

The Social Construction of Unregistered Marriage Through Legal Policy and Societal Experience: A Bibliometric Approach

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Abstract

Unregistered marriage (pernikahan siri) is a complex social phenomenon in Indonesia, influenced by religious norms, cultural traditions, and legal policies. Although Indonesia's Marriage Law No. 1 of 1974 mandates the official registration of marriages, pernikahan siri continues to be practiced for various reasons, including economic and administrative factors. This study aims to analyze the social construction of pernikahan siri using a bibliometric approach with VOSviewer. By applying the PRISMA protocol, this research identifies research trends, collaboration networks, and dominant themes in the relevant literature. Out of 63 articles retrieved from Google Scholar (2016–2024), 25 relevant articles were analyzed in depth. The findings reveal that pernikahan siri is predominantly studied in the context of marriage law (31%), Islamic law (21%), and women's rights (8%). Furthermore, the study highlights that inconsistencies in legal policies and the lack of sanctions for offenders contribute to the persistence of pernikahan siri in society. By examining the social construction of pernikahan siri from legal and societal perspectives, this research contributes to identifying research gaps and informing more effective policy directions.

Keywords: Unregistered Marriage, social construction, legal policy, society.

INTRODUCTION

Unregistered marriage, or marriage that is not officially recorded according to state law, has become a complex social phenomenon in various societies, particularly in Indonesia. Although

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IJEVSS, Volume 04 Issue 02, 2025



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not recognized by positive law, unregistered marriage continues to be practiced by some communities for various reasons, including religious, cultural, or economic factors. The social construction of unregistered marriage is influenced not only by religious and customary norms but also by prevailing legal policies. For instance, Indonesia's Marriage Law No. 1 of 1974 stipulates that marriages must be officially registered; however, the practice of unregistered marriage remains widespread. This raises questions about how the social construction of unregistered marriage is shaped through the interaction between legal policies and societal experiences (Hasyim, 2019).

Previous research indicates that unregistered marriage is often perceived as a practical solution for couples facing administrative or financial barriers to registering their marriage. However, on the other hand, unregistered marriage also presents various legal and social issues, particularly concerning the rights of women and children born from such marriages (Kusmardani, 2024). The social construction of unregistered marriage cannot be separated from society's perception of religious law and state law. In this context, Islamic law is often used as a justification for unregistered marriage, even though it contradicts the prevailing positive law (Cammack & Feener, 2012).

A bibliometric approach using Vosviewer can serve as an effective tool to analyze the development of research on unregistered marriage and its social construction. Through bibliometric analysis, we can map research trends, collaboration networks among researchers, and dominant themes emerging in the literature on unregistered marriage. This approach also allows us to identify research gaps that have not been extensively explored, providing direction for future research (Van Eck & Waltman, 2014). Thus, the bibliometric approach not only aids in understanding the dynamics of research on unregistered marriage but also contextualizes research findings within the framework of legal policy and societal experience.

Societal experiences in practicing unregistered marriage must also be viewed as part of an evolving social construction. Communities are influenced not only by religious and legal norms but also by broader socio-economic factors. For example, research by Smith-Hefner (2005) shows that unregistered marriage is often chosen by couples from lower-middle economic classes, who perceive official marriage registration as a financial burden. On the other hand, unregistered marriage is also practiced by upper-middle-class individuals for reasons of privacy or to avoid complex bureaucratic procedures. This demonstrates that the social construction of unregistered marriage cannot be simplified as merely a legal issue but must also be understood as a multidimensional social phenomenon.



Legal policies also play a crucial role in shaping the social construction of unregistered marriage. Although Marriage Law No. 1 of 1974 mandates marriage registration, its implementation in the field is often inconsistent. This inconsistency creates room for the continued practice of unregistered marriage. Additionally, the lack of clear sanctions for those who engage in unregistered marriage further reinforces the practice (Bowen, 2003). Therefore, it is essential to explore how existing legal policies interact with societal practices and how this interaction shapes the social construction of unregistered marriage.

Thus, this study aims to analyze the social construction of unregistered marriage using a bibliometric approach with Vosviewer, focusing on the interaction between legal policies and societal experiences. Through this analysis, it is expected to provide a more comprehensive understanding of the dynamics of unregistered marriage and its implications for legal policy and social life. This study also seeks to contribute by identifying research gaps and guiding future research directions on unregistered marriage.

METHODE

The qualitative research methodology used in this study involves several key stages. First, in data collection, the research will explore various types of relevant literature sources. The selection criteria for literature involve considerations of the publication period, relevance to the theme of sustainability, and the credibility of the sources. After conducting a selection process using specific keywords such as "*Unregistered Marriage*", "*Social Construction*", and "*Policy*", followed by filtering based on the publication years 2016–2024, the study identified 25 articles for further review. The search for previously published articles was conducted through the online database Google Scholar.

The next step is data analysis, which involves collecting, reviewing, and analyzing selected publications. This analytical technique allows researchers to gain deeper insights into the studied topic and develop a rich understanding of the sustainability issues being examined.

The research follows the PRISMA Protocol as a foundational guideline, which consists of identification, screening, and inclusion. Additionally, thematic analysis is used as a qualitative analysis method to identify, analyze, and report patterns (themes) within the systematically collected literature data. The primary objective is to organize complex literature data and highlight key themes emerging from previously published research.

This study employs a systematic literature review (SLR) approach because it follows a structured procedure, starting from defining research objectives, formulating research questions,



developing search strategies for data collection, and conducting analysis based on previous research findings.

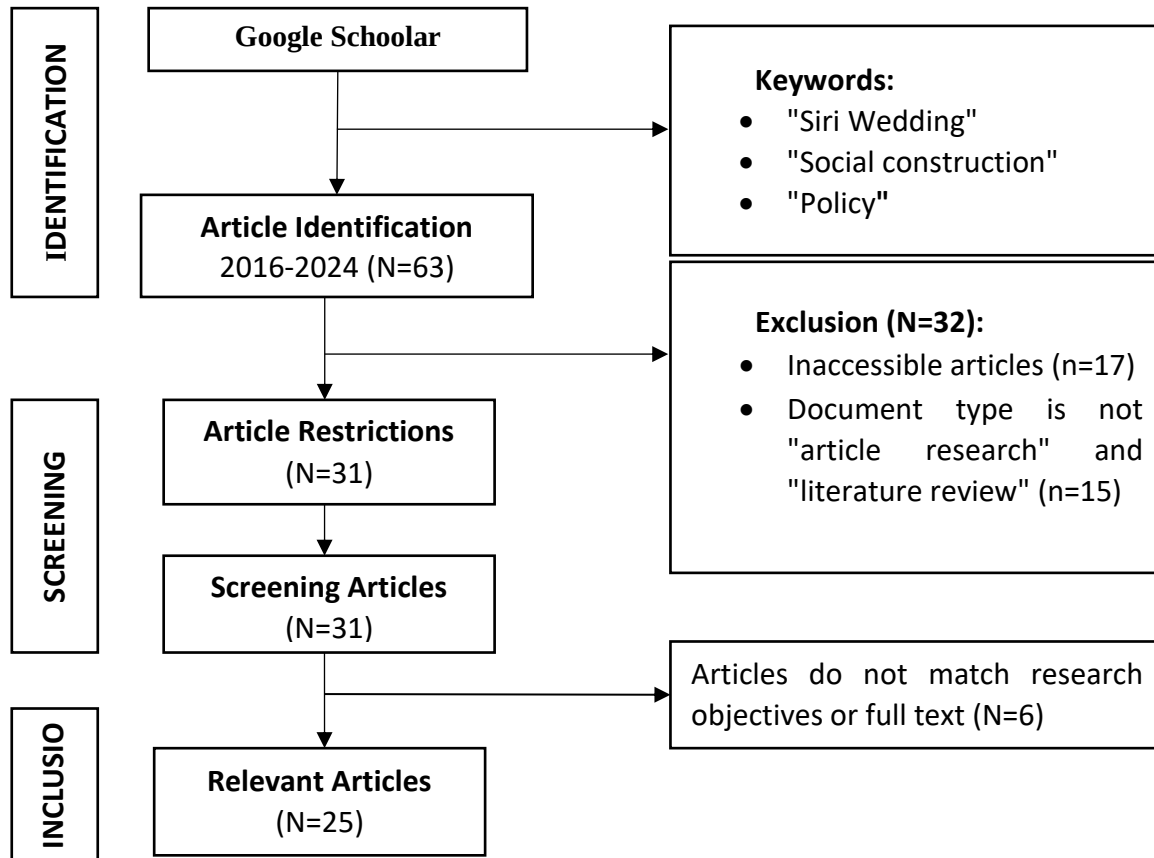


Figure 1. PRISMA Flowchart Research Data Process

The search results from the Google Scholar literature database using the keywords "*Unregistered Marriage*", "*Social Construction*", and "*Policy*" identified 63 articles published between 2016 and 2024, consisting of:

1. 17 inaccessible articles (N=46)
2. 14 articles with document types other than "research article" and "literature review" (N=31)

The screening process involved reviewing the full text of articles relevant to the research subject. As a result, 25 articles were selected for this study. Therefore, based on the research methodology, out of the 63 identified research articles, 25 relevant articles were included in the literature review study.

RESULTS AND DISCUSS

Results

In the research findings, the researcher presents annual output data sourced from Google Scholar, one of the primary sources for bibliometric analysis. This annual output not only reflects the intensity of research activities but also indicates the development of current issues that attract the attention of academics and researchers worldwide. By presenting this data, readers are expected to gain an understanding of publication growth patterns, thematic distribution, and the future direction of research development.

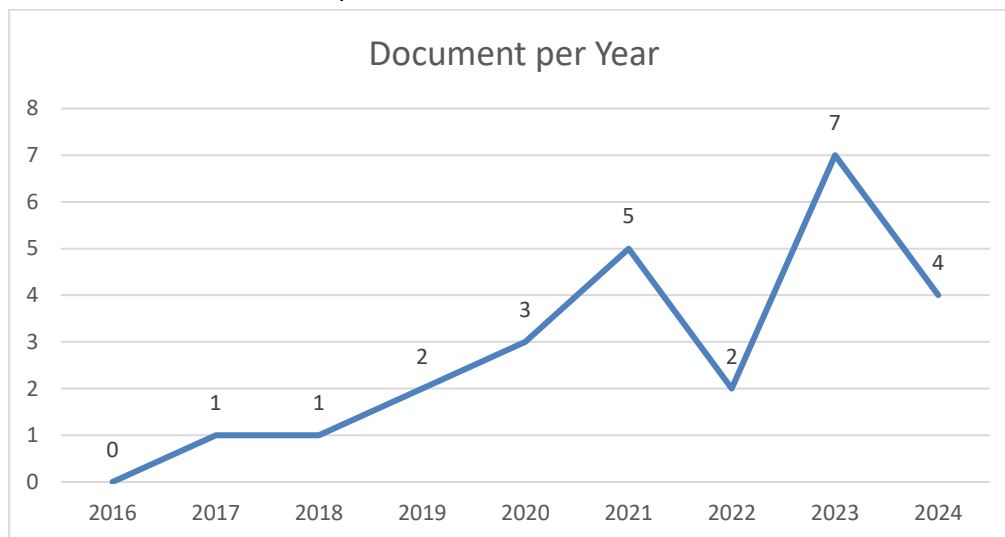


Figure 2. Publication Frequency Per Year

The data presented indicates an increasing trend in the number of publications per year from 2016 to 2023, peaking in 2023 with a total of seven documents. Initially, there were no publications in 2016, but one document was recorded in both 2017 and 2018. The number then increased to two in 2019 and continued to grow, reaching five publications in 2021. After a slight decline in 2022 (two documents), the number of publications rose again in 2023. In 2024, the number of publications experienced a slight decrease compared to the previous year but still demonstrated relatively high productivity.





Figure 3. Frekuensi Artikel dari Tahun Terbit Berdasarkan Sumber Jurnal

Figure 3 illustrates the distribution of article frequencies from various journals based on their year of publication. The articles used in this study originate from a range of legal, social, and Islamic journals published between 2016 and 2024. The majority of articles were published in 2023, with some journals, such as the *Journal of Law, Politics and Humanities* and the *Journal of Social Science*, contributing more than one article. This reflects the increasing trend of publications in the fields of law and social sciences in recent years. Additionally, several international journals, such as *Karachi Islamicus* and *PSYCHOLOGY AND EDUCATION*, have also contributed to this study, indicating references from global sources.

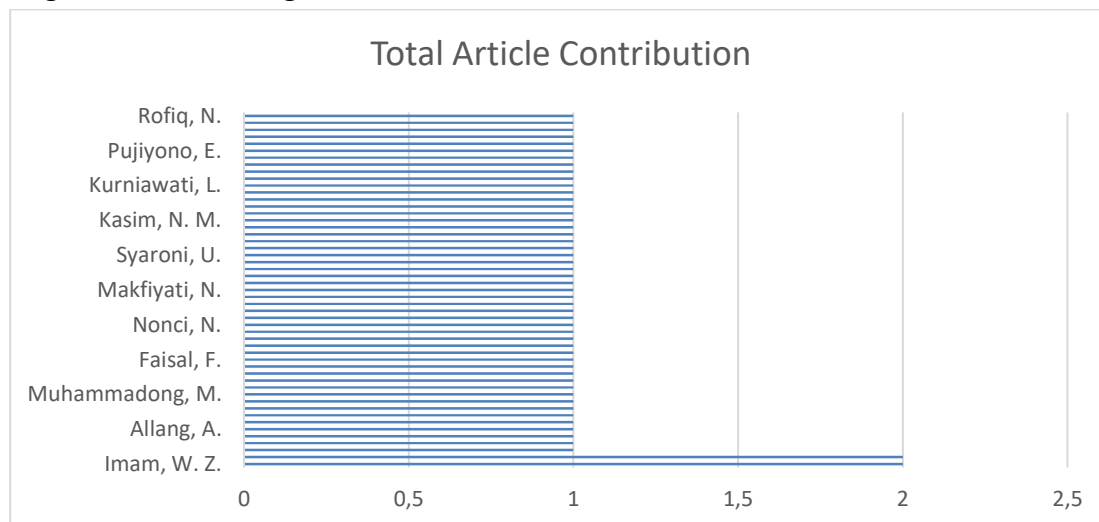


Figure 4. Article Frequency Based on Researcher Name

Figure 4 presents the frequency of article contributions based on researcher names. Among the 50 recorded researchers, most contributed to only one article, except for Imam, W. Z. and Malik, F., who each contributed two articles. This indicates that the studies referenced in this review come from a diverse range of authors with evenly distributed contributions. The absence of dominance by a single or a few authors suggests that this research draws upon a broad and varied range of academic perspectives.

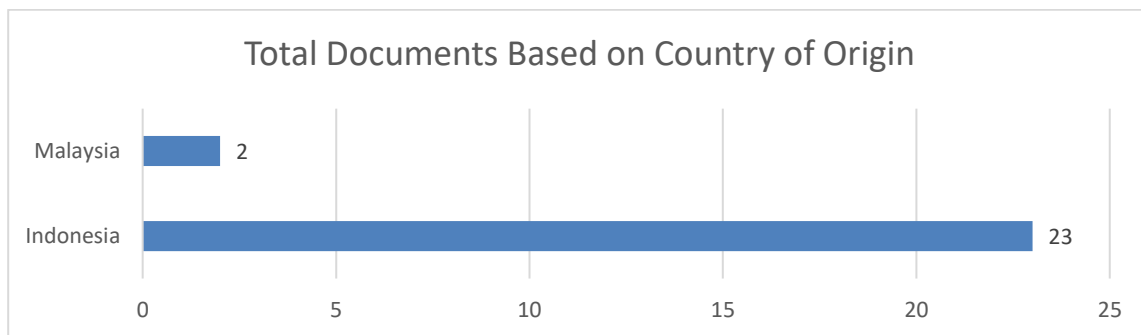


Figure 5. Article Frequency Based on Researcher Name

Figure 5 illustrates the distribution of documents based on the country of publication. Out of the 25 articles used, 23 originated from Indonesia, while only 2 came from Malaysia. This indicates that the research in this study primarily references local literature, particularly from journals published in Indonesia. Although there is some contribution from Malaysia, the majority of sources remain rooted in Indonesia's academic and legal context, reflecting the study's primary focus on policies, laws, and social dynamics within the country.

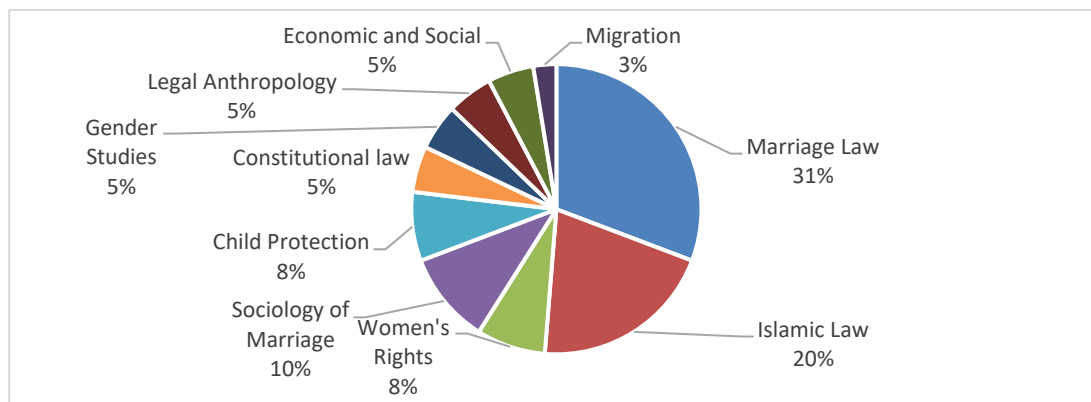


Figure 6. Frequency of Articles Per Year Based on Number of Journal Sources

The distribution of articles by subject shows that the topic of Marriage Law dominates with 31% of total publications, followed by Islamic Law at 21%. Topics such as Women's Rights and Child Protection each have a smaller proportion of 8%, while the Sociology of Marriage accounts for 10% of the total articles. Other fields, including Constitutional Law, Gender Studies, Legal Anthropology, as well as Economics and Social Studies, each contribute 5%. Meanwhile, the theme of Migration has the lowest percentage at 3%. This indicates that studies on Marriage Law and Islamic Law receive greater attention compared to other topics. Additionally, through visual analysis using VOSviewer, the relationships between various concepts related to *nikah siri* can be mapped to understand how this issue is constructed in different academic studies.

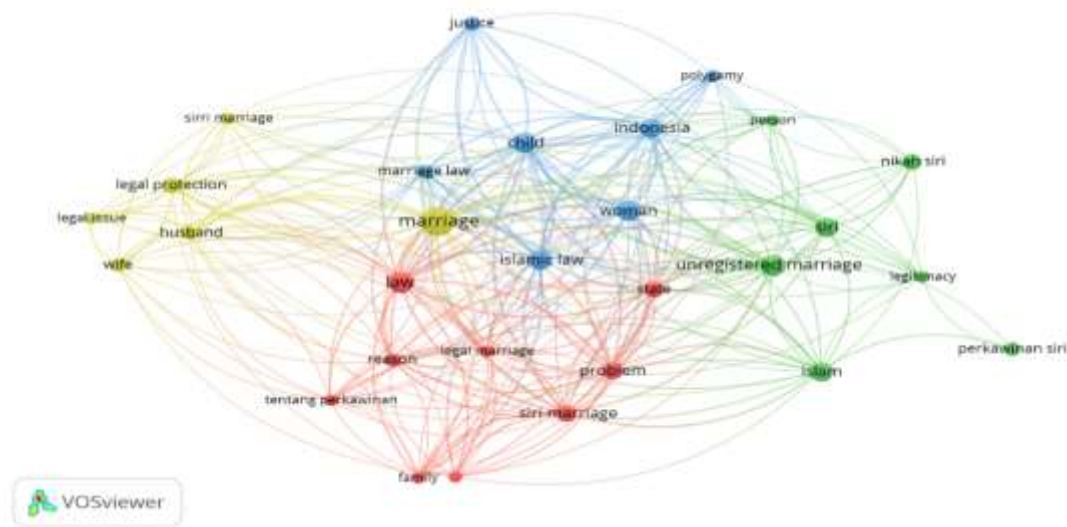


Figure 7. VOSviewer Cluster Analysis

This network map shows that the terms *marriage* and *law* are central to the study of *nikah siri*, indicating that discussions largely focus on legal and regulatory aspects. The red cluster connects *nikah siri* with *legal marriage*, *reason*, *problem*, and *state*, suggesting that legal discourse is often linked to the causes and social issues arising from *nikah siri*. Meanwhile, the green cluster, which connects *siri*, *nikah siri*, *unregistered marriage*, and *Islam*, indicates the significant role of religious dimensions in shaping societal perceptions of the legitimacy of *nikah siri*.

The blue cluster, which links *child*, *justice*, *woman*, and *polygamy*, highlights concerns regarding justice for women and children in *nikah siri*. This suggests that *nikah siri* is frequently

associated with issues of women's rights, child status, and the legal consequences of unregistered marriages. Additionally, the yellow cluster, encompassing *husband*, *wife*, *legal protection*, and *legal issue*, reflects attention to the legal protection of couples in *nikah siri*, particularly concerning spousal rights and the state's recognition of their legal status. This network analysis reveals that the social construction of *nikah siri* in academic research reflects tensions between state law, religious norms, and the social realities faced by communities. Debates on legality, gender justice, and socio-economic impacts remain dynamic aspects of this field of study.

Through density visualization analysis using VOSviewer, the social construction of *nikah siri* can be understood by examining the intensity of relationships between concepts across various studies. This visualization provides insights into the main academic focus on *nikah siri*, covering both regulatory aspects and societal experiences.

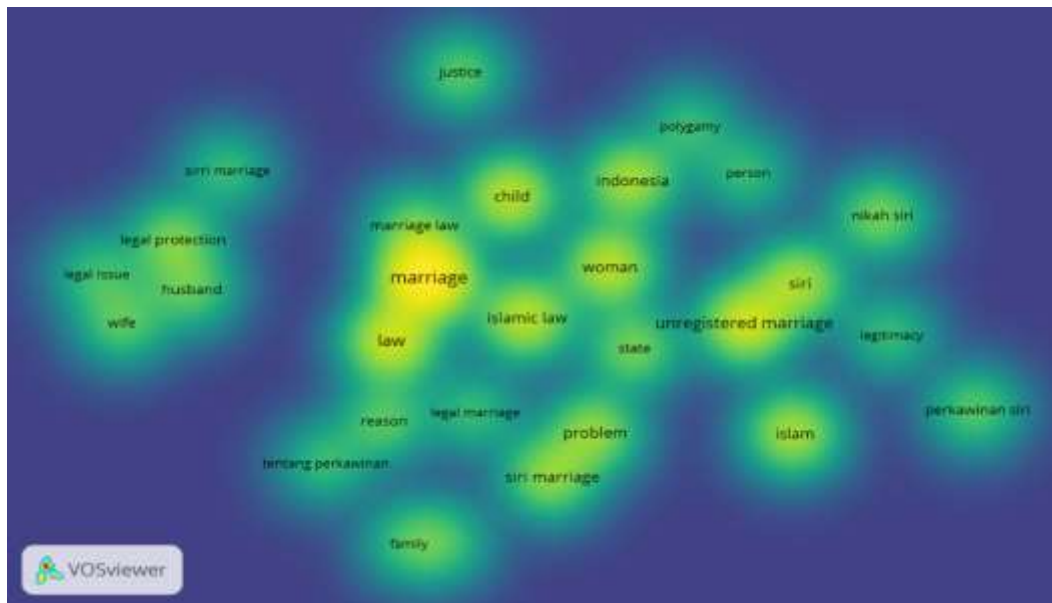


Figure 8. VOSViewer Cluster Analysis Based on Density Visualization

In terms of color, areas with bright yellow shades indicate frequently occurring terms in research, such as *marriage*, *law*, and *unregistered marriage*. This suggests that academic discussions on *nikah siri* heavily emphasize legal aspects and legitimacy status. The brighter the color in this visualization, the higher the frequency of these terms appearing in various studies. The density of terms in this visualization also indicates the interconnectedness between law and social experiences in the practice of *nikah siri*. The concepts of *justice*, *woman*, and *child* have a relatively high density, signifying that *nikah siri* is often examined in the context of justice for

women and children. Other terms such as *Islamic law*, *state*, and *legal marriage* suggest that *nikah siri* is understood not only in the social sphere but also within the framework of regulations and religious norms.

Additionally, terms like *problem*, *reason*, and *legal issue* highlight various challenges arising from the practice of *nikah siri*, including legal protection for couples in unregistered marriages. This is reinforced by the presence of concepts like *husband*, *wife*, and *legal protection*, indicating that a key concern in this research is the legal implications for spouses in *nikah siri*. Overall, this visualization demonstrates that the social construction of *nikah siri* is shaped by the interaction between legal policies and societal experiences. While regulations governing *nikah siri* aim to provide legal protection for those involved, challenges remain in terms of implementation and social acceptance. Therefore, this study plays a crucial role in formulating policies that are more responsive to the social realities of *nikah siri* in Indonesia.

DISCUSS

A bibliometric analysis using VOSviewer on 25 studies related to *nikah siri* reveals a complex social construction, where the interaction between legal policies and societal experiences is a central focus. The generated network map indicates that the terms *marriage* and *law* dominate the red cluster, signifying that legal and regulatory aspects are the primary focus in *nikah siri* studies (Awaliah et al., 2022; Arsyad, 2020). This cluster also connects *nikah siri* with *legal marriage*, *reason*, *problem*, and *state*, indicating that legal discourse is often linked to the causes and social consequences of *nikah siri*, such as premarital pregnancy, economic factors, and polygamy (Dalimunthe, 2023; Khanif, 2019). This suggests that legal policies, such as Indonesia's Marriage Law No. 1 of 1974, often do not align with social practices within communities.

The green cluster, which links *siri*, *nikah siri*, *unregistered marriage*, and *Islam*, reveals a strong religious dimension in the social construction of *nikah siri*. Religious norms, particularly Islamic law, are often used by communities to legitimize *nikah siri*, despite its contradiction with state law (Islamiyah, 2024; Muhammadong, 2020). This indicates that society tends to prioritize religious validity over legal recognition, creating tension between religious law and state law. Additionally, this cluster highlights the significant role of religious figures, such as *kyai*, in facilitating *nikah siri*, whether as officiants, consultants, or marriage brokers (Islamiyah, 2024).

The blue cluster, which includes *child*, *justice*, *woman*, and *polygamy*, indicates that justice for women and children is a major concern in *nikah siri* research. The negative impacts of *nikah siri*, such as unclear legal status for children, women's vulnerability to economic injustice, and



increased divorce risks, are frequently discussed (Disemadi et al., 2020; Rahma & Iskandar, 2024). This suggests that *nikah siri* is not only viewed as a legal issue but also as a social problem affecting the well-being of women and children. Furthermore, this cluster reveals that polygamy is often a primary reason for *nikah siri*, worsening women's positions within households (Khanif, 2019; Makfiyati et al., 2024).

The yellow cluster, connecting *husband*, *wife*, *legal protection*, and *legal issue*, highlights that legal protection for *nikah siri* couples is a critical issue in academic discussions. Although *nikah siri* is considered religiously valid, the lack of official registration makes couples—especially women—vulnerable to legal injustices, such as difficulties in accessing inheritance rights, shared property rights, and protection from domestic violence (Sutiawati, 2023; Imam & Malik, 2023). This indicates that existing legal policies are still inadequate in providing sufficient protection for *nikah siri* couples.

From the density visualization analysis, it is evident that the terms *marriage*, *law*, and *unregistered marriage* have the highest density, signifying that academic discussions primarily focus on the legal status and legitimacy of *nikah siri* (Awaliah et al., 2022; Arsyad, 2020). Additionally, terms such as *justice*, *woman*, and *child* also show significant density, indicating that *nikah siri* is frequently examined in the context of gender justice and child protection (Disemadi et al., 2020; Rahma & Iskandar, 2024). This demonstrates that the social construction of *nikah siri* is influenced not only by legal factors but also by religious norms, cultural values, and social realities faced by communities.

The interaction between legal policies and societal experiences in shaping the social construction of *nikah siri* is also evident from the appearance of terms like *problem*, *reason*, and *legal issue* in the VOSviewer analysis. Factors such as premarital pregnancy, poverty, and the desire for polygamy are common reasons why people opt for *nikah siri*, despite its contradiction with state law (Dalimunthe, 2023; Khanif, 2019). On the other hand, existing legal policies, such as Marriage Law No. 1 of 1974, are often considered unresponsive to societal needs and realities, creating a gap between the law and social practices.

Overall, the bibliometric analysis using VOSviewer reveals that the social construction of *nikah siri* is shaped by a complex interaction between legal policies, religious norms, and societal experiences. While existing regulations aim to provide legal protection for individuals involved in *nikah siri*, challenges remain in terms of implementation and social acceptance. Therefore, this study is crucial in formulating policies that are more responsive to the social realities of *nikah siri* in Indonesia.



CONCLUSION

This study reveals that the social construction of *nikah siri* is the result of a complex interaction between legal policies and societal experiences. Based on bibliometric analysis using VOSviewer, academic discussions on *nikah siri* primarily focus on legal aspects and the status of its legality, with marriage law and Islamic law as the main topics. State regulations, such as Indonesia's Marriage Law No. 1 of 1974, do not always align with social practices, where religious norms are often prioritized over formal legality. Additionally, *nikah siri* has significant implications for women's and children's rights, particularly concerning legal protection, inheritance rights, and access to social services. Thus, this study emphasizes that *nikah siri* is not merely a legal issue but also a social phenomenon that requires a multidisciplinary approach to fully understand its impacts.

The findings of this study have several implications for policymakers, academics, and legal practitioners. From a policy perspective, it is crucial to adjust regulations to be more responsive to social realities, for example, by strengthening a more inclusive marriage registration system for those who choose *nikah siri*. Academically, this research highlights the need for an interdisciplinary approach in studying *nikah siri*, considering legal, religious, and sociological factors, as well as its impact on women's and children's rights. For society, this study raises awareness of the legal and social consequences of *nikah siri*, particularly for women and children who are often in vulnerable positions. Therefore, broader legal education is necessary to help communities understand the importance of marriage registration for stronger legal protection.

Based on the findings of this study, several recommendations can be made for future research. First, further studies should examine the effectiveness of marriage registration policies and their impact on communities practicing *nikah siri*. Second, future research could explore the role of religious figures in *nikah siri* practices and how they can contribute to educating the public about its legal implications. Third, a comparative study between Indonesia and other countries with different *nikah siri* regulations could provide broader insights into best practices for addressing this phenomenon. Thus, this study serves as a foundation for formulating more inclusive and responsive policies to address the needs of society concerning *nikah siri*.

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