfer of guardianship from guardian to guardian judge, Article 23 of the KHI states:

1. The guardian of the new judge can act as a guardian of the marriage if the guardian of the nasab does not exist or is unable to present it or the place of residence is unknown or supernatural or adhol.
2. In the event that the wali adol does not want to, the guardian judge can only act as the guardian of the marriage after there is a decision of the Religious Court about the guardian.
3. The above provision shows that the guardian judge cannot act as a guardian if the entire group of guardians still exists and the place of residence is known, except in the case of the guardian. Thus, the guardian of the judge can act as a guardian of the marriage when the guardian does not want to carry out his guardianship and when there is no guardian, either there is no absolute or unknown place of residence and there are no other guardians.

In reality, there are many problems regarding guardianship with guardians of judges even though guardians of destiny still exist. Cases that often occur include couples registering at the KUA with complete terms and documents as formal requirements to apply for marriage, but this couple's marriage chooses a guardian judge even though the guardian of the nasab from the woman's side is still there. This is what then becomes a problem in this marriage, because the status of the guardian of the nasab is falsified by the bride-to-be. KUA as an institution that is authorized to record and legalize marriages, both legal according to religion and government, KUA is also obliged to know whether when the marriage process occurs it is valid both according to the terms and principles or not, regarding the documents of the parties and guardians whether they meet the requirements or not, whether the issue of guardians has been included in the conditions that have been determined by the KUA or needs to be reviewed. The importance of the KUA's knowledge of the validity of the prospective bride and guardian is none other than because it will have an impact on the validity or not of the

marriage and the annulment of the marriage. If the marriage that is actually invalid takes place, then what happens is adultery. Based on the above background, the problem in this research/service activity is how the procedure for the transition of guardians to guardians of judges in marriage is regulated in the marriage law and the Compilation of Islamic Law.

RESEARCH METHODS

The type of research used is normative juridical law. Normative juridical law research is research that refers to legal norms, namely researching literature or secondary materials. The specification of this research is descriptive because it only describes the object that is the subject of the problem. This descriptive research begins with collecting data related to the above discussion, then compiling, and analyzing it, and then interpreting the data, so that a clear picture of the phenomenon being studied is obtained.

RESULTS AND DISCUSSION

According to the Marriage Law Number 1 of 1974 Article 1 states that: "Marriage is an innate 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 Godhead". Based on the formulation of Article 1 of the Marriage Law Number 1 of 1974 above, it is clear that marriage is not only a birth bond or an inner bond, but a bond of both.

1. Thus, it is clear that the definition of marriage as stated in the Marriage Law Number 1 of 1974 Article 1, if detailed, contains elements in it, namely:
2. There is a man and a woman.
3. The bond of birth and mind.
4. There is a certain goal, which is to form a happy and eternal family.

Based on the One Godhead. Based on the marriage formula according to Law Number 1 of 1974, the purpose of marriage is to form a happy and eternal family (household). This means that the marriage is not for a temporary or for a certain period of time planned but for life or forever, and should not be simply broken. In the marriage formulation it is expressly stated that the formation of a happy and eternal family (household) is based on the One Godhead, this means that marriage must be based on religion and belief. In Islam, religious orders are

the sunnah of the Prophet. The existence of the divine element in a marriage is not only a sacred agreement, but the nature of legal responsibility is much more important, namely responsibility to God the creator (Allah SWT). With the existence of the element of Godhead, the view that marriage is purely human affair disappears. According to the Compilation of Islamic Law, the definition of marriage as contained in Article 2 states that "marriage in Islamic Law is a marriage, which is a very strong contract or miitsaqan ghalidhan to obey Allah's commands and carry it out is worship". Article 3 of the KHI explains that the purpose of marriage is to realize a sakinah, mawaddah, and rahmah domestic life. This means that the purpose of marriage is:

1. To live in perfect association.
2. A very noble way to manage the household and the offspring.

As a very strong rope, in order to obtain the bond of brotherhood between the male relatives (husbands) and the female relatives (wives), which will be a way that leads to mutual help between one race (group) and another. Marriage by a guardian judge is legal according to sharia and law in Indonesia, as long as it is done when the guardian (father, grandfather, brother, etc.) is absent, whose existence is unknown, supernatural, or unwilling (adhal). Guardian judges in Indonesia are KUA officials (Penghulu/Head of KUA) who are officially appointed by the Minister of Religion. A guardian judge as the name implies, is a guardian who comes from a judge (qadhi), such as a head of government, leader, or a person who is authorized by the head of state to marry a woman who is a judge. A new woman can marry a guardian judge, if there is no guardian or there is a guardian of the guardian but does not qualify to be a guardian.

The provision of the guardian judge himself is not to marry; women who have not yet reached puberty, spouses from both parties of the family who have not/have not received the consent of the two prospective brides, or have not received permission from the spouse of one prospective bride, and people who are outside their jurisdiction. In these conditions, the judge's guardian is prohibited from marrying. There are several reasons why the guardian judge can carry out his function as a guardian of the marriage. The circumstances that cause the transfer of guardianship rights to the guardian of the judge which is allowed by law and laws and regulations. In KHI Article 23 paragraph (1) it is written: "The guardian of the judge

can only act as a guardian of the marriage if the guardian of the nasab does not exist or is unable to present it or the place of residence is unknown or supernatural or adhal or does not want to".

In more detail, the determination of the Guardian is regulated in Chapter II Article 2, paragraph 1 of PMA 30 of 2005 concerning the determination of the Guardian. The rule reads as follows: For the prospective bride who is going to get married in Indonesian territory or abroad/outside the territory of Indonesia, does not have a legal guardian or her guardian is not qualified, or mafqud, or obstructed, or adhal, then the marriage will be held by the guardian judge. In line with the details in Article 2 paragraph 1 of PMA 30 of 2005 above, in PMA 20 of 2019 concerning marriage registration Article 13 paragraph (2) reads: The guardian judge as referred to in paragraph (1) can act as a guardian, if:

1. The guardian of the nasab does not exist.
2. The Guardian of the Universe
3. His whereabouts are unknown;
4. The guardian cannot be presented/met because he is in prison;
5. There are no Muslims;
6. The guardian is in a state of ihram;
7. The guardian who married the woman.

Based on the provisions of Article 23 of the KHI and Article 2 paragraph (1) of PMA 30 of 2005 and Article 13 paragraph 3 of PMA 20 of 2019, it can be understood that the transfer of the right of guardianship of the nasab to the guardianship of the judge is determined if there are reasons for the following reasons: The Guardian of the Universe Is Not Present In the event that the guardian of the nasab does not exist has two meanings, first, the guardian of the nasab no longer exists in the sense that all the guardians of the nasab from those mentioned in KHI Article 21, or Article 13 paragraph (1) of PMA 22 of 2024 reads: In the event that there is no guardian of the nasab as referred to in Article 12 paragraph (3), the marriage contract is executed with the guardian judge.

If one of the guardians mentioned in Article 21 of the KHI and PMA of 2019 Article 3 paragraph (3) above is still alive, then the guardian judge is not entitled to be a guardian of the marriage. The two guardians of the nasab do not exist. This means that the bride is an out-of-

wedlock child or an illegitimate child, who legally does not have a guardian. According to Article 43 paragraph (1) of Law Number 1 of 1974 stipulates that children born out of wedlock only have a civil relationship with their mother and their mother's family. In KHI Article 100 it is stated: "A child born out of wedlock only has a nasab relationship with his mother and his mother's family." KHI in this case further emphasizes that the child does not have a nasab relationship with his biological father, the child only has a nasab relationship with his mother and his mother's family. Because he does not have a relationship of the nasab with his biological father, the child does not have a guardian of the nasab, because the line of guardians of the nasab is from the paternal line. Therefore, the guardian of the marriage is the guardian of the judge.

The Guardian of the Nation is Niggal or Adhal Unwilling or Adhal means refusing. In the event that the guardian of his nasab refuses to be the guardian of the marriage because he does not agree with his future son-in-law, or other reasons so that the guardian of the judge is the guardian of the marriage. In the case of wali adhal, it is affirmed in KHI Article 23 paragraph (2) which reads: "In the event that the wali adhal is unwilling or not, the guardian judge can only act as a guardian after there is a decision of the Religious Court about the guardian".

The technical instructions are emphasized by PMA 30 of 2005 concerning guardians of judges in Article 2 paragraph (2): "Specifically to declare the existence of guardians as mentioned in paragraph (1) This Article is stipulated by the decision of the religious court / sharia court that regulates the residence of the prospective bride". Article 13 paragraph (6) PMA 22 of 2024 concerning Marriage Registration that "Wali adhal as referred to in paragraph (3) letter (b) is determined by the Religious Court or the Syar'iyah Court."

To maintain uniformity in the determination of guardian judges in the event of the unwillingness of guardians, what the government takes is to declare a decision from the Religious Court. In fiqh munakahat, the scholars differ in determining the wali in terms of this adhal-an, and have their own requirements. In the implementation of the guardian judge with the adness of the guardian, the KUA still asks the guardian to marry the bride even though there has been a determination of the guardian adhal, this situation is stipulated in Chapter IV of the marriage contract Article 5 PMA number 30 of 2005 which reads: "Before the marriage contract is held, the guardian judge asks the guardian to marry the prospective bride, Even

though there has been a determination by the Religious Court about the existence of guardians. If the guardian of the nasab remains adhal, then the marriage contract is held with the guardian of the judge. (Article 5)".

In the event that the guardian does not want to become a guardian of the marriage, then the head of the District KUA as the guardian judge, must first ask the guardian to marry, even though there has been a decision of the Religious Court regarding the existence of the guardian. This means that Islamic law in this case KHI still maintains harmony or good relations between parents and children (the bride), because the bride and groom will also become parents. If the guardian of the nasab wants to marry his child, then the decision of the guardian adhal issued by the religious court will be void. The Guardian of the Universe Mafqud means lost, the guardian of the nasab is missing, there is no news of him, so his place of residence is unknown and it is also unknown whether he is still alive or dead. So the guardian of a woman who has lost her guardian is the guardian of the judge

Or the guardian is mafqud for hiding. Hiding is different from no news. Before there was a will to marry the woman, the guardian was still known to exist, but when the woman got married, suddenly the guardian could not be contacted and searched for her place of residence during this time. Or so long his whereabouts were known after his son registered the marriage, he could not be contacted again and visited his address he was not found. So in circumstances like this, the action taken by the KUA is to ask the bride-to-be to make a statement about the disappearance of the guardian with a stamp with two witnesses and known to the village head or village head. In this case, Article PMA 20 of 2019 Article 13 paragraph (5) reads: "The guardian is not known his whereabouts as referred to in paragraph (3) letter c based on a stamped statement from the bride-to-be, witnessed by 2 (two) witnesses, and known by the local Village/Village Head. The guardian cannot be presented. The guardian cannot be presented because the guardian is in prison, prisoner so he is not allowed to go out and become a guardian of the marriage, therefore the guardian of the marriage is the guardian of the judge. In PMA 20 of 2019 Article 13 paragraph (6) is written:

The guardian cannot be presented/met as referred to in paragraph (5) letter d because the person concerned is in custody with a statement of absolute responsibility from one of the family members. Or the guardian is crazy sick for example who is impossible to present, if the

guardian is presented during the marriage contract procession, it will add to the murky atmosphere of the marriage contract procession. The Guardian Is Not A Muslim

In the event that the guardian must be Muslim, it is a must in a marriage that is carried out with Islamic religious rules. Islam is one of the legal requirements for someone to become a marriage guardian. Even though all the guardians are still alive but none are Muslims, the guardian judge is the guardian. In KHI Article 20 paragraph (1) that the one who acts as a guardian of the marriage is a man who meets the requirements of Islamic law, namely Muslim, aqil and puberty. Article 12 of PMA 20 of 2019 states the requirements for guardianship as referred to in paragraph (1) include:

1. Male;
2. Muslims;
3. puberty;
4. Reasonable;
5. Just.

From the two readings of the article above, it can be seen that the requirement for a person to be a marriage guardian must be Muslim. So if the guardian is not a Muslim, it is contrary to the definition of guardian nasab PMA number 30 of 2005 concerning guardian judges Article 1 paragraph (1) which reads: "Guardian nasab is a Muslim man who has a blood relationship with the prospective bride from the father's side according to Islamic law" The Guardian Is Ihram. A wali nasab who is performing ihram may not act as a wali nikah. If a woman wants to get married while the guardian of the nasab who has the right to marry her is in ihram, then in the implementation of her marriage contract the guardian of the marriage is the guardian of the judge. Article 54 of the KHI states: As long as a person is still in a state of ihram, it is not permissible to carry out a marriage and may also act as a guardian of the marriage. If the marriage occurs in a state of ihram, or the marriage guardian is still in ihram, the marriage is invalid. The guardian who will marry the woman

The guardian of the nasab who is the groom's guardian, meaning that the guardian of the nasab who has the right to be the guardian will marry the woman. The condition of this wali nasab is of course a wali nikah who is not from the mahram group, because in the wali nikah there are mahram groups and there are also non-muhrim. The guardian of the mahram is a

guardian who is not allowed to marry the woman. The guardian of the muhrim is a father, grandfather, half-brother, half-brother, uncle. As for the wali who is not a muhrim, it is legal to marry the woman. For example, a woman who will be married by her cousin (her uncle's child) while the guardian of the nasab is close before the man is no longer there or all died. So the marriage guardian of the woman is the guardian of the judge because the one who has the right to be the guardian is the groom.

CONCLUSION

The transfer of the guardian of the nasab to the guardian of the judge is valid if the guardian of the nasab does not exist, is supernatural (his place of residence is unknown), does not meet the requirements, or adhal (reluctant/refuses). The guardian judge, generally the Head of the KUA, is the legal solution for the legality of marriage. The legal basis is Article 23 of the Compilation of Islamic Law (KHI) and fiqh. The guardian judge acts only when the entire order of the guardian of the nasab is absent, impossible to present, or reluctant (adhal). The main cause is the death of the guardian, the whereabouts of which are unknown, the guardian of a different religion, or adhal (especially in the case of children out of wedlock or series). This transition is in accordance with Islamic law (especially Madzhab Shafi'i) and Article 23 of the KHI. The marriage is still valid, but it is mandatory to include a certificate/proof of the reason for using the guardian judge (for example: adhal statement letter). The guardian judge guarantees the fulfillment of the marriage principle so that the marriage is not annulled. The transfer of guardianship to guardian judges is a form of state facilitation so that women's right to marry is fulfilled when there is no legal guardian.

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