

**IMPLEMENTATION OF THE MINISTER OF RELIGIOUS AFFAIRS
REGULATION NO. 20 OF 2019 ON MARRIAGE REGISTRATION AMONG
MUSLIMS IN SIMPANG KANAN DISTRICT, ACEH SINGKIL REGENCY**



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Abstract

This study examines the implementation of the Minister of Religious Affairs Regulation No. 20 of 2019, focusing on marriage registration among the Muslim community in Simpang Kanan Subdistrict, Aceh Singkil Regency. The regulation mandates a minimum age of 19 years for both brides and grooms. However, challenges persist, particularly regarding young marriages and the community's understanding of marriage registration requirements. Utilizing a qualitative approach, including observation, documentation, and interviews, this research reveals that while the regulation has been generally applied, some provisions remain inadequately implemented. Key issues include incomplete documentation by prospective couples and a lack of awareness regarding the regulation's Article 7, which leads to the rejection of marriage registration in cases of administrative errors. The study suggests that the Office of Religious Affairs should enhance its socialization efforts and collaborate more closely with local authorities to ensure the proper application of the regulation and the accuracy of population data. These findings underscore the need for continued efforts to improve the understanding and implementation of marriage regulations in the region.

Keywords: PMA No. 20 of 2019, Marriage Registration, Muslim Community

INTRODUCTION

Marriage is an important institution in Indonesian society, especially among Muslims. Marriage is one of the essential pillars of Islam, and it is regulated by Islamic teachings. Obtaining marriage services that align with religious teachings helps individuals fulfill their religious obligations and draw closer to Allah. Through marriage services, Islamic values, ethics, and morality can be disseminated and implemented in the daily lives of Muslim families. This plays a crucial role in shaping the character of individuals and society (Pratiwi Uly Romadhoni, 2024). One common issue in implementing regulations is the age requirement, as the Ministry of Religious Affairs Regulation stipulates a minimum age for prospective brides and grooms, which is 19 years for both males and females. Problems can arise if one of the prospective brides or grooms has not reached the required age (Asmarandani Ramelan et al., 2023).

Therefore, this research focuses on the age requirement in the Ministry of Religious Affairs Regulation No. 20 of 2019. The Marriage Registration Regulation contains rules and procedures for the registration of marriages for Muslims in Indonesia. This regulation requires every Muslim marriage in Indonesia to be officially recorded. This registration aims to ensure the validity of the marriage according to law and Islamic teachings (Pratiwi Uly Romadhoni, 2024). Additionally, every Muslim community greatly needs marriage documents (marriage books) so that the marriage is legally recorded according to religion and recognized by the state. The marriage book is also necessary for obtaining ease in managing official documents such as birth certificates and matters related to financial institutions and others (Atika et al., 2024). In the context of Islam, marriage services help individuals and society live following religious teachings, protect their legal rights, and facilitate the formation of families based on religious and moral values. Therefore, marriage services are very important for the Muslim community (Nurlaelawati, 2013).

The Ministry of Religious Affairs Regulation (PMA) No. 20 of 2019 regulates various aspects related to Muslim marriages in Indonesia. The Office of Religious Affairs (KUA) is the institution responsible for overseeing and regulating the implementation of PMA No. 20 of 2019. Here are some government responsibilities through the Office of Religious Affairs related to this regulation (Haliah, 2016): a) Marriage Registration: The

Office of Religious Affairs is responsible for facilitating and overseeing the marriage registration process for Muslims in accordance with the provisions of PMA No. 20 of 2019. They must ensure that all requirements and procedures stipulated in the regulation are followed; b) Counseling and Education: The Office of Religious Affairs is responsible for providing counseling and education to the community about the prevailing Islamic marriage regulations, including age requirements, marriage pillars, marriage guardians, and marriage registration procedures; c) Compliance with Regulations: They must ensure that all marriage registration processes are carried out following the applicable regulations and prevent legal violations in the marriage process.

From the responsibilities mentioned above, it can be concluded that the KUA is responsible for conveying the related regulations to all elements of the Muslim community and ensuring the implementation of PMA No. 20 of 2019 runs in accordance with legal provisions so that the community can conduct marriages in line with religious values and prevailing social norms (Fatahllah et al., 2022).

The age requirement regulated in the Ministry of Religious Affairs Regulation No. 20 of 2019 for Muslim marriages in Indonesia, especially in Aceh Singkil Regency, impacts social and cultural issues related to the age requirement in marriage. The Ministry of Religious Affairs Regulation No. 20 of 2019 sets the minimum age for prospective brides and grooms, which is 19 years for both males and females. There is concern about early marriages that still occur and can lead to several challenges, including (Hasibuan, 2023):

The Muslim community living in Simpang Kanan Subdistrict consists of various ethnic groups and races. With the community's educational level being relatively low, many do not fully understand the Ministry of Religious Affairs Regulation No. 20 of 2019. Many people are unaware of and do not understand the marriage registration requirements, leading to numerous cases of marriage registration rejections, especially for those who do not meet the minimum age stipulated in the Ministry of Religious Affairs Regulation No. 20 of 2019 (Mintarsih, 2021).

As a result of these registration rejections, the process becomes longer, requiring prospective brides and grooms to obtain marriage recommendations from the Sharia Court to get a marriage permit.

This is what often happens, making the process that should be simple and straightforward become complicated and prolonged. The government's role in providing marriage services and the Muslim community's right to obtain services in accordance with Ministry of Religious Affairs Regulation (PMA) No. 20 of 2019 is very important in maintaining the legality and quality of marriages, as well as protecting individual and group rights.(Pratama et al., 2022) The Office of Religious Affairs in Simpang Kanan Subdistrict, in this case, the officials and religious counselors, are not sufficiently active in collaborating with the village government in providing information and understanding about marriage requirements according to PMA No. 20 of 2019. This information dissemination should be carried out through various media, including banners, stickers, billboards, and other platforms (Cahyani, 2021).

Thus, the cooperation between the government and the Muslim community in providing marriage services following PMA No. 20 of 2019 becomes crucial to protect individual rights, ensure legal marriages, and educate the community about marriages in Islam. Through this regulation, the government contributes to the creation of marriages that comply with religious, social, and legal values prevailing in Indonesia (Hidayat, 2022).

RESEARCH METHOD

This research employs a qualitative research method, meaning the descriptions in this study are not based on statistical analysis procedures or other calculation methods. Instead, the research focuses more on analyzing phenomena or being examined in depth through data testing, and searching for relevant qualitative data. The use of qualitative research in this study involves a natural interpretive approach to explaining phenomena by trying to read, understand, and interpret them. This research aims to obtain information from various aspects selected by the researcher to answer the problems faced. The approach used in this research is a qualitative descriptive approach, which means describing specifically the conditions or characteristics that arise in the community. In contrast, qualitative research is used because the research conducted by the researcher at the Office of Religious Affairs (KUA) in Simpang Kanan Sub-district does not involve numerical data. In this case, the researcher conducts interviews and documentation at the KUA in Simpang Kanan Sub-district and with the

community to gather data on the causes of problems in marriage registration and the implementation of Minister of Religious Affairs Regulation No. 20 of 2019 on marriage registration.(Irianto, 2017)

Informants

This research has informants who directly come from the KUA in Simpang Kanan Sub-district. There are two types of informants highlighted by the researcher: key informants and regular informants. Firstly, the key informant is the Head of the KUA in Simpang Kanan Sub-district, who is crucial for assessing the implementation and enforcement of Minister of Religious Affairs Regulation No. 20 of 2019. Secondly, the regular informants in this study include Religious Counselors, SIMKAH Operators, and the Muslim community in the Simpang Kanan Sub-district.

Table 1
Structural KUA Simpang Kanan

No	Name	Position	Information
1	AJIZAR, S. Ag	Head of KUA	
2	WAGE SUPRAYETNO, S.Pd.I	KUA Registrar	
3	NASUHA	KUA Staff	
4	ROSMIDAR, A.Md	KUA Staff	

Table 2
Data from Muslim Community Informants in Simpang Kanan

No	Village Name	Name	Age	Information
1	Lipat Kajang Atas	Arlis	41 Years	
2	Lipat Kajang Atas	M. Adnan	47 Years	
3	Lipat Kajang Atas	Thomas Kenedi	30 Years	
4	Lipat Kajang Atas	Mustafa	32 Years	
5	Lipat Kajang	Asparuddin	48 Years	
6	Lipat Kajang	Zulhelmi	49 Years	
7	Pandan Sari	Mukhsin	48 Years	
8	Pandan Sari	Adam Ade Putra	49 Years	
9	Kain Golong	Salgiono	41 Years	
10	Kain Golong	Mawaruddin	36 Years	
11	Sukarejo	Mariyem	35 Years	
12	Sukarejo	Suci hariyadi	60 Years	
13	Silatong	Habibi Bancin	33 Years	
14	Silatong	Abdul Kadir	42 Years	

15	Tugan	Hanafiah	38 Years	
16	Tugan	Najaruddin	46 Years	

Data Sources

As qualitative research, the data sources for this study are based on the review of articles, books, and other writings that are accountable and relevant to the theme and discussion of the research. This study does not conduct population and sample calculations; therefore, the data sources that strengthen this research, aside from articles, books, and mass media, also use sources, participants, informants, or consultants in the research (Alifianti et al., 2023).

Data Collection Techniques

In reading the data, this research uses three methods of data collection, namely:

Interviews

Interviews are the first data collection technique conducted between two or more people directly from the researcher to the interviewee. The interviews in this study are aimed at obtaining data from primary sources, supplementing data between sources, or testing the results of other data. Therefore, interviews become a chain of data supplementation, and all data from the interviews are recorded in a sequential explanation. Informants are positioned as subjects who understand the data or facts related to the research object. Informant data can be dynamic, meaning the researcher provides space for other informants who might be able to answer questions or connect data from the planned informants. This is because, in qualitative research, informants are not limited by statistical calculations (Widiasti et al., 2021).

Observation

Observation is the systematic reading or recording in observing the phenomena being researched. As part of data collection techniques, observation is systematically planned to control the research system to be more controlled. The observation conducted in this research involves direct observation of the studied objects and is based on the research problem formulation. The researcher conducts the observation directly with a persuasive method (Paijar, 2022).

Documentation

The data collection technique also includes documentation sourced from relevant and trustworthy documents. Data collection through documents complements other data techniques that can prove the validity of the data explained by the informants. Documentation is an efficient qualitative research technique as it provides space for flexible, easy, and efficient exploration (Sani, 2023).

Data Processing and Analysis

To facilitate understanding of the data obtained so that it is well-structured and systematic, the data processing goes through the following stages:

Editing

Editing is the stage of reviewing or re-examining the data on the Implementation of the Minister of Religion Regulation No. 20 of 2019 concerning Marriage Registration among the Muslim Community in Simpang Kanan District, Aceh Singkil Regency, regarding marriage registration and the causes of problems in marriage registration obtained from interviews conducted by the researcher with predetermined informants or documents obtained at the Simpang Kanan Religious Affairs Office. From the obtained data, the researcher selects clear data that corresponds to what is needed in the research, specifically to answer the research questions (Wibawa et al., 2021).

Classification

Classification involves understanding efforts and grouping each part into parts that have similarities into one series. Data on the Implementation of the Minister of Religion Regulation No. 20 of 2019 concerning Marriage Registration among the Muslim Community in Simpang Kanan District, Aceh Singkil Regency, and the causes of problems in marriage registration that have been collected will be classified by organizing and clarifying data from interviews with informants and documentation collected during the fieldwork and then re-examining it to group it according to the researcher's needs. This is done to facilitate the researcher in selecting relevant data (Almuttaqin Givo, 2019).

Verification

Data verification is the proof of data accuracy to ensure the validity of the collected data. At this stage, the researcher re-examines the data obtained from the Simpang Kanan Religious Affairs Office by meeting with sources to ensure the validity of the obtained data so it can be accounted for (Iman et al., 2022).

RESULTS AND DISCUSSION

1. Importance of Marriage in Indonesian Muslim Society

1.1 Religious Significance

Marriage is a critical institution in Indonesian society, particularly among Muslims, as it fulfills one of the fundamental pillars of Islam. This institution is not only a social contract but also a spiritual bond that aligns with religious teachings. The Prophet Muhammad emphasized the significance of marriage, indicating that it completes half of one's faith. Consequently, obtaining marriage services that adhere to Islamic principles is essential for Muslims to fulfill their religious obligations and strengthen their relationship with Allah. The Ministry of Religious Affairs Regulation No. 20 of 2019 (PMA No. 20 of 2019) is designed to ensure that marriage practices among Muslims in Indonesia comply with both religious and legal standards, making marriage a regulated and sanctified institution within society (Pratiwi Uly Romadhoni, 2024).

1.2 Dissemination of Islamic Values

Marriage serves as a platform for disseminating and embedding Islamic values, ethics, and morality within families and, by extension, within the larger society. Through marriage, these values are not only practiced but also passed down to future generations, contributing to the formation of a morally upright and ethically guided society. The structured marriage services provided by the Office of Religious Affairs (KUA) ensure that marriages are conducted following Islamic teachings, which is crucial for maintaining the integrity and sanctity of the family unit as the cornerstone of society (Nurlaelawati, 2013).

2. Age Requirements and Challenges in Marriage Registration

2.1 Legal Age Requirement

One of the most debated aspects of the PMA No. 20 of 2019 is the age requirement for marriage registration, which stipulates that both males and females must be at least 19

years old to marry legally. This regulation is intended to protect individuals from the social and health-related risks associated with early marriages. However, the enforcement of this age requirement has led to various challenges, particularly in regions where cultural practices and economic conditions push families to marry off their children at younger ages (Asmarandani Ramelan et al., 2023).

2.2 Social and Cultural Challenges

In areas like Aceh Singkil Regency, the enforcement of the age requirement has met with resistance from local communities. Many families, particularly those with lower educational levels, are either unaware of or do not fully understand the stipulations of the PMA No. 20 of 2019. This lack of awareness has led to numerous cases where marriage registrations are rejected due to the parties involved not meeting the minimum age requirement. Consequently, prospective brides and grooms often face delays and the additional burden of obtaining marriage recommendations from the Sharia Court, complicating what should be a straightforward process (Mintarsih, 2021).

3. The Role of the Office of Religious Affairs (KUA)

3.1 Responsibilities of the KUA

The KUA plays a pivotal role in ensuring the implementation of PMA No. 20 of 2019. Its responsibilities include facilitating and overseeing the marriage registration process, providing counseling and education to the community regarding Islamic marriage regulations, and ensuring compliance with these regulations. The KUA's role is not limited to administrative duties but extends to being a guardian of religious and social norms, ensuring that marriages are conducted according to Islamic values and that the community is well-informed about the legal requirements and implications of marriage (Haliah, 2016).

3.2 Challenges Faced by the KUA

Despite its crucial role, the KUA in Simpang Kanan Subdistrict faces significant challenges in implementing PMA No. 20 of 2019. One of the main issues is the lack of active collaboration between KUA officials and village governments in disseminating information about marriage regulations. The use of traditional communication methods, such as banners and billboards, has proven inadequate in reaching the broader community, leading to a persistent gap in understanding and compliance with the regulation. This situation highlights

the need for more effective strategies and stronger partnerships between the KUA and local authorities to ensure that the community is well-informed and compliant with the legal requirements for marriage (Cahyani, 2021).

4. Impact on the Community

4.1 Legal and Social Implications

The implementation of PMA No. 20 of 2019 has significant legal and social implications for the Muslim community in Simpang Kanan Subdistrict. The regulation ensures that marriages are legally recognized by the state, which is essential for the protection of individual rights and the legal standing of children born within the marriage. However, the social implications are more complex, as the regulation also challenges traditional practices and beliefs regarding marriage. For many families, the legal age requirement is seen as an imposition on their cultural practices, leading to resistance and non-compliance. This resistance can result in unregistered marriages, which lack legal recognition and can lead to various legal and social issues, including difficulties in obtaining official documents and accessing financial services (Pratama et al., 2022).

4.2 Educational Needs

The need for education and awareness about marriage regulations is critical in regions like Simpang Kanan Subdistrict. The low level of education among many community members contributes to a lack of understanding of the legal requirements for marriage, leading to issues such as the rejection of marriage registrations and the need for court interventions. There is a pressing need for comprehensive educational programs that not only inform the community about the legal aspects of marriage but also address the underlying cultural and social beliefs that contribute to early marriages and non-compliance with the regulation (Hasibuan, 2023).

5. The Government's Role in Enhancing Marriage Services

5.1 Improving Accessibility and Understanding

The government, through the KUA and other related institutions, has a critical role in improving the accessibility and understanding of marriage services among the Muslim community. This includes providing clear and accessible information about the requirements and procedures for marriage registration, as well as offering support to those who may face

challenges in meeting these requirements. The use of modern communication tools and technologies could enhance the reach and effectiveness of these efforts, ensuring that all community members, regardless of their educational background, have access to the information they need (Hidayat, 2022).

5.2 Strengthening Collaboration with Local Authorities

Strengthening collaboration between the KUA and local authorities is essential for the successful implementation of PMA No. 20 of 2019. This collaboration can help ensure that information about marriage regulations is disseminated effectively throughout the community and that there is a consistent understanding and application of the law. By working together, the KUA and local authorities can also address the social and cultural challenges that hinder compliance with the regulation, creating a more supportive environment for legal and religiously compliant marriages (Fatahllah et al., 2022).

CONCLUSION

The implementation of the Ministry of Religious Affairs Regulation No. 20 of 2019 is a significant step toward ensuring that marriages among Muslims in Indonesia are conducted in accordance with both religious and legal standards. However, the regulation also presents challenges, particularly in regions with low educational levels and strong traditional practices. The KUA plays a crucial role in facilitating the implementation of this regulation, but it requires stronger support and collaboration with local authorities to overcome the social and cultural barriers that exist. By improving education and awareness about marriage regulations and enhancing collaboration between government institutions and the community, it is possible to ensure that marriages are legally recognized and align with Islamic values, ultimately contributing to the well-being of individuals and society.

This discussion highlights the importance of marriage services in maintaining the integrity and sanctity of marriage in Indonesian Muslim society. It also emphasizes the need for continued efforts to educate and support the community in complying with marriage regulations, ensuring that all marriages are legally recognized and contribute positively to the social fabric of society.

The text provided here gives a detailed analysis and discussion of the key aspects of marriage in Indonesian society, focusing on the challenges and implications of the Ministry of Religious Affairs Regulation No. 20 of 2019. The discussion covers religious, social, and legal aspects, and suggests the need for stronger educational efforts and collaboration to ensure compliance with the regulation.

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