

Legal Aspects of the Rights of Children from Siri Marriages

Yoga Prasetya^{1*}, Muhamad Hasan Sebyar²

¹Prodi Ilmu Hukum, Universitas Indonesia, Indonesia

²Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

*Email Korespondensi: yp050500@gmail.com

Abstract

*Marriage is a sacred agreement to form a family between a man and a woman, even if it is carried out in a siri or registered marriage. However, there are still many ordinary people who do not understand the risks of children's rights from unregistered marriages. The rights of children from unregistered marriages are often neglected, because unregistered marriages will make the rights of children from unregistered marriages also unregistered, because children resulting from unregistered marriages will be categorized as illegitimate children or can also be said to be illegitimate children, so The position of children resulting from unregistered marriages is equated with children resulting from adultery, thus giving the legal consequence that there is no civil relationship between the biological father and children resulting from unregistered marriages. The aim of this research is to determine the legal aspects and rights of children resulting from unregistered marriages and to find out whether the rights of children resulting from unregistered marriages are the same as the rights of children resulting from legal marriages. This research uses the triangulation method. The types of data used are primary data and secondary data. The primary data used is a previous research journal written by Ari Rianti with the research title *Sirri's Marriage and Its Implications for Harmony in the Household in Rejo Basuki Village, Seputih Raman District, Central Lampung Regency*. previous research journal written by Maulidyah Permata Hani, et al with the title *Siri Marriage in the Perspective of Islamic Law Between Religious Truth and Social Interests*. Meanwhile, the secondary data is supported by a research journal written by Nur Rofiq, et al with the research title *Siri Marriage and Its Influence on Child Custody Viewed from the Perspective of Religious Courts*. The result of this research is that the biological father of the child carries out his obligations as stated in the Constitutional Court Decision Number 46/PUU-VIII/2010, namely fulfilling the right to earn a living, the right to inherit, and the right to receive marital guardianship if the child outside of marriage is a girl.*

Keywords : *Legal Aspects , Children's Rights, Siri Marriage*

Introduction

In Article 1 of Law Number 1 of 1974 concerning Marriage as amended by Law Number 16 of 2019, what is meant by Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a family (household) that happy and eternal based on the Almighty Godhead. Marriage as referred to in Article 42 of Law number 1 of 1974 concerning Marriage, which is commonly referred to as the Marriage Law, states that: "Legitimate children are children born in or as a result of a valid marriage." The legal marriage referred to in Article 42 is further clarified in Article 2 which provides the understanding that it is a marriage that is carried out

according to the laws of religion and belief and has been registered according to the applicable laws and regulations. It can be concluded that there are 2 (two) requirements for a valid marriage as intended in the Marriage Law, namely:

1. Carried out according to religious laws and beliefs.
2. Registered according to applicable laws and regulations. So it can be concluded that marriages that are not registered, such as marriages carried out in a serial manner, which are only carried out religiously, cannot be categorized as valid marriages. Thus, in accordance with the provisions of article 42 of the Marriage Law, children born from unregistered marriages are not included in the criteria for being legitimate children.
3. Registered according to applicable laws and regulations. So it can be concluded that marriages that are not registered, such as marriages carried out in a serial manner, which are only carried out religiously, cannot be categorized as valid marriages. Thus, in accordance with the provisions of article 42 of the Marriage Law, children born from unregistered marriages are not included in the criteria for being legitimate children.

In writing this scientific work, the researcher explored information from previous research with the research title *Siri Marriage and Its Influence on Child Custody Viewed from a Religious Court Perspective*, *Siri Marriage in the Perspective of Islamic Law Between Religious Truth and Social Interests*, *Inheritance Problems for Children Resulting from Siri Marriage Perspective Islamic Family Law*, *Sirri Marriage and Its Implications for Harmony in the Household*. With this relevant research, the author can dig up relevant information to help complete this scientific work. What previous research has in common with this research is that it discusses the legal aspects of the rights of children resulting from unregistered marriages and both discuss the legal consequences of unregistered marriages.

Mahmud Hadi Riyanto Hakim PA Soreang stated in his article entitled *Siri Marriage: What is the Law?*, stated that there are two main requirements that must be conditioned as cumulative conditions for Indonesian Muslims to make their marriage valid according to positive law, namely that the marriage must be carried out according to Islamic law, and every marriage must be recorded. A marriage registration is carried out by PPN in accordance with Law U Number 22 of 1946. Law Number 32 of 1954. Thus, failure to fulfill one of the provisions in article 2 (two) causes the marriage to be invalid or at least legally defective and can be cancelled. However, if the provisions of this article are still understood as alternative conditions, then the marriage is considered valid even if it is only carried out according to religious law and is not registered with the KUA.

According to Andi Tahir Hamid, the marriage that is expected according to national marriage law 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 or household based on the belief in the Almighty God (Andi Tahir Hamid, 2005)

Based on the background that has been discussed in the writing of this scientific work, the aim of writing this scientific work is to determine the legal aspects and rights of children resulting from unregistered marriages. Next, to find out whether the rights of children from unregistered marriages are the same as the rights of children from legitimate marriages .

Research methods

This scientific work is a type of literature search and research by reading various books, journals and other publications, to produce an article relating to a particular topic

or issue (Marzali, 2016). The analysis technique used is the triangulation technique, namely data collection that combines various existing data and sources (Sugiyono, 2015). The data sources used are a collection of journals and books whose validity can be proven. The type of data used is primary data and secondary data, the primary data used is previous research written by Ari Rianti (2018) with the research title *Sirri Marriage and its Implications for Harmony in the Household in Rejo Basuki Village, Seputih Raman District, Central Lampung Regency*, while The secondary data is supported by a research journal written by Nur Rofiq, et al (2024) with the research title *Siri Marriage and Its Influence on Child Custody Viewed from the Perspective of Religious Courts*. As well as other supporting literature.

Results and Discussion

Factors in the practice of unregistered marriages

Based on the research results that the author has collected from various data sources, there are several factors why someone enters into a serial marriage. This factor occurs because they are not old enough, the unregistered marriage is carried out because one of the prospective bride and groom or even both of them is not old enough, and on their part they are reluctant to ask for and process a letter of dispensation for children who are not yet old enough from the Religious Court. Because this feels very complicated and difficult for them. Furthermore, because of official or work ties, there are regulations for Civil Servants (PNS) who, if they want to remarry, must obtain permission from their first wife and superior at their place of work. Then because she became pregnant out of wedlock, as an effect of promiscuity. The result of promiscuity between men and women, who no longer heed the norms and rules of religion, is the occurrence or occurrence of pregnancy out of wedlock before marriage occurs. Pregnancy out of wedlock is a disgrace to a family and will invite negative perceptions from the local community. So parents marry their children in an unregistered manner to a man who has impregnated them for the reason of saving the family's good name without involving the KUA, and only carried out by local religious figures. Then there is a lack of public understanding of Islamic family law and public awareness about marriage registration. With very minimal public understanding of the importance of registering marriages, the result is that people continue to carry out unregistered marriages.

Based on the results of research from Ari Rianti (2018) with the research title "*Sirri Marriage and its Implications for Harmony in the Household*" the following interview results were obtained: Ari Rianti with the KUA, namely Mr. Dhani Abdillah, he said that the model of siri marriage in Rejo Basuki Village is a religiously valid marriage but is not registered by the Ministry of Religion and is not recognized by the state. Based on the results of interviews conducted by Ari Rianti with married couples who had unregistered marriages in Rejo Basuki Village on November 16 2018 at 10:00 WIB, out of eight (8) couples who had an unregistered marriage The author succeeded in asking for information about only four, of the four couples, on average it was held in their respective homes, but there was one couple whose wedding was held at the kyai's residence.

The results of the interview conducted by Ari Rianti with the couple, Mrs. Tika and Mr. Karjo Dusun 3 on November 16 2018. In the case of Mrs. Tika (40 years) and Mr. Karjo (59 years), at that time Mrs. Tika was a widow, her husband had died. in the world she lives with her children, based on Tika's mother's confession, she feels very uncomfortable with her status because after people found out that Tika's mother was a

widow, there were several men, these men were thugs who always disturbed and even degraded her. Tika's mother felt uncomfortable with all these people's attitudes until in the end Tika's mother decided to get married so that she would be protected and there would be no more people bothering her, belittling her and even harassing her. However, the marriage between Tika's mother and her husband was not registered at that time because they realized that her future husband had not yet been legally divorced in the eyes of the religious court so he did not yet have a divorce certificate, and her future husband was a police officer who according to the regulations was not allowed to marry more than one person. If they get married after waiting for an official divorce, according to Mrs. Tika and Mr. Karjo, it takes too long, they are actually worried that if they don't get married immediately, they are worried that undesirable and unpleasant things will happen in the view of the local community in the future. So for this reason, they entered into a *sirri marriage*. The wedding of Mrs. Tika and Mr. Karjo was held at the residence of KH Siswaan, the late bin Abdul Wahab, founder of the Mambaul Falah Islamic boarding school. He was the person asked by mother Tika and father Karjo to marry them and the guardian in their marriage was his own biological father. The wedding was attended by the wife's and husband's families as well as three of their closest neighbors who were asked to act as witnesses at the wedding.

Results of interviews conducted by Ari Rianti with the couple Nita and Rian. Hamlet 3 on November 17 2018, but the only person Ari Rianti managed to interview was sister Nita. In the case of Nita (15 years) and Rian (25 years). The implementation is not much different as in the case of the couple Mrs. Tika and Mr. Karjo. The biological father who was the guardian in the marriage and who married was a local religious figure or ustadz named Ustadz Mukolis who was considered by the community to understand Islam. He was often asked for help by local people to get married as a substitute for the headman. The wedding was also attended by the wife's family and the husband's family, neighbors who acted as witnesses at the wedding as well as several friends of the wife and husband.

Furthermore, the results of the interview conducted by Ari Rianti with the couple Siska and Putra Dusun 4 on November 17 2018. However, the only person Ari Rianti managed to interview was Siska's sister. In the case of Siska (15 years old) and Putra (16 years old), they said that the marriage process was the same as for other people, indeed the one who married was Siska's biological father but there was also a headman. However, at the wedding of Siska and Putra, the headman was present but told the biological parents to marry them. The headman was present only to respect Siska and Putra's family. So in this case the headman is present and does not act as headman. The wedding was also attended by the wife's family and some of her husband's side as well as several of the wife's closest neighbors and friends.

The results of the interview conducted by Ari Rianti with Mrs Ningsih and Mr Karep Dusun 3 on 17 November 2018. Then in the case of the couple Mrs Ningsih (43 years) and Mr Karep (48 years), the wedding was not held in Rejo Basuki Village but at their place of residence. wife, namely in the Metro city area, because when they got married their status was not yet living in Rejo Basuki Village, then after getting married, the couple, Mrs. Ningsih and Mr. Karep, moved to Rejo Basuki Village. The couple, Mrs. Ningsih and Mr. Karep, have moved to Rejo Basuki Village since 2019. It has been approximately five years since the couple, Mrs. Ningsih and Mr. Karep, have lived in Rejo Basuki Village. Then, in carrying out the marriage, the guardian is the biological father and the marriage is carried out in the presence of a religious figure.

The legal consequences of the practice of unregistered marriages on the position of children

According to Muhmud Yunus, quoted from a journal written by Lidya Shery Muis 2020, however, not all marriages are regulated by the State even though they are legalized by religion, one of which is "underhand marriage", "siri marriage" or "sirri marriage", which is a marriage which are carried out based on religious rules or customs and are not registered at the marriage registrar's office (KUA for those who are Muslim, Civil Registry Office for non-Muslims) (Lidya, Shery, 2020). According to Al Hamdani in his book, Minutes of Marriage, Islamic Marriage Law, the condition for the validity of a marriage is not that it is registered and registered according to statutory regulations, but the conditions for marriage are the prospective husband, future wife, guardian, consent, dowry (Al Hamdani, 2002).

As is the purpose of carrying out a marriage, whether it is carried out in a siri or not, then every legal subject who carries out a marriage certainly has the aim of forming a happy family, *sakinah mawaddah warohmah* which is based on a sense of love and respect and also has offspring and a siri marriage is an alternative to be able to achieve this. the purpose of her marriage. However, sometimes, the rights of children from unregistered marriages are often neglected, because unregistered marriages will mean that the rights of children from unregistered marriages will also not be registered, because children resulting from unregistered marriages will be categorized as illegitimate children or can also be said to be children. out of wedlock so that the position of children from unregistered marriages is equated with children resulting from adultery which gives legal consequences of the absence of a civil relationship between the biological father and the child resulting from unregistered marriages, in this case the child is the victim, so that the rights of children born are pure and without sin has experienced injustice in his life since he was born due to his position being equated with illegitimate children or children of adultery, children of unregistered marriages cannot have their biological father as guardian of the marriage if the child is born a girl, cannot receive an inheritance, cannot include the name of their biological father in the birth certificates and many other legal issues, however, since the Constitutional Court decision Number 46/PUU- VIII/2010

Even though a siri marriage is carried out, it is only valid according to religion and is not officially registered, it does not deny the existence of blood and hereditary relations between the biological father and the child resulting from a siri marriage relationship. However, because it is not registered, sometimes unregistered marriages cause problems because even though the father is the biological father, the father is not legally the guardian of the marriage when the child resulting from an unregistered marriage is a daughter, so it can be concluded that children resulting from an unregistered marriage are legally unrelated. civil law with the biological father which will ultimately cause injustice to one of the parties considering that there is a party who is greatly disadvantaged in this case, namely the child.

Children resulting from unregistered marriages are also legal subjects who have the same rights, because every legal subject from the moment they are born, their rights are protected by law, the state has guaranteed the rights of its citizens to protect its citizens and also uphold justice, so that the presence of law is indeed It is very necessary as an effort to provide protection if legal subjects find violations of the rights they should have, so it is very necessary to understand the legal aspects that can protect the rights of

legal subjects in social life. Legal aspects in the Big Indonesian Dictionary (KBBI) are defined as the emergence or interpretation of ideas, problems, situations, and as considerations seen from a certain point of view (KBBI, 2012).

The state provides protection for the rights of legal subjects, where in general rights can be interpreted as everything that must be obtained by every person who has existed since birth, so that the rights of all things related to the rights owned by a person must be in accordance with statutory regulations. in force, without anyone being able to reduce or eliminate these rights (Wardhana, Widy, 2022). Constitutional Court Decision Number 46/PUU-VIII/2010 was decided on Friday 17 February 2012. The Constitutional Court made a revolutionary decision. The Constitutional Court granted part of the request for review of Law Number 1 of 1974 concerning Marriage against the 1945 Constitution of the Republic of Indonesia. The Constitutional Court declared Article 43 paragraph (1) of Law Number 1 of 1974 concerning Marriage which regulates the civil relations of children outside of marriage. is contrary to the 1945 Constitution. The application for review of the article in question was submitted by Machica Mochtar, an artist who was married in a series to former Minister of State Secretary in the New Order Era, Moerdiono. Machica requests that article 2 paragraph (2) which regulates the issue of marriage registration and article 43 paragraph (1) which regulates the civil status of illegitimate children be declared contrary to the constitution and must be declared to have no legal force with all the consequences. This decision certainly raises pros and cons in society, for those who support it, they consider this decision to be a progressive legal breakthrough in protecting children, while for those who oppose it, they are worried that this decision is an affirmation and legalization of unregistered marriages and acts of adultery, cohabitation (samen laven) (Sihombing, 2021)

In article 43 paragraph (1) in conjunction with Article 100 of the Compilation of Islamic Law, the position of children born outside of legal marriage before the Constitutional Court Decision Number 46/PUU-VIII/2010 is: "Children born outside of marriage only have a civil relationship with their mother and family. her mother." Based on the provisions of article 43 of the Marriage Law and article 100 of the Compilation of Islamic Law, children born outside of an unregistered marriage such as a siri marriage only have a legal relationship or lineage only with their biological mother and their biological mother's family, and have no legal relationship with his biological father. so that the child's rights which should have been obtained from the child's biological father at birth are lost because legislation does not yet regulate the rights of children resulting from unregistered marriages.

Zainal Asikin said that rights are an authority or power granted by law. Which is regulated in such a way in statutory regulations, so that the interests of legal subjects in public life can be protected by law. So it can be interpreted that rights are something that is appropriate or worthy of being accepted in the social life of society. Examples of rights that exist in statutory regulations are the right to life, the right to have beliefs, etc. (Zainal Asikin, 2021). The government issues statutory regulations in the form of laws that will regulate legal relations between people as individuals, society in social life, regulate relations between each institution, and even regulate relations between countries. Because these legal relationships can be created with a balance between the rights and obligations given, regulated by law and implemented in legal relationships in social life.

Unregistered unregistered marriages disrupt legal relations and legal balance because children resulting from unregistered marriages experience injustice with their rights not being regulated in law. So the rights and obligations of children resulting from unregistered marriages do not receive protection from the state because there are no rules governing the rights of children from unregistered marriages, which ultimately through its decision the Constitutional Court made a breakthrough that children from unregistered marriages have the same rights as children from unregistered marriages. so that the biological father does not neglect his obligations towards his child even though he was born from an unregistered marriage. There are 3 (three) articles in the Compilation of Islamic Law which relate to legitimate children, namely articles 53, 99 and 100, each of which regulates legitimate children as follows:

Article 53 of the compilation of Islamic law reads:

1. A woman who becomes pregnant out of wedlock can marry the man who impregnated her.
2. A marriage with a pregnant woman referred to in paragraph (1) can take place without waiting for the birth of the child.
3. By carrying out the marriage during pregnancy, there is no need for remarriage after the child is born.

Article 99 of the compilation of Islamic law states that a legitimate child is:

1. Children born in or as a result of a valid marriage.
2. The result of a legal husband and wife's fertilization outside the womb and born to the wife.

Article 100 of the compilation of Islamic law states that children born outside of marriage only have a family relationship with their mother and their mother's family.

Chaidir Nasution in his journal explains that there is an opinion which states that KHI is not binding, because it is not included in the legal order in Indonesia. However, legal expert Amir Syarifuddin is of the opinion that KHI can be called Islamic Law, because KHI has been used as a guideline in case resolution process in the Religious Courts (Chaidir Nasution Vol.2, No.1, January 2010)

It is hoped that the existence of Constitutional Court Decision No. 46/PUU-VIII/2010 can be a solution to provide the rights of children born outside of marriage so that there is no injustice felt by children when born from unregistered marriages (unregistered legal marriages) because of the rights they receive. from a biological father is the same as a child resulting from a legally registered marriage, the Constitutional Court decision No. 46/PUU-VIII/2010 has protected the rights of children resulting from unregistered marriages and also protected the mother who gave birth to them, so that the burden of the child's life is not only borne by the mother but also is the responsibility of the child's biological father, so that if the child's biological father does not carry out his obligations, the mother can ask the state through the courts for the child's biological father to carry out his obligations as stated in Constitutional Court Decision Number 46/PUU-VIII/2010, namely fulfilling the child's related rights. with clothing, food, shelter, education and also health. The rights granted by the Constitutional Court as stated in the Constitutional Court Decision Number 46/PUU-VIII/2010 decided on Friday 17 February 2012 are the right to earn a living, the right to inherit, the right to receive marital guardianship if the child outside of marriage is female. In connection

with the decision of the Constitutional Court, civil relations relating to maintenance must be given to children even if they are born from an unregistered marriage (unregistered marriage). Because children are born pure and cannot choose or desire to be born into a valid marriage bond or not. The issuance of the constitutional court's decision provides relief to the mother and her family because the child already has legal certainty regarding his rights, so that the mother and her family can sue if the biological father ignores his child's rights or in other words the father does not want to be responsible for his child.

Apart from getting maintenance rights, children resulting from unregistered marriages also receive inheritance rights from their biological fathers like children resulting from registered marriages. According to Ahmad Azhar Basyir, quoted from Laila Rahmawati's thesis (2009) inheritance according to Islamic law is the process of transferring the inheritance of someone who has died, either in the form of tangible objects or in the form of material rights, to their families who are declared entitled according to law. According to Islamic law as stated in the Compilation of Islamic Law, Article 173. There are several conditions for a person to obtain an inheritance, namely having a blood relationship or marriage relationship with the heir, being a Muslim, and not being prevented by law from becoming an heir. The Constitutional Court's decision also gives rights to girls born from unregistered marriages, because the biological father can be the guardian in the child's marriage, so there is no need to be represented by a judge's guardian before the biological father is given the rights as intended in the previous Constitutional Court decision. there was a decision, his father could not be the guardian of his marriage, so his guardianship was carried out by a judge (Fathurrahman Djamil, 1994)

Conclusion

Children resulting from unregistered marriages, even if they are not registered, have the same rights as children resulting from registered marriages, because the marriage is valid if it is carried out according to the religion and beliefs of the legal subject carrying out the marriage. As is the purpose of carrying out a marriage, whether it is carried out in a siri or not, then every legal subject who carries out a marriage certainly has the aim of forming a happy family, sakinah mawaddah warohmah which is based on a sense of love and respect and also has offspring and a siri marriage is an alternative to be able to achieve this. the purpose of her marriage. However, sometimes, the rights of children from unregistered marriages are often neglected, because unregistered marriages will mean that the rights of children from unregistered marriages will also not be registered, because children resulting from unregistered marriages will be categorized as illegitimate children or can also be said to be children. out of wedlock so that the position of children from unregistered marriages is equated with children resulting from adultery which gives legal consequences of the absence of a civil relationship between the biological father and the child resulting from unregistered marriages, in this case the child is the victim, so that the rights of children born are pure and without sin has experienced injustice in his life since he was born due to his position being equated with illegitimate children or children of adultery, children of unregistered marriages cannot have their biological father as guardian of the marriage if the child is born a girl, cannot receive an inheritance, cannot include the name of their biological father in the birth certificates and many other legal issues, however, since the Constitutional Court decision Number 46/PUU- VIII/2010.

In article 43 paragraph (1) in conjunction with Article 100 of the Compilation of Islamic Law, the position of children born outside of legal marriage before the Constitutional Court Decision Number 46/PUU-VIII/2010 is: "Children born outside of marriage only have a civil relationship with their mother and family. her mother." Based on the provisions of article 43 of the Marriage Law and article 100 of the Compilation of Islamic Law, children born outside of an unregistered marriage such as a siri marriage only have a legal relationship or lineage only with their biological mother and their biological mother's family, and have no legal relationship with his biological father. so that the child's rights which should have been obtained from the child's biological father at birth are lost because legislation does not yet regulate the rights of children resulting from unregistered marriages. It is hoped that the existence of Constitutional Court Decision No. 46/PUU-VIII/2010 can be a solution to provide the rights of children born outside of marriage so that there is no injustice felt by children when born from unregistered marriages (unregistered legal marriages) because of the rights they receive. from a biological father is the same as a child resulting from a legally registered marriage, the Constitutional Court decision No. 46/PUU-VIII/2010 has protected the rights of children resulting from unregistered marriages and also protected the mother who gave birth to them, so that the burden of the child's life is not only borne by the mother but also is the responsibility of the child's biological father, so that if the child's biological father does not carry out his obligations, the mother can ask the state through the courts for the child's biological father to carry out his obligations as stated in Constitutional Court Decision Number 46/PUU-VIII/2010, namely fulfilling the child's related rights. with clothing, food, shelter, education and also health. The rights granted by the Constitutional Court as stated in the Constitutional Court Decision Number 46/PUU-VIII/2010 decided on Friday 17 February 2012 are the right to earn a living, the right to inherit, the right to receive marital guardianship if the child outside of marriage is a girl.

Referensi

- Al Hamdani. *Risalah Nikah Hukum Perkawinan Islam*, Cet. 2. Jakarta: Pustaka Amani, 2002.
- Asikin, Zainal. *Pengantar Ilmu Hukum Cet.1*. Jakarta: PT Raja Grafindo Persada, 2012.
- Djamil, Fathurrahman. *Pengakuan Anak Luar Nikah dalam Problematika Hukum Islam Kontemporer*. Jakarta: Firdaus, 1994.
- Hamid, Andi Tahir. *Beberapa Hal Baru Tentang Peradilan Agama dan Bidangnyanya*. Jakarta: Sinar Grafika, 2005.
- Muis, Lidya Shery. "Eksistensi Hak Anak Hasil Perkawinan Siri Dalam Perpektif Hukum". *Jurnal Widya Pranata Hukum*, Vol. 2, No. 2, September (2020).
- Marzali, A. "Menulis Kajian Literatur". *Jurnal Etnosia*, 2016.
- Nasution, Chaidir. 'Anak Sah dalam Perspektif Fikih dan KHI. *Jurnal Asas*. Vol.2, No.1, Januari 2010.
- Perpusnas. *Kamus Besar Bahasa Indonesia*. Jakarta: Gramedia Pustaka Utama, 2012.
- Sihombing, E. Perancang Peraturan Perundang-undangan pada Kanwil Kementerian Hukum dan HAM Sumatera Utara, 2022. <https://sumut.kemenkumham.go.id/berita-kanwil/berita-utama/kedudukan-anak-luar-nikah-pasca-putusan-mk-nomor-46puu-viii2021>
- Sugiyono. *Metode Penelitian Kombinasi (Mix Methods)*. Bandung: Alfabeta, 2015.
- Wardhana, Widy. *Pengertian Hak Dan Kewajiban Warga Negara*. <http://academia.edu>, diakses tanggal 29 Oktober 2022.