

Islamic Law Perspective of the Practice of Marriage Guardianship in the Karamat Community, Buol Regency

Irwan Sakur¹, Nasaruddin Nasaruddin², Gani Jumat³, & Nurkhaerah Nurkhaerah⁴

^{1,2,3,4} Department of Islamic Family Law, Universitas Islam Negeri Datokarama Palu

ABSTRACT

This study examines the practice of *Taukil Wali nikah* in the Karamat community, Buol Regency, from the perspective of Islamic law. This phenomenon arises when the lineage guardian, especially the biological father, often delegates the right of guardianship to the *penghulu* or local religious figure, without going through procedures involving the Religious Affairs Office as regulated in Islamic law. A qualitative approach was used to explore the background, process, and perceptions of the community regarding this practice more deeply. The study results indicate that the Karamat community views the practice of *Taukil Wali nikah* as a socially and religiously legitimate tradition. However, it often does not follow the officially established order of guardians. This custom is based on the principle of mutual assistance permitted in Islamic law, although normatively, the position of the lineage guardian remains prioritized. This practice shows a shift in the understanding and application of Islamic law at the local level, which can cause conflict in families if not managed properly. This study contributes to the study of Islamic law related to marriage guardianship by highlighting local dynamics and the importance of legal education to maintain harmony between tradition and *syariat*.

ARTICLE INFORMATION

Keywords:

Islamic Law, *Taukil*
Practice, Marriage
Guardian.

1. Introduction

Divorce between husband and wife should not affect children. The mother is still encouraged to care for him and breastfeed him. Likewise, the father is obliged to provide for the child and mother during breastfeeding. Religion pays great attention to the survival of the child so that he grows into a healthy and intelligent child. This was emphasized by the Prophet Muhammad SAW through one of his hadiths contained in the book *Sunan Ibn Majah* as follows:

عن أبي بردة عن أبي موسى قال: رسول الله عليه وسلم لا نكاح إلا بولي

(اخرجه ابن ماجه)

Meaning: "From *Abi Burdah* from *Abi Musa* Says the Messenger of Allah said: There is no (invalid) marriage unless there is a guardian."

According to the hadith, a marriage guardian is a mandatory requirement for every marriage. Without a guardian, the marriage bond is considered void because the guardian is one of the basic elements in the marriage contract (Utomo & McDonald, 2016). The determination of a marriage guardian as a fundamental component in marriage aims to protect the interests of women, maintain their moral integrity, and enable the formation of a legitimate union. Generally, a woman who is about to get married will be married by her lineage guardian, namely a male family member from the bride's side.

However, it should be noted that the lineage guardian cannot always carry out this role, either due to the absence of a lineage relationship or for other reasons. In such a situation, the local judge guardian can act to

marry the woman for the good of humanity (Wilcox & Wolfinger, 2007). As is known, the person who has the right to be a marriage guardian for a woman is a close guardian (aqrab). However, if there is no aqrab guardian and no distant guardian is also found, then the right of guardianship is transferred to the judge guardian. In this case, when the main lineage guardian, such as the biological father, is absent, the right of guardianship is automatically transferred to the Office of Religious Affairs (KUA). The KUA will determine the order of lineage guardians according to the provisions before taking on the role of judge guardian. However, the appointment of guardians that is often practiced by the community does not always comply with the order that has been legally determined. This often triggers conflict in the family. The phenomenon of *taukil wali* has become commonplace in the Karamat community, especially in situations where the head of the Karamat District Religious Affairs Office often takes over guardianship rights when there are no lineage guardians at all. However, the local community often does not involve the KUA in the process of determining the guardian.

Based on the background explanation above, the author is interested in further analyzing this problem in the form of a thesis entitled "Review of Islamic Law on the Practice of *Taukil Wali Marriage* in the Karamat Community, Buol Regency".

2. Literature Review

2.1 Marriage Guardian

In Islamic law, guardianship is known as *al-waliyah*, also called *ad-dallah* and *ad-dillah*, which means control and protection. This term has various etymological interpretations, such as love (*al-mahabbah*), assistance (*an-nushrah*), and domination (*as-sulthah wal-qudrah*). The term *tawall al-amr* (regulating or controlling something) is the core of the concept of *al-waliyah*. Thus, in Islamic law, the term guardian refers to someone who is kind, caring, and has the power to take care of and protect others (Kefalas, Furstenberg, Carr, & Napolitano, 2011).

A parent guardian as someone who, because of his position, is qualified to act both against and on behalf of others (Willis et al., 2022). Based on this understanding, it can be concluded that a global guardian is someone

who, because of his position, can act on behalf of others without requiring permission from anyone. Wahbah Az-Zuhaili divides guardianship into two categories, namely: Guardianship of *ikhtiar* (voluntary), and guardianship of *ijbar* (mandatory).

Ijbar guardianship, according to its specific connotation, gives its holder the authority to marry someone to whomever he deems fit. According to the Hanafi school, *ijbar* guardianship applies to young women, including widows, as well as girls who are slaves, stupid, insane, or have been freed (Ball, 2014). The holder of *ijbar* guardianship is known as a *mujbir* guardian. Unlike *ikhtiar* guardianship, which gives the guardian the freedom to marry someone of the guardian's choice, the holder of *ikhtiar* guardianship is called a *mukhayyir* guardian. Marriage guardians consist of two types, namely lineage guardians (*nasab*) and judge guardians. This is regulated in Article 20 paragraph (2) of Presidential Instruction Number 1 of the Republic of Indonesia concerning the Compilation of Islamic Law. *Nasab* guardians are people who have blood relations with the prospective bride. They are family members of the bride's side who, based on a certain group order, have the right to become guardians. The group order in question is:

- a. The first category includes only male relatives, such as father, grandfather, great-grandfather, and opponents.
- b. The second group consists of sons and relatives of siblings, as well as conscious males who have the same father.
- c. The father's full brothers or father's brothers and their sons are included in the third category of uncle's relatives.
- d. The fourth group consists of the male descendants of the grandfather's brother, the grandfather's father's brother, and their cousins.

The guardian group most entitled to be a guardian in marriage is those with the closest degree of kinship with the prospective bride and groom. If several people have the same right to be guardians, then priority is given to the closest biological relative. If the degree of kinship is the same, the most entitled to be a marriage guardian is a relative with direct blood relations, compared to relatives who only come from the father's side. The legal basis for a judge to be allowed to serve

as a marriage guardian is the Hadith of the Prophet saw, from Aisyah ra:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا إِفْرَاقُ نِكَاحٍ
بِغَيْرِ إِذْنٍ وَلِيِّهَا فَبِكَاحِهَا بَاطِلٌ فَإِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَمْتَحَلَ مِنْ فَرْجِهَا فَإِنْ اسْتَجْرُوا
فَالسُّلْطَانُ وَوَيْ مِنْ لَا وَوَيْ لَهُ

Meaning:

"Aisyah Ra said that the Messenger of Allah said, "whoever a woman marries without the permission of her guardian, then her marriage is invalid. If (the man) has intercourse with her, then he pays a dowry for the honor that has been made lawful. If they quarrel, then the guardian judge is the guardian for those who do not have a guardian. (Narrated by Ahmad, Abu Daud, Tirmizi, and Ibn Majah)."

There is no difference of opinion among academics about the possibility that a guardian judge can also act as a marriage guardian. His position as the ammah territory, along with his territory related to marriage and his territory related to the management of the wealth of people who are not guardians, gives him the right to act as a marriage guardian. There are four causes for the emergence of guardianship in life, namely:

- a. *Ubuwwah* (Father), namely the biological father and above (grandfather and so on);
- b. *Ushubiyah* (same lineage), namely kinship or descent, such as someone's guardianship over one of his relatives or children other than his father;
- c. *I'taq* (freeing), namely Because of freeing a slave, such as someone's guardianship over slaves he has freed;
- d. *Assulthoniyah* (power/government) namely Because of appointment, such as the guardianship of a head of state over his people or the guardianship of a leader over the people he leads.

The types of marriage guardians are lineage guardians, judge guardians, maula guardians, and adhal guardians. By looking at the types of guardians, the order of guardians who have the right to be guardians in marriage is as follows:

- a. Father
- b. grandfather from father and so on.
- c. Blood brother (single father and mother).
- d. Blood brother

e. Son of blood brother and below.

f. Son of blood brother and below

g. Uncle, who is the same father and mother.

h. Blood uncle

i. Son of blood uncle and below.

j. Son of blood uncle.

If there is no lineage guardian, then the guardian is Maula mu'tiq (sayyid who frees). If there is none, then the heirs of Maula mu'tiq, as in the order above. If there is none, then the judge.

2.2 Marriage Guardian's Guidance

Guardians usually represent other people they trust or KUA officers in their area. *Taukil wali* is the name of the term used to symbolize (Hajnal, 1953). The word *taukil* is in the form of *masdar*, derived from the word *wakkala-yuwakkilu-taukilan* which means submission or delegation. The process, method, or act of transferring authority rights is called *taukil*, or delegation of power, in the Big Indonesian Dictionary. While the word *al-wakalah* or *al-wikalah* is a representative. Which, according to language, means *al-hifz*, *al-kifayah*, *ad-daman*, and *at-tafwid*, which means submission, delegation, and granting of mandates. In terms of etymological meaning, there is no difference between *taukil* and *wakalah*. Because both come from the same word, *wakalah*. The meaning of *taukil* or *wakalah* according to the term *syara'* in the perspective of various schools of thought is as follows:

- a. Hanafiyah scholars believe that, in terms of *tasarruf*, *wakalah* refers to someone who occupies the self (management) of another person.
- b. According to Malikiyah school scholars, an *al-wakalah* is a person who takes care of others by taking over (occupying) their positions in terms of rights and obligations.
- c. According to the Hanabilah ulama, *al-wakalah* is a request to replace someone who allows balanced *tasarruf* to the opposing party, in which there is a replacement for the rights of Allah SWT and human rights.

Meanwhile, according to the 'Syafi'iyah Ulama,' an *al-wakalah* is a person who gives power to another person over his affairs so that

the person who replaces him can handle them as long as the person who submitted the original is still alive.

There is room for wakalah in Islamic marriage law. Representation in all contracts as well as throughout the marriage. The bride and groom can replace one or both of them if they cannot attend the contract meeting. A marriage guardian represents the bride and has the same rights as the groom to speak on behalf of others. As the party representing the bride in the contract, the bride's guardian gives permission to another person to marry the woman who is under his guardianship. This is known as the guardian of marriage taukil and refers to the transfer of marriage guardianship to another person who is qualified to perform the marriage.

The representative in the marriage contract is only the spokesperson for the representative, namely the man or woman who has been given the green light to marry the prospective bride by the marriage guardian (*muwakkil*). The representative's obligation also ends after the marriage contract is fulfilled. In essence, the marriage guardian's taukil can take place verbally. However, it must be done in writing and in front of witnesses to reduce the possibility of bad things happening later.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is in accordance with the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The object of this research is the Islamic legal review of the practice of taukil wali nikah in the Karamat community, Buol Regency.

The interviews involved five local figures who are knowledgeable about the practice of taukil wali nikah in the district. We also interview three figures from the Department of Religious Affairs. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022). The data analysis technique in this

research used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

4. Results and Discussion

4.1 Practice of Taukil Wali Nikah

Marriage is a very strong contract (*mitsaqan ghalidzon*), to obey God's command and carry it out is worship. Marriage Law Number 1 of 1974 as in article 2 reads (Nobles & Buttenheim, 2008): That marriage is valid, if it is carried out according to each religion and belief. That each marriage is recorded according to applicable laws and regulations. The requirements for a valid marriage are the provisions that must be met so that the marriage that is carried out is a valid marriage and is legally recognized so that the rights and obligations relating to the marriage apply.

One of the pillars of marriage is the presence of a guardian. A marriage guardian is someone who acts on behalf of the bride in a marriage contract. The presence of a guardian in a marriage contract is an absolute requirement that must be met. A marriage contract that is carried out without a guardian is considered invalid, both according to the agreement of the ulama and based on statutory regulations. In the context of Islamic law, a guardian has an important role as one of the pillars of marriage. In the implementation of the marriage contract, the guardian can act as a party representing the bride as well as a party that gives approval for the continuation of the marriage.

The Karamat community generally adheres to Islam. Based on data obtained from the results of the study, the implementation of the ijab in the practice of marriage in the Karamat community is often delegated to another party. A nasab guardian, namely an individual who has a blood relationship or descent, has the privilege of becoming a marriage guardian. In this case, parents play the role of marriage guardian for their children and have full rights to carry out this task. Islamic law has regulated marriage guardianship in detail and clearly, including who is most entitled to become a guardian.

The guardian of marriage is delegating rights or authority from one person to another party (representative) to carry out a task. The representative will replace the position of the person who represents (muwakkil) in rights and obligations as long as the muwakkil is still alive. This provision is in line with the principles explained in Islamic law.

PMA Number 11 of 2007 concerning Marriage Registration, in article 18 states that basically the marriage contract is carried out by the guardian of the lineage, who meets the requirements: Male, Muslim, mature, and sane, at least 18 years old, free, and able to act fairly. However, in carrying out a marriage for one reason or another, the implementation of the *ijab qabul* can be delegated to a marriage registrar (PPN), assistant (PPN), or someone who meets the requirements as a guardian of marriage. Likewise, it is stated in the Compilation of Islamic Law Article 28, that the marriage contract can be carried out personally by the person concerned and can also be delegated to another person.

According to the explanation above, it can be understood that delegating marriage guardianship is permitted. Delegating the guardianship may be to anyone. The technicalities of the guardian's talk are not regulated in detail in the existing regulations because this applies to *Urf*/customs that are considered reasonable and do not violate the intent of the *tackle* itself. Like its implementation, it can be carried out verbally or in writing witnessed by two witnesses and known by an authorized official, namely the PPN or *penghulu*. There are absolute *taukils* and *muqayyad* ones. The absolute one is that someone delegates to another person in marrying him/her without limiting him/her to marrying a certain woman, a certain dowry, or a certain amount of dowry. *Muqayyad* is delegating in a marriage that limits it to a certain woman, a certain family or a certain amount of dowry.

Guardians may only represent guardianship to people who are permitted to act as representatives, namely those who meet the requirements as guardians. In Islamic law, *taukil wali* has conditions. The pillars and conditions that must be fulfilled by parties implementing *taukil* are:

a. *Muwakkil* (Representative Person)

It is required that the person being represented is legal or permitted to carry out the acts being represented. So the work carried out by the person who is prevented from carrying out the action is invalid.

b. Representative (authorized party)

The person who has the right to be a representative is a mature, intelligent, and independent person because he has perfect abilities. Every person with perfect abilities has the right to enter into a contract.

c. Something that is represented (*Muwakkal Fih*)

Something that is represented is required to receive replacement. This means that if the representative turns out to be unable to carry it out, the representative is allowed to delegate it to another person who meets the requirements and the muwakkil must also clearly mention the party representing the representative.

d. *Shighat* representative

It is required that the *shighat* be a statement from the muwakkil stating his willingness. Required in this *wakalah* is consent and *qabul*. Consent can be obtained by a sentence addressed to the appointing deputy. Meanwhile, *qabul* can be done with anything that shows acceptance.

Based on the *shighat taukil wali*, that *taukil wali* is permissible but with the conditions that have been mentioned previously. The sight at the KUA Karamat District is in accordance with the pillars and requirements, but the practice that occurs in Karamat District is related to *taukil wali* who is represented by people trusted by the woman's family, such as *Kiyai* or other religious figures. According to the author, the *taukil wali* is valid because there are certain conditions that make the guardian unable to pronounce the marriage contract. Because this representation is common in Karamat District and there is no problem, according to the statement of the Head of the MUI Karamat District, to facilitate the marriage process, it is considered that opinions other than *Abu Hanifah* can be guided by.

4.2 Perspective of Islamic Law on the Practice of Marriage Guardianship in Society

Islamic law has regulated marriage guardianship in such a way that the father is someone who has the right to be the guardian of his child's marriage. People who understand marriage guardianship according to Islamic law

so that in carrying out marriages, people prefer to represent the marriage contract through a judge, marriage registrar, or religious figure in the community.

Carrying out marriage in Karamat District is not much different from marriages in other areas in Indonesia. A woman and a man like each other and agree to get married, and the implementation of marriage in Karamat District often carries out marriages by representing their child's marriage guardian to someone they trust, such as a religious figure, judge, and marriage registrar at the KUA Karamat District because people who do not understand the importance of marriage guardians feel less confident in taking responsibility as guardians in their child's marriage by assuming that other people understand it better than themselves.

Islam has allowed humans to carry out *taukil wali*. It's just that lineage guardians are more prioritized when carrying out the marriage contract. However, many people still perform *taukil wali* without any reason.

The phenomenon of *taukil wali* in the marriage contract that occurred in Karamat District is valid. Therefore, it has benefits that do not deviate from Islamic law. This can be concluded as follows:

Taukil wali carried out by the community in Karamat District is permitted for those who are unable to complete their own work because everyone has different abilities. So with the existence of this *taukil wali*, it will provide convenience for those who need help from others to complete their work. Thus, *taukil* is a form of mutual assistance in terms of goodness.

Ijab is a vow uttered by the bride's representative, and *Kabul* is the answer from the groom. If the *ijab* that should be carried out by the guardian of the lineage, but is unable to make the vow, then the guardian of the lineage may delegate it to another person who is appropriate and meets the requirements. Like the guardian *taukil* that occurred in Karamat District, the majority of the community uses the guardian *taukil* in marrying off their daughters.

The determination of Islamic law on humans always takes into account the welfare. This occurs according to the situation and conditions of a community. Therefore, the law that is determined will be accepted with an open

heart, because of the suitability of reason with the existing reality.

As explained previously, the Karamat community's customs in guardianship, which often involve delegating responsibility to other parties, have developed into a tradition. In the view of Islamic law, this practice is permitted because of the principle of mutual assistance among fellow human beings. However, in the context of a marriage contract, the existence of a guardian is very important. The tradition of representing a guardian's role can reduce the significance of the guardian's role in marriage, especially when the majority of the community prefers to represent it.

Islamic law in Indonesia, especially in the field of marriage, has developed and follows Islamic teachings as regulated in the pillars of marriage. However, in Karamat District, many guardians of lineages choose to delegate the marriage contract to another party, even though they are legally capable of carrying it out.

Social changes and developments influence views on Islamic law, including guardianship. Islam permits the *taukil* of a guardian in a marriage contract but still places the lineage guardian as the most important party to carry out the contract. This permission, however, can lead to a lack of public understanding of the importance of the role of a guardian in marriage.

The practice of delegating the responsibility of a guardian, which is commonly carried out by the community in Karamat District, has a significant influence on the renewal of guardianship law. One factor behind this behavior is respect for religious figures or *kiai* who are considered to have higher knowledge. Therefore, the community tends to consider marrying with the *taukil* of a *wali* to a *kiai* more *afdhal*.

In *fiqh*, the law permits the *taukil* of a guardian without reducing the validity of the marriage contract. However, the community's view that considers the *taukil* of a guardian to be more important is contrary to the basic principles of *fiqh*, which places the lineage guardian as the most *afdhal* party to marry off his daughter. This phenomenon creates a paradigm that influences the law, where the guardian of lineage is considered equal to the representative, although

in Islamic law the guardian of lineage remains a priority.

One reason for the emergence of this practice is the validity of the marriage contract carried out by the KUA, either directly or through a guardian's representative. Because the contract is still valid, people feel there is no difference between marrying directly or through a representative. The fiqh law that states the validity of the guardian's representative to religious figures and the KUA further strengthens people's behavior in representing their guardianship.

Talking about marriage guardians, guardians are one of the pillars of marriage that determine the validity of a marriage. Thus, religion is a very determining factor in this study. Religion plays an important role in human life, including the community in Pasaman District, which uses it as a guideline for life. In society, understanding Islam functions as a balance in various aspects of life, such as social, economic, educational, political, and technological. Religion is the main foundation for society to live a good community life.

The Karamat community generally has a good understanding of the teachings of Islam. This is reflected in the many religious educational institutions such as MDA/TPA, and mosques spread across Karamat District. With this religious background, the people of Karamat District should understand the ethical and moral principles that serve as societal guidelines. In addition to discussing the relationship between humans and God, this article also highlights the relationship between humans, especially in Islamic law related to human activities. This study becomes increasingly relevant because human life is often the object of change due to developments in time, place, and circumstances.

Regarding the issue of guardianship in Karamat District, local religious leaders and religious instructors need to provide a deeper understanding of religious knowledge and issues related to it. Religious leaders who play an essential role in society must not act arbitrarily, especially regarding religious rights and obligations. Community development activities also require the active role of leaders to lay a solid moral, ethical, and spiritual foundation and improve the religious experience of the community.

Social change is expected to be pursued from this moral and ethical foundation. This includes the restoration of human dignity, respect for individuals' self-esteem and honor, and recognition of an individual or group's sovereignty in developing themselves according to their beliefs, identity, and conscience.

Regarding guardianship in the theory of Islamic legal sociology regarding the phenomenon of implementing the guardian's taukil in marriage contracts in Karamat District, it is caused by several reasons that encourage the community to still carry out their habit of representing the guardianship of their daughter's marriage, namely:

- a) The community is used to carrying out the existing customs in Karamat District which have long represented guardians in marriage contracts, so that it has become commonplace for every guardian to represent the recitation of the ijab vows of their daughter's marriage contract even though there are no obstacles in the context of sharia or social that prevent them.
- b) The community does not understand religious knowledge, especially knowledge of the problem of munakahat, which causes a low understanding of the community regarding Islamic law, especially being punished by guardianship.
- c) The inability to pronounce the ijab vows due to nervousness and lack of self-confidence and reverence and respect for the kiai is used as a habit to represent the guardian in the marriage contract.
- d) Lack of socialization in the community.

The solution to minimize the guardian's taukil in the marriage contract is to create socialization related to the importance of the guardian's position in the marriage contract. If this cannot be done, it can be reduced by providing an example of the marriage contract script or being guided by reading during the marriage contract.

5 Conclusion

Based on the results of the study in the Review of Islamic Law on the Practice of Taukil Guardian Marriage in the Karamat Community, Buol Regency, the author can conclude that the practice of taukil guardian marriage in the

Karamat community in marriage is that the guardian of the lineage prefers to represent the guardianship to the penghulu or religious figure. The actions carried out by the guardian of the lineage are considered valid. The community does not see that these actions are included in violations. As explained previously, the customs carried out by the Karamat community in terms of guardianship have a background, and these customs have become a tradition. According to Islamic law, it is permitted because, as humans, we must help each other. It's just that the guardian in terms of marriage contracts is more prioritized, and the position of the guardian becomes less significant when the majority of the community prefers to represent them.

REFERENCES

- Ball, A. (2014). The Parent/Guardian Empowerment in Schools Scale. *Families in Society*, 95(2), 92-99. doi:10.1606/1044-3894.2014.95.12
- Hajnal, J. (1953). Age at marriage and proportions marrying. *Population Studies*, 7(2), 111-136. doi:10.1080/00324728.1953.10415299
- Kefalas, M. J., Furstenberg, F. F., Carr, P. J., & Napolitano, L. (2011). "Marriage Is More Than Being Together": The Meaning of Marriage for Young Adults. *Journal of Family Issues*, 32(7), 845-875. doi:10.1177/0192513x10397277
- Nobles, J., & Buttenheim, A. (2008). Marriage and Socioeconomic Change in Contemporary Indonesia. *Journal of Marriage and Family*, 70(4), 904-918. doi:<https://doi.org/10.1111/j.1741-3737.2008.00535.x>
- Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen*, 13(2), 155-168.
- Nurdin, N., Scheepers, H., & Stockdale, R. (2022). A social system for sustainable local e-government. *Journal of Systems and Information Technology*, 24(1), 1-31. doi:10.1108/JISIT-10-2019-0214
- Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.
- Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.
- Rusli, R., & Nurdin, N. (2022). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*, 27(3), 4117-4140. doi:10.1007/s10639-021-10779-7
- Strauss, A., & Corbin, J. M. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2 ed.). California, USA: Sage Publications, Inc.
- Utomo, A., & McDonald, P. (2016). Who marries whom?: Ethnicity and marriage pairing patterns in Indonesia. *Asian Population Studies*, 12(1), 28-49. doi:10.1080/17441730.2015.1130327
- Wilcox, W. B., & Wolfinger, N. H. (2007). Then comes marriage? Religion, race, and marriage in urban America. *Social Science Research*, 36(2), 569-589. doi:<https://doi.org/10.1016/j.ssresearch.2006.02.005>
- Willis, D. E., Schootman, M., Shah, S. K., Reece, S., Selig, J. P., Andersen, J. A., & McElfish, P. A. (2022). Parent/guardian intentions to vaccinate children against COVID-19 in the United States. *Human Vaccines & Immunotherapeutics*, 18(5), 2071078. doi:10.1080/21645515.2022.2071078