AL RISALAH: Jurnal Ilmu Syariah dan Hukum

DIGITAL TRANSFORMATION IN MARRIAGE ADMINISTRATION: EVALUATING THE IMPLEMENTATION OF SIMKAH AT KUA MEDAN BARAT

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Abstract

This study examines the implementation of the Marriage Management Information System (SIMKAH) at KUA Medan Barat, focusing on its effectiveness in modernizing marriage registration and administration. The research identifies key challenges in the system's application and evaluates the extent to which SIMKAH complies with regulatory frameworks, particularly the Instruction of the Director General of Islamic Community Guidance No. DJ.II/369 of 2013 and KMA RI No. 829 of 2019. A qualitative approach was employed, utilizing case study research at KUA Medan Barat. Data were collected through interviews with KUA officials, document analysis, and direct observation of SIMKAH's operational processes. The study also examined regulatory documents and technical guidelines to assess the system's implementation. Findings indicate that while SIMKAH has successfully standardized and digitized marriage registration, several challenges persist. These include discrepancies in bride and groom data, falsification of divorce certificates, canceled marriage registrations due to family conflicts, and technical issues such as network disruptions. To mitigate these issues, KUA Medan Barat has implemented measures such as stricter document verification, requiring couples to correct discrepancies at civil registration offices, and promoting early registration to avoid last-minute complications. This study contributes to the literature by providing a comprehensive evaluation of SIMKAH's practical implementation at the local level. Unlike previous research that broadly discusses digitalization in marriage registration, this study offers an in-depth analysis of the specific challenges faced by KUA Medan Barat and proposes practical solutions for improving SIMKAH's efficiency. The findings highlight the need for continuous improvements in digital marriage registration systems, including enhanced data security measures, better infrastructure to prevent technical disruptions, and more extensive public outreach programs. The study also suggests that future research should explore SIMKAH's implementation in other regions to develop a more generalized framework for optimizing digital marriage administration in Indonesia.

Keywords: SIMKAH, Marriage Registration, Digital Administration, KUA Medan Barat, Regulatory Compliance

INTRODUCTION

Unregistered marriages can lead to legal and administrative issues for married couples. Marriage registration is a crucial step in preventing *nikah siri* practices and ensuring the legal rights of spouses.[1] Without official registration, couples do not have a marriage certificate, which results in difficulties in handling inheritance rights, financial support, and the legal status of children. According to data from the Ministry of Religious Affairs, more than 10% of marriages in Indonesia remained unregistered in 2021. To address this issue, the government mandates marriage registration at the Office of Religious Affairs (*Kantor Urusan Agama*—KUA) to establish a more orderly marriage administration. Therefore, marriage registration is essential for every couple to obtain clear legal protection.[2]

Technological advancements have transformed how marriage administration is managed, including the digitization of marriage registration.[3] In public administration literature, the digitalization of service systems facilitates public access and enhances bureaucratic efficiency. In line with Instruction No. DJ.II/369 of 2013 from the Director-Generl of Islamic Community Guidance and Ministerial Decree No. 892 of 2019, the Indonesian government developed the *Sistem Informasi Manajemen Nikah* (SIMKAH) as a digital solution for marriage registration. Initially a desktop-based system, SIMKAH has evolved into a web-based platform since 2019, accessible to all KUAs across Indonesia. According to the Ministry of Religious Affairs, over 90% of KUAs have adopted the web-based SIMKAH to accelerate and simplify marriage registration. Thus, SIMKAH represents a significant innovation in modernizing and streamlining marriage administration.[4]

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[1] Debisintia Dali et al., "Analysis Of The Role Of The Office Of Religious Affairs In Managing The Case Of Siri Marriage Couples," *Estudiante Legal Journal.* 4, no. 2 (2022): 157–72, https://doi.org/10.33756/eslaj.v4i2.16252.

[2] Khoiruddin Nasution, *Hukum Perkawinan dan Warisan di Dunia Muslim Modern* (Yogyakarta: Academia, 2012), p. 376.

[3] Al Farabi, "The State Penghulu vs The Non-State Penghulu: The Validity and Implementing Authorities of Indonesian Marriage," *Justicia Islamica* 17, no. 2 (2020): 343–64, https://doi.org/10.21154/justicia.v17i2.2180.

[4] Al Yasa' Abubakar dan Muhammad Ilham Purnama, *Efektivitas Penerapan SIMKAH di KUA Syiah Kuala Kota Banda Aceh,* jurnal hukum keluarga dan hukum islam, Vol. 3 No. 2, 2019 p. 3.

The implementation of SIMKAH across various regions still faces several technical and administrative challenges that require further examination. Some KUAs encounter difficulties in synchronizing data with the Population and Civil Registration Office (*Dinas Kependudukan dan Catatan Sipil*—Dukcapil), verifying document authenticity, and dealing with network disruptions during data entry. This study aims to analyze the implementation of SIMKAH at the West Medan KUA, identify emerging challenges, and explore strategies for overcoming these obstacles. A qualitative approach is employed, utilizing observation and interviews with KUA officers and prospective brides and grooms. Consequently, this research will provide a clearer understanding of the effectiveness of SIMKAH and the challenges faced in marriage registration practices in Indonesia.

The digitalization of marriage registration through SIMKAH offers convenience but also presents technical and administrative challenges that must be addressed. Discrepancies between prospective spouses' data and the *Sistem Informasi Administrasi Kependudukan* (SIAK), falsified divorce certificates, marriage annulments, and network disruptions are among the primary issues encountered in SIMKAH implementation. According to a report from the Ministry of Religious Affairs, approximately 15% of marriage registration cases experience administrative obstacles due to data mismatches with Dukcapil. To overcome these issues, KUAs need to strengthen coordination with the Religious Court and Dukcapil while providing a more flexible system to accommodate data changes. Therefore, optimizing SIMKAH is a crucial step in improving the efficiency and accuracy of marriage registration in Indonesia.

METHOD

This study employs a qualitative approach to gain an in-depth understanding of social reality. This approach allows the researcher to narrate data in words that reflect the observed phenomena. The study is classified as qualitative descriptive research and categorized as field research with an empirical approach to analyze the implementation of the *Sistem Informasi Manajemen Nikah* (SIMKAH). Through this method, the research comprehensively uncovers various aspects of SIMKAH implementation. Therefore, the

qualitative approach is chosen because it enables a holistic and in-depth depiction of the phenomenon. Data collection in this study involves various techniques to obtain valid and accurate information. Primary data is gathered through direct interviews with the Head of the West Medan KUA and SIMKAH operators to understand the system's implementation from their perspective. Additionally, secondary data serves as a complement, including laws, regulations, books, articles, and relevant journals. This method ensures that the collected data reflects actual conditions and aligns with the research objectives. Thus, the combination of primary and secondary data strengthens the validity of the study's findings.

The collected data is analyzed using a systematic method to ensure the accuracy of the findings. The data analysis techniques include data reduction, data presentation, and conclusion drawing to identify patterns and meanings from the obtained information. The data reduction process involves selecting relevant information, while data presentation uses descriptive narration to facilitate comprehension. Finally, conclusions are drawn based on a holistic interpretation of the data. This approach ensures that the research findings are accurate and scientifically accountable.

RESULT AND DISCUSSION

1. Definition of the Marriage Management Information System (SIMKAH)

SIMKAH, short for *Sistem Informasi Manajemen Nikah* (Marriage Management Information System), is a web-based computer application designed to collect marriage-related data from all Offices of Religious Affairs (*Kantor Urusan Agama* or KUA) across Indonesia in real-time (*online*). The data is securely stored at the local KUA, at the district/city level, in the Provincial Office, and within the Directorate of Islamic Guidance (*Bimas Islam*). This system facilitates the generation of various analyses and reports according to different needs.[5]

The Web-Based Marriage Management Information System (*SIMKAH Web*) is an online information system that manages marriage registration administration, including

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[5] Fuad Riyadi, *Efektivitas Penerapan Sistem Informasi Manajemen Nikah (SIMKAH) Dalam Implementasi Undang-undang Nomor 24 Tahun 2013 di KUA Kecamatan Mejobo,* jurnal hukum keluarga dan hukum islam, Vol. 9 No. 2, 2018 p. 213.

marriage registration, pre-marital examination, marriage reporting, marriage announcements, marriage recording, marriage recommendations, marriage surveys, and public satisfaction surveys regarding marriage registration services at KUA district offices. SIMKAH Web was developed to streamline the administration and verification of prospective spouses' data within the marriage registration process at district KUAs. It is expected that SIMKAH Web will enhance public satisfaction with marriage registration services at KUA offices.[6]

Initially, marriage registration at KUA was done manually using black ink and block letters. However, with the introduction of the web-based SIMKAH, marriage records are now entered and typed by the officiant (*penghulu*) or SIMKAH operator, making KUA operations more effective and efficient. The primary goal of implementing SIMKAH in KUA offices is to standardize and integrate data backup systems, reducing reliance on physical records. Prior to SIMKAH, the data entry process for prospective spouses was more flexible and susceptible to manipulation, as there were no strict requirements to match the data with official documents like educational certificates. Prospective spouses had the freedom to choose which personal information to use in their marriage registration. However, since the enactment of Law No. 24 of 2013, amending Law No. 23 of 2006 on Population Administration, the data recorded in marriage certificates must be based on the National Identity Card (*Kartu Tanda Penduduk* or KTP), which contains a unique National Identification Number (*Nomor Induk Kependudukan* or NIK) registered in the national population database.[7]

In 2013, the Director General of Islamic Community Guidance issued Instruction No. DJ.II/369 concerning the implementation of SIMKAH at district KUAs. Under this directive, SIMKAH was initially developed as a desktop-based system. To improve accessibility and efficiency, it was later upgraded to a web-based system, allowing online access via the internet. Subsequently, in 2019, the Minister of Religious Affairs (KMA RI) issued Regulation No. 892, mandating the implementation of the web-based SIMKAH

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[6] Kementerian Agama Republik Indonesia, *Petunjuk Teknis Pengoperasian Sistem Informasi Manajemen Nikah Berbasis Web (SIMKAH WEB),* p. 1.

[7] Undang-undang Nomor 24 Tahun 2013 Tentang Perubahan atas Undang-undang Nomor 23 Tahun 2006 tentang Administrasi Kependudukan.

system at all KUA offices in Indonesia, effective from October 18, 2019. This regulation aimed to enhance the quality of administrative services at KUAs by leveraging technological support. Additionally, SIMKAH has been fully integrated into an online system, further modernizing marriage registration services.[8]

SIMKAH represents a significant innovation by *Bimas Islam*, optimizing KUA operations in managing various types of marriages, including early marriages and remarriages, as well as processing marriage notifications and announcements via the internet. By centralizing marriage registrations nationwide, SIMKAH provides clear statistical data on marriage trends in different regions and allows KUAs to share marriage-related information online. This digital approach helps prevent unregistered marriages by ensuring that all marriages are recorded in the official system.[9]

The SIMKAH Web application offers several advantages:

a. Integration with National Data Systems – SIMKAH is linked to various government databases, including the Civil Administration Information System (*Sistem Informasi Administrasi Kependudukan* or SIAK) from the Ministry of Home Affairs, the Online Non-Tax State Revenue System (*Sistem Informasi PNBP Online* or SIMPONI) from the Ministry of Finance, and the Case Tracking Information System (*Sistem Informasi Penelusuran Perkara* or SIPP) from the Supreme Court.

b. QR Code for Security – When a marriage book is printed, it includes a QR code connected to the SIMKAH system, enhancing security and preventing counterfeiting.

c. Real-Time Marriage and PNBP Reports – Marriage data and non-tax revenue reports are available in real time, enabling national monitoring of marriage registrations and tracking the availability of marriage books in different regions.

d. Online Marriage Registration – Prospective spouses (*catin*) can enter preliminary data and book their wedding schedule online. However, they must still submit physical documents to KUA officials.

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[8] Rifki Dimas Agustin dkk, *Implementasi Sistem Informasi Manajemen Nikah (SIMKAH) Dalam Meningkatkan Kualitas Pelayanan Dan Informasi Pada Masyarakat Di KUA Kecamatan Jatiuwung Kota Tangerang*, Jurnal Ilmiah Wahana Pendidikan, Februari 2024, Vol. 10 No. 4, 2024 p. 745.

[9] Aditya dkk,*Online Implementation of Marriage Management Information System (SIMKAH) to Improve Service Quality*, Jurnal Metro Islamic Law Review, Vol. 1, No. 2, 2022 p. 261.

e. Comprehensive Data Variables – The system categorizes marriage data by age, education level, occupation, and other variables, providing a more detailed database.

f. Real-Time Inter-KUA Connectivity – When individuals request a marriage recommendation letter or marriage book legalization, the system sends notifications in real time.[10]

SIMKAH Web is also user-friendly, reducing the workload for KUA staff and minimizing the need for continuous technical training. Overall, the system enhances public services and modernizes marriage registration processes. With the implementation of SIMKAH, KUA data across Indonesia is expected to be standardized and up-to-date, allowing for faster, more accurate, and more efficient analysis. Designed for accessibility, the system accommodates both novice and experienced users. As part of its commitment to modernization, the Directorate General of Islamic Community Guidance within the Ministry of Religious Affairs has developed SIMKAH to meet contemporary demands, furthering the digital transformation of KUA office management.[11]

2. Definition and Legal Basis of Marriage Registration

Marriage registration refers to the official recording of a marriage by a state-appointed officer at the time of the marriage contract between a prospective husband and wife.[12] In simple terms, it involves the administrative documentation of a marriage, signed by a marriage registrar (*Petugas Pencatat Nikah* or PPN) to ensure legal order. Marriage registration serves as legal evidence of the union between the bride and groom. Legal certainty in marriage registration fosters a stable and harmonious marital life (*sakinah, mawaddah, rahmah*). By ensuring proper registration, marriage documentation provides legal protection to both spouses.[13]

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[10] https://indonesiabaik.id/infografis/inilah-keunggulan-simkah-web (accessed 19 November 2024 pukul 23.51)

[11] Dwi Runjani Juwita dkk, *Upaya KUA Kecamatan Takeran Dalam Mengatasi Pemalsuan Data Melalui SIMKAH Web*, Jurnal El-Wasathiya, Vol. 11, No. 1, 2023 p. 136.

[12] Muhammad Zain dan Mukhtar Alshodiq, *Membangun Keluarga Humanis counter Legal Draft Kompilasi Hukum Islam yang Kontroversial itu* (Jakarta: Grahacipta, 2005), p. 38.

[13] Esty Indrasari, *Pencatatan Perkawinan,* https://estyindra.weebly.com/mkn-journal/pencatatan-perkawinan, (accessed 01 November 2024 pukul 20.50)

Furthermore, marriage registration safeguards the status and rights of children. An unregistered marriage can lead to legal uncertainties regarding a child's legitimacy, potentially resulting in the child being considered illegitimate in the eyes of the state.[14] By ensuring that a marriage is officially registered and proven with a marriage certificate, individuals can assert their marital status and claim their legal rights and responsibilities. This documentation also serves as proof of a child's lineage within a legally recognized marriage.[15]

Although Islamic law does not explicitly mandate marriage registration, its practical benefits make it highly necessary. Marriage registration serves as an authentic legal document that provides legal certainty, in line with Islamic teachings as stated in the Quran, Surah Al-Baqarah (2:282):

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُۗ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

"O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it between you in justice..." (Surah Al-Baqarah: 282)

The verse explains the command to record all forms of *mu'amalah* (transactions) in writing, such as trade, debts, and others. It is stated in the verse that written evidence holds a more just and truthful status in the sight of Allah, strengthens testimony, and prevents doubt. After obtaining the textual sources that serve as a reference for understanding the law of marriage registration, the next step is to identify the *'illah* (legal reasoning) common to both marriage contracts and transactional contracts, namely the potential for misuse or harm (*mafsadah*) in the absence of written evidence confirming the validity of the contract. Therefore, drawing an analogy (*qiyas*) between marriage contracts and transactional contracts is permissible. Based on this, it can be asserted that the registration of marriage contracts is obligatory, just as it is in transactional contracts. Written evidence serves purposes related to the continuity of the marriage contract. With this evidence, married couples can avoid future harm, as it provides the most authentic legal proof in religious courts.[16]

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[14] Imam Faishol, *Pencatatan Perkawinan Dalam Hukum Kekeluargaan Di Indonesia*, Jurnal Ulumul Syar'i Vol. 8, No. 2, Desember 2019, p. 12.

[15] Mardani, *Hukum Keluarga Islam di Indonesia* (Jakarta: Kencana, 2016), p. 53.

[16] Happy Susanto, *Nikah Siri Apa Untungnya?* (Jakarta:Visimedia, 2007), p. 58-59.

The regulation on marriage registration is based on Article 2, Paragraph 2 of Law No. 1 of 1974, which states, "Every marriage shall be recorded in accordance with the prevailing laws and regulations." Furthermore, marriage registration is reinforced in Article 2, Paragraphs (1, 2, and 3) of Government Regulation No. 9/1975 on the Implementation of Law No. 1 of 1974 on Marriage, which reads:

1. The registration of marriages conducted according to Islamic teachings is carried out by the Marriage Registrar as referred to in Law No. 32 of 1954 on the Registration of Marriage, Divorce, and Reconciliation.

2. The registration of marriages conducted according to other religions and beliefs is carried out by the Civil Registry Officer in accordance with various laws and regulations regarding marriage registration.

3. Without prejudice to specific provisions applicable to marriage registration procedures under various regulations, the registration process follows Articles 3 to 9 of this Government Regulation.

In the Compilation of Islamic Law (KHI), marriage registration is regulated in Articles 5 and 6, as follows, Article 5, Paragraph (1):

1. To ensure orderly marriage procedures for the Muslim community, every marriage must be recorded.

2. The registration of marriage referred to in Paragraph (1) is carried out by the Marriage Registrar as stipulated in Law No. 27 of 1946 in conjunction with Law No. 32 of 1954.

Article 6, Paragraphs (1) and (2):

1. To comply with the provisions in Article 5, every marriage must be conducted in the presence and under the supervision of a Marriage Registrar.

2. A marriage conducted without the supervision of a Marriage Registrar has no legal force.[17]

Based on these provisions, it is understood that the purpose of marriage registration is to ensure order in the Muslim community. The registration must take place in the presence and under the supervision of a Marriage Registrar. The implication of an

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[17] Ibnu Radwan Siddik Turnip, *Hukum Perdata Islam di Indonesia Studi tentang Hukum Perkawinan, Kewarisan, Wasiat, Hibah, dan Perwakafan* (Depok: Rajawali Pers, 2021), p. 77-79.

unregistered marriage under KHI is that such a marriage has no legal force. Consequently, any actions resulting from a marriage conducted outside the supervision of a Marriage Registrar do not carry legal consequences according to the applicable laws governing rights, obligations, and implications of marriage.

For administrative order, transparency, and legal certainty in the execution of marriages for Muslims, it is necessary to regulate marriage registration as stipulated in Minister of Religious Affairs Regulation No. 20 of 2019 on Marriage Registration. In this ministerial regulation, the term "marriage registration" is found in Article 1, Paragraph (1), which states:[18]

1. Marriage registration is the administrative recording of a marriage event.

Then, in Article 2, Paragraphs (1), (2), and (3):

1. A marriage between a Muslim man and woman is recorded in a Marriage Certificate.
2. The registration of marriage in the Marriage Certificate as referred to in Paragraph (1) is carried out by the Head of the District Religious Affairs Office (KUA) or PPN LN.
3. The registration of marriage as referred to in Paragraph (2) includes: a. Registration of marriage intent. b. Examination of marriage intent. c. Announcement of marriage intent. d. Implementation of marriage registration. e. Issuance of the Marriage Book.

3. Issues in the Implementation of the Marriage Management Information System (SIMKAH) at KUA Medan Barat

The implementation of the Marriage Management Information System (SIMKAH) at the West Medan Office of Religious Affairs (KUA) has been carried out in accordance with the established regulations, namely the Instruction of the Director General of Islamic Community Guidance No. DJ.II/369 of 2013 and the Decree of the Minister of Religious Affairs (KMA) No. 892 of 2019. Initially, SIMKAH was a desktop-based system but has since been developed into a web-based system accessible online. According to KMA No.

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[18] Peraturan Menteri Agama No. 20 Tahun 2019 Tentang Pencatatan Pernikahan.

892 of 2019, all KUAs in Indonesia are required to implement this web-based SIMKAH to create a more orderly and efficient marriage administration process.

Based on interviews conducted by the researcher with the Head of the West Medan KUA,[19] it was found that the office has been using SIMKAH since 2017. The system was introduced to help systematically, securely, and accurately manage marriage data. The rapid advancement of information technology has indirectly compelled every institution and government agency to adapt by utilizing digital-based information systems. The presence of SIMKAH in KUAs is considered crucial, especially at the West Medan KUA. With the rapid development of information technology, using digital-based systems is essential for government institutions, including KUA, to improve the quality of public services. SIMKAH allows for a more modern and organized marriage data processing system, with applications accessible only by KUA offices and central servers. Once marriage data is entered into SIMKAH, it is transmitted online to the central server at the Ministry of Religious Affairs. In addition, prospective brides and grooms are still required to submit physical documents such as N1, N2, and others as administrative proof. These physical documents serve as archives that may be needed in the future, for instance, in cases where a duplicate marriage certificate is required due to loss or damage.

According to the West Medan KUA operator, the KUA is now IT-based, and SIMKAH is used not only for registering marriages and generating marriage certificates and books but also for submitting various data, such as mosque records, zakat, waqf, and office reports. This can be done both online and offline. Online processing means that data is written and sent directly to the central Bimas Islam server in Jakarta, while offline processing is limited to the local KUA network. However, all data must still be submitted online later. The West Medan KUA also provides fast service and secure data storage while ensuring optimal service delivery. The goal of SIMKAH is to facilitate the registration of couples planning to marry and record the data of those who have already married, whether offline or online.

Despite the relatively smooth implementation of SIMKAH at the West Medan KUA, several challenges often arise during data entry, including:

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[19] Masril Halomoan Hrp, interview with the Head of KUA of West Medan, 30 October 2024.

a. Data Inconsistencies of Prospective Brides and Grooms. The actual data of prospective brides and grooms often differs from the data in the SIMKAH Web application, which is connected to the Civil Registry's SIAK system. As a result, when validating the National Identification Number (NIK), the data in SIMKAH does not match the attached requirements, such as discrepancies in birth dates or years. These issues are caused by outdated data in the Civil Registry. To resolve this, the KUA requires prospective brides and grooms to update their data at the Civil Registry before registration. If this issue arises, they must confirm the data discrepancy with the local Civil Registry so that their data can be processed for entry into the system. This situation can hinder SIMKAH Web implementation, especially if the wedding ceremony is imminent and data changes are not feasible. In such cases, prospective brides and grooms must provide a written statement regarding the validity of their data.

b. Data Manipulation. A common issue is the falsification of divorce certificates. Even when all marriage registration documents appear complete, problems arise during data entry when the system automatically rejects unverified divorce certificates. The West Medan KUA has coordinated with the Religious Court to verify the authenticity of divorce certificates. If the data entered does not match the Religious Court's records, SIMKAH automatically rejects the unverified data, making it immediately clear whether a divorce certificate is genuine or falsified.

c. Marriage Registration Cancellations. Some prospective couples who have already entered their data and completed the payment process later cancel their wedding registration due to internal family issues. This forces the KUA to manage the cancellation process and refund the payments, adding an administrative burden and disrupting the smooth processing of marriage data. Regarding marriage fees, the West Medan KUA follows the regulations outlined in Government Regulation No. 48 of 2014, which amends Government Regulation No. 47 of 2004 on Non-Tax State Revenue Tariffs at the Ministry of Religious Affairs. No fees are charged for weddings held at the KUA. However, for marriages conducted outside the KUA, an additional fee of IDR 600,000 applies. This fee cannot be paid directly to the

KUA but must be deposited through designated postal or billing systems as specified by the Ministry of Religious Affairs.

d. Network Issues During Data Entry. The West Medan KUA advises prospective brides and grooms to register at least 10 working days before their wedding to prevent technical issues during data entry.[20]

Based on the above explanation, the implementation of SIMKAH at the West Medan KUA can be considered less effective due to several challenges. While the existing regulations (legal materials) are well-structured and KUA officers (law enforcers) have made significant efforts, the system still faces obstacles. One major issue is public non-compliance due to a lack of understanding of SIMKAH, along with technical problems such as data inconsistencies and internet connectivity issues. According to Munir Fuady's legal effectiveness theory, four key factors contribute to effective law enforcement: sound legal materials, competent law enforcers, an informed public, and adequate legal infrastructure. These factors must be fulfilled collectively, not alternately. In other words, all supporting elements must be present for regulations to be effectively enforced in society.[21]

To address these challenges, the West Medan KUA has taken several steps, including ensuring that prospective brides and grooms submit complete documents and verify their data before entry into the system. If inconsistencies are found, applicants must first correct their data at the Civil Registry. The KUA also encourages couples to register at least 10 working days before their wedding to avoid issues during data entry.[22]

Several key findings from this study can be used to overcome the challenges in implementing SIMKAH at the West Medan KUA. One essential measure identified is comprehensive public outreach regarding the online marriage registration process. The goal of this outreach is to improve public understanding of web-based SIMKAH registration procedures and raise awareness. Additionally, the KUA can directly inform prospective brides and grooms about online registration. The outreach can also be

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[20] Maulid, interview with KUA Medan Barat Operator, 30 October 2024.

[21] Munir Fuady, *Teori-Teori Besar "Grand Theory" dalam Hukum,* Cet. 3, (Jakarta: Kencana Prenada Media Group, 2014), p. 117

[22] Masril Halomoan Hrp, interview with the Head of KUA of West Medan, 30 October 2024..

expanded through various social media platforms, such as the local KUA website, official KUA social media accounts, and other digital platforms. Social media plays a crucial role in effectively communicating and disseminating information. With broader outreach, the public is expected to better understand the procedures and requirements for marriage registration, thereby streamlining the registration process.

Furthermore, leveraging social media is vital for disseminating information quickly and efficiently. The West Medan KUA is encouraged to use existing social media platforms, such as the official KUA website, KUA social media accounts, and other platforms, to share SIMKAH-related information. Through social media, information about marriage registration can be easily accessed by the public, helping prospective couples gain a clearer understanding of the process.

Improving Internet Infrastructure is another crucial step. This study shows that while SIMKAH has significantly modernized marriage registration administration, further improvements in internet connectivity are needed to enhance system efficiency.

CONCLUSION

The implementation of SIMKAH at KUA Medan Barat has been carried out in accordance with the applicable regulations, namely the Instruction of the Director-General of Islamic Community Guidance No. DJ.II/369 of 2013 and the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 829 of 2019. This system has contributed to the modernization and standardization of marriage registration administration, facilitating the registration process and data storage for married couples. However, the effectiveness of SIMKAH still faces several challenges, such as discrepancies in the data of prospective brides and grooms, manipulation of divorce certificate data, cancellation of marriage registrations due to internal family conflicts, and network disruptions that hinder the data entry process. One of the strengths of this study is its ability to identify key challenges in the implementation of SIMKAH and provide a comprehensive analysis of its effectiveness. Additionally, this research offers practical solutions that KUA can implement to enhance SIMKAH's efficiency, such as improving the verification process of prospective spouses' documents, utilizing social media for

public outreach, and upgrading technological infrastructure to reduce technical barriers in data entry. Thus, this study contributes to the development of a more effective and transparent digital-based marriage administration system. Although this study provides valuable insights into the implementation of SIMKAH, several limitations should be considered. This research focuses on a single location, namely KUA Medan Barat, making its findings not yet generalizable to the entire country. Moreover, it does not explore in depth the aspects of data security within the SIMKAH system or the long-term impacts of digitalizing marriage administration. Therefore, further research is needed to examine the implementation of SIMKAH in various regions and develop strategies to enhance the system's security and efficiency on a broader scale.

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