MARRYING BECAUSE PREGNANCY ON THE PORCH OF MEDINA (GORONTALO) (A COMPARISON)

Irfan Slamet Bano
IAIN Sultan Amai Gorontalo,

Email
irfanslametbano@gmail.com

ABSTRACT

Lenggota Lo Pohutu (traditional wedding ceremony in Gorontalo) which is based on the philosophy of *'adati hula-hula'a to sara', sara' hula-hula'a to kitabullah*, basically fulfils the validity of marriage without the need to consider the state of pregnancy as part of the prenuptial requirements. The only prenuptial requirement that is regulated is the *Khatam Qur'an* which aims to determine the bride's ability to read the Qur'an on the night of the engagement (*Mopotilantahu*). In the discussion of Islamic law, the coefficient of the cause of pregnancy should be more important than *Khatam Qur'an*, this is because the provision of provisions against deviant behaviour which is the urgency of the law in various propositions and sources of Islamic law, the limits of association, the prohibition of khalwat, and the punishment for the perpetrators of adultery are more widely discussed. For this reason, a causality approach that is historically normative is used. The results showed that the concept of *Muayyidat Shar'iyyah* is the main piece whose needs must be at an urgent stage on the issue of *isbat nikah* because of pregnancy. The local government acts as an executor (legality) as well as a facilitator, customary actors as mentors, and people who are required to obey, while the task of supervision is the responsibility of everyone. Religious leaders act as the first post to educate and the centre of study with customary actors. Based on its urgency, the legal theme applied is the optimisation of the role of supervision of deviant behaviours.

Keywords: *Mariage, Gorontalo, Muayyidat Syar'iyyah*

INTRODUCTION

According to legal studies in Indonesia, the term marriage is identified with the form of behaviour, namely ‘Perkawinan’. This adjustment is so that future legal cases can be better studied against divorce prevention efforts. Marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty.(Indonesia, 1974) article 1. This foundation confirms that there are only two genders, male and female, and same-sex marriage is clearly against the law. The purpose of marriage is for each partner to be happy and pious to God, so if marriage is carried out with other purposes, it is certainly against the rules, although it is difficult to prove it.

The conditions of marriage are well known, as are the pillars. Marriage in Islam means worship and is an obligation for those who have fulfilled the conditions. In Islamic law, the decision to enter into marriage is the right of the woman or the female party. The complete suitability of regulations in the study of marriage law in Indonesia has been explained in Law No. 1 of 1974 concerning Marriage, and Law No. 16 of 2019 concerning Amendments to Law No. 1 of 1974 concerning Marriage.

Indonesia as a unitary state, consisting of several ethnic groups, of course there are many historical foundations so that the state must provide customary space in each region. Marriage traditions, for example, in the South Sulawesi region are famous for ‘Panai’, in the Minangkabau land proposing is the woman's side, Betawi who presents Palang Pintu with pantun, Sasak Tribe with Kawin Culik Tradition and many more. All of these are the result of historical interpretations of each region.

Indonesia has two provinces that loudly declare that every tradition is based on Islamic law, namely Aceh and Gorontalo. Aceh has a history that can be traced, even in its history the people of Aceh once asked for protection directly to the Ottoman Empire (Dutch colonial period) for the ease of carrying out the Hajj, this was later strengthened by Law No. 18 of 2001 concerning Special Autonomy for the Special Province of Aceh as the Province of Nanggroe Aceh Darussalam, along with this Law, Aceh was given the authority to implement and run a government based on Islamic law.

Gorontalo Province is a Muslim-majority region with a percentage of 98%, has not or does not even apply for special autonomy. Nevertheless, Gorontalo has a philosophical motto, namely ‘adati hula-hula'a to sara’, sara‘ hula-hula'a to qur'ani’ (Adat Bersendi Sara‘ and Sara’ Bersendikan al-qur'ani) and/or ‘adati hula-hula'a to sara’, sara‘ hula-hula'a to kitabullah (Adat Bersendi Sara’ and Sara‘ Bersendikan Kitabullah)’ (Une, 2021) This motto describes a strong and long history of the entry and spread of Islam in Gorontalo, the spread of Islam in Gorontalo systematically entered in 1523-1550 through the marriage of Sultan Amai (King of Gorontalo at that time) with Owutango (Daughter of King Palasa Ogomonjolo of Tomini).

The spread of Islam took place at the same time since the marriage, this was based on the order of King Palasa who ordered 8 of his confidants to come with Sultan Amai who returned to Gorontalo with his wife with the vision of spreading the teachings of Islam. In 1566 Islam became the official religion of Gorontalo kingdom and regulated the customs to be in accordance with Islamic teachings.

After Islam became the official religion of the kingdom, it became a social reason for the spread of Islamic teachings to various parts of Gorontalo. Olongia walu lonto otolopa (a term for 8 kings from palasa), some of whom were later called Raja Tamalate, Lemboo, Siyendeng and Hulangato were given the task of designing customs that were enforced in the kingdom and society of Gorontalo. One of the customs drafted was Lenggota Lo Pohutu (Gorontalo traditional marriage ceremony).

The wedding procession in Gorontalo starts with the proposal (tolobalango), delivering the dowry (modepita dutu), shampooing (momuhuto custom), engagement night (molile huwali/mopotilantahu), and finally the marriage contract (akaji) (Baruadi & Eraku, 2018). Religious considerations in the marriage procession in Gorontalo do not include the reason or cause of marriage, Lenggota Lo Pohutu only focuses on the marriage procession, this is known based on searches through literature and direct conversations with the community and some of the community including Gorontalo custom implementers. The conclusion is that there is no clarity on whether Lenggota Lo Pohutu considers the reason for marriage as a condition for the validity of marriage.

The reason referred to in this research is ‘Because of Pregnancy’. Marriage should be sacred without any coercion from any party, because the vows that are pronounced are not only witnessed by the audience but also witnessed by Allah SWT,. For this reason, it is ethically inappropriate if the marriage is carried out only because of pregnancy.

Compilation of Islamic Law Article 53 paragraph 1 A pregnant woman outside of marriage can be married to a man who impregnates her. Based on the dictionary, a man does not have to marry the woman he is pregnant with (not obligatory), but that does not mean that the perpetrator (man) can be free for his behaviour because there are still many regulations to bind him in legal matters. In this situation, if they are underage and already pregnant, it is necessary to go through the marriage dispensation process at the Religious Court.

Another issue is what if the perpetrator (male) does not want to take responsibility and runs away so that someone else is asked to replace him? To answer this, Allah SWT, in QS. An-Nur verse 3 explains that ‘Male adulterers do not deserve to marry, except with female adulterers or with polytheist women and female adulterers do not deserve to marry, except with male adulterers or polytheist men. Such is forbidden to the believers’. Based on this proposition, is the Marriage Law in accordance with one of the propositions of Islamic law? Or how is the legal interpretation of marriage on the basis of pregnancy according to Islamic law in Gorontalo?

In the last 15 years, the researcher did not find any fanatical groups, nor was there any disparity between Islamic organisations. The most consistent movement since the 1990s has been Jama'ah Tabligh (a group of people travelling to preach, mosque to mosque, house to house directly).

Major Islamic organisations such as Nahdlatul Ulama (NU) and Muhammadiyah do not show significant differences in terms of the practice of their knowledge in the daily lives of those who declare themselves part of these organisations, the only differences appear in the performance of morning prayers in the mosque and during the month of Ramadan. This is assessed based on comparisons with other regions such as mass organisations in Sumatra and Java, which can be directly seen. However, the lesson that can be learnt is that Gorontalo is far from being prone to conflicts based on religion.

Every region must have marriage procedures, including Gorontalo, but this research focuses on the urgency of pregnant women who must be married immediately so that based on the situation the law becomes obligatory to marry, while article 53 of the Compilation of Islamic Law does not require it. Article 53 only gives permission to make the reason that a pregnant woman can be married to the man who impregnated her.

This difference then needs to be answered, considering that the history of the manhaj or mazhab that entered Gorontalo is not yet known and whether the teaching is still relevant will be discussed in this study. Marriage in legal studies in Indonesia has been regulated in several sources of law such as Law No. 1 of 1974 concerning Marriage then updated in Law No. 16 of 2019, then the discussion is also contained in the Civil Code and the Compilation of Islamic Law.

Since there is no other source that discusses what manhaj and mazhab are spread in Gorontalo, the researcher will discuss it based on the study of marriage law according to Wahbah Az-Zuhaili. Wahbah Az-Zuhaili was chosen because although he is known as a Hanafi madhabist, he is not a scholar who is fanatical about one madhab, in terms of thought and science, for example, he is very open to various scientific discussions because he does not consider it an obligation.

The research begins with a study of marriage law in Indonesia, then analyses the traditional space given by the state to each region to implement its customs in Gorontalo, to assess the legal consequences of both considerations before, during, and after marriage. Article 53 of the Compilation of Islamic Law does not oblige, but in Gorontalo based on the customs of the community considers pregnant women to be obliged to be married which results in differences in legal consequences, for this reason Wahbah Az-Zuhaili as a mediator to connect the issue between social rights based on custom / tradition with the legal basis of marriage in Indonesia.

Another reason for this research is to participate in efforts to fight for Gorontalo as the province of ‘Serambi Madinah’ initiated by academics (Une, 2021) The Central Government has also appointed Gorontalo as the ‘Centre for the Study and Development of Islamic Culture in Eastern Indonesia,’ the appointment of the Gorontalo area is based on the majority of the population

being Muslim with a percentage of 98% and having other Islamic cultural symbols.(Une, 2021).

The research focuses on answering the issue of feasibility and legal interpretation of the behaviour of getting married because of pregnancy in Gorontalo. Reviewing the application of Muayyidat Shar'iyyah as an urgency.

METHODS

The research focuses on analysing the legal consequences that are considered unfinished in discussing the foundation of a law and/or custom through historical tracing, so the methodology is historical normative with a causality approach.

The search for marriage law as the main source of law that is the basis of the research, juxtaposed with the customary law of marriage in Gorontalo which does not have a clear basis for its rationale, for this reason the need for a literature review to determine the legal status of marrying a pregnant woman. The causality approach is needed to find out the legal causality based on the researcher's individual analysis of marriage law in Indonesia, customary marriage law in Gorontalo, and Wahbah Az-Zuhaili's view as a connecting nomenclature.

RESULT AND DISCUSSION

Mariage

In language, nikah means to gather, or an allusion to an intimate relationship and a contract at the same time, which in Sharia is known as a marriage contract. In Shari'ah, it means a contract in which it is permissible to have pleasure with a woman, by having intercourse, touching, kissing, petting and so on, provided that the woman is not a mahram in terms of nasab, breastfeeding and family.

Or it can also be interpreted that marriage is a contract that has been stipulated by Shari'ah that serves to give a man the right of ownership to have pleasure with a woman, and to make it legal for a woman to have pleasure with a man. More specifically, the effect of this contract on the man is to give him special ownership rights, so that other men cannot own him. On the other hand, the effect on the woman is to justify it, not to have special rights. Therefore, polygamy is allowed, so that the husband's property rights are the rights of all his wives. More clearly, the Shari'ah prohibits polyandry and permits polygamy (Az-Zuhaili, 2010b).

Allah SWT says which means, ‘Allah made for you wives of your own kind.’ (an-Nahl: 72). The verse explains the meaning of Allah's words which means, ‘So marry other women whom you please.’ (an-Nisaa': 3). That is, women from among humans. Therefore, it is not permissible to marry other species without a reason, because jinn can change into various forms, sometimes a male jinn changes into a female.

The word ‘intentionally’ does not include the permissibility of having fun by buying a slave for sexual intercourse. Other scholars used the phrase ‘bi thariqi ashaalah’ (by original means) instead of the word ‘intentionally.’ Some Hanafis

also defined marriage as a contract that is done to give property rights to all the benefits of the private parts.(Az-Zuhaili, 2010)

The scholars of the madhhabs agree that marriage is valid only if it is a contract, which includes ijab and qabul between the woman who is proposed to and the man who proposes to her, or between the parties who replace them such as the representative and the guardian, and is not considered valid based solely on mutual consent without a contract. (Taupik & Khosim, 2014)

The madhhab scholars also agree that marriage is valid if it is done using the words ‘I marry’ or ‘I give in marriage’ from the suitor or his representative and the words qabiltu (I accept) or radhitu (I agree) from the suitor or his representative. (Taupik & Khosim, 2014)

Religious interpretation of customary instruments in Gorontalo has 186 customary patterns. Therefore, it is very appropriate for Van Vollenhopen to place Gorontalo as one of the nineteen indigenous regions in Indonesia which is famous for its rich cultural traditions. Unfortunately, however, these traditions are not fully documented. In fact, there are many things that need to be learned by people from Gorontalo and outside Gorontalo, especially by students and tourists who want to know Gorontalo more closely.

The traditional pattern of marriage in Gorontalo has been regulated so that its implementation has Islamic nuances, some of which are Mopohuhuo means that the parents of the girl offer each other their two children to marry, Motolobalango means proposing, Mohatamu means that the bride on the night before the next wedding party, reads the holy book of the Qur'an as a sign that the bride is able to read the holy book, Mongakaji means raising the marriage by the girl's parents to the prospective groom, Momale bohu means giving marriage advice to the bride and groom. (Une, 2021)

Lenggota lo Pohutu or the Organisation of the Traditional Marriage Ceremony in Gorontalo is considered by its people to be very sacred. In more detail, Karmin Baruadi and Sunarty Eraku in their writing Lenggota Lo Pohutu (Gorontalo Traditional Marriage Ceremony) explain the wedding procession stage by stage: (Baruadi & Eraku, 2018)

1. Tolobalango (fiancé)
2. Modepita Dutu (The event of delivering treasures)
3. Momuhuto (Siraman)

- Molungudu (sauna bath/steam bath held in the morning before the ceremony.
- Modutaa Pingge

4. Khatam Qur'an, Molile Huwali/Mopotilantahu (Engagement Night)
5. Akaji (marriage ceremony)

- Mopopipidu (Sanding the bride and groom on the aisle)
- Mopotamelo (Dining Together)
- Mopodungga lo adati tombulu wau barakati
- Mongabi

The lack of historical literacy on what/who was used in the process of spreading Islam in Gorontalo has influenced the procession of marriage customs until now. As a result, 186 customary patterns that have been compiled by Olongia walu lonto otolopa (the designation for 8 kings from palasa) seem to be compiled based on textual understanding. Textual understanding today is often considered inappropriate if it does not involve other social factors such as one's reasons for getting married.

This then becomes an entry point for deviations that become reasons for marriage, so that not a few women get pregnant outside of marriage. As a result, it is feared that the good purposes of marriage will not be achieved. Currently, Islamic law is expected to be flexible, but it is limited to matters of muamalah, not for matters of mahdah worship. Flexibility does not aim for the teachings of Islam to adjust to the times, but Islamic studies that are universal are considered capable of answering every problem based on the arguments.

In contrast to the interpretation of laws and/or other regulations in Indonesia, the interpretation of laws must be unified by everyone, must be one perception, for this reason it is often reported that there is a judicial review for regulations that are unclear and/or have the potential for multiple interpretations held at the Constitutional Court (MK).

Marrying because of pregnancy or in legal language known as Isbat Nikah Because of Pregnancy, is one way up to 3 years ago to legalise marriages that occur because women are pregnant. The need for court decisions includes population administration, as well as nasab considerations. Based on a search through the Supreme Court repository to several Religious Courts in Gorontalo Province, the decision of isbat nikah due to pregnancy still has a path until 2022, the following data has been collected:

Pengadilan	**2020**	**2021**	**2022**	**2023**	**2024**	**2025**	**Total**
Pengadilan Agama Tilamuta	112	36	6	-	-	-	**154**
Pengadilan Agama Kwandang	77	67	15	-	-	-	**159**
Pengadilan Agama Limboto	76	17	-	-	-	-	**93**
Pengadilan Agama Suwawa	175	174	18	-	-	-	**367**
Pengadilan Agama Marisa	62	76	8	-	-	1	**147**
Pengadilan Agama Gorontalo	153	153	21	-	-	-	**327**
Total	**655**	**523**	**68**	**-**	**-**	**1**	**1.247**

The numbers in the table above are decisions on marriage cases due to pregnancy, a very high number for a period of 3 years. Referring to Article 53 of the Compilation of Islamic Law on Marriage Law, this figure shows that the urgency of the status of a pregnant marriage can be said to be at the status of socially obligatory, but does this also mean benefit?

If the acculturation of Islam in Gorontalo is interpreted textually through Olongia walu lonto otolopa (the designation for the 8 kings of palasa), then marriage should not be carried out because of the punishment for adulterers (male and female), Allah SWT, says ‘Female adulterers and male adulterers, punish each of them one hundred times and do not let compassion for them prevent you from (implementing) the religion (law) of Allah if you believe in Allah and the Last Day. Let their punishment be witnessed by some of the believers.’ QS. An-Nur (24): verse 2.

Another narration tells that a woman came to complain to the Prophet that she had committed adultery and was pregnant, the Prophet then told her to keep, give birth, breastfeed, and care for the child until she could walk, after which the woman returned again and the Prophet just implemented Islamic law (Al-Jauziyah, 2000). Based on this narration, there is no obligation to marry.

Pregnant women due to sex before marriage have been given a solution in the Compilation of Islamic Law, that they can marry the man who impregnated them, but again, textual interpretation is the first step to legalise marriage. For this reason, the discussion does not end here, it is necessary to classify the interpretation of Gorontalo marriage customs in 2 versions, the first is textual interpretation, the second version is maslahat interpretation, with the subject matter of marriage due to pregnancy.

According to Hardiansyah, in general, the interpretation of various traditions in Gorontalo has a textual style with the Hanbali school of thought. This opinion is considered relevant because based on a search of various literature, there is no discussion of pre-marriage in Lenggota lo Pohutu. The appropriateness of behaviour in this tradition is focused on positive things after marriage, so isbat nikah is not the only way to save nasab (an excuse often used).

If the actualisation of marriage in Gorontalo is seen as something maslahat on the grounds that the woman is already pregnant, then it is certain that there is no maslahat there. Maslahat or also known as Maslahah, in terminology according to al-Ghazali, states that ‘taking benefits and rejecting misfortune in order to maintain the objectives of shara’’ (Taupik & Khosim, 2014), in summary mashlahah is a benefit.

From all the explanations and sources found, that until now Gorontalo is still not worthy to be called as Serambi Madinah, because the motto adati hula-hula'a to sara‘, sara’ hula-hula'a to kitabullah is not seen to be implemented, especially on the cause of marriage. In summary, it can be concluded that the lack of literacy, the lack of written historical evidence, and the lack of academics who raise themes of Islamisation in Gorontalo are obstacles to a conclusion.

The conclusion in this issue is that there are differences in interpretation between legal and social. The legal interpretation clearly textually affirms that no marriage is done to cover disgrace, rather the purpose of marriage is so that humans can avoid fitnah. However, this situation is difficult to prove so that legally it does not affect the terms and conditions of the validity of a marriage. However, the Civil Code, the Compilation of Islamic Law, and the Marriage Law explicitly provide a way for marriage to be cancelled if something like this is kept secret.

In the social interpretation, the community actually considers this as an attitude of benefit, which if left unchecked will become a conversation and have a negative impact on the perpetrators, especially women. This stratum of interpretation has been placed at the top of the corridor, but at the same time the community does not question excessive dating behaviour and seems to turn a blind eye to social restrictions. Social boundaries are in fact getting longer

Marriage Law in Indonesia

Marriage law in Indonesia is regulated in Law No. 1 of 1974 concerning Marriage which was later updated in Law No. 16 of 2019. Marriage is the inward and outward bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on God Almighty (Indonesia, 1974). In terms of age, men and women are now allowed to marry at the age of 19, which is a change from the previous regulation that set the age of men at 19 and 16 as the minimum age for marriage.

Against various irregularities, Law No. 16/2019 has made it clear that: (Indonesia, 2019)

> What is meant by “deviation” is that it can only be done through the subsmission of a dispensation application by the parents of one or both parties of the prospective bride and groom to the Religious Court for those who are Muslims and the District Court for others, if the male and female parties are under 19 (nineteen) years old.
>
> What is meant by “reasons of extreme urgency” is a situation in which there is no ther choice and the marriage must take place.
>
> What is meant by “sufficient supporting evidence” is a certificate proving that the age of the bride and groom is still under the provisions of the law and a certificate from a health worker supporting the parents’ statement that the marriage is urgent.

In the Compilation of Islamic Law, what is meant by peminangan is an effort towards an arranged marriage relationship between a man and a woman. Marriage according to Islamic law is marriage, the contract means very strong or *mitssawan ghalidzan* to obey Allah’s commands and carrying it out is an act of worship, pasal 2 (RI, 2011)

Indonesian law doesnot require marriage on the basis of a pregnant woman, the legal conclusion is that each party has the right to choose whether or not to marry. Gorontalo, which is the porch of Madina, requires marriage on the basis of a pregnant woman, the legal consequence is simply that if you do not get married, you will get a sin.

The urgency of marriage for this case can be interpreted as the fulfillment of rights which in the study of positive law is also an obligation by someone to fulfill it, for that Wahbah Az-Zuhaili as an arbiter to connect the issue between social rights based on custom/tradition with the legal basis of marriage in Indonesia.

Based on vulnerable data from 2020 to 2022, there were 1246 request for Isbat nikah that were decided on the grounds of pregnancy at the Religious

Courts in Gorontalo Province, a very larga number. This happens because there is no serious of handling (monotons) there is no update to suppress this behavior, and because of the easier access to the internet.

The recapitulation of isbat nikah because of pregnancy in the Supreme Court repository has records only up to 2022, while foe 2023 to 2025 it is still empty. Tracing has been carried out that in terms of changes in the information and monitoring system in 2023 and the classification of isbat nikah applicationsin religious courts that have been tightened so that no more decisions have been found to date. Request for isbat nikah due to pregnancy can no longer be used as an excuse because the regulations related to marriage do not require this.

Marriage based on adultery

The perpetrators of adultery have been set punishment which can be traced through the saying of the Prophet SAW,. The young man who commits adultery with a married woman, the punishment for the young man is flogged a hundred times and exiled for a year, the married women is stoned (HR. Muslim) (Al-Jauziyah, 2000).

As explained in the previous discussion, it is not appropriate to marry an adulterer other than the perpetrator, this needs to be emphasized that in any condition there is no marriage on the basis of covering disgrace. Is is not appropriate for another man to take the place of the adulterer, nor is it appropriate for the adulteress to force marriage on the basis of covering up disgrace, but the adulteress's family can complain to the judge. Iamam Ahmad confirmed this fatwa by starting that it is supported by twenty-nine proofs (Al-Jauziyah, 2000).

There is a need for a new concept as the urgency of handling marriage on this basis, for this concept that is suitable to support the government's effots in terms of sex education, is *Muayyidat Shar'iyyah* which was coined by Wahbah Az-Zuhaili. *Muayyidat Shar'iyyah* is a law or strategy that is prescribed not to regulate relations between people, but to encourage people to obey the original laws of Sharia.

The original law is the law that regulates relations between people by creating obligations and explaining what is prohitibed (Az-Zuhaili, 2010a). The implementation of this concept is one of the methods to achieve the goal of *tashri'* (making Islamic law) in order to establish to a moral society, has a strong solidarity and happiness, *muayyidat* are laws made to protect the original laws.

The role of *muayyidat* in all forms of deviation (neglect of actions related to the sharia system) can be manifested in total and partial neglect, for example the law of marriage is to keep away or prevent someone from committing adultery, but along with the universal influence of courtship has become commonplace, whereas Islam has its own approach method to marriage, namely *Ta'aruf*. *Ta'aruf* is a form of *muayyidat* application, but because of the prevalence of courtship, the tap of sin is open.

The concept of *muayyidat syar'iyyah* requires absolute handling and supervision. So the best form of collaboration to do at this time is by practicing "*adati hula-hula'a to sara', sara' hula-hula'a to kitabullah* (Adat Bersendi Sara'

dan Sara' Bersendikan Kitabullah)" whose provisions are regulated directly by the local government in Gorontalo, the need for legality aspects is the first thing that becomes the foundation, and stetes that deviant behavior commonplace, but will still be counted as good deeds for the enforcers of Allah's law.

REFERENCES

Al-Jauziyah, I. Q. (2000). Panduan Hukum Islam (I'lamul Muwaqqi'in). In *Pustaka Azzam*.

Az-Zuhaili, W. (2010a). *Fiqih Islami wa Adillatuhu (Terjemah) Jilid 10: Hak-Hak Anak, Wasiat, Wakaf, Warisan*.

Az-Zuhaili, W. (2010b). Fiqih Islami wa Adillatuhu (Terjemah) Jilid 9: Pernokahan, Talak, Khulu', Ila', Li'an, Zhihar, Masa Iddah. In *Dar Al-Fikr*.

Baruadi, K., & Eraku, S. (2018). *Lenggota Lo Pohutu (Upacara Adat Pernikahan Gorontalo)*.

Indonesia, P. R. (1974). *Undang undang No. 1 Tahun 1974 Tentang Perkawinan*.

Indonesia, P. R. (2019). Undang-undang Republik Indonesia No 16 Tahun 2019 Tentang Perubahan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan. In *Undang-Undang Republik Indonesia*. https://peraturan.bpk.go.id/Home/Details/122740/uu-no-16-tahun-2019

RI, M. A. (2011). Himpunan Peraturan Perundang-Undangan yang Berkaitan Dengan Kompilasi Hukum Islam Serta Pengertian Dalam Pembahasannya. In *Perpustakaan Nasional RI*.

Taupik, O., & Khosim, A. (2014). *Fiqih 4 Madzab (Kajian Fiqih – Ushul Fiqh)*.

Une, D. (2021). Islamisasi dan Pola Adat Masyarakat Gorontalo dalam Perspektif Sejarah Kebudayaan Islam. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, *7*(3), 259–266. https://doi.org/10.32884/ideas.v7i3.474