

Analysis of Islamic Law on the Practice of Siri Marriage in the Digital Era: Legal, Social, and Policy Implications

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Abstract: This research examines the practice of Siri marriage within the framework of Islamic law, focusing specifically on its adaptation and challenges in the digital era. Siri marriage, a form of informal, unregistered marriage that does not involve official state documentation, has existed for centuries in various Islamic societies. However, the rapid growth of digital platforms and online communication technologies has created new avenues for conducting marriages that may not align with traditional legal and religious practices. This study analyzes the validity of Siri marriage under Islamic law in the context of modern technology, highlighting the legal, social, and ethical implications of digital marriages. Through a combination of literature review and case analysis, the research explores the risks and consequences of Siri marriages conducted through digital means, particularly concerning gender equality, legal recognition, and the protection of individual rights. It further investigates the policy and legal gaps that exist in many countries regarding digital unions and identifies the need for legal reforms and clearer guidelines to bridge the gap between traditional Islamic marriage practices and modern civil law. The study concludes that while Siri marriages retain validity within Islamic law, their digital adaptation poses significant challenges in terms of legal protections, marital rights, and social accountability. It calls for comprehensive policy changes, awareness campaigns, and interfaith collaboration to ensure that the institution of marriage remains just and equitable in the digital age.

Research Highlights:

- **Exploration of Siri Marriage:** Analyzes the practice of Siri marriage under Islamic law, emphasizing its significance and challenges in the digital age.
- **Legal Recognition and Gaps:** Investigates the legal implications of Siri marriage, particularly its lack of state recognition, and the associated risks and vulnerabilities for individuals involved.
- **Impact of Digital Platforms:** Examines how digital platforms facilitate the practice of Siri marriages and the potential legal and social consequences of unregistered unions in the digital space.
- **Gender and Social Implications:** Highlights the gendered risks in Siri marriages, particularly for women, and the need for legal protections to address vulnerabilities in digital unions.
- **Policy and Legal Recommendations:** Proposes solutions to close existing policy and legal gaps, emphasizing the need for reforms to address the evolving dynamics of marriage in the digital era.

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INTRODUCTION

Marriage in Islam is considered a sacred contract (*'aqd*) that establishes the foundation for family and social order (Omar, 2014). It involves not only the spiritual and emotional bonding of two individuals but also legal obligations and protections under both religious and civil law. However, in some Muslim communities, a form of marriage known as "*nikah siri*" (unregistered or clandestine marriage) is practiced, where the marriage is conducted in accordance with Islamic rites but is not officially registered with state authorities.

The practice of *Siri* marriage has long existed, often justified by cultural, economic, or personal reasons. Some individuals choose this path to avoid bureaucratic hurdles, evade legal requirements, or maintain privacy (Solove & Hoofnagle, 2006). While such marriages may fulfill the basic Islamic legal conditions consent, witnesses, and dowry they often lack legal recognition by the state, which can result in serious consequences for the spouses and their children. These include the lack of inheritance rights, absence of legal protection in divorce, difficulty in registering offspring, and the denial of spousal support or social security benefits.

Over the past decade, numerous scholars have examined the phenomenon of *Siri* marriage, especially in Muslim-majority countries like Indonesia, Malaysia, and Pakistan, where Islamic and civil legal systems intersect. A significant body of research has emphasized the legal ambiguity and social risks associated with *Siri* marriage (Bedner & Van Huis, 2010). For instance, Rohmatul Fajriyah (2017) in her study on "Legal Protection of Women and Children in *Siri* Marriage" highlighted the vulnerability of women and children resulting from the absence of official marriage registration. Without formal documentation, women may be denied rights to inheritance, alimony, or legal recourse in cases of domestic abuse or divorce, while children may face difficulties in obtaining legal identity or inheritance claims.

In a similar vein, Siti Musdah Mulia (2018) explored *Siri* marriage from a gender justice perspective, arguing that while the practice might be religiously valid under certain conditions, it often leads to unequal treatment and neglect of women's rights, particularly when husbands refuse to register the marriage with the state. She emphasized the importance of aligning Islamic law with national law to ensure legal certainty and social justice.

The intersection between technology and *Siri* marriage has also gained scholarly attention in recent years. Andriani & Nugroho (2020) explored the rise of online *nikah* through digital platforms such as Zoom, WhatsApp, and other video conferencing tools. Their study found that although digital communication facilitates long-distance marriages, it introduces new legal challenges, including doubts about the identity of participants, the presence of witnesses, and the role of guardians (*wali*) in virtual settings. These issues have led to debates among Islamic scholars regarding the validity of digital marriages under *Sharia*.

In the broader Southeast Asian context, Zulkifli Hasan (2021) examined the practice of *Siri* marriage in Malaysia and Indonesia within the framework of Islamic family law reform. He noted a growing trend of young Muslims engaging in *Siri* marriages due to economic constraints, social stigma, or personal choice. He also argued that contemporary Islamic jurisprudence must address modern realities, including the impact of digitalization, to ensure that the objectives of *Sharia* (*Maqasid al-Sharia*) especially protection of lineage (*hifz al-nasl*) and legal certainty are fulfilled.

Fitriani & Hidayat (2022) contributed an empirical study focusing on community attitudes toward *Siri* marriage in the digital era. Based on surveys in urban and rural areas of Indonesia, the study revealed a lack of public awareness about the legal consequences of unregistered marriages. Interestingly, the researchers found that while many religious figures approve of the practice based on traditional jurisprudence, there is a growing awareness among legal practitioners and academics about the risks associated with not integrating civil registration.

In the realm of Islamic legal interpretation, Abdullah Al-Hadrami (2023) provided a comparative analysis of classical and contemporary fatwas on *Siri* marriage. He noted that while traditional scholars emphasize the fulfillment of core marriage pillars (consent, witnesses, dowry), contemporary scholars have begun to stress the importance of state registration as a form of *maslahah* (public benefit) and *sadd al-dhara'i* (blocking harm). This shift indicates a progressive trend within Islamic law that balances tradition with societal welfare in modern contexts.

Moreover, discussions about the legal reform of marriage laws have surfaced in various legal journals. Nugraha et al. (2024) proposed policy recommendations to harmonize Islamic and national laws

by promoting mandatory marriage registration through digital platforms. This approach not only respects religious traditions but also ensures legal protection through technology.

In the digital era, the dynamics of Siri marriage have taken on new dimensions. With the proliferation of online matchmaking platforms, social media, and virtual communication tools, individuals are increasingly engaging in digital nikah or long-distance Siri marriages facilitated through video calls or digital witnesses. While these technological advancements offer new opportunities for connectivity and convenience, they also raise complex legal and religious questions (Al-Saqaf & Seidler, 2017). For example, how does Islamic law interpret the validity of a marriage conducted entirely online? What are the implications of remote witnesses and virtual guardianship (wali)?

Moreover, the anonymity and accessibility of digital platforms may also increase the risk of abuse, deception, and unaccountable relationships, particularly affecting women and minors. In countries like Indonesia, where Islamic law and national civil law coexist, the tension between religious legitimacy and state legality becomes even more pronounced.

Given these challenges, this research seeks to analyze the practice of Siri marriage from the perspective of Islamic law, while also exploring the impact of digitalization on its implementation (Himawan et al., 2018). It is essential to revisit classical Islamic jurisprudence in light of modern realities to assess whether Siri marriage still aligns with the broader objectives of Sharia (Maqasid al-Sharia), especially in terms of protecting rights, ensuring justice, and promoting social welfare. This study is both timely and relevant, aiming to contribute to the academic discourse on Islamic family law, inform religious and legal institutions, and provide insights that can shape appropriate responses or policies in dealing with Siri marriage in a technologically evolving society.

METHOD

This research adopts a qualitative approach with a combination of normative juridical and socio-legal methodologies to comprehensively analyze the practice of Siri marriage in the context of Islamic law and its development in the digital era (Fair, n.d.). The qualitative method is chosen to enable an in-depth and descriptive exploration of the religious, legal, and social dimensions surrounding the issue.

The normative juridical approach focuses on the examination of Islamic legal texts, including primary sources such as the Qur'an and Hadith, as well as secondary sources such as classical fiqh (jurisprudence) books and contemporary fatwas from respected scholars (Muhammadin, 2020). This approach aims to identify the core legal principles governing marriage in Islam, the requirements for its validity, and how these principles are interpreted across different Islamic schools of thought (Rosen, 2000). Special attention is given to the status and legal standing of Siri marriage according to these sources, and how classical rulings are being reinterpreted in light of modern contexts.

In addition, the socio-legal approach is employed to understand how the practice of Siri marriage unfolds in society, particularly in the era of digitalization. This involves the study of laws and regulations related to marriage in selected Muslim-majority countries, such as Indonesia, where dual legal systems (Islamic and civil law) coexist (Leng et al., 2009). The research also explores how societal norms, cultural practices, and the use of technology influence the implementation of unregistered marriages today.

Data collection in this study relies on both library research and field research (Nightingale & Rossman, 2015). Library research includes the review of relevant academic literature, legal documents, court decisions, religious decrees (fatwas), and previous empirical studies on Siri marriage and Islamic family law (Alfitri, 2015). This provides a strong theoretical and legal foundation for analysis.

- Meanwhile, field research involves interviews with key stakeholders, including:
- Islamic scholars (ulama or fuqaha)
- Legal practitioners and marriage registration officers
- Academics specializing in Islamic family law
- Individuals or couples who have entered into Siri marriages, particularly those involving digital platforms

These interviews aim to gather practical insights, diverse perspectives, and real-life experiences that reflect the complexity of the issue in contemporary society (Griffin & Stacey, 2006). The data from the field is analyzed using content analysis techniques, allowing the researcher to identify recurring themes, contradictions, and gaps between religious doctrine and societal practice.

Furthermore, the study incorporates a comparative analysis between classical Islamic legal thought and its contemporary application, especially in relation to the growing influence of digital technology (Ramadan, 2006). For example, the research explores whether digital nikah performed via video conferencing tools can meet the Islamic requirements for marriage validity (presence of wali, witnesses, consent, etc.), and how Islamic law addresses the authenticity and protection of such marriages.

Finally, the study uses the Maqasid al-Sharia (Objectives of Islamic Law) framework as an analytical lens to evaluate whether Siri marriage, particularly in its digital form, supports or contradicts key Islamic values such as the protection of lineage (hifz al-nasl), protection of rights (hifz al-haqq), and the pursuit of justice.

Through this multi-method approach, the research aims to bridge the gap between Islamic normative theory and the socio-technological realities of the modern world, offering a holistic understanding of Siri marriage and contributing to the formulation of relevant policy recommendations and legal reforms.

RESULTS AND DISCUSSION

Results

The findings of this research reveal that while Siri marriage fulfills several basic legal requirements in Islamic law, such as the presence of a guardian (wali), witnesses, consent (ijab qabul), and dowry (mahr), it presents significant legal and social vulnerabilities, particularly when not officially registered with state authorities. This risk becomes more complex in the digital era, where Siri marriages are increasingly conducted using online platforms such as Zoom, WhatsApp, or other digital means, raising new legal and religious concerns.

From the normative analysis of Islamic legal texts, it is evident that classical scholars from all four major Sunni schools accept the validity of a marriage as long as its pillars are met. However, none of the classical texts could have foreseen the rise of digital communication and the ethical challenges that emerge from such practices. While digital Siri marriages may still meet the traditional conditions, the lack of verification and documentation opens the door to misuse, fraud, and exploitation especially of women and minors.

The interviews with Islamic scholars and legal practitioners confirm a growing divergence in opinions. Some scholars hold a conservative view, insisting that as long as the sharia requirements are fulfilled even digitally the marriage remains valid. Others adopt a progressive stance, arguing that *maslahah* (public benefit) and *sadd al-dhara'i* (preventing harm) must be prioritized in today's context, thus supporting the necessity of state registration and even questioning the validity of digital-only marriages due to concerns about authenticity, witness credibility, and guardian presence.

Legal practitioners and marriage registration officers emphasized that unregistered marriages severely disadvantage women and children in matters of legal protection, inheritance, divorce rights, and birth registration. This is especially problematic when Siri marriages conducted online result in the wife or children being abandoned without any legal recourse, as their existence in the eyes of the state is undocumented.

Field research also showed that economic factors, social pressure, and personal privacy are the main motivations for Siri marriage, with some individuals perceiving it as a faster or more discreet alternative to official marriage. In the digital era, this convenience is amplified, but so is the risk of identity fraud, polygamous deception, or underage marriage, particularly in online contexts where identity verification is weak or absent.

One of the most striking findings is the lack of legal awareness among the public, particularly in rural or lower-income urban areas. Many assume that a religiously valid marriage is sufficient, without understanding the consequences of not registering their union. Several participants interviewed, particularly women, expressed regret and frustration over being excluded from legal protections, especially in cases of separation or abandonment.

Furthermore, the study found that existing legal frameworks in countries like Indonesia are not yet fully equipped to handle the rise of digital Siri marriages. While national law mandates marriage registration for legal recognition, there is currently no clear legal mechanism for marriages conducted entirely online. This gap creates legal ambiguity and poses challenges for courts and religious institutions alike.

Lastly, using the Maqasid al-Sharia framework, this research found that while Siri marriage may technically meet the conditions of Islamic law, in practice especially in the digital context it often contradicts the higher objectives of Sharia, particularly protection of lineage (hifz al-nasl), justice (adl), and protection of rights. Therefore, it is crucial that both religious and legal authorities consider updating their interpretations and policies to respond to these modern challenges.

Validity of Siri Marriage in Islam

Siri marriage, also known as unregistered or secret marriage, refers to a marital union that fulfills the religious requirements of Islamic law but is not officially recorded with the state. In Islamic jurisprudence, the validity of a marriage is determined primarily by whether it meets the pillars (arkān) and conditions (shurūt) set forth in the Qur'an, Hadith, and scholarly consensus (Kayadibi, 2019). These include the presence of a guardian (wali) for the bride, two witnesses (shāhidayn), the mutual consent of both parties (ijab and qabul), and the offering of a dowry (mahr). When these requirements are fulfilled, the marriage is generally considered valid (sahih) in the eyes of Islamic law.

Based on these principles, Siri marriage despite being unregistered by the state is technically valid in classical Islamic jurisprudence (Lathifah Munawaroh & Rofiq, 2016). Scholars from the four Sunni schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali) recognize the legality of a marriage that meets the above conditions, regardless of whether it is recorded by governmental institutions. Historically, such registration did not exist, and marriages were witnessed and validated within communities under the supervision of religious figures or family elders.

However, the validity of Siri marriage must be distinguished from its appropriateness and ethical implications, particularly in modern contexts. While the foundational texts may allow such a marriage, contemporary scholars increasingly emphasize the importance of *maslahah* (public interest) and *sadd al-dhara'i* (blocking the means to harm) (Raquib, 2015). In today's legal and social systems, marriage registration plays a critical role in ensuring the protection of the rights of the spouses especially the wife and their offspring. Without formal documentation, the parties in a Siri marriage are vulnerable to legal complications, including issues related to inheritance, divorce, custody, and access to social services.

Many contemporary Islamic jurists and institutions, such as Majelis Ulama Indonesia (MUI), encourage or even insist upon state registration as a necessary step in upholding justice ('adl) and preventing exploitation. They argue that a marriage conducted without proper registration can, in practice, lead to *dhulm* (oppression), particularly for women, who may find themselves without legal proof of their marital status or the paternity of their children. This view aligns with the broader objectives of Maqasid al-Sharia, which include the preservation of religion (hifz al-din), life (hifz al-nafs), lineage (hifz al-nasl), intellect (hifz al-'aql), and wealth (hifz al-mal).

Furthermore, the context of the digital era adds complexity to the evaluation of Siri marriage. With the rise of digital communication platforms, some Siri marriages are conducted online, raising questions about the authenticity of witnesses, the identity of the parties, and the presence of the wali. While some scholars accept the use of technology to facilitate marriages, others caution against the lack of supervision and the potential for abuse. The digital nature of these marriages makes them even more difficult to verify and regulate, exacerbating the risks already associated with unregistered unions.

In conclusion, while Siri marriage may be technically valid under classical Islamic law, its implementation without state registration is increasingly viewed as problematic and contrary to the spirit of Islamic teachings that promote justice, protection, and social order. Therefore, contemporary Islamic scholarship often advocates for the integration of religious and civil processes, ensuring that a marriage is not only valid in the eyes of religion but also recognized and protected by the law.

Risks and Consequences of Siri Marriage in the Digital Era

One of the most significant risks of Siri marriage is the lack of legal protection for the wife and children. In many Muslim-majority countries like Indonesia, only marriages registered with the state are recognized for legal purposes. Without official documentation, a wife may be unable to claim her rights to maintenance (*nafkah*), inheritance, or divorce protection under civil law. If the husband abandons the marriage, the wife is often left without any legal recourse or support, especially in cases of polygamy or secret remarriage.

For children, the consequences can be even more severe. In unregistered marriages, children may face difficulties in obtaining legal birth certificates, which in turn affects their access to education, healthcare, and citizenship rights (Pais, 2002). This legal invisibility creates a cycle of vulnerability that

contradicts the Islamic objective of preserving lineage (*hifz al-nasl*), one of the central purposes of marriage in Sharia.

The digitalization of Siri marriages introduces additional dangers. When marriages are conducted through platforms like WhatsApp, Zoom, or other messaging apps, issues arise regarding the authenticity of identity, consent, and presence of witnesses and guardians (*wali*). These remote ceremonies are often conducted without oversight from religious or legal authorities, making it easier for individuals to misrepresent their marital status, age, or identity. There have been documented cases of underage girls being married off secretly through online platforms, and victims of human trafficking being exploited under the guise of Siri marriage.

Another consequence is the psychological impact on women who enter Siri marriages, especially those who are misled about their legal and religious status. Many women report feelings of insecurity, shame, and marginalization, particularly when the relationship is kept secret or denied by the husband. This emotional burden can escalate in cases where the marriage breaks down or when the wife seeks justice, only to find that she lacks the legal standing to assert her rights.

Siri marriage also undermines the integrity of the national legal system (Amirulkamar, 2013). It creates a parallel marriage culture where individuals bypass the legal process, weakening state authority in family law and obstructing national efforts to uphold gender equality and child protection. Moreover, it creates complications for courts and religious institutions in resolving disputes arising from such unofficial unions.

In the long term, the widespread acceptance of Siri marriage may lead to a cultural normalization of informal unions, eroding public respect for legal marriage frameworks and contributing to an increase in domestic violence, child neglect, and social injustice. It also poses challenges for Islamic jurisprudence, which must now grapple with how to address the modern complexities of digital interactions, while remaining faithful to the ethical and legal principles of Sharia.

While Siri marriage may seem to offer a simple and private solution for some, it often carries far-reaching negative consequences particularly in the digital age (Susskind, 2018). The lack of legal status places women and children at a significant disadvantage and opens the door to various forms of abuse. Therefore, both religious and state institutions must work together to educate the public, strengthen legal mechanisms, and promote a marriage system that ensures justice, transparency, and accountability in accordance with both Islamic and civil law.

Digital Influences on Siri Marriage in the Digital Era

One of the most noticeable digital influences on Siri marriage is the ability to conduct the marriage remotely. Previously, a marriage would require physical presence, with witnesses, the *wali* (guardian), and the couple being in the same location to fulfill the requirements of Islamic law. However, in the digital age, couples can now meet virtually, with the marriage contract being officiated through video calls or messaging apps. This digital shift presents both opportunities and risks for the practice of Siri marriage.

From a convenience standpoint, digital tools provide greater accessibility for individuals who may not have easy access to religious leaders, marriage registrars, or even the ability to travel for a physical marriage ceremony. In remote or rural areas, where religious scholars or marriage officiants may not be easily available, technology provides a solution for individuals who wish to formalize their union in accordance with Islamic principles. Similarly, for individuals living in different geographical locations, digital platforms offer a way to connect and solemnize a marriage without the barriers of distance.

Moreover, privacy and discretion are often cited as reasons for opting for a digital Siri marriage. In some cultures or communities, couples may face social stigma or familial opposition to their union (Byrne & Carr, 2005). The anonymity provided by digital platforms allows couples to marry in secret, bypassing societal pressures or family restrictions. This form of marriage may seem appealing to individuals seeking to preserve their personal privacy in an increasingly public and connected world.

However, the digital nature of Siri marriage also brings with it a host of complications that challenge its validity and ethical foundation. One major concern is the lack of authentication and oversight in digital marriages. Traditional Siri marriages, even if not registered with the state, typically involved direct interactions with a religious leader or family elder who would witness the contract and ensure that the required Islamic formalities were followed. In the digital realm, it becomes increasingly difficult to verify the identity of the individuals involved, ensuring that they are of legal marriageable age, and confirming that they are acting without coercion or manipulation (Brescia, 2020).

A key issue is the absence of proper witnesses. In many digital settings, there may be no physical witnesses present, making it challenging to confirm the validity of the marriage (Memon et al., 2003). In Islamic law, the presence of two adult Muslim male witnesses is a key requirement for marriage. While digital platforms may allow for the inclusion of virtual witnesses, questions remain about whether such digital witnessing can be considered valid in a court of law or in the eyes of religious authorities.

Moreover, digital technologies also enable fraudulent behavior. For example, individuals may deceive others about their identity, age, or marital status, leading to a situation where a person may be married in a Siri marriage without their full consent or knowledge of the other party's true intentions. There are also growing concerns about human trafficking and exploitation, where vulnerable individuals may be coerced into marriages via digital platforms under false pretenses or through online predators.

Another critical digital influence is the question of state recognition. In many countries, marriage is not just a religious contract but also a legal contract that entitles the married couple to a range of rights and protections, such as inheritance, health insurance, and divorce proceedings. Unregistered marriages, especially those conducted online, do not enjoy the same legal protections. Without the official documentation required by civil authorities, those in digital Siri marriages may find themselves unable to claim basic legal rights, leaving them exposed to potential injustice in cases of separation, abandonment, or disputes over the legitimacy of the union.

The Islamic perspective on Siri marriage is already complex, and the introduction of digital tools adds an additional layer of complexity (Boden, 2018). While some scholars argue that digital marriages can be valid as long as the basic sharia requirements are met, others raise concerns about whether such unions are in line with the higher objectives of Islamic law, such as the protection of family welfare, justice, and public order. The lack of oversight, potential for fraud, and absence of social support for digital marriages may undermine these values.

Moreover, the digital divide where some individuals have more access to technology than others can lead to inequalities in the practice of Siri marriage. For those with limited access to technology or digital literacy, the growing reliance on digital marriage practices can deepen social divides and further marginalize already vulnerable populations.

Policy and Legal Gaps in Siri Marriage in the Digital Era

The most obvious legal gap in the case of Siri marriages is the lack of recognition by the state. In many jurisdictions, official marriage registration is required to gain full legal recognition of a union. Without state registration, individuals in a Siri marriage may not be able to access key legal rights such as inheritance, health benefits, spousal support, and divorce protections. This absence of legal recognition leaves many in Siri marriages in a state of vulnerability, particularly women and children, who are most at risk when the marriage dissolves or when a dispute arises (Alfitri, 2020).

Additionally, in the digital era, online marriages which often lack the physical presence of witnesses or a guardian (wali) further complicate the legal validity of these unions. Digital platforms allow for the signing of marriage contracts that bypass the traditional requirements of Islamic law, but the legal implications are unclear. Lack of standardization in digital marriage practices, such as those conducted via video calls or messaging apps, means that these unions may not meet the criteria for state-sanctioned marriages, leading to confusion about the legitimacy of the marriage in legal courts.

Moreover, digital Siri marriages create unique challenges for governments when attempting to uphold legal regulations surrounding age of consent, spousal rights, and legal protection for women and children. The absence of physical documentation, identification verification, and witness accountability makes it easier for individuals to exploit vulnerable people, particularly minors or those in vulnerable social situations, further complicating the role of legal authorities in regulating such marriages.

In addition to the legal gaps, there are also policy gaps that hinder the development of effective governance in the realm of marriage and family law. In many countries, marriage laws and policies have yet to catch up with the rapid digitalization of personal relationships. Although the world has increasingly shifted towards digital communication and transactions, policies surrounding digital marriage are still in their infancy (Hertlein & Blumer, 2013). Many existing family laws do not account for the role of digital tools in forming marriages, and the traditional frameworks for marriage, such as those in Islamic law, often do not address the nuances and complexities of conducting a marriage via digital means.

For example, in some countries, religious institutions may have a strong influence on marriage practices, but the absence of clear governmental policies regarding the recognition of digital marriages

creates confusion about the role of religious leaders versus civil authorities. As a result, people may turn to informal and unregulated means of marrying, bypassing state institutions altogether. This situation perpetuates a policy gap where neither religious institutions nor government entities can fully protect the rights of individuals involved in Siri marriages.

Additionally, the lack of education and awareness about the risks of digital marriage further exacerbates the problem. While many couples may not be aware of the legal ramifications of entering into a Siri marriage, governments and religious bodies often fail to educate the public about the potential legal, social, and ethical consequences of engaging in informal, unregistered unions. There is a pressing need for public awareness campaigns that explain the importance of marriage registration and the risks associated with digital marriages conducted without official oversight.

Another key aspect of the policy gap is the lack of adequate protection for women in Siri marriages. The vulnerability of women in Siri marriages is heightened in digital unions, where there may be a lack of transparency, security, and regulation. In many cases, women may enter into these marriages under pressure or misunderstanding, unaware of the long-term implications that come with an unregistered union. Furthermore, when Siri marriages take place online, women may be left without the necessary protections, such as financial security, legal recourse, and access to support services in case of abandonment, abuse, or divorce.

The gendered risks in Siri marriages are compounded by societal stigma and social norms, where women's autonomy and rights may be suppressed or overlooked (Manderson & Bennett, 2003). The policy failure to address these gender disparities often results in inequality, leaving women to navigate legal and social systems that fail to offer them adequate support in times of marital distress. In many cases, women in Siri marriages find themselves without proof of marriage, making it difficult to claim legal rights in case of divorce or separation. Additionally, digital platforms often create opportunities for exploitation, where women may be manipulated into marriages by false representations or fraudulent intentions.

The growing recognition of these policy and legal gaps has led to calls for reform in both the legal and policy frameworks surrounding marriage (Brake, 2012). One of the most significant steps forward would be the creation of comprehensive laws that explicitly recognize digital marriages and outline the rights and protections for both spouses, especially in informal or unregistered unions. Governments need to work closely with religious authorities and legal scholars to create a legal framework that bridges the gap between traditional religious practices and modern civil law, ensuring that all marriages whether they are conducted in person or digitally are registered and protected under the law.

Additionally, policymakers should advocate for the use of technology to improve the process of marriage registration. Digital solutions can play a key role in addressing the logistical challenges that prevent many from registering their marriages. By establishing secure digital marriage platforms, governments can offer an alternative that meets both the religious and civil requirements of marriage, making it easier for individuals to register their unions and access legal protections.

Finally, awareness campaigns aimed at educating the public about the risks of Siri marriages, especially in the digital realm, are crucial. Governments, religious institutions, and community organizations should collaborate to ensure that people understand the legal and social risks associated with unregistered marriages and how they can protect themselves and their families by opting for officially registered unions.

CONCLUSION

The practice of Siri marriage in the digital era presents a complex interplay between traditional Islamic law, contemporary legal frameworks, and modern technological advancements. While Siri marriage, in its original form, has long existed as a recognized practice in Islamic jurisprudence, its transition into the digital sphere has introduced new challenges and concerns. The digitalization of marriage ceremonies, such as the use of online platforms for conducting Siri marriages, has facilitated access and convenience, particularly for individuals in remote areas or those seeking privacy. However, this digital shift has also raised significant legal, social, and ethical issues that require urgent attention from both policy makers and religious authorities. From a legal perspective, Siri marriages conducted via digital platforms often lack official state recognition, leaving couples without vital legal protections such as inheritance rights, spousal support, and divorce protections. The absence of physical documentation and the difficulty in verifying the authenticity of digital marriages also present risks of exploitation and fraud. Furthermore, the

vulnerability of women in Siri marriages, particularly those that are digital, highlights the gender disparities that still persist in many societies and underscores the need for stronger legal safeguards to ensure equitable treatment. Islamic law itself is not immune to the evolving demands of modernity. While some scholars argue that the essence of Siri marriage, as long as it fulfills Islamic requirements, remains valid even in the digital age, others raise concerns about the lack of oversight, witnessing, and social accountability in digital unions. The integrity of marriage, as viewed within the broader goals of Islamic law, demands that the rights of both spouses are protected, that justice is ensured, and that the well-being of families is prioritized. The policy gaps regarding the recognition and regulation of digital marriages are evident. Governments and religious institutions must work collaboratively to bridge these gaps by establishing frameworks that recognize digital marriage practices while ensuring legal protection, safeguarding rights, and maintaining social and ethical standards. There is a pressing need for modernized marriage laws that can account for digital transformations and address the unique risks posed by informal and unregistered unions. Awareness programs and public education will also play a crucial role in informing individuals about the implications of digital Siri marriages and the importance of official marriage registration. Ultimately, the practice of Siri marriage in the digital era demands a balanced approach, one that respects the traditional tenets of Islamic law while embracing the advancements of technology to safeguard the rights and dignity of all individuals involved. Only through comprehensive legal reform, religious guidance, and policy interventions can we ensure that marriage continues to be an institution that upholds justice, equity, and the well-being of families in both the physical and digital realms.

AUTHORS' DECLARATION

Authors' Contributions and Responsibilities

The success of this research was a collective effort, with each author contributing their expertise and dedication to different aspects of the study. The author was fully responsible for every stage of this research, including, formulating the research topic, designing the study, conducting literature review, analyzing data, and writing and editing.

Competing Interests

The authors declare that there are no competing interests related to the research presented in this study. The authors have no financial, professional, or personal relationships that could have influenced or biased the research findings.

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