

IMPLEMENTATION OF MARRIAGE FREEDOM FOR CHILDREN NOT AGE ENOUGH, BASED ON THE DECISION OF THE PRINGSEWU REGIONAL COURT (Study Decision Number: 10/Pdt.P/2023/PA.PRW)

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Abstrak

Pembunuhan terencana ialah pembunuhan yang dilakukan dengan perancangan masa dengan tujuan untuk memastikan kejayaan pembunuhan atau mengelak penangkapan pelaku F, yang menyebabkan jenayah bunuh yang dirancang sempena percubaan bunuh diri, berdasarkan Putusan. Tidak. 102/ Pid. .B/2022/PN. Cl. Tertuduh melukta mangsa kerana jejalal melihat mangsa mangsa dengan lelaki lain, maka tertuduh mahada untuk melgita mangsa sekkemen sebelum 18 Disember 2021. Pemakaian undang-undang kerana teppang pengkalan kerenima unabukan teranguk dengan cubaan melkita diri basaan pada Surat Kesutuan No. 102 / pid.b / 2022 / pn.kla Sosiay Ion Bin Karnadi Yang Terbukti Farnadi Yang Terbukti Melanggari Yangakwa Diangan Jenayahh, Tervert Kanun Jenayahh Ama Puluh Tahun Terdapat Beberapa Pertimbangan Dalam Mempertimbangkan Jenayah Perkara pertama ialah pendakwa boleh sakyatnya. Menyulitkan perbuatan terdakwa, meresahkan masyarakat dan sukuri terdakwa, bersopan santun dan penlehos.

Kata kunci: kejahatan, pembunuhan berencana, disertai bunuh diri

Abstract

Premeditated murder is a murder committed with time planning with the aim of ensuring the success of the murder or avoiding the arrest of the perpetrator F, which causes the crime of premeditated murder to occur simultaneously with attempted suicide, based on Decision No. 102/ Pid. .B/2022/PN. Cla. The accused killed the victim because he was jealous of seeing the victim walking with another man, so the accused intended to kill the victim a week before December 18, 2021. The application of criminal law against perpetrators of the crime of premeditated murder with attempted suicide based on Decision No. 102/Pid.B/2022/PN.Kla, namely the defendant Sosiadi Fariyon acted as Ion Bin Karnadi who was proven to violate the provisions of Article 340. According to the Criminal Code, the defendant was threatened with a prison sentence of 20 (twenty years. premeditated murder based on attempted suicide made by the judge in Order Number 102/Pid.B/2022/PN.Kla. The first thing is that the prosecutor can prove it. allegations, there is no reason or justification, the fulfillment of 2 (two) pieces of evidence and the conditions complicating the defendant's actions, disturbing the community and facilitating the defendant, polite and remorseful for his actions and the defendant was never punished.

Keywords: crime; premeditated murder; accompanied by suicide

INTRODUCTION

A. Background of the problem

Marriage is an important aspect of human life because marriage legalizes the legal relationship between a man and a woman. Marriage has become the nature of every person who wants to find a partner to get love from their partner and become friends in life. However, in some cases there are situations where the children are still under the age considered mature enough to want to legally marry. This can be a complex problem, especially in the context of law and religion in Indonesia. The government has established various laws and regulations related to child protection. Even Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child

Protection has clearly regulated child protection, including criminal sanctions for violators of children's rights.

The law also states that implementing child protection is the responsibility of parents, families, the government and the state. Indonesian Child Protection Commission (KPAI), based on Law no Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection is also responsible for receiving public complaints regarding child protection. We should constantly cherish children as gifts from God Almighty, since they possess inherent dignity and human rights that need to be upheld. A kid is defined as anyone who is younger than 18 years old, including children who are still in the womb, according to Article 1 of Law Number 35 of 2014 concerning kid Protection.

Children are the potential and heirs of the nation's principles, the foundations of which have been set by earlier generations, according to Law Number 4 of 1979 concerning Child Welfare. The definition of children as stated in Government Regulation Number 54 of 2007 concerning Adoption of Children and Law Number 3 of 1997 about Children's Courts is in line with this. This clause makes it quite evident that kids who are still in the womb. Children in accordance with Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection. The definition of a child according to Article 1 paragraph (1) of Law Number 35 of 2014 concerning Child Protection is someone who is not yet 18 (eighteen) years old, including children who are still in the womb.

Of course, the increasing number of cases of child protection violations makes us all worried. The family as the most important institution in child protection has apparently not been able to carry out its role well. In fact, various problems with violations of children's rights that are considered normal in our society still occur frequently. One of them is child marriage or what is more popularly known as early marriage. Marriages performed on children before the age of 19 years, because those under the age of 19 are still considered children, then marriages under the age of 19 are child marriages.

Marriage with underage children is very vulnerable to causing various losses in the life of the household it forms. This could result in the marriage not taking place. From a medical point of view, underage marriage has a negative impact on both the mother and the child born. Likewise, from a social perspective, marrying underage can affect family harmony, because feelings between husband and wife are still unstable, which can result in a loss of control in resolving family problems.

Marriage is a long-term legal relationship between a man and a woman. The meaning of marriage can be explained from several points of view, including from a legal perspective:

- a. According to the Marriage Law (UU No. 16 of 2019 concerning Marriage), marriage is a physical and spiritual union between a man and a woman as husband and wife with the aim of creating a happy and eternal family (household) based on Faith. based on... God Almighty. This understanding makes it clear that marriage is a valid legal bond between a man and a woman, the aim of which is to create a family within the framework of religion and domestic happiness.
- b. According to the Big Indonesian Dictionary, marriage is the process or act of legally becoming a husband or wife. It can also refer to the social or legal status of a married person. In the Indonesian context, marriage is an act or status that shows that two people have legally become husband and wife according to law or custom.
- c. The Law Dictionary states: In a legal context, marriage is an agreement or contract between two people, which is valid according to law, to establish a relationship between a man and a woman. This requires certain rights and obligations, such as joint property rights, child custody and financial obligations between husband and

wife. This understanding highlights the legal and contractual aspects of marriage, including the rights and responsibilities inherent in husband and wife.

One of the issues that frequently comes up in Indonesia's social and legal setting is the marriage of minors. Some Indonesians even view underage marriage as a common occurrence. Minors getting married can be a topic of public discussion and has frequently resulted in court cases. Under certain conditions, children who have not yet reached the requisite age can get married in Indonesia with the use of a marriage license, which is a legal rule. The religious court grants this marriage exception after taking into account a number of considerations, one of which being the child's best interests. It is quite concerning that child marriage is occurring in Indonesia. Up to 55,000 petitions are expected to be filed for exceptions to child marriage, according to data from the Religious Court. The province with the second highest number of first marriages between the ages of 7 and 15 is West Java with 11.85%. Furthermore, in East Java, in 2021, the High Court of Religion of East Java received 17,585 applications. Restu Novi Widiani, Head of the Department of Population, Child Protection, and Women's Empowerment (DP3AK) of East Java, explained that the reason for the increase in child marriage is mainly due to separation. Schools, economic stress and the pandemic.

Le taux élevé de mariage infantile met en péril la réalisation des droits fondamentaux des enfants. Marriage à un jeune âge n'a pas seulement un effet physique et psychologique sur les enfants, mais il peut également augmenter les taux de poverty, de stunting, de dropping out of school et même le risque de cancer du col et de l'utérus sur les enfants. The government is trying to prevent children from marrying too early by amending the Marriage Law in 2019, which sets the minimum age for marriage for women and men at 19 years. Néanmoins, il y a toujours des demandes de mariage en pratique, ce qui est très préoccupant. These children are the hope for Indonesia's future development, and child marriage cases are a big obstacle.

There are still many child marriages occurring in Lampung Province, in this case marriages at a young age. Based on the 2022 People's Welfare Statistics from the Lampung Province Central Statistics Agency, Lampung Province has the highest number of child marriages. It was stated that of the 15 districts/cities in Lampung Province, there is one district that has a fairly high marriage rate, namely Pringsewu Regency, which holds weddings. at a young age.

Le jugement du tribunal religieux de Pringsewu sous le numéro 10/Pdt.P/2023/PA. Le sujet de recherche est Pw car il s'agit d'un événement juridiquement pertinent lié aux autorisations de mariage pour mineurs. This decision shows how the Religious Court will look at marriage license cases in the area of Pringsewu in 2023. En réalité, les juges des tribunaux religieux sont confrontés à une situation très difficile lorsqu'ils demandent une licence de mariage. En premier lieu, en tant que structure judiciaire, elle est tenue de faire respecter la loi. On the other hand, the facts collide, and whether we like it or not, we have to make exceptions to marriage because it is to cover family disgrace. Therefore, this research aims to analyze the implementation of marriage licenses for minors based on Decree Number: 10/Pdt.P/2023/PA.Prw

By understanding the implementation of exceptions based on the Pringsewu Religious Court Decision Number: 10/Pdt.P/2023/PA.Prw, it attracts attention as a relevant case study. This decision provides important information about how marriage licensing will be implemented locally, particularly in the Pringsewu area. It is hoped that this research will provide greater insight into how the court process works in cases like this, as well as its impact on children's welfare and the development of social norms. Apart from that, this research can also serve as a guide for policy makers in formulating good regulations regarding underage marriage that pay more attention to the rights and interests of children.

B. problem

Based on the background description in above, then the problems in the research namely as follows:

- a. What factors are behind the application for a marriage license based on Decree Number: 10/Pdt.P/2023/PA.Prw ?
- b. What do judges consider when deciding on a request for exemption from child marriage? What is regulated in the decision of the Pringsewu Religious Court? Number : 10/Pdt.P/2023/PA.Prw ?

RESEARCH METHODS

Cette étude est une étude juridique normative qui examine diverses publications, qui ne sont pas limitées par le temps ou l'espace, ainsi que les résultats de recherches antérieures et les lois écrites. Les problèmes liés à cela sont examinés à la fois en forme et sur Internet. Cette recherche utilise trois (trois) méthodes de recherche : la méthodologie juridique, la méthodologie conceptuelle et la méthodologie comparative pour répondre aux problèmes actuels.

Primary, secondary, and tertiary legal materials are the types and sources of legal materials used in this research. The collection of legal materials is done by identifying and inventorying positive legal norms, reviewing library materials (books, scientific journals, research reports) and other sources of legal materials that are.

RESULTS AND DISCUSSION

A. Factors Causing the Increase in Applications for Marriage Licenses for Minors (Study Decision Number : 10/Pdt.P/2023/Pa.Prw)

Based on an interview with Mr. Nurman Ferdiana SH, M , H as the judge who said that a marriage certificate is a marriage between a couple or one of the candidates who wants to get married at an age below the standard marriage age limit. stipulated by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. This age limit for marriage is further regulated in Law Number 1 of 1974 concerning Marriage, which regulates that the bride and groom may marry at the age of 19 (nineteen years). If a man and a woman who have not yet reached the permanent age limit can or are permitted to enter into a marriage, without the permission of their parents, including by submitting an application to the court or other official to obtain an exception requested by the parents. man or woman asks. Apart from that, Mr. Nurman Ferdiana SH, M , H as judge of the Pringsewu Religious Court said, there were several factors that caused the increase in marriage exceptions for children who were not yet old enough.

The reason for the increase in cases of marriage deprivation is due to the revision of the minimum age limit for marriage in Law Number 1 of 1974, which was originally 16 years to 19 years in Law Number 16 of 2019, compared to the submission of applications for marriage licenses in 2023. From January 2023 to December 2023, there were 35 applications, which in comparison represents almost 50% of marriage license applications in 2022.

Based on data on marriage licenses at the Pringsewu Religious Court (2022-2023), there are at least several factors behind the increase in permit applications at the Pringsewu Religious Court. The explanation is as follows:

1. Pregnancy outside of marriage: Pregnancy out of wedlock is often the reason someone marries at a young age. Even if the child or their parents do not actually want the marriage, inevitably they have to marry at a minor age due to an *"accident" that befell the child*. Pregnancy out of wedlock is a pregnancy outside of official marriage carried out by a man and a woman who are still underage, or the man is of legal age but the woman, due to a romantic relationship as it occurs in social and social relations, is still underage. . . Young people are very open and free. If parents do not marry their children, it will be a disgrace to the family.

Incidents like this often occur in communities both in rural and urban areas. Teenage socialization accompanied by very rapid technological developments makes access to social gatherings very easy. This easy social access makes parents worry about their children. Of course, women who become pregnant out of wedlock will face two difficult choices: between marrying the perpetrator (the woman and the man who impregnated her) or taking a shortcut through abortion. It's not easy for parents, especially mothers and their unborn children. They usually experience stigmatization, negative stereotypes, and even social sanctions. Therefore, a person's sacred status (Fitra) as a child seems to be influenced by social laws that continue to emerge whenever society desires. Lack of love and attention in the family is also one of the causes of children having sex outside of marriage. Teenagers who need love and attention, if not supported by a harmonious family, will easily take it out on themselves by carrying out actions that are contrary to norms and religion, such as having sex outside of marriage.

2. Economic factors: Marrying a minor or deciding to marry a minor is often used as an excuse by parents or children to reduce the family's economic burden in the hope that their child or themselves can get a job and a better life.
3. Religious factor: Religion is one of the factors behind applying for a marriage certificate at the Pringsewu Religious Court. This is caused by the thoughts of parents who prefer to marry off their children at a minor age rather than commit adultery which will bring disgrace to the family. A child who already has a very close relationship with the opposite sex will of course cause concern among parents because with current developments, he is very vulnerable to undesirable things happening, such as adultery. Religion is always used as a religious reason for parents or children to apply for a marriage license or marry off their children who are still underage. We often hear expressions like "Instead of committing adultery, it's better to get married" which is always a reference for parents marrying off their children even though they are still underage. However, the author needs to emphasize that religious issues play a role in every individual. If the religious education given by parents and teachers to children is strong, then the child will not commit adultery. Parents do not have to marry off their children at a young age. However, this is a problem and needs to be resolved through a deeper understanding of religion in regulating marriage.

Based on an interview with Mr. Henderi Muzanni, S.AG., MM., as Head of the Sukoharjo Religious Affairs Office (KUA), it was explained that underage marriage also has two (two) impacts, namely :

1. Positive impact
 - a. To avoid promiscuity or not fall into the valley of adultery. The purpose of marriage is to build a harmonious family. Mawaddah and Warahmah. Marriage is entered into based on love and affection for one's partner, so that marriage permits sexual relations between men and women depending on religion or country.
 - b. Lighten the life burden of one or both family members, meaning that by marrying at a young age the children will live and not be neglected in their lives, because through this marriage the burden on the family will be slightly reduced because it could be that the daughter is the husband's responsibility.
 - c. Learn to be responsible for your family. Marriage essentially functions to unite two people who are different both physically and psychologically. Because of that. Husbands and wives must make consequences and commitments in their lives so that the marriage can be maintained.
2. Negative impact: Marriage does not always have a positive impact, but it also has negative impacts, namely;

- a. Biological Impact: Young couples who are still teenagers or marry at a young age are usually at risk of pregnancy for women because the female organs are still too young and not ready to enter the body due to child penetration. The reproductive organs are still in the process of maturation so they are not ready to have sex with the opposite sex, especially if you become pregnant and then give birth to a child.
- b. The psychological impact, marriage is intended to unite two different people so adjustments are needed, but children are also not ready and do not understand anything about sexual relations. This causes long-lasting psychological trauma in the child's soul which is difficult to heal. The child will be gloomy and regretful because his life ended in a marriage where he himself does not understand his life decisions. Apart from that, marriage ties eliminate children's rights to education as minors, the right to play and use their free time, as well as other rights inherent in children.
- c. Sociological impact, namely that marriage at a young age can affect family harmony due to emotional instability, anxiety of young people and immature ways of thinking. Apart from that, young marriages occur because husbands are unable to meet the family's economic needs, which leads to social deviation. There are problems in the family life of young married couples because sometimes they prioritize their respective egos. A couple's level of independence is still low, even vulnerable and unstable, which gradually gives rise to many problems such as arguments or quarrels which lead to divorce.

B. How is the implementation of marriage certificates for minors at the Pringsewu Religious Court? (Study Decision No. 10/Pdt.P/2023/ Pa.Prw)

Based on the results of an interview with Mrs. Ros Amanah, S.Ag , MH as the Registrar of the Pringsewu Religious Court explained that the application for a marriage license was submitted by the applicant (parent of the child) who had not yet reached the age of consent. minimum age of marriage where the child is actually still a minor. In its development, the parents' application for exemption from marriage to the Religious Court in Pringsewu was only considered to cover the child's social defects, and then the solution was marriage. In several cases heard at the Pringsewu Religious Court, applications for marriage exemption were made by the child's parents, who on average agreed to their child's marriage even though the child's economic and biological condition was suspected to be the same. does not meet the requirements in accordance with Islamic law or customary law.

Apart from that, Mrs. Ros Amanah, S.Ag , MH explained that the marriage exception is an exception to the rule because there are special considerations regarding the exception of an obligation or prohibition, an exception given by the Religious Court to the prospective bride and groom. not old enough for a man to get married. not yet 19 (nineteen) years old and women not yet 19 (nineteen) years old. Marriage dispensation occurs due to certain circumstances which are the reason for marriages under the age of 18 with the conditions regulated:

1. Marriage license requirements:

- a. Submit a rejection letter from the Religious Affairs Office (KUA) to be submitted to the local Religious Court because the prospective bride and groom have not reached the age specified in the Marriage Law;
 - Submit a letter of application for marriage permission to the local religious court.
 - Photocopy of KTP of marriage certificate applicant:
 - Submit a photocopy of the birth certificate of a child who is not old enough;
 - Providing a certificate from a doctor (whether pregnant or not) for women if they become pregnant out of wedlock; And

- Others are appointed by the judge in court.
2. The process of submitting and completing a marriage license application must be guided by the following matters: An application for dissolution of marriage can be submitted by the prospective bride and groom or by parents whose children are not yet old enough to enter into marriage to the religious court in the jurisdiction where the applicant lives. If it is possible to grant this relief, the religious court will issue a marriage license with a decree. In the event that the application for a marriage license must be submitted by the parents or legal guardians of the prospective bride and groom and the application for a marriage license must be accompanied by clear and specific reasons and interests; And
 3. Before submitting an application to the Religious Court, the applicant must first apply to the KUA (Religious Affairs Office). Most cases are rejected because of pregnancy out of wedlock. Another reason is that the prospective bride and groom are not old enough to get married so the Religious Affairs Office issues a rejection letter. and the letter does not meet the requirements because it does not meet the requirements, then the marriage is rejected. However, now the Religious Affairs Office only issues letters that do not meet the requirements, so the marriage is rejected. After the Religious Affairs Office rejected the marriage because it did not meet the requirements, the applicant submitted a request for a marriage exception to the Religious Court. The proposer is the father, guardian, or parent of the candidate who has not yet reached the age of majority. And in the process of finalizing the application for a marriage license to the Religious Court, after receiving the case file, the chairman of the panel of judges together with the member judges reviewed the case file and then ordered the summons of the parties on the same day . , the date and time are specified. The parties are also notified that they can prepare evidence to present in court. After the trial is opened by the chairman of the panel and declared open to the public, the parties to the lawsuit are invited to the courtroom. The chairman of the meeting then read the applicant's application letter which had been registered at the civil registration office of the religious court. Next, the committee chairman begins the examination with questions asked in turn to the applicant and his prospective child. Next, the panel chair continued reviewing the documentary evidence:
 - a. Photocopy of the birth certificate in the name of the applicant's child issued by the village head or sub-district head.
 - b. Letter of notification of rejection of marriage according to the N-9 model issued by the Religion Bureau.

The chairman of the meeting then announced that the meeting was closed for discussion. The applicant, his children and their future children were ordered to leave the courtroom. At the end of the deliberations, the examination was withdrawn and the plaintiff was summoned back to the courtroom, after which the verdict was read, the verdict of which was as follows:

1. Grant the applicant's request;
2. Decided to grant an exception to the applicant for the marriage of his children named xx and xxx; And
3. From the applicant the court fee is IDR(...)
4. After reading the decision, the chairman of the meeting declared the meeting closed. If the applicant is not satisfied with the judge's decision, he can immediately file an appeal, but cannot file an appeal.

However, deviations from the age limit can occur if the court or other appointed official provides an exception. Applications for a marriage license can be submitted by both the parents of the man and the woman. In Article 6 paragraphs (1) and (2) of the Marriage Law it is also regulated that marriage must be based on the consent of both the prospective bride and groom and for prospective brides and grooms who are not

yet 21 years old must obtain permission from their parents. obtained. From a legal perspective, marriage is becoming increasingly clear and important. Marriage is understood as a legal act (*Rechtsfeit*), namely the actions and behavior of legal subjects that have legal consequences because the law has legal force. Marriage here is not only seen as worship, but marriage is also a legal act, here the meaning of marriage is regulated in a legal regulation to protect society.

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the results of the research and discussion in the previous chapter, the following conclusions can be drawn:

1. F was the cause of the crime of premeditated murder with attempted suicide according to Decision Number 102/Pid.B/2022/PN. Cla. The defendant killed the victim because he was jealous of seeing the victim go out with another man. Therefore, the defendant intended to kill the victim a week before 18 December 2021.
2. Application of criminal law against the perpetrator of the crime of premeditated murder with attempted suicide based on Decision Number 102/Pid.B/2022/PN.Kla , namely the defendant Sosiadi Fariyon acting as Ion Bin Karnadi who was proven to have violated the provisions of Article 340. Based on the Criminal Code, the defendant is threatened with a prison sentence of 20 (twenty years).
3. There are several considerations in considering the crime of premeditated murder based on a suicide attempt made by the judge in Order Number 102/Pid.B/2022/PN.Kla. The first thing is that the prosecutor can prove his accusation, there is no reason or justification, the fulfillment of 2 (two) pieces of evidence and conditions that complicate the defendant's actions, disturb the public and make it easier for the defendant, be polite and regretful. for his actions and the defendant was never punished.

B. Suggestion

The suggestions that the author can convey are as follows:

1. Based on the provisions of Article 1 Paragraph 3 of the 1945 Constitution of the Republic of Indonesia, it is stipulated that Indonesia is a legal state. Namely, that Indonesia organizes its government based on law. A marriage is valid if it is carried out based on the provisions of each religion and belief in accordance with Article 2 paragraph (1) of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. For the good of the family and household, marriage can only be solemnized by the prospective bride and groom who have reached the age specified in Article 7 of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974, namely the Prospective Bride and Groom. The husband must be at least 19 years old and the prospective wife must be at least 19 years old. -Minimum age 16 years, Article 15 Paragraph (1) Collection of Islamic Law. Marriage is only permitted if the man has reached the age of 19 years and the woman has reached the age of 19 years. Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 Article 7 Paragraph (1). If there is a deviation from paragraph (1) of this article, you can submit a request for release to the court or other official appointed by both husband and wife's parents. Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 Article 7 Paragraph (2). This exception is granted on the basis of an application to the court and the court then issues a decision. Applications for marriage licenses for Muslims must be submitted to a religious court. Therefore, there are sufficient reasons for the judge to decide that the marriage exception request cannot be granted, because the reasons for the request are not clear. And a marriage license

is an exception to the general rule for special circumstances, an exception to a prohibition or obligation. And the legal reasons for granting marriage licenses to minors are women who are pregnant out of wedlock, adultery by both parties due to a relationship, minors who have dropped out of school (educational factors), economic factors and many more, the wishes of both parties. . marry. Granting an exception is more profitable than not getting an exception or being prohibited from getting married. In The Theory of Justice, John Rawls emphasizes his conception of justice, namely: First, the right to equal opportunities for the most comprehensive fundamental freedoms, equal freedom for all. Second, we must be able to manage the socio-economic disparities that arise in such a way as to provide mutual benefits.

2. The procedures for executing or ordering (implementation) a marriage certificate at the Kuningan Religious Court are the same as judicial procedures in general. An application for a marriage license is submitted by the parents of the man or woman to the religious court in the area where they live. The applicant then submits the identified exception requirements to the Religious Court . The case file is then examined by the jury. The Chairman of the Jury first asks questions in turn to the applicant, the applicant's children and the prospective applicant's children. Furthermore, the panel of judges continued to examine evidence of the Religious Office's rejection letter and the trial was postponed. At the end of the deliberations, the suspension was lifted and the applicant was called back to the courtroom to read out the decision.

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