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**The Role of the Religious Affairs Office in Preventing
Unauthorized Guardianship: Islamic Marriage Law Perspective**

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ABSTRACT

This research aims to examine in depth the process of examining marriage guardian administrative data and the proactive role of the Religious Affairs Office of West Medan Sub-district in preventing unauthorized guardianship. This study combines normative and empirical research methods. Subsequently, the collected data were analyzed qualitatively to describe the problem and address the research purposes. The results show that the Religious Affairs Office of West Medan Sub-district has played a central role in ensuring the legitimacy of marriage guardians through a careful and thorough data examination process and proactive efforts in providing education and outreach to the community. Islamic legal principles, such as amar ma'ruf nahi munkar (enjoining good and forbidding evil), al-'adl (justice), hifz al-nasl (preservation of lineage), maslahah (public interest), and hisbah (accountability), serve as the philosophical and ethical foundations guiding the KUA's role in maintaining the validity of marriages and protecting the rights of all parties involved. Nevertheless, challenges such as public ignorance, data manipulation, and administrative discrepancies require the KUA to continuously improve the capacity and professionalism of its officers, enhance the data verification system, and strengthen cross-agency coordination. Furthermore, the community must be continuously encouraged to understand the importance of legitimate guardianship and the legal consequences of unauthorized guardianship through intensive and relevant education and outreach programs. Thus, it is hoped that the KUA's role in preventing unauthorized guardianship can be optimized, creating a more law-abiding and dignified society that upholds noble religious values in every aspect of life, including in marriage, which is the main foundation for building a sakinah, mawaddah, and warahmah (tranquil, loving, and compassionate) family.

Keywords: Islamic Law; Marriage Guardian; Religious Affairs Office; Validity of Marriage.

INTRODUCTION

Marriage, a sacred institution bound by a firm contract between a man and a woman in Islam, has an unshakeable legal foundation, as affirmed in the Quran and Hadith (Lira, 2023). The marriage contract, the core of marriage, requires the presence of a legitimate guardian for the bride. In this context, the guardian is not merely a formality but also a trustee to ensure the marriage is conducted according to Islamic law, protect the bride's rights, and prevent unauthorized guardianship (Hadi et al., 2023; Siregar et al., 2023; Pancarani, 2024). The presence of a legitimate guardian is one of the conditions for the validity of a marriage, so unauthorized guardianship can lead to the invalidity of the marriage, impacting the status of children born from the marriage, as well as the rights and obligations of each party in the marriage (Hudafi et al., 2023).

As an institution authorized by the state to register marriages, the Religious Affairs Office (KUA) plays a central role in safeguarding the validity of marriages, including preventing unauthorized guardianship (Prasetia et al., 2023). The KUA's authority is not limited to administrative aspects, such as checking the completeness of documents and recording marriages, but also includes substantive aspects, namely ensuring that every registered marriage fulfils all the conditions and pillars of marriage, including the legitimacy of the guardian. This is in line with the duties of

the KUA as regulated in the [Minister of Religious Affairs Regulation Number 34 of 2016](#), including implementing marriage registration and providing religious services, guidance, and counselling to the community.

However, the reality on the ground, particularly at the Religious Affairs Office of West Medan Sub-district, shows that there are still cases of people using unauthorized guardianship. These cases can take the form of using a guardian who does not meet the requirements, such as a guardian who is not a mahram or a guardian who is not just. On the other hand, there are cases due to public ignorance of guardianship laws or attempts to manipulate data. Public ignorance can be caused by various factors, such as low levels of education, lack of access to information, or traditions and customs contradicting Islamic law. Meanwhile, attempts to manipulate data can be carried out in various ways, such as identity forgery, misuse of power of attorney, or fraud. This phenomenon underlines the complexity of guardianship in marriage and simultaneously emphasizes the importance of the KUA's role not only as a marriage registrar but also as a guardian of Islamic law, especially in preventing unauthorized guardianship.

Previous research has explored various aspects of guardianship in marriage, including issues related to unauthorized guardianship. For example, [Hakim \(2021\)](#) highlights the procedure for appointing a judge guardian, a vital solution when a *nasab* (lineage) guardian is unavailable. [Raflianto \(2021\)](#) reveals the vulnerability of the marriage registration system to data manipulation, including identity forgery related to guardianship status. [Fatkhan \(2019\)](#) highlights the KUA's policies in dealing with cases of using fake marriage guardians, emphasizing the importance of firmness in enforcing the rules. Meanwhile, [Hazazunda et al. \(2023\)](#) discusses the role of the KUA in finding solutions for individuals who have difficulty finding a nasal guardian by proposing a judge guardian as a legitimate alternative. Finally, [Wati et al. \(2022\)](#) highlights the role of religious officials in determining guardians for girls born out of wedlock. This situation is vulnerable to unauthorized guardianship.

Although these studies provide valuable insights into guardianship in marriage, their focus has not explicitly touched on the role of the KUA in preventing unauthorized guardianship, especially in the context of the Religious Affairs Office of the West Medan Sub-district. This research seeks to bridge that gap by the administrative data of marriage guardians and the proactive role of the Religious Affairs Office of West Medan Sub-district in preventing unauthorized guardianship from the perspective of Islamic marriage law. Thus, it is hoped that this research can provide a more specific and relevant contribution to the KUA's efforts to maintain the validity of marriages and prevent unauthorized guardianship.

METHOD

This study combines normative and empirical research methods. The normative method analyzes legal issues with statute and comparative approaches (Qamar & Rezah, 2020). At the same time, the empirical method focuses on the practice of law regarding reciprocal relationships with social phenomena, encompassing economic, political, psychological, and anthropological aspects (Irwansyah, 2021). The types and data sources used in this study are primary and secondary. Primary data collection was done through direct interviews with informants, while secondary data were obtained through a literature review of legal materials. Subsequently, the collected data were analyzed qualitatively to describe the problem and address the research purposes (Sampara & Husen, 2016).

RESULTS AND DISCUSSION

A. The Concept of Guardianship According to Law Number 1 of 1974 and the Compilation of Islamic Law

The concept of guardianship in marriage occupies a central position in Islamic law, reflecting a deep concern for the protection of women's rights, particularly within the context of marriage. The guardian, meaning 'protector', 'brother', or 'helper', is responsible for ensuring the marriage's legality and safeguarding the women's interests under their guardianship (Acim et al., 2023). In Islamic legal terminology, a marriage guardian is an individual who has the authority to marry a woman with her consent and is the party who pronounces the *ijab kabul* (marriage vows) during the marriage contract (Idrus et al., 2023). The presence of a legitimate guardian is one of the pillars of marriage, so their absence or illegitimacy can render the marriage invalid (Nauval et al., 2024).

Al-Jaziri (1986), emphasizes the centrality of the guardian in marriage by stating that the guardian is the party who determines the validity of the marriage contract. This view aligns with the basic principle in Islamic law, which is that marriage must be conducted by Islamic law, and the presence of a legitimate guardian is one manifestation of that principle. The absence of a legitimate guardian or the presence of unauthorized guardianship can have serious legal consequences, not only for the validity of the marriage itself but also for the status of children born from the marriage and the rights and obligations of each party (Lestari & Adiyatma, 2020; Mohd et al., 2021; Hudafi et al., 2023).

Law Number 1 of 1974 and the Compilation of Islamic Law adopt the principle of guardianship in Islamic law, although with some adjustments to accommodate Indonesia's social and legal context. Both laws recognise the

importance of guardians in marriage and set specific requirements for a person to act as a marriage guardian (Rizal et al., 2023). These requirements include being Muslim, male, of legal age, sound mind, and just. These requirements aim to ensure that the marriage guardian is capable and responsible in carrying out their duties, thereby guaranteeing the protection of women's rights in marriage.

The [Compilation of Islamic Law](#) defines guardianship as the power given to a person to represent interests and perform legal acts on behalf of another person (Amadea et al., 2022). In the context of marriage, the guardian acts as the bride's representative in the marriage contract, ensuring that the woman's will and interests conduct the marriage. It is essential to prevent unauthorized guardianship, where someone who does not have the authority or does not meet the requirements acts as a marriage guardian, which can harm the bride.

The importance of guardianship in marriage is further emphasized in Article 19 of the [Compilation of Islamic Law](#), which states that guardianship in the marriage contract is one of the pillars of marriage. The absence of a guardian or the illegitimacy of the guardian can cause the marriage to be null and void. This provision reflects the commitment of Indonesian law to protect women's rights in marriage and prevent invalid or harmful marriages. Invalid marriages can lead to various legal consequences, such as unclear child status, uncertainty of inheritance rights, and difficulties in the division of joint property in the event of a divorce (Rahman et al., 2020; Mohd et al., 2021; Ayudiatratri & Cahyono, 2022).

In addition to the general requirements mentioned earlier, the [Compilation of Islamic Law](#) regulates the types of marriage guardians. Article 20 section (2) of the [Compilation of Islamic Law](#) mentions two types of marriage guardians: *nasab* and judge guardians. A *nasab* guardian is a guardian who has a blood relationship with the bride. In contrast, a judge guardian is a guardian appointed by the religious court if there is no *nasab* guardian or the *nasab* guardian is unable to carry out their duties. This arrangement provides flexibility in the implementation of guardianship while ensuring that every woman about to get married still has a legitimate guardian. With the presence of a judge guardian, women who do not have a *nasab* guardian or whose *nasab* guardian is hindered can still marry legally (Rossa et al., 2024).

[Law Number 1 of 1974](#) also regulates guardianship in marriage, mainly regarding marriage permits. Article 6, section (3) and section (4) of [Law Number 1 of 1974](#) regulates that a woman about to get married must obtain permission from her guardian. If one of the parents has passed away or cannot express their will, permission can be obtained from the surviving parent or the parent who can express their will (Dysmala et al., 2024). This provision emphasizes the critical

role of parents or guardians in giving consent and support to a woman's marriage (Nosita & Zuhdi, 2022).

A comparison between the concept of guardianship in [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#) shows harmony in the basic principles. However, there are differences in some technical aspects. Both laws recognise the importance of guardianship in marriage and set specific requirements for marriage guardians. However, the [Compilation of Islamic Law](#) is more detailed in regulating the types of marriage guardians and the procedure for appointing judge guardians (Novita & Hakim, 2023).

These differences can be understood in the context of the [Compilation of Islamic Law](#) efforts to accommodate various views and practices of Islamic law developed in Indonesia. The [Compilation of Islamic Law](#), as a compilation of various sources of Islamic law, strives to present comprehensive and relevant rules within the context of Indonesian society (Rimi, 2023). Meanwhile, [Law Number 1 of 1974](#), as a generally applicable law, focuses more on the basic principles of marriage and provides room for more technical regulations through implementing regulations (Arsyita et al., 2021).

In practice, [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#) provide a solid legal basis for the KUA to carry out its duties, including preventing unauthorized guardianship. Guided by both laws, the KUA can carefully and thoroughly examine the administrative data of marriage guardians, counsel the community about guardianship laws, and take firm action against cases of unauthorized guardianship (Mulyani, 2022; Srirahma & Kamba, 2022; Zahara & Sukiati, 2024).

In conclusion, the concept of guardianship in [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#) is harmonious in its fundamental principles, although there are differences in some technical aspects (Mangarengi & Hamzah, 2021). Both laws provide a solid legal basis for the KUA to carry out its duties, including preventing unauthorized guardianship. The KUA's efforts to prevent unauthorized guardianship are essential to protecting women's rights in marriage and ensuring the validity of every registered marriage.

B. The Process of Examining Marriage Guardian Administrative Data at the Religious Affairs Office of West Medan Sub-district

Examining marriage guardian administrative data at the Religious Affairs Office of West Medan Sub-district is crucial in ensuring the validity of marriages and preventing unauthorized guardianship. This procedure, as explained by Mr. H. Masril Halomoan Harahap, involves a series of meticulous and thorough stages,

reflecting the KUA's commitment to fulfilling its mandate as a guardian of Islamic law, particularly in the context of guardianship.¹

The initial examination stage begins with verifying administrative documents the prospective bride and groom submitted, including Family Cards, Identity Cards, Birth Certificates, and school diplomas. These documents serve as the initial basis for ensuring the conformity of the proposed guardian's data with the officially recorded population data. This document verification is essential to prevent identity forgery or data misuse, which can lead to unauthorized guardianship. For example, the KUA needs to ensure that the guardian listed on the Family Card is indeed the bride's biological father, not a stepfather or adoptive guardian with no legitimate *nasab* relationship.

Next, the KUA summons the prospective bride and groom and the marriage guardian for an interview. This interview is not only intended to confirm the accuracy of the data that has been provided but also to gather more in-depth information regarding the kinship relationship between the guardian and the bride, as well as to ensure that the guardian understands their role and responsibilities in the marriage. The guardian's understanding of their rights and obligations as a marriage guardian is fundamental to preventing abuse of authority or actions that harm the bride. For example, the guardian needs to understand that they must not force the bride to marry someone she does not want or accept a dowry that is not by Islamic law.

In certain situations, when there is doubt or an indication of data discrepancy, the KUA can administer an oath to the guardian and the bride and groom. This oath is a form of affirmation and strengthening of the commitment from the guardian and the bride and groom to provide accurate and honest information (Siregar et al., 2024). Although this step is optional, its existence provides additional protection against the potential occurrence of unauthorized guardianship. For example, suppose there is a discrepancy between the information on the submitted documents and the information provided during the interview. In that case, the KUA can ask the guardian and the bride and groom to swear that the information they provided is accurate.

This procedure for examining the administrative data of marriage guardians at the Religious Affairs Office of West Medan Sub-district aligns with the mandate given in [Minister of Religious Affairs Regulation Number 20 of 2019](#). This regulation explicitly states that the validity of a marriage, according to Islamic law, is determined, among other things, by the presence of a legitimate marriage

¹Interview Results with a Head of the Religious Affairs Office of West Medan Sub-district. H. Masril Halomoan Harahap, M.A., on May 3, 2024.

guardian. Therefore, the KUA must ensure the legitimacy of the marriage guardian in every registered marriage. This regulation also provides a legal basis for the KUA to appoint a judge guardian in certain situations, namely when the *nasab* guardian is absent, their whereabouts are unknown, they are hindered, they do not meet the requirements, or they refuse to be a marriage guardian. The Judge Guardian serves as the head of the Religious Affairs Bureau and is appointed by the Minister of Religious Affairs as the marriage guardian for prospective brides without guardians. The appointment of this judge guardian aims to ensure that every woman about to get married still has a legitimate guardian so that her marriage can be conducted according to Islamic law.

However, appointing a judge's guardian in practice does not always run smoothly. There are several challenges faced by the KUA in carrying out this task, including difficulties in finding judge guardians who meet the requirements, lack of public understanding of the concept of judge guardians, and resistance from some community members to appoint judge guardians. Therefore, the KUA needs to conduct socialization and educate the community about the importance of judge guardians and the procedure for their appointment. In addition, the KUA also needs to improve the capacity and professionalism of its staff in handling guardianship cases, including examining the administrative data of marriage guardians and the appointment of judge guardians. This capacity building can be done through training, workshops, or comparative studies with other KUAs that have successfully carried out these tasks well.

The efforts of the Religious Affairs Office of West Medan Sub-district in preventing unauthorized guardianship do not stop at the process of examining administrative data and appointing judge guardians. The KUA also actively educates the community about the importance of legitimate guardianship in marriage. Through various socialization programs, such as religious lectures, seminars, or distributing brochures and leaflets, the KUA strives to increase public awareness of guardianship laws, children's rights, and the impact of illegitimate guardianship. This education is essential to build a comprehensive understanding of the community so they can actively prevent unauthorized guardianship.

Furthermore, the Religious Affairs Office of West Medan Sub-district can also collaborate with various relevant agencies, such as the Department of Population and Civil Registration, to ensure the integration and accuracy of population data. This collaboration allows the KUA to verify marriage guardian data more effectively and provide a quick and appropriate response if suspicious or illegitimate guardianship cases are found. In addition, cooperation with other institutions, such as the police, religious courts, and non-governmental organizations, can also

be carried out to strengthen efforts to prevent and handle cases of unauthorized guardianship.

In conclusion, examining the administrative data of marriage guardians at the Religious Affairs Office of West Medan Sub-district is essential in preventing unauthorized guardianship. This procedure, supported by [Minister of Religious Affairs Regulation Number 20 of 2019](#), reflects the KUA's commitment to maintaining the validity of marriages and protecting women's rights in marriage. The KUA's efforts also align with the basic principles in Islamic law that emphasize the importance of legitimate guardianship in marriage ([Fauzi, 2024](#)).

However, efforts to prevent unauthorized guardianship are not the sole responsibility of the KUA. The community must also play an active role by increasing their understanding of guardianship laws and avoiding illegitimate guardianship practices. Collaboration between the KUA, the community, and other relevant agencies is needed to create a compelling and just guardianship system so that every marriage can be conducted legally and provide optimal protection for all parties involved.

C The Role of the Religious Affairs Office of West Medan Sub-district in Preventing Unauthorized Guardianship from an Islamic Law Perspective

The role of the Religious Affairs Office of West Medan Sub-district in preventing unauthorized guardianship is a manifestation of the fundamental principles of Islamic law that uphold validity and benefit in marriage. The marriage guardian, as one of the irreplaceable pillars of marriage, holds a central position in Islamic law. Allah states in [Q.S. An-Nur](#) verse 32, that:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَأَمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

Furthermore, [Ibn Majah](#) cites a hadith narrated by Aishah R.A., in which the Messenger of Allah said:

“Any woman whose marriage is not arranged by her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid.”

The Quranic verse and the hadith above explicitly requires the guardian's permission in a woman's marriage. The presence of a legitimate guardian is not

merely a procedural formality. In this case, a manifestation of the protection of women's rights and a strong guarantee for the validity of the marriage itself, which will have implications for the lineage and inheritance rights of the offspring born.

In carrying out this mandate, the Religious Affairs Office of West Medan Sub-district acts as the frontline in ensuring the fulfillment of the conditions and order of guardianship by established Islamic law and applicable laws and regulations. The KUA's obligations are not limited to the administrative recording of marriages but also include a careful and thorough examination of the data of the prospective bride and groom and the marriage guardian, as well as providing comprehensive education to the community regarding the intricacies of marriage guardianship. It is in line with the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), which encourages preventive efforts against all forms of violations of Islamic law, including in the matter of marriage guardianship, which has significant legal and social consequences (Rofiah et al., 2022). The KUA's efforts also reflect the principle of justice (*al-'adl*) in Islam, which demands equal and fair treatment of all parties, without discrimination, including in the implementation of marriage, which is a sacred event in the life of a Muslim (Asmadillah & Songgirin, 2023).

Scholars have divided marriage guardians into two main groups through a deep process of *ijtihad* (legal reasoning) (Putra, 2023). *First*, the close guardian or *qarib* or *aqrab*. The biological father occupies the first position as the *mujbir* or closest guardian who has the prerogative to marry his daughter, even without the daughter's consent if she is still considered immature or young. If the father has passed away, the right of guardianship passes to the grandfather from the father's side. This absolute authority is based on the responsibility and affection of a father or grandfather towards his child or grandchild, as well as their more profound understanding of the benefits of marriage for their daughter.

Second, distant guardianship or *ab'ad*. Suppose the father and grandfather are absent or unavailable. In that case, the right of guardianship passes to other male relatives according to the order set out in detail in Islamic jurisprudence, such as a full brother, a paternal half-brother, the son of a full brother, and so forth. This order reflects the closeness of the blood relationship and the level of responsibility expected from each guardian. If none of the relatives are qualified or willing to be a guardian, then the judge guardian (an official appointed by the state, such as a marriage registrar) will act as the guardian, ensuring that the absence of a *nasab* guardian does not hinder the woman's right to marry.

On the other hand, the challenges the KUA faces in carrying out this role are not insignificant and are becoming increasingly complex along with the ever-

evolving social dynamics. Mr. H. Masril Halomoan Harahap, revealed cases where the guardian presented did not comply with the provisions of Islamic law, either due to ignorance, negligence, or even deliberate manipulation.² One example is the case of a guardian who claimed to be the biological father but was only an adoptive guardian. In another case, there was an attempt to hide the status of a child born out of wedlock to avoid a judge's guardian, which could be considered a family disgrace. This phenomenon shows that there is still a gap between the community's understanding and the provisions of Islamic law regarding guardianship, as well as attempts at manipulation for personal gain that can threaten the validity of marriage and hurt the lineage and rights of the children born.

The KUA strives to overcome these challenges through various measured and systematic steps, such as strict implementation of procedures and legal provisions, conducting in-depth interviews and education for marriage guardians, and taking oaths in the name of Allah if necessary to ensure the honesty and sincerity of the guardian in carrying out their mandate. In cases of unauthorized guardianship, the KUA will take firm action by applicable regulations, such as annulling the marriage or requiring the legitimate guardian to perform a *повторный* marriage contract. These efforts align with the principle of *hifz al-nasl* (preservation of lineage) in Islam, which emphasizes the importance of maintaining the validity of marriage and the lineage of children to protect individual and family rights (Aprillianto et al., 2024).

Another issue arises from the discrepancy between the administrative data of the prospective bride and groom and guardianship, such as the case at the Religious Affairs Office of West Medan Sub-district, where the data in the Family Card and birth certificate did not match reality. In this case, the KUA is bound by the principle, which states that the law is based on what is apparent, while Allah knows what is hidden in the heart. As *Sahih Muslim* cites a hadith narrated by Abu Huraira, in which the Messenger of Allah said:

"Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds."

The KUA can only examine the visible evidence and rely on the confessions, although it still tries to verify and clarify as profoundly as possible. Therefore, thoroughness, firmness, and accuracy in the examination process are crucial to prevent unauthorized guardianship, even though sometimes the absolute truth is challenging to uncover. The KUA's ability to deal with this situation also reflects the principle of *ijtihad* in Islam, which is the earnest effort to find appropriate and wise legal solutions in facing complex new problems.

²Interview Results with a Head of the Religious Affairs Office of West Medan Sub-district. H. Masril Halomoan Harahap, M.A., on May 3, 2024.

Mr. Maulid, further emphasizes the complexity of the marriage guardianship issues faced by the KUA.³ The main obstacle lies in the dishonesty of some members of the community who manipulate administrative data, such as cases of adoption recorded as biological children in the Family Card or cases of children born out of wedlock whose status is hidden. In addition, the lack of public understanding of the order of guardians and the requirements for marriage guardians also becomes an obstacle in determining a legitimate guardian.

To overcome these obstacles, the Religious Affairs Office of West Medan Sub-district takes various measures, such as conducting in-depth interviews with the bride and groom and the guardian, carefully verifying data by involving relevant agencies if necessary and taking oaths if there are doubts or inconsistencies in the information. In addition, the KUA also actively conducts outreach to the community regarding marriage guardians in religious study forums, marriage counseling, and through social media and other platforms to increase understanding and awareness of the importance of legitimate marriage guardians.

From the perspective of Islamic law, the role of the KUA in preventing unauthorized guardianship can also be linked to the concept of *maslahah* (public interest), which emphasizes the importance of the common good in decision-making and law enforcement (Harisudin & Choriri, 2021). As a leader, the leader of the KUA has the authority to make policies and decisions oriented toward the good of the community. The KUA's efforts to ensure legitimate marriage guardians protect individual and family rights and maintain the validity of marriage according to Islamic law will create harmonious and prosperous families that contribute positively to society. This principle is also reflected in the KUA's actions that still allow marriages to be conducted with legitimate guardians even if the administrative data is not in accordance after adequate clarification and verification has been carried out in order to avoid more significant negative impacts such as adultery or children who do not have a clear lineage.

In addition, the role of the KUA can also be associated with the concept of *hisbah*, which is the obligation to supervise and prevent violations of Islamic law (Harahap et al., 2024). In the context of marriage guardianship, the KUA acts as a supervisor who ensures that the provisions of Islamic law carry out marriages. It is essential to maintain order and the well-being of the community, as well as to prevent conflicts and disputes in the future that can disrupt the harmony of families and society (Munthe & Firmansyah, 2022). The KUA's role in this regard also reflects the principle of *ta'awun* (mutual assistance) in goodness, where the

³Interview Results with a Staff of the Religious Affairs Office of West Medan Sub-district. Maulid, on February 27, 2024.

KUA helps the community carry out legal and Sharia-compliant marriages and provides appropriate and wise solutions to various problems (Saiin et al., 2023).

It is essential to realize that efforts to prevent unauthorized guardianship are not solely the responsibility of the KUA but also require the active participation of the community, religious leaders, and relevant institutions. Awareness of the importance of legitimate marriage guardians and adherence to Islamic law is critical to realizing harmonious marriages based on religious values. The KUA can act as a facilitator and educator in increasing public understanding of marriage guardianship and establish synergistic cooperation with various parties to create a conducive environment for implementing legal and dignified marriages.

In order to increase the effectiveness of efforts to prevent unauthorized guardianship, the KUA can take several strategic steps. *First*, socialization and education regarding marriage guardianship should be increased in the community through print and electronic media, as well as through direct outreach activities, using language that is easy to understand and relevant to the context of the local community. *Second*, coordination with relevant agencies, such as the Department of Population and Civil Registration, must be strengthened to ensure the accuracy of administrative data of prospective brides, grooms, and marriage guardians, and a more effective and integrated data verification system must be developed. *Third*, the capacity and professionalism of KUA officers in conducting data examination and verification, as well as providing excellent service to the community through training, competency improvement, and strict supervision, should be improved. *Fourth*, religious and community leaders should be involved in preventing unauthorized guardianship, for example, by forming consultation forums or working groups tasked with providing education and assistance to the community regarding marriage guardianship. *Fifth*, information and communication technology should be utilized to facilitate public access to marriage guardianship information and develop a more efficient and transparent service system.

Thus, the Religious Affairs Office of West Medan Sub-district's role in preventing unauthorized guardianship is a manifestation of a strong commitment to upholding Islamic law and realizing the community's well-being holistically. These efforts impact the validity of marriage and the creation of harmonious and prosperous families that contribute positively to the development of a better society. The success of the KUA in carrying out this role will be an inspiring example for other KUAs throughout Indonesia. It will significantly contribute to the development of Islamic family law in the modern era, which is full of challenges.

It is important to remember that efforts to prevent unauthorized guardianship are a shared responsibility that requires synergy between the KUA,

the community, religious leaders, and relevant institutions. With solid cooperation and strong commitment, it is hoped that the problem of unauthorized guardianship can be minimized, creating a more law-abiding and dignified society that upholds noble religious values in every aspect of life, including marriage, which is the main foundation for building strong and prosperous families (Gadjong, 2023).

CONCLUSIONS AND SUGGESTIONS

Based on the results and discussion, it can be concluded that guardianship in marriage is a crucial aspect regulated in detail in Islamic marriage law. As the institution authorized to register marriages, the Religious Affairs Office of West Medan Sub-district plays a central role in ensuring the legitimacy of marriage guardians and preventing unauthorized guardianship. The meticulous and thorough process of examining marriage guardian administrative data and the KUA's proactive efforts in providing education and outreach to the community are concrete steps in fulfilling this mandate. Islamic legal principles, such as *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), *al-'adl* (justice), *hifz al-nasl* (preservation of lineage), *maslahah* (public interest), and *hisbah* (accountability), serve as the philosophical and ethical foundations that guide the KUA's role in maintaining the validity of marriages and protecting the rights of all parties involved. Nevertheless, challenges such as public ignorance, data manipulation, and administrative discrepancies require the KUA to continuously improve its capacity, professionalism, and commitment to realizing valid, harmonious, and prosperous marriages per noble religious values.

Based on the above conclusions, it is recommended that the government and the KUA enhance the capacity of their officers through continuous training and socialization, which includes a deep understanding of Islamic marriage law, data examination procedures, and effective interviewing and counseling techniques. In addition, improving the data verification system with information technology, such as developing an integrated database and utilizing digital applications, will help increase the efficiency and accuracy of the examination process. Strengthening cross-agency coordination, such as with the Department of Population and Civil Registration, religious courts, and non-governmental organizations, is crucial in preventing unauthorized guardianship. On the other hand, the community must be continuously encouraged to understand the importance of legitimate guardianship and the legal consequences of unauthorized guardianship. These efforts can be carried out through intensive and relevant education and outreach programs, utilizing various communication media, including social media and digital platforms, and involving religious and community leaders as change agents.

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