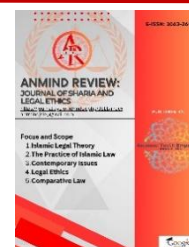


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Marriage Identity Forgery in Indonesia: Legal Consequences and Systemic Loopholes Perspective

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ABSTRACT

This study explores the phenomenon of identity forgery in marriage registration in Indonesia, an issue that undermines the legitimacy of marital unions and creates complex legal, social, and administrative consequences. Using a normative juridical approach, this research examines statutory regulations, court decisions, and official reports to identify the primary forms of identity forgery, ranging from falsifying personal identification documents to manipulating marital and religious status. The analysis reveals that the absence of an integrated, real-time population database, heavy reliance on physical documents, insufficient verification mechanisms, limited staff training, and low legal literacy are key systemic weaknesses that enable identity forgery to persist. Under Indonesian law, marriages based on forged identities are subject to annulment, which may lead to disputes over property, inheritance, and child custody. Although the law protects the rights of children born from annulled marriages, the administrative and legal complexities remain significant. The study concludes by recommending the urgent development of an integrated digital identity verification system, continuous training for registration officers, strengthened internal and external oversight, and enhanced public legal education. These measures are necessary to safeguard the integrity of marriage law in Indonesia and prevent further abuse of the system.

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1. INTRODUCTION

Marriage is universally recognized as a fundamental social institution that shapes the moral, cultural, and legal fabric of society (Cotterrell, 2017). In Indonesia, marriage carries profound significance not only as a personal commitment between two individuals but also as a foundational element for the formation of family units, the smallest pillars of the nation (Hidayah, 2020). The values embedded in marriage are closely tied to Indonesia's philosophical foundation, Pancasila, which emphasizes the principles of belief in God Almighty, humanity, and social justice (Hindradjat et al., 2022; Pertiwi, 2021). These philosophical underpinnings position marriage as a civil and sacred union governed by state law, religious norms, and cultural traditions. The fulfillment of marital rights and obligations, as well as the realization of a harmonious, prosperous, and enduring family, are seen as critical to achieving broader societal harmony and the development of a just and moral nation (Abubakar et al., 2023; Tan, 2024).

Recognizing the crucial role of marriage, the Indonesian government has enacted comprehensive regulations to protect and regulate marital relationships. The primary legal framework is Law Number 1 of 1974 concerning Marriage, which was later amended by Law Number 16 of 2019 (Djanaan et al., 2025; Rifqi, 2019). This law defines marriage as a bond between a man and a woman intended to establish a happy and lasting family based on the principles of religion and the state. The law stipulates essential requirements and prohibitions, such as the necessity for marriages to comply with religious teachings, the principle of monogamy, and the procedures for marriage registration and dissolution (Rifqi, 2019). Supplementary regulations, including Government Regulation No. 9 of 1975 and various Ministerial Regulations, provide detailed guidelines on the administrative and procedural aspects of marriage (Grijns & Horii, 2018). Together, these regulations aim to ensure the legality, transparency, and integrity of every marriage in Indonesia, safeguarding the rights and responsibilities of spouses and their children within the framework of national and religious law.

Despite the existence of comprehensive legal frameworks, the phenomenon of identity forgery in the context of marriage remains a persistent and troubling issue in Indonesia. Identity forgery, in this setting, encompasses a range of deceptive actions, including the falsification of official documents such as national identity cards (KTP), birth certificates, marital status statements, and even religious conversion certificates (Astuti et al., 2024). Prospective brides or grooms may resort to these unlawful acts for various motives, such as concealing an existing marriage, misrepresenting their age or religious affiliation, or obtaining citizenship and other material benefits through marriage (Scutt, 2014). Several documented cases highlight the seriousness of this issue: for instance, individuals have been found to falsify their citizenship status to appear eligible for marriage, as in the case of a Malaysian citizen masquerading as an Indonesian to register at the Office of Religious Affairs (KUA) (Bachri, 2024). Other cases involve prospective brides or grooms who hide their previous marriages or criminal backgrounds by presenting forged documents, only for these facts to surface after the marriage has taken place.

The impacts of such fraudulent acts are far-reaching, both for the individuals directly involved and for the broader legal and social order (Djanaan et al., 2025; Pertiwi, 2021). Legally, marriages based on false identities can be subject to annulment, which not only disrupts the marital status of the couple but also creates significant complications in areas such as inheritance rights, citizenship status, and the legitimacy of children born within the marriage (Anekwe, 2024). On a social and psychological level, identity forgery erodes trust within the family and undermines the sanctity and stability that marriage is intended to foster (Tan, 2024). These cases also reflect broader systemic vulnerabilities in Indonesia's marriage registration and identity verification processes, highlighting the urgent need for stronger preventive measures and more effective enforcement of existing regulations.

Despite strict legal provisions, the persistence of identity forgery in marriage registration underscores significant gaps in Indonesia's verification and enforcement systems. Administrative inefficiencies often hamper current procedures for verifying the authenticity of identity documents, the absence of an integrated and real-time population data system, and limited oversight at the local level (Sung & Park, 2021). As a result, forged documents can evade detection during the marriage registration process. Moreover, marriage officers lack sufficient resources or training to conduct thorough checks, further contributing to the vulnerability of the system (Baechler, 2020; Suryaningsih & Hayati, 2023). While the legal literature in Indonesia has discussed the formal requirements of marriage and the general importance of document verification, there has been little systematic analysis of the institutional weaknesses, administrative loopholes, and technological deficiencies that enable identity forgery to persist (Billah, 2024; Pramudito, 2025; Rajafi et al., 2024). This research seeks to address these gaps by examining both the root causes and the legal impacts of identity forgery in the context of marriage.

Against this backdrop, the present study aims to conduct a normative legal analysis of identity forgery in Indonesian marriage law, particularly the causes, mechanisms, and legal ramifications of such acts. The following research questions guide the study: (1) What are the legal consequences of identity forgery in marriage according to Indonesian law and court practice? (2) What administrative, technological, and institutional factors contribute to the ongoing occurrence of identity forgery during marriage registration? By systematically addressing these questions, the research offers concrete recommendations for improving the effectiveness of identity verification and marriage registration processes in Indonesia, thereby strengthening the legal integrity and social legitimacy of marital relationships.

2. METHODS

This research adopts a normative juridical approach (Watkins, 2017), focusing on examining statutory regulations and authoritative legal sources relevant to marriage and identity verification in Indonesia. The primary sources of law analyzed include Law Number 1 of 1974 on Marriage and its amendment Law Number 16 of 2019, Government Regulation No. 9 of 1975, and supporting ministerial regulations. In addition to statutory materials, the study also reviews key court decisions related to marriage annulment due to identity forgery, particularly those from the Manado District Court and Religious Court, which provide practical insights into how the law is interpreted and applied in real cases.

The data collection process was carried out through a comprehensive literature review, encompassing both primary legal documents (statutes, court rulings) and secondary sources such as academic books, peer-reviewed journal articles, and relevant reports that discuss the phenomenon of identity forgery, marriage law, and administrative procedures (Qamar & Rezah, 2020). Special attention was paid to documented cases and empirical studies highlighting the practical challenges of identity verification in Indonesia's marriage registration system.

The research utilizes doctrinal legal analysis and legal interpretation techniques for data analysis. Doctrinal analysis is applied to systematically examine and interpret the statutory provisions governing marriage, the administrative requirements for registration, and the legal grounds for marriage annulment. Legal interpretation involves both textual and systematic analysis, aiming to elucidate the meaning of relevant legal norms and their interconnections within the broader regulatory framework (Qamar & Rezah, 2020). Where appropriate, the research draws comparisons to regulatory practices in other jurisdictions to identify potential best practices for Indonesia.

3. RESULTS AND DISCUSSION

Forms and Patterns of Identity Forgery in Marriage

Falsifying data on official identity documents is the primary mode of falsifying the identity of prospective brides in Indonesia. One of the most prominent forms is the forgery of Identity Cards (KTP) in terms of name, age, marital status, and citizenship. In Tangerang, in 2018, there was a case of a Pakistani citizen who used a fake ID card with Indonesian citizenship to marry a local citizen. This fact was only revealed after marriage and led to the court's annulment. Data from the Manado Religious Court during the 2019-2021 period recorded at least two cases of marriage annulment filed because it was proven that there was a forgery of ID cards or marital status data on marriage administration documents (Baidlowi, 2021).

In addition to ID cards, forgery often occurs on birth and unmarried certificates. In several cases in Aceh, it was found that the bride-to-be changed the date of birth on the birth certificate to meet the minimum age of marriage requirements according to Article 7 of Law No. 16 of 2019 (minimum 19 years for men and women) (Hanapi & Yuhermansyah, 2020). A similar practice occurs in issuing an Unmarried Certificate, which is usually issued by the village; Officers sometimes accept bribes or collusion to issue fake letters for married individuals. For example, in Pesisir Selatan, a woman managed to remarry using a fake unmarried certificate even though the status of the previous marriage had not been legally decided. No less important, forgery is also carried out on the Family Card (KK), where the perpetrator deliberately omits the spouse or child's name from a previous marriage to obscure the family status. These practices have become possible due to the weak integration of population administration data and the lack of optimal cross-agency verification systems, as highlighted in the annual reports of the Ministry of Religious Affairs and the Ministry of Home Affairs (Febrianti & Hidayat, 2024). Weak supervision and manual verification often cause fake documents to go undetected until marriage disputes or related criminal cases arise in court.

In addition to falsifying basic identity documents such as ID cards and birth certificates, one of the patterns of identity forgery that often occurs in marriages in Indonesia is the manipulation of religious status and information (Butt et al., 2016). This mode is usually done to circumvent the rules of interfaith marriage or to meet the administrative requirements of marriage under certain religious institutions. One of the most apparent forms is the forgery of a convertible or a conversion letter, where an individual who has never actually converted forged the document in order to be legally married under Islamic religious law (Butt et al., 2016; Nasir, 2020). An example of a case that attracted public attention occurred in Wonosobo and Rejang Lebong Regencies, where a non-Muslim bride-to-be used a fake conversion letter to marry a Muslim couple at the Office of Religious Affairs (KUA) (Duani, 2021; Kholik, 2023). This case was revealed after the family found a data discrepancy, and finally, the marriage process was canceled by the local authorities. Similar modes are found in a number of other areas, where syndicates of "fake convertible letter making services" operate online and through informal bureaucratic networks, at certain rates tailored to the needs of the prospective bride.

Not only conversion certificates, forgery also often occurs in the religion column listed on marriage documents or population documents such as ID cards and Family Cards. This phenomenon is usually related to individual efforts to avoid administrative barriers to mixed marriage or interfaith marriage that are not recognized in the civil registration system or KUA. In some cases found in Padang Simpuan, the bride-to-be changed the religious data on the ID card and marriage certificates from Christianity or Catholic to Islam in order to be able to hold the marriage officially at the KUA without a formal conversion process according to the procedure (Aisyah, 2021). This practice, in addition to violating state and religious laws, also raises legal consequences in the form of marriage annulment, criminal sanctions for forgery of documents, and uncertainty about the legal status of children and families born from the marriage. The weak

verification of religious data in the population administration system and marriage registration is a loophole that is easily exploited by parties who want to take shortcuts in marriage affairs in Indonesia (Afkarsis et al., 2024).

One of the patterns of identity forgery that is often found in marriages in Indonesia is the concealment of status as a husband or wife from a previous marriage. This mode is carried out with the aim of being able to remarry without having to go through an official state-recognized divorce process, or to avoid sanctions for illegal polygamous practices. Perpetrators usually forge marital status documents on their ID cards and certificates from the village or village, so that these documents contain the status of "unmarried" or "widower" even though they are still bound in a legal marriage. A case like this once occurred in Manado City, where a woman remarried using the identity of a "widow" even though the divorce process with her first husband had not been legally completed (Baidlowi, 2021). As a result, when this fact was revealed, the second marriage was annulled by the Religious Court because it did not meet the requirements for the validity of marriage based on Law Number 1 of 1974.

In addition to hiding marital status, data manipulation is also carried out by removing traces of children from previous marriages in population documents such as Family Cards (KK) and birth certificates. The perpetrator tried to revoke the names of children from previous marriages so that they would not be detected by the new couple or by the marriage registrar. This practice often takes advantage of negligence or limitations of the verification system at the level of the Population and Civil Registration Office, so that changes to data in the KK can be carried out without adequate cross-checking. Evidence from religious courts in some regions shows that applications for annulment of marriages are often motivated by the discovery of documents that have been engineered to cover up traces of family relationships from previous marriages (Astuti et al., 2024; Bachri, 2024; Butt et al., 2016). This phenomenon not only violates legal and religious norms, but also has the potential to harm children's rights, both in terms of guardianship, alimony, and inheritance, and adds to the complexity of family law issues in Indonesia.

Economic is one of the main factors that encourage individuals to forge identities in the marriage process. Some perpetrators deliberately falsify their identities in order to access the rights to inheritance, common property, and other material benefits that can only be obtained through marriage (Taha, 2024). In the case of inheritance, an individual who was previously not entitled to a particular family estate may enter into a fictitious marriage or use a false identity to be officially registered as an heir (Hirsch, 2018). A case like this has been revealed in Surabaya, where a man married an elderly woman with a false identity only to claim the rights to the family's land and property after the woman died (Irianto, 2018). Similar incidents were also recorded in the annual report of the Religious Justice Agency, where a number of cases of annulment of marriage were closely linked to inheritance disputes involving false documents and manipulation of marital status (Atmadianti & Rizal, 2024).

In addition to inheritance, identity forgery to obtain citizenship or residency is also common, especially in mixed marriages between Indonesian citizens and foreign citizens. There are many cases where foreigners use fake identity documents, such as ID cards and domicile certificates, in order to legally marry in Indonesia and then apply for permanent resident status or land and property rights (Irianto, 2018). A real example occurred in Tangerang, where a man from Pakistan managed to marry an Indonesian citizen using a fake identity as an Indonesian citizen. The marriage was eventually canceled after her true identity was revealed through further examination by the authorities (Darmawansyah, 2020). This practice is increasingly prevalent with gaps in population regulations and weak interagency verification systems, so that individuals can take advantage of fake marriage status to gain legal access and economic rights that they should not have. This adds to the administrative burden and complicates the resolution of property ownership disputes, especially in the event of a divorce or annulment of a marriage in the future.

Identity forgery in marriage has very serious legal, social, and administrative consequences, both for the individuals directly involved and for the legal system and society at large. Legally, marriages that are proven to be based on false documents become null and void or can be annulled through a court decision, as stipulated in Article 22 of Law Number 1 of 1974 concerning Marriage. As a result, the marital status becomes invalid, and the marital relationship is automatically terminated from the date of the verdict, which also has implications for the rights and obligations of both parties. The social and psychological impact is also enormous; Children born of such marriages often face uncertainty of legal status, although the law provides special protections for children, the administrative process of determining the status of children is often convoluted and time-consuming. In addition, inheritance rights, rights to joint property, and family legal status become unclear, triggering conflicts between family members and potentially leading to new lawsuits in court. From the administrative side, identity forgery increases the workload of religious courts and district courts that must process marriage annulments and derivative disputes, as well as increasing the duties of civil registration institutions to correct and update population data that are already problematic. This phenomenon also undermines public trust in the state administration system and the validity of population documents, showing the importance of improving the verification, supervision, and data integration system between agencies so that similar practices do not continue to be repeated and have a wide impact on the legal and social order in Indonesia.

Root Causes and Systemic Loopholes

One of the main root problems that opens up the opportunity for identity forgery in marriage in Indonesia is the unavailability of an integrated and real-time population database between various related agencies (Pramudito, 2025). The population administration system in Indonesia is still highly fragmented. The Population and Civil Registration Office (Dukcapil) as the main holder of population data, the Office of Religious Affairs (KUA) under the Ministry of Religion as the registrar of marriages for Muslims, and other agencies such as the Civil Registry Office for the registration of non-Muslim marriages, often run independently without a digital system that connects and synchronizes data automatically. As a result, when someone proposes a marriage at the KUA or at the civil registry office, the officer only relies on the physical documents brought by the applicant without being able to check directly to the national database to ensure the authenticity and validity of the document (Fauziah et al., 2023). The absence of this integrated shared data platform is a big gap that can be exploited by identity forgers, either by changing the data in the forged documents or by forging new documents whose authenticity is difficult to verify by officers in the field (Baechler, 2020).

The real impact of the absence of an automatic cross-check mechanism in the process of verifying marriage documents is very pronounced in the high number of cases of identity forgery that are only revealed after the marriage takes place and are legally problematic (Pramudito, 2025). Without a real-time connected digital system, for example between Dukcapil and KUA, cases such as manipulation of marital status on ID cards, removal of traces of previous marriages, and falsification of citizenship status are very difficult to detect (Fauziah et al., 2023). This can be seen from a number of cases in Manado and Tangerang, where the perpetrator managed to get married even though his marital status document was fake or his identity as a foreigner was changed to an Indonesian citizen in a fake ID card and KK because there was no online system that allowed officers to verify data quickly and accurately (Baidlowi, 2021; Darmawansyah, 2020). This system gap then causes the marriage registration process to become vulnerable to various forms of administrative fraud, increases the workload of the courts in disputes, and harms the wider community that relies on the validity of state documents in legal and social affairs. Without improvements in integrated and real-time data systems, the potential for identity forgery in marriage will continue to overshadow family administration governance in Indonesia.

The dependence on physical documents in the marriage administration system in Indonesia is a very crucial problem in efforts to prevent identity forgery. The practice of checking documents in the marriage registration process, both at the KUA and at the Civil Registry Office, generally still relies on printed files brought by the bride-to-be. Officers only conduct administrative checks by matching the completeness of documents without the ability to perform digital verification of the data listed on ID cards, family cards, unmarried certificates, and birth certificates. This condition makes the authenticity of the document completely dependent on the eyesight of the officer as well as the validity of the signature and stamp on the physical document. In many cases, documents that appear to be real to the naked eye turn out to be the result of falsification that is carried out neatly, either through the help of officials or fake document-making services that are increasingly prevalent online (Rifqi, 2019; Suryaningsih & Hayati, 2023). The weakness of this verification system not only limits the ability of officers to detect fake documents but also provides a sense of pseudo-security to perpetrators of identity forgery who feel confident that their actions will be difficult to uncover as long as physical documents appear "normal."

The gap in document manipulation is getting wider due to the limitations of information technology tools and infrastructure in various regions, especially at the sub-district and village levels. Many KUA offices and civil registry offices do not have adequate access to computer devices, a stable internet network, or a special application system that can be used to check the validity of documents directly to the Dukcapil database or related agencies. In some areas, even recording is still done manually in the ledger without input to a centralized digital system, so that data falsification is not only difficult to detect but also prone to escape official records. This situation is exacerbated by budget constraints for the procurement of digital verification tools, HR training, and the development of other supporting infrastructure. As a result, the falsification of physical documents such as ID cards, family cards, or other certificates is very likely to be carried out by individuals and syndicate networks, because the examination and verification processes carried out have not met modern administrative security standards (Baidlowi, 2021; Duani, 2021; Hanapi & Yuhermansyah, 2020). If this system is not immediately improved with a digital approach and cross-agency integration, efforts to prevent identity theft in marriage will continue to lag behind the increasingly developing mode of administrative crime.

One of the crucial factors that increases the chances of identity forgery in marriage administration is the limitation of human resources (HR) both in terms of quantity and quality. Many marriage registrars in KUA and population administration employees in sub-districts/villages have not received adequate technical training related to the detection of fake documents, identity validation procedures, and the use of information technology for data verification. In the implementation of daily duties, most officers only carry out administrative routines without having the ability or tools to further examine the validity of the documents submitted by the applicant (Hakim, 2021). This is exacerbated by the disparity of training facilities between urban and rural areas, where officers in remote areas are often untouched by capacity-building programs or the introduction of the latest digital systems. As a result, they become vulnerable to being fooled by professionally crafted fake documents, or even not knowing the reporting mechanism if they find indications of forgery (Baechler, 2020).

In addition to the technical aspect, the problem of work culture that is more oriented to formality than substance also contributes to the practice of identity forgery. In many cases, the administrative process only emphasizes the completeness and physical suitability of the document without conducting further checks regarding the correctness of the substance of the data. The bureaucratic culture of "complete file origin, advanced process" often neglects factual validation. The lack of initiatives to clarify directly to the Dukcapil, the court, or other related parties makes the administrative system easy to breach with fake documents. The lack of quality-based work evaluation and public service orientation adds to the problem so even though there are cases of counterfeiting that pass verification, there is rarely a follow-up in the form of retraining or improvement of the work system (Djanaan et al., 2025). If comprehensive reform is not carried

out, either through intensive training, improving the quality of human resources, or changing the bureaucratic mindset, the practice of identity forgery will remain a latent problem in the governance of marriage administration in Indonesia.

The lack of supervision, both internal and external, is also one of the biggest gaps in the marriage administration system in Indonesia (Pertiwi, 2021; Pramudito, 2025). Audits, supervision, and control mechanisms for the marriage registration process have not run optimally, especially at the sub-district, sub-district, and village levels. Many KUA offices and civil registration offices do not have a periodic audit system or surprise inspections to check the validity of the data that has been published (Hanapi & Yuhermansyah, 2020; Rajafi et al., 2024). Supervision from the agency or agency above is often only administrative, focusing on the number of services and the completeness of monthly reports, not on the validity of the data and potential violations. Not infrequently, mistakes or falsifications are revealed after legal disputes or complaints from the public, so preventive control is almost not effective (Fauziah et al., 2023).

This situation is exacerbated by the potential for collusion or gratuity between the applicant and the officer, where the process of issuing a fake population document or marriage certificate is facilitated in exchange for money. This practice is often found in various Ombudsman investigations and the results of audits of the Inspectorate General of the Ministry of Religion, where informal bureaucratic networks take advantage of weak supervision for personal gain. In some cases, officers deliberately ignore the inspection procedure in order to facilitate the process of "entrustment" from outside parties. Due to weak internal supervision and control, the practice of identity forgery has become more difficult to detect and prevent early on (Scutt, 2014). This is a big challenge for the government and supervisory agencies to improve the governance of marriage registration and strengthen the supervision system to be able to close the gaps in existing violations.

Low legal literacy and lack of public awareness of the dangers and legal consequences of identity forgery are the main driving factors why this practice still continues to occur in various regions. Many people do not understand that falsification of documents in marriage can result in the annulment of marriage, loss of rights to joint property, uncertain legal status of children, and criminal sanctions for violations of state administrative laws. Socialization carried out by the government, both through the Population Office, KUA, and law enforcement agencies, is still very limited and has not reached all levels of society, especially in rural and remote areas. As a result, not a few people are of the view that identity forgery is just a "minor offense" that can be solved informally if it is later discovered.

The perception of the public that considers identity forgery as a safe and risk-free shortcut, further worsens the situation. The practice of "getting around" documents for the sake of smooth marriage administration is considered commonplace and not dangerous, especially if it has become a public secret in the surrounding environment. Some families even support or help family members commit adultery in order to avoid conflict or speed up the marriage process, without realizing the potential for legal problems in the future. The low level of legal education and lack of access to credible information on the importance of document validity make it difficult for prevention efforts to run effectively. Therefore, increasing legal literacy and public education about the risks and impacts of identity forgery is essential to build a more law-abiding legal culture and prevent the spread of fraudulent practices in marriage administration in Indonesia.

Legal Consequences of Identity Forgery in Marriage

One of the most direct and significant consequences of identity forgery in marriage is the annulment of the marriage itself. According to Article 22 of Law Number 1 of 1974 concerning Marriage, a marriage can be annulled if there is a violation of the legal conditions of marriage, one of which is the use of false identity. In practice, a request for cancellation can be filed by the

aggrieved party, the family in a straight line up from the husband or wife, the authorized official, or even a third party with a direct interest. The court will conduct a thorough examination of the documents submitted, check the authenticity of the identity documents, and investigate whether the act of forgery was carried out intentionally or due to administrative errors (Ni'mah & Suhessyani, 2022). Such as cases at the Manado and Tangerang Religious Courts, the annulment of marriage is given after it is proven that there are false documents on the ID card, family card, or unmarried certificate used in the marriage registration process.

The annulment of marriage due to identity forgery is retroactive, meaning that legally the marital status is considered to have never existed from the beginning (null and void). These consequences carry far-reaching implications, including the revocation of the rights and obligations of the husband and wife from the date of revocation set, as well as the removal of legal status as a married couple in the population administration records (Billah, 2024). In some cases, the cancellation is only revealed after a complaint, dispute, or lawsuit from a third party (Dysmala et al., 2024). This indicates the importance of strong data validation from the beginning of the marriage registration process so that legal disputes in the future can be minimized. In addition, the annulment of marriages due to identity forgery is often the basis for other legal proceedings such as civil and criminal lawsuits against the perpetrators of document forgery.

Although marriages based on false identities can be annulled, Indonesian law still provides special protection for children born of such marriages. Based on Article 28 of Law Number 1 of 1974, the rights of children born from annulled marriages are still recognized and protected by the state. This means that the child's civil status, rights to alimony, inheritance, and other legal protections are not erased just because the parents' marriage is declared null and void (Lestari & Adiyatma, 2020; Nurlaelawati & van Huis, 2019). In judicial practice, the decision to annul marriage always contains an *amar* (operative part) that emphasizes that the rights of children must still be guaranteed and should not be harmed due to the actions of parents who commit identity forgery.

In addition to children, parties in good faith, i.e., spouses who are unaware of identity forgery, also receive certain legal protections. For example, a wife who is a victim of falsification of data by her husband is still recognized as having her right to alimony or the division of joint property during the marriage period, as long as she can prove that she was not involved in the act of falsification (Wardani, 2023). Nevertheless, the legal status of innocent spouses continues to change after the annulment, particularly with regard to population records and access to other legal rights related to marital status (Rifqi, 2019). This protection is a form of substantive justice sought by Indonesian law so that innocent victims continue to have their rights, even if there are administrative defects in the marriages they have undergone.

Annulment of marriage due to identity forgery almost always leads to further disputes related to the right to joint property, inheritance rights, and family legal status. After the marital status is declared null and void, disputes often arise about the division of property acquired during the marital period. The party who feels entitled to a portion of the joint property usually files a separate lawsuit with the court to get clarity regarding ownership rights or asset division. The problem becomes even more complex if in the marriage a child has been born or there is joint ownership of property involving a third party. In some cases, the court will need to interpret the law to determine whether the rights to the joint property can still be given to the parties in good faith, or whether all assets must return to their pre-marital state (Suryaningsih & Hayati, 2023).

In addition to property issues, annulment of marriage also often leads to conflicts related to inheritance, especially if one of the parties dies after the marriage is annulled. The status of children, the status of ex-spouses, and the rights to property and inheritance are big questions that must be decided based on the court and the provisions of the applicable inheritance law. Not infrequently, this situation triggers a series of new lawsuits that add to the burden on the judiciary and prolong the resolution of family problems. At the administrative level, the civil registration institution must

correct and update population data, which often causes confusion and bureaucratic obstacles for the people affected by the annulment of the marriage.

Legal Ramifications of Identity Forgery in Indonesian Marriage Law

Falsification of identity in the context of marriage has serious consequences. Firstly, identity forgery can cause the validity of the marriage to be doubted. If a false identity or false information is revealed after the marriage has taken place, the party who feels aggrieved or the authorized party can apply for the annulment of the marriage. The annulment of marriage aims to remove the legal validity of a marriage that is based on a false identity or false information.

Article 22 of the Marriage Law explicitly states that a marriage can be annulled if the parties do not fulfill the conditions for entering into a marriage. The term "may" used in the sentence above can mean that it can be canceled or not canceled, if it is not contrary to the provisions of their respective religious laws. "Cancel" has various meanings. Null means null and void without (Rifqi, 2019). Therefore, a marriage can be null and void and can be annulled by the court. There are two reasons for the annulment of a marriage. First, procedural violations of marriage, for example, failure to fulfill the requirements of a marriage guardian, the absence of witnesses and other procedural reasons. Second, violations of the marriage material, for example, marriage is held under threat, there is a misconception about the prospective husband and wife. Marriage can be canceled, if the parties do not fulfill the conditions for entering into marriage.

Article 23 Those who may apply for annulment of marriage are, The families in the straight line of descent upwards from the husband or wife, Husband or wife, Authorized officials only as long as the marriage has not been dissolved, Officials appointed under paragraph (2) of Article 16 of this Law and any person who has a direct legal interest in the marriage, but only after the marriage has been dissolved. Article 24 Any person who by reason of marriage is still bound to one of the parties and on the basis of the existence of the marriage may apply for a new annulment of the marriage, without prejudice to the provisions of Article 3(2) and Article 4 of this Act. Article 25 A petition for annulment of marriage shall be filed with the Court within the jurisdiction of the place where the marriage was solemnized or where the husband or wife resides.

A husband or wife may file a petition for annulment of marriage if at the time of the marriage there has been a mistaken identity of the husband or wife. If the threat has ceased, or the wronged person realizes the situation, and within a period of 6 (six) months after that they are still living as husband and wife, and do not exercise their right to file a petition for annulment, then their right is waived.

Article 28 explains that the nullity of a marriage begins after the Court's decision has permanent legal force and takes effect from the time the marriage takes place. The decision does not apply retroactively to children born of the marriage, husband or wife who acted in good faith, except for joint property, if the annulment of the marriage is based on the existence of another previous marriage. Other third persons are not included in the above provisions as long as they obtained their rights in good faith before the decision on annulment has permanent legal force.

Based on the explanation above, the consequence or legal consequence of falsifying the identity of the prospective bride and groom in the Marriage Law is that the marriage is canceled. In language, the article does not directly mention the prohibition of identity falsification, but when examined further, the article mentions the prohibition of "concealment of existing marriages", meaning that a man or woman is prohibited from hiding his or her previous marriage when he or she is about to remarry and that is the same as falsifying status which is included in the category of identity falsification.

According to Law Number 1 of 1974 in Article 38, the causes of marriage breakdown are death, divorce, and court decisions. Divorce is essentially something that is very disliked by Allah SWT.

However, if it is no longer possible for husband and wife to maintain a marital relationship, one way is to separate. Based on the perspective of the Compilation of Islamic Law (KHI) in Article 70, the breakup of the marriage rope can also be due to marriage or 'null and void', this is different from the meaning of nullification of marriage, where the nullity of marriage is due to a violation of the prohibition of marriage, while the prohibition indicates the damage or cancellation of something that is prohibited.

Nullification is "the breaking of the ruling on a person's action, because it does not fulfill the conditions and pillars, as stipulated by Shara". In addition to not fulfilling the conditions and pillars, the action is also prohibited or forbidden by religion. Marriage annulment can occur due to a decision from the Court, either the District Court or the Religious Court. The dissolution of marriage on the basis of this Court decision can occur due to a request for annulment of marriage submitted by interested parties or harmed as a result of the marriage. The existence of a loss suffered by one of the parties means that the marriage that has been established contains a lack of conditions. Performing a marriage before the contract occurs according to Law No.1 of 1974 concerning Marriage explains that marriage registration is an important part of a marriage event which is carried out as an effort to monitor and prove that a marriage has been held.

Law Number 1 of 1974 concerning Marriage Article 22, should be carefully examined in advance the terms and conditions of marriage, both those determined by religion and the Marriage Law. If it turns out that the conditions and pillars of marriage are incomplete or it is known that there are obstacles to marriage, then the implementation of the marriage contract must be prevented. Even if the marriage has already taken place, an annulment can be filed. If the husband and wife who are in a relationship find out later that the conditions for the marriage that binds them are incomplete, then one of the parties or other parties interested in the marriage can submit an application for annulment of the marriage in accordance with Law Number 1 of 1974 Article 23.

4. CONCLUSION

Based on an in-depth description and analysis of the phenomenon of identity forgery in marriage in Indonesia, it can be concluded that this problem is not only a serious challenge for the enforcement of population administration and family law laws, but also has the potential to cause a wide range of legal, social, and psychological impacts. The absence of an integrated and real-time population database system between agencies such as Dukcapil, KUA, and the Civil Registration Office, as well as the strong reliance on physical documents without adequate digital verification, are the main loopholes in the practice of identity forgery. In addition, limited human resources, low officer training, lack of supervision, and low public legal literacy exacerbate these conditions. The legal consequences of identity forgery are also very strict, where marriage can be annulled through a court decision and bring legal implications for marital status, children's rights, property distribution, and inheritance status. Ongoing disputes and administrative burdens on state institutions further clarify the need for systemic reforms in the governance of marriage administration.

Therefore, to suppress and prevent the rampant identity forgery in marriage, integrated efforts from the government, religious institutions, and the community are needed. The government needs to immediately build a digital, real-time, and integrated identity verification system across agencies as a first step to narrow the space for fake documents. Technical training and competency improvement of marriage registration officers and population administration should be carried out on an ongoing basis, and internal and external supervision should be strengthened through strict audit and supervision mechanisms. On the other hand, public legal literacy must also be improved through massive socialization about the risks and legal consequences of identity forgery, so that a culture of law-abiding can grow in society.

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