

The Role of Marriage Registrars in Maintaining the Integrity of Marriage Services in Poso Regency



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ABSTRACT: The objective of this study is to explore the role of marriage registrars in serving local Muslim citizens who want to get marriage service efficiently and transparently. The research method applied is a qualitative single case study. Data were gathered through direct observation, in-depth interviews, and written document analysis. Interviews involve five local customary leaders, citizens, four local religious affairs staff, and two marriage registrars. The data was then analyzed using thematic analysis. This study found that the role of the marriage registrar in maintaining the integrity of marriage services in Poso Regency is carried out by: services based on SOP, information boards on marriage registration costs, administrative management, implementing the principle of justice by respecting the rights of both parties, and providing guidance and counseling to prospective brides and grooms. Then efforts to habituate local values in marriage services from an Islamic legal perspective in Poso Regency are carried out through: integrating Islamic law with local wisdom, respecting and adapting local wisdom, considering local wisdom that is considered important. Furthermore, the construction of the role of the penghulu in maintaining the integrity and efforts to habituate local values in marriage services from an Islamic legal perspective in Poso Regency can be done through: understanding the duties, responsibilities, authority and rights of the penghulu, fostering awareness and compliance with the law, maintaining local wisdom and remaining true to Islamic principles in facing the influence of globalization.

KEYWORDS: Marriage registrar, marriage service, marriage service integrity, Poso regency

I. INTRODUCTION

Based on the Regulation of the Minister of Religious Affairs Number 16 of 2021 concerning Technical Instructions for the functional position of *Penghulu*, the position of *penghulu* is a position as a marriage registrar who has the scope, duties, responsibilities, and authority to provide marriage or reconciliation services and guidance, as well as carry out the development of *penghulu* and guidance for the Islamic community (Nasrulloha, Nuruddin, & Suryanto, 2024). *Penghulu* has the authority and responsibility to realize marriage services. So that every prospective bride and groom become a happy and eternal couple, by providing knowledge, understanding, and raising awareness, especially for teenagers who are ready and declared mature to carry out marriage through marriage guidance.

Marriage guidance is a program initiated by the government to facilitate the community in order to build a strong household life, towards a happy, healthy, and prosperous family in accordance with the law (Childs & Duncan, 2012). The goal is to minimize the potential for divorce, reduce the risk of problems in the household, and increase family resilience. In addition, the *penghulu* is also required to carry out the function of developing the *penghulu* as an effort to develop his professionalism in the field of *penghulu*, by coordinating and socializing regulations on marriage, and providing guidance to the Islamic community as part of his responsibility in fostering the community.

The registrar is the frontline servant representing the government, with the task of registering marriages (Muslih, Nurdin, & Marzuki, 2020). Therefore, every marriage must be legally and officially registered with a marriage registration institution for legal certainty, as well as a guarantee to obtain concessions and later become written evidence that can be accounted for administratively. The role of the marriage registrar in society is not only limited to registering marriages and reconciliation, but more than that, the registrar has a role as the front guard who has integrity in providing guidance, coaching, and counseling to the community (Hood Jr., Cheruvallil-Contractor, & Mocherla, 2025). This aims for Muslims to increasingly understand and have awareness in carrying out religious values and commands correctly.

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Currently, the penghulu has undergone many changes, not only in the meaning of the penghulu's personality, but also in his role in society (Fauzi, 2024). The development of the era shows a shift in segmentation, so that the penghulu who initially handled various religious issues, now only handles marriage affairs. In addition to limiting the role and function of the penghulu, this also requires specialization as well as globalization and modernization of the penghulu profession. Although affected by the changes, the existence of the penghulu can still be maintained thanks to the support of regulations that support the implementation of his duties. These regulations provide a strong legal basis for the penghulu in carrying out services in society. In addition, his role continues to be strengthened through increased competence and professionalism, so that he can adapt to the developing social dynamics. With the support of regulations and increased capacity, the penghulu remains an important element in the religious and social system in society.

Marriage registration should be carried out according to the agreed time, as an effort to enforce efficient and transparent administration (Zamroni, Miarsa, & Rachmad, 2018). In practice, this is often influenced by traditions that are considered part of local culture. Although the obligation to be on time must still be respected, it is also important to appreciate and consider existing local wisdom. These traditions are part of the identity of the community, treated with respect, as long as they do not conflict with applicable norms. Seeing this phenomenon, the role of the penghulu is needed in harmonizing customary values with Islamic law.

The marriage registrar must act professionally and with integrity in serving the marriage process in the region starting from marriage registration to the issuance of marriage certificates. Likewise in Poso Regency, which has a unique social dynamic, the integrity of the marriage registrar is very crucial to ensure that the marriage takes place in accordance with Islamic law and state regulations. However, research related to the integrity of the marriage registrar in serving marriages professionally and with integrity has not been conducted. Therefore, this study will examine the role of the marriage registrar in maintaining the integrity of marriage services in Poso Regency to provide knowledge to academics and practitioners. The purpose of this study is to explain the extent to which marriage services in Poso Regency have been carried out professionally and with integrity.

II. LITERATURE REVIEW

A. The Concept of a Marriage Registrar

The penghulu is a traditional leader who is responsible for protecting his nephews, therefore a penghulu is likened to a large tree in the middle of the city, its veins are used as a place to sit cross-legged, its trunk is a place to lean on, its branches are a place to hang, its leaves are silver suara, its flowers are used as unduk, its fruit can be eaten, a place to take shelter when it rains, a place to take shelter when the weather is hot. This shows that a penghulu is a person who is prioritized, his words are listened to, his actions are followed and his orders are obeyed.

In the context of marriage, the penghulu is a representative of the government whose job is to marry the bride and groom to replace the guardian from the family. He also records the marriage in government records (Fauzi, 2019). Initially, the marriage contract was carried out by the groom with the guardian of the bride such as the father, brother, or other legal guardian. Sometimes due to something such as the guardian being unable to attend, the bride being alone, the bride's parents not agreeing to the marriage for reasons that are not justified by religion, the guardian is not ready or embarrassed, then the guardian can hand over his position to the penghulu to represent the guardian in carrying out the marriage contract.

Penghulu is also understood as the head of Islamic religious affairs in a district or city, an advisor on Islamic religious affairs in a district court or kadi, head, chairman, or customary head (Aman, Mohamed, & Manaf, 2019). Based on the Regulation of the Minister of Religion Number 16 of 2021, it is stated that a penghulu is a position as a marriage registrar who has the scope, duties, responsibilities, and authority to provide marriage or reconciliation services and guidance, development of penghulu, and guidance for the Islamic community. Penghulu is a civil servant who is given the task, responsibility, authority and right to carry out marriage or reconciliation service and guidance activities, development of penghulu, and guidance for the Islamic community. "What is meant by penghulu in this study is an official appointed by the state to carry out marriage services for the Islamic community.

B. Marriage in Islam

The word marriage comes from Arabic which means (*al-jam'u*) or "meeting, gathering". According to the term, marriage is a physical and spiritual bond between a man and a woman to live together in a household through a contract carried out according to Islamic law (Elmali-Karakaya, 2022). In the compilation of Islamic law (KHI) it is explained that marriage is a marriage, namely a strong contract or mitsaqan ghalizhan to obey the command of Allah SWT. and carrying it out is a ritual of worship. Meanwhile, according to Law No. 1 of 1974, concerning Marriage Article 1, it is explained that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming an eternal and happy family based on the One Almighty God. The desire to marry is human nature. That means the innate nature of humans as creatures of Allah SWT. Every adult and physically

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and mentally healthy human being definitely need a life partner of the opposite sex (Shatzmiller, 1996). A life partner who can fulfill biological needs, who can be loved and be loved, who can love and be loved, who can work together to create peace, tranquility and prosperity in married life.

C. Conflict Theory in Public Services

Conflict is a mismatch of interests, goals, values, needs, expectations, and/or social cosmology or ideology. The process of achieving goals by weakening the opposing party without regard to norms and behavior is also called conflict (Odak, 2021). Conflict is an important part of the long history of human life that has never been resolved. In the history of human life, it is almost impossible to eliminate conflict on this earth. Conflict occurs due to differences of opinion, thoughts, words and actions. If there is a relationship between two or more parties, at the individual or group level, who have or feel they have interests, but are not in line, then it is also called conflict. Conflict is a form of social interaction. The form of social interaction can be cooperation, competition and conflict. When conflict becomes a channel for accumulated feelings that have never been channeled, it will encourage someone to tend to behave in a way that is contrary to other people.

Conflict theory assumes that social conflict is the primary driving force behind social change and that societies do not always move toward equilibrium or harmony, but often experience tension and conflict (Oberschall, 2010). Conflict theory provides an understanding of the dynamics of social conflict in society and how it influences social change. This approach is also used in the analysis of social conflict and social movements in political, economic, and cultural contexts. Conflict theory emphasizes the existence of social inequalities in society, whether in terms of wealth, power, or status.

This inequality becomes a source of conflict between groups with different interests. Conflict often arises because of competition for limited resources, such as land, money, or power (Schlee, 2004). Different groups will potentially compete for these resources, which can trigger conflict. Conflict also often arises because of differences in interests between different groups. These groups may have conflicting goals and values, which can lead to social conflict. Conflict theory emphasizes the importance of social structure in understanding conflict. A biased social structure can be a trigger for the birth of dissatisfaction and give rise to conflict between different groups. Conflict theory argues that conflict is the main driving force behind social change. Social conflict can trigger changes in social structures and institutions, and produce new shifts in power and inequalities.

II. METHODOLOGY

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is by the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). This research was carried out in Poso regency, Central Sulawesi, Indonesia. The choice of location for this research was based on the uniqueness of marriage registrar roles in serving local citizens when they want to get marriage service in the regency office of religious affairs.

Data were collected through direct observation, in-depth interviews, and written document analysis. The interviews involved five local customary leaders, local citizens, four office religious affairs staff, and two marriage registrar. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis technique used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

III. RESULTS AND DISCUSSION

A. Marriage Services based on Standard Operating Procedures

Marriage services are administrative processes carried out by marriage registration agencies to carry out registration services, examinations, implementation of marriage contracts, and official recording. The goal is to provide legal recognition of the marriage bond, starting from the time the required documents are received. In practice, services not only include registration, but also verification of the eligibility of the couple who will be getting married. In addition, marriage registration agencies are also responsible for providing information regarding the rights and obligations of couples and the procedures that must be followed. This marriage registration has significant legal implications, including in terms of the division of assets to children and legal protection for couples. Therefore, marriage services must meet the standards set by applicable laws and regulations, in order to ensure that all processes take place transparently and accountably.

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The author asked a question to Syarifudin Dg. Siampe, Penghulu Ahli Muda, Poso Pesisir Utara District: Do you use SOP in the entire marriage service process? If yes, what are the benefits or functions of the SOP, and if not, what is the reason? He gave the following answer:

"That every service in the context of marriage must use Standard Operating Procedures (SOP), because SOP is useful for improving the quality of service, helping the registrar in providing accountable services so that the public feels satisfied with every service. SOP also helps the registrar in evaluating the services provided next."

Public service is an important aspect in various sectors, both government and private. To ensure that the services provided meet the expectations of the community, clear and standardized guidelines are needed. SOP is one of the effective tools to achieve this goal, which contains step-by-step instruction documents for carrying out a process or activity. The author asks the question of what if the marriage registrar does not use SOP in carrying out the duties of marriage services? Syarifudin said:

"The SOP for marriage services functions as a measuring tool for the extent of effectiveness in service, because the SOP contains mechanisms, service sequences and even the time used in each activity item, so if the registrar does not use the SOP as a reference in service, there will be inconsistent, convoluted service, and inconsistent use of time."

The author asked Abdul Hamid the same thing, he added:

"If the marriage is not guided by the service standards that have been set in the SOP, or the registrar does not apply the SOP as a reference in the service, then the result will be; data is not recorded properly, the process takes longer, lack of coordination between officers, which has implications for unprofessional and transparent services."

Based on the interview results above, it is clear that SOP in marriage services is very important to ensure the quality of service and provide a sense of satisfaction to the public for the services provided. SOP is software that regulates the stages of a process or certain work procedures. The goal is to ensure consistency, efficiency, and quality in carrying out tasks. According to Fajar Nur'aini, the purpose of creating SOP is: a) Consistency. SOP is created so that every implementer/officer/employee knows the standards that have been set, so that they are able to maintain consistency and performance levels; b) Clarity of Duties. SOP is created so that every implementer/officer/employee clearly knows the role and function of each position in the organization; c) Clarity of flow. SOP can clarify the flow of tasks, authority, and responsibilities of each implementer/officer/employee concerned; d) Protect the organization indirectly. SOP is created with the aim of protecting the organization or work unit, as well as officers or employees from malpractice, or errors originating from administration or other factors that can have a negative impact on the sustainability of the organization; e) Minimize errors.

With clarity of tasks, flow, responsibility and authority, then each implementer/officer/employee can minimize or avoid failure, error, doubt, and duplication in work; f) Efficiency. SOP is made with the aim of making all work more efficient. All work activities are expected to be faster, more precise and more precise in accordance with the goals or results to be achieved, with the help of existing SOP; g) Problem solving. SOP contains certain rules and limitations, it is possible that in its implementation there will be friction between employees which causes prolonged conflict. In addition to the need for intervention from supervisors or superiors, SOP can also be used as a basis so that each employee can work according to the corridor again, namely subject to the rules and limitations according to SOP; h) Defense limitations. Sometimes many external parties want to know things that are very private for the company. For example, a researcher who wants to conduct research on work behavior from an organization (institution). With the existence of a standard SOP, the researcher is required to go through several procedures, cannot go directly to a particular department or section.

In the context of marriage services, SOPs help the registrar in providing services in accordance with established standards. With SOPs, each registrar will carry out his duties in accordance with established procedures, resulting in consistent service. SOPs allow registrars to know the steps to be taken, reduce confusion, and speed up the service process, help maintain the quality of service by ensuring that every necessary step is followed, can be used as a training tool for other employees, so that they can understand the service process quickly. Quality service is highly dependent on clear standards. SOPs are an important tool in achieving this goal. By implementing SOPs, registrars can ensure that the services provided are consistent, efficient, and of high quality. Therefore, it is important for each registrar to develop, implement and evaluate SOPs in every aspect of service.

B. Transparency of Marriage Registration Administration

The procedure is *"Office work includes verbal transmission of information and the producing of written records and report providing the means by which many items may be summarized quickly to supply a factual basis for managerial control"*. (Office work/administrative management includes verbal delivery of information and the creation of written records and reports that provide a means of summarizing many things quickly to provide a factual basis for managerial control). Administrative management is a process that is carried out, including a series of activities to collect, record, process, duplicate, send, and store information materials needed by an organization.

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Regarding administrative management at the KUA after the Simkah application was implemented, the author asked Abdul Hamid, Penghulu Ahli Muda KUA Kec. Pamona Selatan, the following question: With the Simkah application, is there still administrative management of marriage registration? He answered:

"Administration management after the implementation of data input through the Simkah application is still carried out as a data backup that will be needed when the internet network is not good. In addition, files that have been inputted are still stored in certain files for easy searching. In addition, sibir, model N, registration files are still stored in one file, and the register book is still made as a form of administrative order at the KUA Sub-district".

Marriage registration is a process that provides legal recognition for a married couple. The administration of marriage registration is carried out to ensure that all procedures run smoothly and in accordance with applicable provisions. Starting from document preparation, registration process, examination, implementation of ijab qabul to the recording process in an official state document in the form of a marriage certificate that has been signed. These documents are stored safely and neatly archived so that they are easily accessible if needed in the future. Given its sensitive nature, these documents must be protected from unauthorized access. The administrative process must be monitored periodically to ensure that all procedures have been carried out properly, then an evaluation is carried out as material for improving further services.

Documents are written or recorded forms containing certain information and data that are usually used as evidence or references. The document is an administrative requirement, namely the activity or work of writing, recording, sending and storing information carried out by a number of personnel in a room full of tables, chairs and piles of papers or files containing various information.

Documents for completeness of marriage administration are an important part of every marriage registration. The document explains the identity of the prospective bride and groom along with the parents of both prospective bride and groom, the marriage representative and other information as the required administrative completeness. Before the marriage process is carried out, the registrar must ensure that all required documents are in accordance with applicable provisions, so that the administrative process is carried out in an orderly manner, transparently and there is legal certainty in the implementation of the marriage. The registrar must carry out the process of checking and verifying the files that have been submitted for further data input through the Web-based Marriage Management Information System (SIMKAH WEB) application as an effort to improve the quality of marriage registration services at the District Religious Affairs Office.

C. Fair and respectful of the rights of the Marriage Partners

Justice comes from the word just which means equal weight, not one-sided, not biased, not arbitrary. The fifth principle of Pancasila reads: "social justice for all Indonesian people". This principle contains the meaning of values that are the goal of living together. This justice is based on the essence of human justice, namely justice in relation to oneself, humans with other humans, humans with society, nation and state, and the relationship between humans and their God. Fairness must be interpreted as an action based on objective norms, because justice is conceptually relative, fair from the perspective of one person, not necessarily fair in the eyes of others. Therefore, in viewing justice everyone feels treated fairly. Islam as a religion whose role is expected to uphold justice and develop an ethic of justice. In Islamic teachings, the fundamental of the building of Islamic legal thought is universal human welfare or in a more operational expression is called social justice. Basically, justice is used in four things, namely balance, equality and non-discriminatory treatment, granting rights to those who are entitled and the delegation of form based on level and eligibility. Justice as balance is a state of balance in all dimensions of life. Justice in equal treatment is a way of looking at and treating everyone equally and there is no preferential treatment of certain individuals. Justice in granting rights is the maintenance of a person's rights and granting rights to every object that deserves to receive them.

The author asked a question to one of the marriage registrars, as follows: In order to maintain the integrity of the marriage registrar in marriage services, do you apply the principle of justice to the bride and groom and respect the rights of both parties? He answered:

"As a marriage registrar, it is obligatory to provide a sense of justice in every service. This principle must be firmly embedded in the heart of every marriage registrar, whatever form of service is provided at the District Religious Affairs Office and of course it is provided procedurally. Every prospective bride and groom or the family of the couple, their rights must be respected. There is no difference in how to provide services to everyone, be it a sense of justice or their rights when they are in the process of being served."

Marriage is the gateway for every couple to start a new chapter of life in a household. Every couple wants that the entire series has gone through a process in accordance with applicable provisions, both in terms of religious norms, legal norms and social norms. All decisions taken are made together and support each other. The registrar ensures that each individual has an equal opportunity to express their opinions regarding the process in order to create a strong foundation for a harmonious and mutually

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respectful relationship. In addition, open and honest communication is the key to overcoming differences and building trust in each other.

V. CONCLUSIONS

In conclusion, the researcher concludes that the role of the penghulu in maintaining the integrity of marriage services in Poso Regency is carried out by: services based on SOP, information boards on marriage registration costs, administrative management, implementing the principle of justice by respecting the rights of both parties, and providing guidance and counseling to prospective brides and grooms. Then efforts to habituate local values in marriage services from an Islamic legal perspective in Poso Regency are carried out through: integrating Islamic law with local wisdom, respecting and adapting local wisdom, considering local wisdom that is considered important. Furthermore, the construction of the role of the penghulu in maintaining integrity and efforts to habituate local values in marriage services from an Islamic legal perspective in Poso Regency can be done through: understanding the duties, responsibilities, authority and rights of the penghulu, raising awareness and compliance with the law, maintaining local wisdom and remaining true to Islamic principles in facing the influence of globalization.

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