

Dynamics of Family Law Reform in the Muslim World (Study on the Age Limits for Marriage in Indonesia, Malaysia, Brunei Darussalam)

Rina Septiani

*Mahasiswa Doctoral UIN Syarif Hidayatullah Jakarta
Jl. Ir. H. Djuanda No. 95, Ciputat
email: rina.septianimahk@mhs.uinjkt.ac.id*

Abstract:

Family law occupies a very important position in Islamic law, related to its very significant contribution in the effort to create an orderly and harmonious society. That is why in many Islamic countries or where the majority of their citizens are Muslim, especially Indonesia, Malaysia, Brunei Darussalam, the field of family law always gets high appreciation which is manifested in the form of ongoing efforts to legislate Islamic law into positive law into statutory products. Renewal of Islamic family law in Indonesia, Malaysia, Brunei Darussalam is a necessity. In terms of the age limit for marriage, there are differences in the three countries. years, contained in Deed 303 of the 1984 Islamic family law section 8, Brunei Law Chapter 217 Chapter 17 Islamic Family law section IV article 35 letter (6) says 18 years for men and 16 years for women so for those who prevent marriage above age will be penalized. Even though they both belong to the Syafii school of thought, their views on fiqh, culture, and society are different, so there are differences in the determination of age limits between the three countries.

Keywords: renewal, family law, age limit for marriage

Abstrak

Hukum keluarga menempati posisi sangat penting dalam hukum Islam, berkaitan dengan kontribusinya yang amat signifikan dalam upaya menciptakan kehidupan masyarakat yang tertib dan harmonis. Itulah sebabnya di banyak negara Islam atau yang mayoritas warganya beragama Islam utamanya Indonesia, Malaysia, Brunei Darussalam bidang hukum keluarga senantiasa mendapatkan apresiasi tinggi yang dimanifestasikan dalam bentuk upaya berkelanjutan untuk legislasi hukum Islam menjadi hukum positif ke dalam produk perundang-undangan. Pembaharuan hukum keluarga Islam di Indonesia, Malaysia, Brunei Darussalam adalah suatu keniscayaan. Dalam hal batas usia nikah terjadi perbedaan di ketiga negara tersebut Batas usia dalam perkawinan di Indonesia yaitu laki-laki dan perempuan berusia 19 tahun yang terdapat dalam UU no.16 tahun 2019 tentang perkawinan, sedangkan negara Malaysia laki-laki berumur 18 tahun dan perempuan berumur 16 tahun, terdapat dalam Akta 303 UU keluarga islam tahun 1984 sekyen 8, UU Brunei Chapter 217 Bab 17 hukum Keluarga islam bagian IV pasal 35 huruf (6) mengatakan 18 tahun untuk laki-laki dan 16 tahun bagi perempuan sehingga bagi mereka yang menghalangi pernikahan diatas usia tersebut akan dikenakan sanksi. Meskipun sama-sama bermazhab syafii namun bedanya pandangan terhadap fiqh, budaya, serta sosial yang berbeda maka terdapat perbedaan penetapan batas usia antara ketiga negara tersebut. Kata Kunci : Pembaharuan, hukum keluarga, batas usia nikah

A. INTRODUCTION

Islamic family law as an offer to solve some problems, because family law is considered the core of sharia. In essence it is not intended to teach Muslims so that later in the household they can practice it, but the law here is solutive, meaning that Islamic law provides solutions in solving family problems that occur. However, sometimes existing laws cannot be understood in terms of their wisdom and philosophy, resulting in the assumption that Islamic law is no longer representative in resolving civil cases of Islamic families. The presence of family law in the midst of the world's Muslim community is very important because it concerns marriage, inheritance and so on which cannot be equated with those who are non-Muslims, so that the community wants an Islamic family law that applies specifically, especially with the development of an increasingly developing era. so that methods are needed for legal reform. Family law which concerns marriage, divorce, child rearing, inheritance and religious courts is not only related to state affairs. For adherents of Islam, perhaps also other religions, provisions regarding family law are part of the major provisions of the religion itself. Daniel S. Lev said that this family law issue is almost always a place of struggle between religions and any country in the world.(Ridwan, 2015)

As a law that is considered the foundation of the formation of society Muslims, family law has a strategic position, even referred to as gateway to further study of Islamic law. Of course this relates to the application of Islamic family law which globally touches all levels of Muslim society in Indonesia world. Every renewal certainly cannot be separated from its pros and cons. Likewise with the renewal of Islamic law there was a debate between the people traditionalists versus modernists. Family law reform at least include material that is out of the date. aside from that the policy of a non-Muslim colonial state that managed to dominate a country which incidentally is predominantly Muslim and seeks to separate it between religion and the state. One of those updates is carried out in terms of the age limit for marriage.

In Indonesia in article 7 paragraph (1) law no.16 of 2019 said "marriage is only permissible if the man is already married reach the age of 19 years and girls 19 years too. Boundary conditions Age is also mentioned in the Compilation of Islamic Law (KHI) Article 15 paragraph (1) namely stating "marriage may be carried out if the man 19 year old and 16 year old girl", based on the welfare of the family and marriage household. (Olivia, 2015)This goes hand in hand with the principle of the law, that the prospective husband and wife have mature souls and body so that marriage can be realized properly and healthily. By because it is necessary to prevent marriage for those who have not old enough. The minimum age of marriage for men is 18 years and girl is 16 years old. It is stated in the Sabah state enumeration section II section 8 states: "No marriage may be entered into as a marriage contract under this deed, if the man is less than 18 years of age or a woman it is less than 16 years old unless the sharia judge has give the truth in writing in certain circumstances.(Rohman, 2017)

Marriage law in Indonesia adheres to the principle that prospective husband and wife have matured physically and spiritually for get married, in order to fulfill the noble purpose of a marriage. Mature maturity is expected to be able to easy to accept and solve household problems with mature reasoning and mature thinking. Another Indonesia is another country our neighbors. Malaysia is a federal state until now not yet have family law laws that apply legally national. However, in the Malaysian state constitution as a whole stated that the limit. That's different applies in the country of Brunei Darussalam, if in Malaysia each state have different Islamic family law enactments according to the state, applicable marriage laws in

Brunei Darussalam is different based on ethnicity and religion. Constitution Islamic Family Law is contained in the Law Of Brunei chapter 217 does not clearly contain the minimum age limit married, but there are several articles that say that hinder the marriage of men who are 18 years old and a girl over the age of 16 is an offense against statute and can be fined up to \$2,000, jail maximum 6 months and/or both.(Rohman, 2017) In the application of the Law The family of these three countries is in the form of family law which has reformed (updated). This renewal of family law is based several considerations and goals. First, for interest legal unification. Second, it aims to elevate the status of women. Third, the formation of family law cannot be separated from the parties social dynamics and time. Based on the description, in this paper will be discussed regarding the dynamics of Family Law Reform in the Muslim World Age limit for marriage between Indonesia, Malaysia, Brunei Darussalam

B. RESEARCH METHODOLOGY

This study uses a normative juridical approach (doctrinal research) with research specifications that are descriptive analytical in nature. Data collection techniques in this study were through searching and studying several literature related to mixed marriages. as well as supporting research results) related to the subject matter which also focuses on legal norms or rules contained in society, as well as describing legal phenomena (factual and accurate) regarding the dynamics of renewal of Islamic family law regarding the age limit for marriage . Data analysis techniques in this study using normative legal analysis

C. RESULT AND DISCUSSIONS

Renewal of Islamic law, Indonesia tends to take the road compromise between sharia and secular law. Family law in Indonesia in its formulation efforts besides referring to books classical fiqh, modern fiqh, set of fatwas, court decisions (jurisprudence), interviews were also conducted with all scholars Indonesia. Adoption of secular western law is not directly can be proven, but because in Indonesia it goes quite old civil law (Burgelijk Wetboek) which translates to civil law code book, civil procedural law (reglemen updated Indonesia) Dutch heritage, and other laws, based on the principle of concordance, there is influence of Western law which is not can simply be naive. As well as the logging field in marriage, inheritance, endowments, wills and so on. Effort accommodation or reconciliation of Islamic family law to comply with the development of the times in order to create social order to be one proof of its uniqueness The formation of written Islamic law (family law), In fact, it has long been a need and desire of the community Muslim. (Undang-undang et al., 1982)

Since the promulgation of Law Number 7 of 1989 concerning Religious courts, which have the authority to resolve family law issues, it feels very necessary Islamic family law in Indonesia is written. So that came the idea compiling the Compilation of Islamic Law in order to find patterns of fiqh which are typical of Indonesia or fiqh which is contextual. Appearance KHI in Indonesia can be recorded as a major achievement achieved Muslims. At least with the KHI, now in Indonesia there will no longer be found pluralism in the decisions of religious court judges, because the book that the judge referred to was the same. Apart from that fiqh which so far has not been positive, has been transformed into law that applies and binds all Indonesian Muslims. More importantly than that, KHI is expected to be more easily accepted by Indonesian Islamic society because it is excavated from the nation's traditions Indonesia. (Nurcholis, 2014)

KHI has become a law book or legal guideline independently and the results of the ijtihad of Indonesian fiqh experts. According to Ms Hasan Bisri, The Compilation of Islamic Law is an accommodative effort from the schools of classical fiqh school. Nevertheless, it

cannot be denied that Legal material in KHI is still dominated by the Shafi'i school. In the context of implementing KHI, a Presidential Instruction was issued Number 1 of 1991 to the Minister of Religion of the Republic of Indonesia to disseminate KHI which consists of three books, namely Book I on marriage, consists of 9 chapters and 170 articles (article 1 to article 170), Book II on inheritance, consists of 6 chapters and 43 articles (article 171 to 214) and Book III on waqf, consisting of 5 chapters and 12 articles (article 215 to article 228). (ربانی, 1393)

The existing regulations in KHI for the field of marriage law no longer limited to substantive law, which is true should be part of the compilation, but it's quite a lot provide regulations regarding procedural issues that should be included in the portion of the marriage law. Even on Basically, there are several articles in Law Number 1 of 1974 regarding marriage have similarities contained in KHI. As for the differences (new things) contained in KHI are as follows progress of the development of family law in Indonesia. As the development of the stated marriage law in the Marriage Law, the KHI cannot be separated from the mission carried out by the law, notwithstanding its scope only limited to the interests of Muslims, among other things, absolute compilation must be able to provide a legal basis for marriage that can be held by Muslims. (Sudirman, 2012)

Further updates contained in the KHI can be seen in the minimum age requirement for marriage is 19 years men and 16 years for women (Article 15 paragraph (1) KHI) as well as the two candidates bride and groom who have not reached the age of 21 years must obtain permission from both parents because they are considered not yet independent law (Article 15 paragraph (2) KHI). The fiqh scholars do not set limits minimum age for legal and valid marriages. They also does not require adulthood (baligh) as a legal condition and can the marriage took place. In fact, they perceive that the marriage of a young daughter to a young son still small is legal. (Tahun et al., 2017)

The limitation on the age of marriage in KHI is intended for this purpose of marriage can be achieved. In addition, things that have not been discussed in classic fiqh books are provisions regarding the status of children born from his wife's womb, but the result of fertilization outside the womb through the process artificial insemination. (Article 99 letter b KHI). Final limit update the age of marriage becomes 19 years based on law no 16 of 2019 Malaysian Family Law.

The law that was in effect in Malaysia before the British colonial period is Islamic law. and customary law. Applicable laws before British colonialism was before the British colonial period in The prevailing law in Malaysia is Islamic law, which is customary adage. Adat pepateh is mostly used by Malay people in the country parts of Negeri Sembilan and some areas in Malacca. States The peninsula uses temenggung customary laws.

The Sarawak Malay court law is used by the state Sarawak section. In the legal provisions of marriage and buying and selling, the influence of Islamic law is very strong.⁹ But finally in 1880, British rule in Malaysia recognizes the existence of Islamic marriage and divorce laws through "Mohammed and the Marriage Ordinance No. V of 1880" (Contents from Moohamed Marriage is to require registration of marriage and divorce for Muslims and employees who are entitled to record is qadi). and enforced in the strait countries "Pulau Pinang Malacca and Singapore" consists of: 10 "CHAPTER I: Registration of Marriage and Divorce (Article 1 sd 23)" "CHAPTER II : Appointment of Qadi (chapters 24 to 26)" "CHAPTER III : Property in Marriage (Article 27)" "CHAPTER IV: General Provisions (Articles 28 to 33)" As for the states of Selangor, Perak, Pahang and Negeri semilan) applies

"Registration of Muhammadan Marriages and Divorces Enactment 1885". Meanwhile the state of Peris, Kelantan, Terengganu, Johor and Kedah apply "The Divorce Regulation year 1907".

The rule of law contained in the law passed by the UK It only regulates the registration of marriages and divorces. So that after Malaysia became independent from their British colonialism carry out comprehensive reforms in the field of marriage and divorce. This renewal was by Kelantan, Negeri Sembilan and Malacca been pursued since 1982. The marriage law currently in force in The state of Malaysia is that each state has its laws each. Some of them are "The Malacca Islamic Family Law 1983", "Kelantan Law 1983", "Nine State Law 1983", "Regional Law Fellowship 1984", "Silver Law 1984 (No.1)", "Kedah Law 1979", "UU Pulau Pinang 1985", "UU Trengganu 1985", "UU Pahang 1987", "UU Selangor 1989", "Johor Law 1990", "Sarawak Law 1991", "Perlis Law 1992", and "Sabah Law 1992".

The Islamic Family Law (State of Selangor) 2003, and Enactments or other State Ordinances state that age the minimum for marriage is contained in Section 8, namely: Deed 303 Islamic Family Act (Communist Territories) year 1984, Anakmen13 "No marriage may be entered into in: under this deed if the man is under the age of 18 (eighteen) years or the woman is less than 16 (sixteen) years old 7 unless the sharia law has given the truth in writing in certain circumstances." Based on the Section above, the marriage is carried out by someone who is still a child is required to obtain permission from the Shariah court. Provisions in the section on above does not contradict the statements of the four schools of thought.

Actually there is permission from the Shari'ah court so that the parties the court can ascertain the condition of a child in terms of physical, mental and their ability to be responsible so that they will be able to overcome problems that come one day at a time his household. After the Syari'ah Judge investigated the children in minors who want to carry out marriages and give If the marriage permit is written, then the children may be married by the father or grandfather. He made laws regarding age limits Marriage aims to keep children alive so as to avoid oppression and coercion from other parties to get married and get freedom in determining the period ahead.

Children's consent is required if it is to be marriage, because without the consent of them will burden themselves physically and psychologically at times they will find it difficult to accept situations that have not been able to they passed before their time. Brunei Darussalam Family Law The rules of Islamic law have been implemented in Brunei Darussalam in the period of Sultan Hasan (1605-1619) before the British colonial came. Even Islamic law rules are enacted as laws (qanun) which is called the Brunei Kanun Law.

During the time of the Sultans Jalilul Jabbar substitute of Sultan Hasan Hukum Kanun Brunei then perfected again. After the arrival of the British, around 1847 AD, the Sultan of Brunei entered into an agreement with the British government which contained the contents of the agreement that is the British government is authorized to handle cases of disputes that occurred between fellow British citizens in Brunei and between British citizens and citizens of other countries. Under conditions judges in England will be assisted by judges Brunei judge. But as time went on the British Judge started interfere or intervene in the affairs of the Court of the Sultanate of Brunei. Then in 1888 an agreement was signed which contained Brunei gave full power to the British judge to carry out his job. Of course this agreement gives effect to changes in the field of law of Brunei.

Initially, the impact of this policy was legal authority Brunei's qanuns, which are Islamic in nature, are being narrowed down. the Act finally set only limited civil issues with

the birth "Muhammadan's Law Enactment" Number 1 of 1911 M. the Law specifically only regulates a number of issues such as worship, Muslim marriage and divorce. It was followed in 1913 issuance of PP on registration of marriage and divorce called "Muhammadan's Marriage and Devorce Enactment No. 2 1913". Law on the Council of Islamic Scholars, Indigenous Peoples and the Court Agung was then born in 1955 to unite all laws relating to Islamic law. "After that successively experienced amendments, namely starting in 1957, 1960, 1961, and 1967. Revision Law's of Brunei in 1984, this Act also underwent revision but only slightly besides the name being changed with the Law on the Ulema Council and the Kadi Penggal Court. In this law, Islamic family law issues are regulated only 29 articles, namely under the rules: Marriage and Divorce in section VI starting from articles 134 to 157, and Maintenance of Dependent in part VII which starts from article 157 to 163". "So that's a problem Islamic family law in Brunei Darussalam regulated in law Laws are only related to marriage, divorce and maintenance.

In terms of the age limit for marriage each law different age limits for marriage. In law the state of Brunei Chapter 47 concerning (Christian) marriage part 1 article 3 paragraph 1 (a) in the capacity to marry unequivocally says that no people who can do marriage unless both parties have reach the age of 14 years. Whereas in the Brunei law Chapter 126 about the marriage of the Chinese confirms that the marriage carried out may not be registered, nor is it valid, until women reached the age of 15 by British reckoning. Brunei Law Chapter 217 Chapter 17 on law Islamic families are not firm in determining the age limit in marriage. It's just that in part IV of article 35 letter (b) in the inference with marriage stated: "That hinders the marriage of men who have reached the age of 18 years and girls 16 years of entering Legal marriage is a violation of the law law with the threat of a fine of up to two thousand dollars, maximum imprisonment 6 months or both."

In the existing marriage law in Indonesia, basically there are regulations governing that marriage laws exist in Indonesia is regulated in the Marriage Law no.16 year 2019, namely article 7 paragraph (1). In the article above it is stated that a Marriage that occurs can only be permitted if the man and women who can officially get married are them who is 19 years old. In another article it is also stated when one or both of the prospective bride and groom are not old enough, later they will be able to apply for a permit in court, which is called with nikai dispensation. The existence or provision of a marriage dispensation This is in accordance with the decision of the Religious Courts in Indonesia, namely in article 7 paragraph (2). This dispensation itself can then be submitted by both parents, must be from both, both from male as well as women.¹⁷ It is different with the Marriage Law in force in Malaysia and Brunei Darussalam. Especially those applies to Muslims on both sides, must be at least 18 years old for men and 16 years for women to carry out wedding.

The Brunei Darussalam Marriage Law states that a woman must be at least 15 years old, and no specifies the minimum age for a man. Meanwhile, Order Islamic Family Law does not explicitly stipulate a minimum age marriage for Muslims. This is the problem in the 3 countries these and other countries in ASEAN. Actually it is violation of children's rights and not in the best interest they. Review Brunei's latest newsletter on children's rights in 2016, the UN expressed the hope that the age of marriage for all children will be put together at the age of 18, regardless of ethnicity or religious affiliation. In its written response to the UN, the government Brunei says it has no immediate plans to raise the age minimum marriage, explaining that Islamic law and background diverse religious and cultural backgrounds of the people who live in that country must be considered. The state added that the consent of both

parties, as well parental consent, required for minors to get married. And in the case of Muslim marriages, permission from Sharia judges are also required. The statistics on child marriage in Brunei are difficult Obtained: the latest statistics available in 2010 show that there were 225 Muslim marriages recorded that year of which at least one party under the age of 18.

Malaysian and Brunei Darussalam activists also said that the lack of a standard minimum age for marriage was a major factor cause of problems in this country. Child marriage is allowed according Islamic law, civil law and customary law in Malaysia. In the law In Islamic families, children under the age of 18 are allowed to marry as long as it gets approval from the sharia court. In the law civil code, which governs non-Muslim, girls aged 16 and 17 years allowed to marry if approved by the chief minister of the country part. Under customary law for non-Muslim indigenous peoples, there is none age limit for marriage. Another factor that drives child marriage in Malaysia is the lack of access to sexual health services and reproduction (SRH), poverty, cultural acceptance of child marriage, and lack of understanding of parents about SRH.

Reluctance of religious groups to implement sex education and other issues that lead to child marriage have become challenges over the years. Norton-Staal from Unicef said some religious leaders support the cause and there is acknowledgment and a clear acceptance of the importance of strengthening education comprehensive sexuality. Malaysia attended the Conference Global Residents in Nairobi a few years ago and supportive commitments made, including strengthening health education sexual reproduction.

In Malaysia, the minimum age for marriage is set at age 18 years provides an objective standard of maturity than subjective, which protects a child from marriage when they not ready physically, mentally or emotionally. This will also ensure that children can give their consent freely, full term and have the minimum required maturity level before marriage. In the report released, UNICEF said that the debate about the minimum age for marriage should not be framed as a clash of cultures, and that of countries with legal systems dual states, such as Brunei and Malaysia, can harmonize civil legislation and Islam. In July the Malaysian government said it was move to raise the minimum age of marriage to 18, following a public outcry over a 41-year-old Malaysian man who recently married an 11 year old girl in Kelantan. Board Religion of Islam Selangor also said it would amend the Law Islamic Families to raise the minimum age of marriage to 18 for Muslim men and women.

It is said that the Indonesian state still has a standard age. The same thing also applies to the country of Indonesia. Can too low to get a marriage license. The author argues that from the results of the existing comparisons, these three countries have standards at least the ages of men and women are almost the same when viewed from the boundary minimum marriage. The author argues that one factor low and lax marriage licenses that occur in three countries This is partly because these three countries are basically one country with a majority Muslim population. Especially on Muslims in rural areas who have indeed decided to marry off their children at an early age for reasons of obligation and also nature.

Therefore, actually, whatever the reason, child marriage in These 3 countries are clearly violations of children's rights. To protect children from harm, the government should abolish the exception regardless of age of marriage. The biggest obstacle is that of the family rarely view child marriage as an offence, they are see it as a culturally valid practice. These deeply ingrained cultural, and sometimes religious, beliefs not easy to change, but overcoming it is very important to changing the acceptable age of marriage, both on paper and in practice. The

justice system too often lacks mechanisms effective monitoring and enforcement that can prevent or justify child marriage. And serious differences between regions within access compensation mechanisms (such as the existence of Protection Units Child, or Juvenile Court) means that children do not have equal access to the assistance they need.

Kindly concurrently, the birth registration system was ineffective in most countries that are included in the ASEAN region, including Indonesia, Malaysia, and Brunei Darussalam. If child marriage comes to the attention of the authorities, they would not be able to intervene unless they had a birth certificate which proves that the bride and groom are not old enough to Marry. And while child marriage is illegal, laws aren't always impose sanctions on the perpetrators. There has to be a mechanism for children to report or be able to run away from marriage and receive sufficient protection so that they will not be forced to returns either due to lack of financial support or due to pressure from a parent or guardian. Critically, legislators must addressing the core driver of child marriage in these 3 countries, namely poverty and Education. Unless they develop social policies and economy in social protection programs that strengthen resilience children, families and communities against economic challenges, government will struggle to address the cause. which led to the family marry off their children.

The law should not allow exceptions for age minimum married. Although some governments allow age lower minimum marriage with third party consent, research shows that girls who marry are younger face the dangerous consequences of early marriage. Child women who marry early have a greater risk of experiencing domestic violence, are more likely to believe that wife beating is justifiable, more likely to be soon give birth to more children, less able negotiating safe sex, takes greater risk for contracting HIV/AIDS and STIs, are at increased risk of fistulas obstetrics.²⁰ are denied rights and recognition as individuals, and are small possibility of getting an education. Next, risk maternal and infant mortality is greater when girls give birth teenager. it is important that girls are not pushed inside early marriage, marriage should not be mandatory for them to gain social and economic status.

However, an increase in the minimum age of marriage to 21 years will be counterproductive. The minimum age for marriage does not mean the mandatory age. It simply signifies that under that age there can be criminal prosecution on under the child marriage law. In many societies Traditionally, the age of women at marriage acts simultaneously as a gateway to new family roles and possibilities produce offspring. However, that attention is inadequate has previously given more health and social implications extent of variability in women's age of marriage for health public. Biomedical scientists are primarily concerned with whether the start of reproduction occurs before the female is sufficiently capable of nurturing offspring and look after their own health. Social scientists argue that early marriage gets in the way women to get proper education, access employment and training opportunities, develop social relationships with peers, and participate in civic life.

D. CONCLUSION

The intersection between Islamic law and Western law that occurs As a result of colonialism, Muslims are required to carry out reforms law once they are free. This legal renewal was carried out in order to maintain the existence of Islamic law. Even in some countries Muslims do not apply the concept of Islamic law in a traditional way at least in their legal legislation substantively reflects Islamic values. Indonesia, Malaysia and Brunei Darussalam. Based on the concept of legal renewal that they attempt to bring together a point

of agreement between Islamic law, western law and customary law in their respective countries.

References with APA Style: (minimum 20 references; 80% sourced from journals and 20% left from other sources, and from last 10 years)

Arief, Hanafi. (2015). *Implementasi Yuridis Perjanjian Kawin dalam Sistem Hukum Positif di Indonesia*. Jurnal Ilmu Hukum, 15.

Iqbal, M., Rusli R & Musyahidah. (2019). *Management Strategies of Professional Zakat Funds for Mustahiq Family Welfare by Amil Zakat*. International Journal of Contemporary Islamic Law And Society, 1(1), 39-51.

Ansori, Abdul Ghafur. (2018). *Hukum Perjanjian Islam di Indonesia: Konsep, Regulasi, dan Implementasi*. Jogjakarta: Gajah Mada University Press.