

## ABSTRAK

Muhamad Ihya Udin, NIM 11210046, 2015. **Analysis Of Isbat Marriage Verdict (in number: 607/Pdt.g/2013/PAJU)**. Essay. Al-Ahwal Al-Syakhshiyah Departement, Syariah Faculty, The State University Maulana Malik Ibrahim of Malang. Supervisor: Dr. Mujaid Kumkelo, M.H.

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**Kata Kunci:** The verdict, isbat marriage, difference of citizens.

Marriage is sacred for Muslims. In this agreement there are wedding mitsâqan ghalidza performed by couples who want to form a family of sakinah, mawadah and nurses. in Indonesia there are term isbat marriages, of which this is a process for recording wedding to an institution that has been designated. Because we know that many marriages in Indonesia have not been noted for needing isbat marriage. Because the marriage is not recorded will impact is not good against a wife or children.

The purpose of this research is to discover, research, and analyze the reasons judges reject the isbat. Because basically every case submitted to the Court must be completed. And isbat marriage different citizens it is discourse new. Because it will add new knowledge. Since marriage solely isbat by people in Indonesia. However, the isbat marriage which I thoroughly this would be done by Indonesia and the Netherlands.

And the type of research that the researcher used this time is research with a research library or libraries or normative. In the research methods used in digging the scientific data is a method of documentation, i.e. dig about it with data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agenda and so on. Primary data from this study was the verdict of judge number 607/Pdt. g/2013/PAJU, and supported by some previous studies and several laws regarding the recording of marriage.

The conclusions of this research are is that on August 30, 2008 took place the marriage between brother indastri and ferdinan in siri in Semarang. There are several witnesses who claimed that the brother Ferdinant say du sentences creed when the Covenant of marriage so that it can be called by a series of marriages in accordance with islam. And should this marriage be diisbatkan. However, the plaintiff stated that when uttered two sentences creed he does not know the meaning of the words, so this isbat must be rejected. But this is the perniakahan series which I think this marriage is already valid according to Islamic law and should be diisbatkan. Then about consideration of the judges refused to petition the judge isbat didn't see that the marriage is valid according to the religion as well as Act No. 1 of 1974. In spite of the recognition of the plaintiff had done twice before creed Covenant of marriage and defendants refused it.