

Priviet Social Sciences Journal

Volume 6
Issue 1 January, 2026

Article 21

09-01-2026

Study of Indonesian marriage law on inner marriage practices in the Bidaah drama series

Wiwin Wiwin, Herman B., Phireri Phireri, Muh. Akbar Fhad Syahril

To cite this article: Wiwin, W., B. H., Phireri, P., & Syahril, M. A. F. (2026). Study of Indonesian marriage law on inner marriage practices in the Bidaah drama series. *Priviet Social Sciences Journal*, 6(1), 218-226.

<https://doi.org/10.55942/pssj.v6i1.906>

To link to this article: <https://doi.org/10.55942/pssj.v6i1.906>



Follow this and additional works at: <https://journal.privietlab.org/index.php/PSSJ>
Priviet Social Sciences Journal is licensed under a Creative Commons Attribution 4.0 International License.

This PSSJ: Original Article is brought to you for free and open access by Privietlab. It has been accepted for inclusion in Priviet Social Sciences Journal by an authorized editor of Privietlab Journals

Full Terms & Conditions of access and use are available at: <https://journal.privietlab.org/index.php/PSSJ/about>



Study of Indonesian marriage law on inner marriage practices in the Bidaah drama series

Wiwin Wiwin, Herman B., Phireri Phireri, Muh. Akbar Fhad Syahril*

Faculty of Law, Andi Sapada Institute of Social Sciences and Business, Jl. Andi Sapada No. 11,
Sumpang Minangae, West Bacukiki District, Parepare 91121, Indonesia
*e-mail: akbar9.a9@gmail.com

Received 28 October 2025

Revised 17 November 2025

Accepted 09 January 2026

ABSTRACT

In Indonesian law, marriage is a physical and spiritual bond between men and women who aim to form a happy family based on trust in God Almighty. The heresy drama series display inner marriage practice, namely the marriage process that emphasizes the spiritual aspect without fulfilling formal requirements in the form of a marriage guardian, witness human beings, and ijab valid acceptance. Research This use method study law normative with approach legislation and analysis draft law marriage in Indonesia. The study results show that inner marriage in the Bidaah series is done through unilateral declaration and claiming spiritual validity, with God as the guardian and angels as witnesses. This is contradictory to Article 1 of the Law of Marriage, which regulates marriage as a physical and spiritual bond that must fulfil the conditions of formal law. In addition, the practice of inner marriage also violates Islamic law, as stated in the Compilation of Islamic Law (KHI), which requires the existence of guardians, witnesses, and clear acceptance of consent to ensure a legitimate marriage. Thus, the practice of inner marriage, as displayed in the series No fulfil terms and conditions marriage as arranged in law positive Indonesia, renders the marriage void ab initio.

Keywords: Inner Marriage; Marriage; Islamic Law; Dramatic Heresy



Priviet Social Sciences Journal is licensed under a Creative Commons Attribution 4.0 International License .

1. INTRODUCTION

In the Indonesian legal system, marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a happy and eternal family (household) based on the One Almighty God, as regulated in Article 1 of Law No. 1 of 1974 concerning Marriage (hereinafter referred to as the Marriage Law) (Jahwa et al., 2024). Marriage is positioned as a sacred legal act because it has pillars and conditions that are based not only on state law but also on religious law (Cahyani, 2020). The existence of state and religious law in marriage aims to provide boundaries for marriages that can be recognized collectively (Purnama, 2021). This concept is presented to avoid losses to legal subjects due to legal consequences arising from a marriage that does not meet the requirements and pillars of a valid marriage.

Legally, Article 2 of the Marriage Law emphasizes that a marriage is considered valid if it is conducted according to the laws of each religion and is registered according to applicable laws and regulations. This provision expressis *verbis* emphasizes that the legality of a marriage in Indonesia is not solely measured by administrative formalities determined by the state, but must also be based on the rules of the conditions and pillars of marriage according to religion (Amelia, et al, 2023). The fulfillment of the conditions and pillars of marriage is essential for forming a legal marriage bond, both religiously and under state law (Anggraini & Putera, 2023). The pillars and conditions of marriage are crucial because they are the basis for determining whether a marriage bond is valid according to religious and state laws. If the pillars and conditions are not fulfilled, the marriage has no legal force and is considered null and void (Syahril & Hasan, 2025). If one of the pillars or conditions is not fulfilled, the marriage can be considered doctrinally invalid or void, so that it does not give rise to the legal rights and obligations that it should (Taufiqurohman et al., 2025).

Although the state has provided conditions for the bride and groom to marry according to their respective religious laws, the state provides provisions that the religious laws used in marriage must be within the corridor of national law and not contradict the state's basic principles (Waluyo, 2020). This concept is derived from Article 28B, paragraph (1), *in conjunction with* Article 29, paragraph (2), of the 1945 Constitution of the Republic of Indonesia, which guarantees the right to marriage within the framework of religious freedom in Indonesia (Wiwin, 2023). This constitutional interpretation aims to avoid justifying deviant practices in marriage under the pretext of religion.

One marriage practice that has sparked controversy is inner marriage. This phenomenon has become a public spotlight following the viral Malaysian drama series entitled "Bidaah," which shows the marriage practices in a religious sect called Jihadu Ummah, which is considered to deviate from Islamic teachings (CNN Indonesia, 2025). The leader of the sect in the series, Walid Muhammad (played by Faizal Hussein), performs *inner marriage*, a form of spiritual marriage called nikah batin (Purbo, 2025). This series is inspired by religious issues that occur in society (Adrian, 2025), so it is seen as an artistic reflection of the potential deviations in marriage practices.

The depiction of inner marriage in the Bidaah series is represented as an exclusive spiritual bond, because it only involves the man and woman in the ijab kabul procession without the presence of a guardian, witnesses, or marriage registration (Zehid, 2025). This concept is based on spiritual claims that God is believed to act as a guardian who blesses the marriage, and angels are considered witnesses to the sacred promises made inwardly. This marriage emphasizes transcendental and personal aspects that are considered to violate the conditions and pillars of marriage (Devina, 2025). In principle, inner marriage is a form of marriage that relies entirely on trust and spiritual belief between individuals, with the assumption that the validity of the marriage comes directly from the divine, not from humans (Ulva, 2023).

The practice of inner marriage has existed in Indonesian society and can be found in various regions such as Padang Pariaman (West Sumatra), Banjar Regency (South Kalimantan), and Kolaka Regency (Southeast Sulawesi). In the traditions of these regions, inner marriage is performed after a legally valid marriage contract (ijab kabul) is established. After the religious marriage contract is completed, the husband and wife perform the inner marriage ritual as a form of union of souls and to strengthen their

spiritual bond (Amir & Hidayat, 2018). This practice is seen as an affirmation that marriage is not only a physical bond, but also a sacred spiritual union (Taupik, 2021).

In Indonesia, the practice of inner marriage is integrated with customary law and certain religious sects (Hariyadi, 2024). This differs from the practice of inner marriage in the drama series Bidaah, which is a teaching of the Jihad Ummah religious sect. Another difference lies in the marriage procedure; the practice of inner marriage in Indonesian society is carried out after the ijab kabul (contract of marriage) (Ulva, 2023), while in the drama series Bidaah, it is carried out without the ijab kabul. The existence of this fundamental difference can certainly be an interesting study in positioning inner marriage in Indonesian marriage law. The phenomenon of inner marriage raised in the series Bidaah is not merely dramatic fiction but reflects the potential for deviations in religious practices that can have a direct impact on the legal order of marriage in society. Amid the rise of deviant pseudo-religious practices, this research is important to emphasize the boundaries of legality and validity of marriage from the perspective of national and Islamic law.

This research focuses solely on the practice of inner marriage conducted without a marriage contract (ijab kabul), as depicted in the drama series Bidaah. This research contributes to expanding the scope of marriage law literature in Indonesia while also responding to contemporary sociocultural developments that may influence society's interpretation of marriage law in the practice of inner marriage. This research is also expected to serve as an academic and practical reference for policymakers, law enforcement officials, and the public in responding to forms of marriage practices that are considered a form of religious deviation, disguised as spiritual legitimacy. In addition, this study examines two subtopics: the concept of inner marriage in the drama series Bidaah and the perspective of Indonesian marriage law on the practice of inner marriage.

2. METHODOLOGY

This study uses a normative legal research method, which relies on literature studies by examining relevant primary and secondary legal materials. Normative legal research is used to examine the legal norms governing marriage in the Indonesian legal system, especially in response to the practice of inner marriage shown in the drama series Bidaah. This study uses two main approaches, namely the statutory regulatory approach and the analytical approach, to the practice of inner marriage without going through the ijab kabul procession in the drama series Bidaah.

A statutory regulatory approach is used to explore and examine various applicable positive legal provisions (Rizkia & Fardiansyah, 2023) regarding marriage law in Indonesia, such as the Marriage Law, Compilation of Islamic Law (KHI), and other relevant regulations. An analytical approach is used to critically examine the content and representation of inner marriage practices depicted in the series and analyze them within the framework of Indonesian marriage law norms. Furthermore, this study examines relevant arguments to provide an overview of the legitimacy of intermarriage practices as depicted in the drama series Bidaah.

3. RESULT AND DISCUSSION

3.1. The Concept of Inner Marriage in the Bidaah Drama Series

The concept of inner marriage in the drama series Bidaah is depicted as a form of marriage that takes place without a formal consent process, but rather as a form of unification bond between the second bride (Surya Swastika, 2025). Marriage This more emphasizes relationships inner belief is legitimate before God, without adherence to procedures or procedures common marriage in religion and law. Practical marriage This was assessed as a reflection of the belief that marriage is, in fact, a unification of souls that is not always limited by external form or formal legality. In addition, the practice of this type of marriage also assesses the terms and conditions of marriage. This only causes outward bonds, without uniting spiritual elements (Amir, & Hidayat, 2018).

The concept of inner marriage in the drama series Bidaah Own Difference is fundamentally different from draft marriage in Indonesia. For example, the position of a marriage guardian is believed to

be in Allah. This means that even though the guardian is not present, the parties to the marriage believe that God himself is the one who becomes the guardian and witness as well as approves the second marriage (Mursyidi, 2025). Confidence This leaves the view that marriage is a holy bond between two people before God, and because That Enough, it is authorized by Him directly without a human intermediary. Concept This reflects spiritual beliefs, where connection marriage is understood as a sacred affair between man and God. In the narrative of the series, inner marriage is performed with full solemnity and accompanied by the belief that God's blessing is the highest form of legitimacy for the marriage that has been formed.

In addition, the inner marriage process also takes place without the presence of tangible witnesses, but it is believed that the witnesses of the marriage practice are angels (Aminah, 2025). Trust This leave from spiritual belief that marriage that was carried out in a way spiritual and full sincerity will witnessed directly by creature supernatural beings sent by God in form angels, so that although no seen in a way visible eyes, marriage the considered legitimate spiritually. Testimony in spiritual marriage No need proof outwardly, but based on faith that God is with us His angel witnessed and blessed bond holy the (Amir & Hidayat, 2018).

On the side other, concept contract in spiritual marriage different with marriage contract in general that is carried out formally in front of guardian, witnesses, and registrar. In the concept of inner marriage, the marriage contract understood as pledge or promise sacred spoken in a way personal between second bride without through procedures consent the usual Kabul found in Islamic law. Pledge This is spiritual in nature and is carried out in a solemn atmosphere, with the belief that God witnessed and confirmed the bond (Aminah, 2025). In a spiritual marriage contract, there is no need for a third party because the connection is considered a holy agreement directly before God.

Then, the procession consent acceptance of the concept of inner marriage No follow formal structure as usually in Islamic law, but rather done with word simple yet loaded meaning religious. Pledge reception or granted spoken by the party man with said, "*O Messenger of Allah, I accept marriage (name of bride and groom) woman) binti (name of the bride's father women) for the purpose of inner marriage with Surah Al-Fatihah dowry*". In this case, Surah Al-Fatihah was written as a form of dowry, which describes purity and sincerity in building a house. The use of Surah Al-Fatihah as a dowry also reflects the belief that marriage is a spiritual bond that is not based on material values but rather on a spiritual basis and devotion to God. The pledge assessed is interpreted as an agreement sacred in a way that involves deep religious dimensions between the bride and groom and God.

3.2. Inner Marriage According to Indonesian Marriage Law

Inner marriage practice is claimed to be a form of spiritual union between men and women that emphasizes inner dimensions. The main goal of practice is to build a bond of the inner being considered legitimate spiritually because the existence view that marriage that was carried out during This only unites bonds that are external (Amir). & Hidayat, 2018). However, the Article of Law on Marriage firmly states that "*Marriage is a physical and spiritual bond between a man and a woman as husband and wife, who aim to form a happy and eternal family based on belief in the one and only God*". Policy This confirms that Indonesian law does not separate the physical and spiritual elements but rather looks at both of them as one, an indivisible unity inseparable in realizing the validity and sustainability of marriage. Conditions and pillars accommodating marriage in the Indonesian law system are assessed as procedural mechanisms for uniting physical and spiritual elements in a marriage bond (Amir & Hidayat, 2018). Therefore, the goal of unifying the spiritual aspect of marriage has been accommodated in the system of law marriage in Indonesia.

The essence of marriage as a medium of unification of the physical and spiritual can be seen in Articles 2 and 3 of the KHI, which in essence state that marriage is not only understood as an external bond, but also as an internal bond that has a spiritual dimension. According to Article 2 of the KHI, marriage is *a mitsaqan ghaliqan* or a very strong contract made in the frame of obeying God's command and is seen as a form of worship (Halim, 2020). Draft *mitsaqan ghaliqan* aims to pledge and bind the physical and spiritual elements in a marriage bond. Meanwhile, Article 3 of the KHI confirms that the objective of marriage is to form a life house of *sakinah, mawaddah, and mery*. The second chapter shows that in the perspective of Indonesian law, marriage is intended to unite physical and spiritual elements,

namely, to build a relationship that is not only legitimate in a legal and social way but also harmonious with spiritual and religious values. This means that even without performing an inner marriage, the spiritual aspect will still be accommodated through the fulfillment of conditions and arranged marriages in the context of Indonesian marriage law.

Other problems in practicing *spiritual marriage* in the drama series Bidaah are its implementation, which is of a confidential nature without the presence of a guardian and witness. Even though practice marriage with the basis of Islam must be based on a harmonious marriage in which the loaded guardian and witness (Rinwanto & Arianto, 2020). Harmonious marriage in the Indonesian legal system is based on each person's religion and beliefs, as guaranteed in Article 2, Paragraph (1) of the Marriage Law. For Muslims, marriage is arranged in a way *expressis verbis* in Article 14 of the KHI, which in essence qualify 5 clauses harmonious marriage: (a) future husband; (b) future wife; (c) Marriage Guardian; (d) two witnesses; and € acceptance and acceptance.

Meanwhile, one of the literature that becomes references determination harmonious marriage. Article 14 of the KHI states that:

أَرْكَانُهُ "خَمْسَةٌ" زَوْجٌ وَزَوْجَةٌ وَوَلِيٌّ وَشَاهِدَانِ وَصِيَغَةٌ

Translation:

"There are five pillars of marriage: the bride and groom men and women, guardians, witnesses, and shighat (ijab) qobul.

The above provisions are in essence emphasize that marriage guardian and witnesses is pillars that must be filled in implementation something marriage. This because of the 5 pillars marriage above nature cumulative that must be exists and is fulfilled in procession marriage (Malisi, 2022). The concept of inner marriage that is not presenting the marriage guardian and witnesses in form man impact on not legitimacy marriage that took place. Justification This based on the hadith conveyed by the Prophet, namely:

Allah بِوَلِيٍّ وَشَاهِدَيْ نِكَاحٍ Allah

Translation:

"Marriage must be present guardian and fair witness." (HR. Daaruquthni No. 3534 and Baihaqi No. 13719).

This Hadith in a way explicit requires the presence of a guardian and two witnesses for ensure legitimacy something marriage. Existence guardian and witness in form human beings who fulfill condition Islamic law is not just formality, but rather part essential from condition validity marriage. The concept of inner marriage that ignores element guardian and witness in form human, contradictory with principles Islamic law (Zehid, 2025). This Because Islamic law views that marriage contract is transactions of a nature external at a time religious (contract) muamalah which has the status of worship), which must filled with conditions formalities that have been set sharia.

The concept of inner marriage which places Allah as the Guardian is contradictory with marriage guardian requirements. According to Article 20 paragraph (1) of the KHI, a marriage guardian is a man from candidate bride woman who fulfills Muslim, aqil, and baligh requirements. The marriage guardian entity in question in provision the must tangible man (Nauval et al., 2024) not God as such in the concept of inner marriage. More continued, Article 20 paragraph (2) KHI only regulates two types of marriage guardians, namely the Lineage Guardian and the Judge Guardian. This means that the marriage guardian system law Indonesian marriage is the same very No get to know the marriage guardian in the form of God, but only acknowledge the marriage guardian in the form of human beings who fulfill condition.

In addition, the concept of inner marriage places witness in form representation angels are also contradictory with law Indonesian marriage. This because, KHI has in a way firm arrange about position witness as harmonious legitimacy marriage contract. Article 24 paragraph (2) KHI in essence require the presence of two witnesses as form fulfillment harmonious marriage. Provisions This confirm characteristic imperative presence witness as element essentials that are mandatory filled (Umami & Aini, 2023). More

Furthermore, Article 25 of the KHI regulates in a way details qualification witnesses, namely must Muslim man, just, rational healthy (*aqil*), puberty, not disturbed memory, as well as not deaf or deaf. Terms This in a way principle confirm that fulfillment witness as harmonious marriage must in entity human, not in form angels. Then Article 26 of the KHI requires witness present in a way direct in marriage contract and signing Marriage Certificate at the time and place implementation contract said. The practice of inner marriage in the drama series Bidaah which is not involving witness man contradictory with Articles 24-26 KHI, because witness tangible man is condition absolute validity marriage contract.

Consent granted in inner marriage practice in the drama series Bidaah contradictory with law Islamic marriage as arranged in Articles 27-28 of the KHI. According to Article 27 of the KHI, the ijab and kabul must ongoing between marriage guardian and candidate bride man in a way clear, sequential, and without pause time that breaks continuity contract. Meaning validity marriage contract not only depends on pronunciation granted unilaterally by the bride and groom men, but rather in the presence of valid marriage contract from guardian as the party marrying (Sallom, 2022). Inner marriage in matter This precisely ignore element the Because only contain declaration granted without consent from guardian, so that contract his marriage No fulfilled in a way law.

In addition, Article 28 of the KHI regulates that marriage contract must be carried out by the marriage guardian himself or the person who is given power by him formally. In the practice of inner marriage, the marriage guardian does not present the same very for carry out or represent contract. Absence guardian in the process make an inner marriage lost runway legitimate according to Islamic law, because guardian is one of the obligatory pillars of marriage There is for ensure certainty law and protect Women's rights. Inner marriage practices in the drama series Bidaah No only violate provision harmonious consent accepted, but also violated principles law Islamic marriage as arranged in KHI.

4. CONCLUSION

The concept of inner marriage in the drama series Bidaah represented as form marriage of a nature completely spiritual, without follow the procedure consent valid acceptance according to Islamic law. Practice This emphasize bond spiritual direct between bride with God, without presence guardian or witness human, with belief that God acts as guardians and angels become witnesses. The marriage contract is understood as pledge personal without element consent from guardian, spoken in a way simple However considered loaded meaning religious. Use of Surah Al-Fatihah as dowry also confirms mark spirituality that rejects element material. Concept This show shift meaning marriage from bond formal and social law to form agreement sacred, personal and transcendental. The concept of inner marriage in the Bidaah series reflect practice marriage that is rejected structure religious and state law, and present narrative that legitimacy marriage solely based on individual spiritual beliefs without fulfil required formal terms and conditions in Islamic law.

Inner marriage as depicted in the Bidaah series No fulfil terms and conditions marriage according to law Indonesian marriage. The goal of spiritual marriage is oriented towards unity inner between bride in a way principle has accommodated in Article 1 of Law no. 1 of 1974 which stipulated that marriage is bond physical and spiritual. The practice of inner marriage also ignores element guardian and witness human beings who are obliged present as harmonious legitimate marriage in Islamic law. Provisions about guardian and witness in Articles 14, 20, and 24–26 KHI shows characteristic imperative presence man as guardian and witness for ensure validity contract. In addition, the ijab granted in inner marriage which is only in the form of pledge unilateral without consent from guardian violates Articles 27–28 KHI which require it acceptance and acceptance of marriage vows ongoing clear, sequential, and formal. The practice of inner marriage in the Bidaah series clear No fulfil terms and conditions marriage, so that considered null and void.

Ethical Approval

This research did not require ethical approval.

Informed Consent Statement

This research did not require informed consent.

Authors' Contributions

Conceptualization, WW; methodology, WW; validation, HB; formal analysis, PP; resources, MAFS; writing original draft preparation, MAFS; writing review and editing, MAFS, and WW

Disclosure statement

No potential conflict of interest was reported by the author(s).

Data Availability Statement

The data presented in this study are available on request from the corresponding author due to privacy reasons.

Funding

This research received no external funding.

Notes on Contributors

Wiwin Wiwin

<https://orcid.org/0009-0003-8981-6195>

Wiwin Wiwin is secretary of LP2M Institute of Social Sciences and Business Andi Sapada.

Herman B

Herman B is affiliated with Andi Sapada Institute of Social Sciences and Business

Phireri Phireri

Phireri Phireri is head of Consultation Center Legal Aid (PKBH Sapada).

Muh. Akbar Fhad Syahril

<https://orcid.org/0000-0001-6171-4275>

Muh. Akbar Fhad Syahril is chairman of LP2M Institute of Social Sciences and Business Andi Sapada.

REFERENCES

Adrian, D. (2025). Serial Bidaah “Walid” terinspirasi kisah nyata, ini pesan yang tersirat. *detikKalimantan*. <https://www.detik.com/kalimantan/berita/d-7873159/serial-bidaah-walid-terinspirasi-kisah-nyata-ini-pesan-yang-tersirat>

Al-Anshory, Z. (1994). *Fathul Wahab bi syarb Minhajut Thullab*. Dar el-Fikr.

Amelia, D., Utama, N., & Zulfa, F. (2023). Urgensi putusan Mahkamah Konstitusi terhadap penolakan perkawinan beda agama melalui Putusan Mahkamah Konstitusi Nomor 24/PUU-XX/2022. *Unes Law Review*, 6(1), 614–625.

Aminah, S. (2025, April 10). Serial drama Malaysia Bidaah, kekerasan seksual berkedok nikah batin. *Mubadalah*. <https://mubadalah.id/serial-drama-malaysia-bidaah-kekerasan-seksual-berkedok-nikah-batin/>

Amir, Y., & Hidayat, T. (2018). Praktik nikah batin di Kabupaten Padang Pariaman. *Turast: Jurnal Penelitian dan Pengabdian*, 6(2), 125–135. <https://doi.org/10.15548/turast.v6i2.36>

Anggraini, S. A., & Putera, R. P. (2023). Konsep legalitas perkawinan dalam Kompilasi Hukum Islam: Kajian hukum dan sosial. *Al Fuadi: Journal of Islamic Family Law*, 5(2), 71–83. <https://doi.org/10.55606/af.v5i2.1208>

Cahyani, T. D. (2020). *Hukum perkawinan* (Vol. 1). UMMPress.

CNN Indonesia. (2025, April 15). Kreator serial Bidaah: Cerita ini terinspirasi kasus nyata. <https://www.cnnindonesia.com/hiburan/20250415201859-220-1219165/kreator-serial-bidaah-cerita-ini-terinspirasi-kasus-nyata/1>

Devina, K. D. (2025, April 9). Apa itu nikah batin yang ada pada serial Bidaah? *BeritaSatu*. <https://www.beritasatu.com/lifestyle/2882091/apa-itu-nikah-batin-yang-ada-pada-serial-bidaah>

Halim, A. (2020). Pencatatan perkawinan menurut hukum Islam. *Al Mabbats: Jurnal Penelitian Sosial Agama*, 5(1), 1–18.

Hariyadi, Riski. (2024). *Peran niniik mamak dalam praktik nikah tablil (studi di Desa Rambah Kecamatan Tanah Tumbuh Kabupaten Bungo Provinsi Jambi)* [Skripsi, UIN Sunan Kalijaga Yogyakarta].

Inayatillah, R. (2024). Status keabsahan wali nikah menurut hukum Islam. *Acta Diurnal: Jurnal Ilmu Hukum Kenotariatan*, 8(1), 82–98. <https://doi.org/10.20884/1.adil.2024.8.1.1263>

Jahwa, E., Siregar, D. P., Harahap, M. R., Mubarak, I., & Akbar, A. (2024). Konsep perkawinan dalam hukum Islam dan hukum nasional di Indonesia. *Innovative: Journal of Social Science Research*, 4(1), 1692–1705. <https://doi.org/10.31004/innovative.v4i1.9101>

Kristiawanto, S. H. I. (2022). *Memahami penelitian hukum normatif*. Prenada Media.

Malisi, A. S. (2022). Pernikahan dalam Islam. *SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum*, 1(1), 22–28. <https://doi.org/10.55681/seikat.v1i1.11>

Mansur, M. (2021). Analisis tentang dikabulkannya permohonan wali adhal atas penetapan pengadilan agama. *Justitiabile: Jurnal Hukum*, 4(1), 52–61. <https://www.ojs.ejournalunigoro.com/index.php/JUSTITIABLE/article/download/339/306>

Mursyidi, A. (2025, June 2). Serial Bidaah: Nikah batin dalam syariat Islam, apakah sah? *Albanjari.com*. <https://albanjari.com/2025/06/02/serial-bidaah-nikah-batin-dalam-syariat-islam-apakah-sah/>

Nauval, A. Z., Adly, M. A., & Firmansyah, H. (2024). Kaidah yang terdapat pada bab wali nikah. *Aladalah: Jurnal Politik, Sosial, Hukum dan Humaniora*, 2(4), 131–138. <https://doi.org/10.59246/aladalah.v2i4.949>

Purbo, N. (2025, April 13). Viral “nikah batin” gara-gara film Bidaah, simak peringatan Buya Yahya soal menikah model ini. *Liputan6*. <https://www.liputan6.com/islami/read/5992407/viral-nikah-batin-gara-gara-film-bidaah-simak-peringatan-buya-yahya-soal-menikah-model-ini?page=3>

Purnama, H. (2021). Hukum Islam, adat, dan hukum negara dalam perkawinan masyarakat suku Melayu di Pekanbaru Riau: Keabsahan, etika, dan administrasi perkawinan. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 14(1), 1–10. <https://doi.org/10.14421/ahwal.2021.14101>

Rinwanto, & Arianto, Y. (2020). Kedudukan wali dan saksi dalam perkawinan perspektif ulama empat mazhab (Maliki, Hanafi, Shafii, dan Hanbali). *Al Maqashidi: Jurnal Hukum Islam Nusantara*, 3(1), 82–96. <https://doi.org/10.32665/almaqashidi.v3i1.862>

Rizkia, N. D., & Fardiansyah, H. (2023). *Metode penelitian hukum (normatif dan empiris)*.

Sallom, D. S. (2022). Interpretasi terhadap syarat ijab kabul *ittihad al-majlis* dalam akad nikah perspektif ulama empat madzhab. *Hukum Islam*, 22(2), 152–175. <https://doi.org/10.24014/jhi.v22i2.17428>

Surya Swastika, T. (2025, April 14). Fenomena nikah batin di film “Bidaah” jadi sorotan, ini penjelasan lengkapnya. *Pikiran Rakyat*. <https://www.pikiran-rakyat.com/entertainment/pr-019238838/fenomena-nikah-batin-di-film-bidaah-jadi-sorotan-ini-penjelasan-lengkapnya?page=all>

Suyanto, S. H. (2023). *Metode penelitian hukum: Pengantar penelitian normatif, empiris, dan gabungan*. Unigres Press.

Syahril, M. A. F., & Hasan, N. (2025). The phenomenon of inner marriage from the perspective of national marriage law and protection of women. *Priviet Social Sciences Journal*, 5(7), 11–19. <https://doi.org/10.55942/pssj.v5i7.403>

Taufiqurohman, Rasdiana, & Muzayyanah, A. (2025). Perspektif baru tentang sahnya perkawinan: Telaah sosiologi–antropologi Islam. *Khazanah: Journal of Religious and Social Scientific*, 1(1), 1–14.

Taupik, M. (2021). *Praktik nikah batin serta ajaran tentang nikah batin di Kecamatan Sungai Tabuk* [Skripsi, UIN Antasari Banjarmasin]. <https://idr.uin-antasari.ac.id/16903/>

Ulva, M. (2023). *Praktik nikah batin dalam upaya mewujudkan keluarga sakinah perspektif fenomenologi Henry Corbin dan maṣlaḥah Muhammad Sa'id Ramaḍan Al-Buṭṭi: Studi kasus nikah batin di Desa Malahab, Kecamatan Samaturu, Kabupaten Kolaka, Sulawesi Tenggara* [Tesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang]. <https://etheses.uin-malang.ac.id/55349/>

Umami, H., & Aini, Q. (2023). Keabsahan saksi dalam pernikahan menurut hukum Islam. *JAS MERAH: Jurnal Hukum dan Ahwal al-Syakhsiyah*, 2(2), 99–113.

Waluyo, B. (2020). Sahnya perkawinan menurut Undang-Undang Nomor 1 Tahun 1974 tentang perkawinan. *Jurnal Media Komunikasi Pendidikan Pancasila dan Kewarganegaraan*, 2(1), 193–199. <https://doi.org/10.23887/jmppkkn.v2i1.135>

Wiwin. (2023). Quo vadis perkawinan beda agama di Indonesia. *Sultan Law and Human Rights Journal*, 2(1). <https://doi.org/10.35905/sultanhtn.v2i1.5233>

Zehid, A. (2025, April 18). Pandangan agama terhadap kontroversi nikah batin dalam serial “Bidaah.” NU Online Jakarta. <https://jakarta.nu.or.id/syariah/pandangan-agama-terhadap-kontroversi-nikah-batin-dalam-serial-bidaah-8cteX>