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**Marriage Annulment Application Due to Lies and Fraud:
A Case Study of Decree Number 3572/Pdt.G/2023/PA.Ckr**

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ABSTRACT

This study aimed to analyze the case facts of a marriage annulment application contained in Decree Number 3572/Pdt.G/2023/PA.Ckr, the causes of marriage annulment and its legal consequences. This research employed a normative legal research method with a comparative approach. The collected legal materials were analyzed qualitatively to describe the problem and answer the research objectives. The results showed that the marriage annulment application was based on solid grounds according to Law Number 1 of 1974 and the Compilation of Islamic Law. A series of lies and frauds were committed by the Respondent to the Applicant, ranging from concealing his marital status and child, falsifying the date of marriage, to providing a fake gold dowry. Nevertheless, the Applicant chose to withdraw her application and maintain her marriage. This study also reveals that a marriage can be annulled if the parties do not fulfill the pillars and conditions of marriage, with the legal consequence of severing the marital relationship. However, the law provides special protection for children born from an annulled marriage, where they are still considered legitimate children and have inheritance rights from both parents. The fundamental difference between marriage annulment and divorce lies in two crucial aspects: the wife is not entitled to iddah maintenance, and joint property is returned to its original state. Therefore, it is recommended that the Head of the Religious Affairs Office improve premarital counselling programs, Religious Court judges adhere to the principles of justice and wisdom, married couples prioritize honesty and communication, and religious figures actively provide guidance and counselling to prevent disputes that lead to marriage annulment applications.

Keywords: Court Decree; Lies and Fraud; Marriage Annulment; Marriage Requirements.

INTRODUCTION

Marriage, a sacred union that is hoped to begin a beautiful journey for two individuals, has noble purposes from various perspectives (Putra & Rahayu, 2024). Generally, marriage is the union of two individuals in a lifelong commitment to love, support, and build a happy family (Gopinath et al., 2023). In Islamic teachings, marriage is a form of worship that holds a noble position. Through marriage, humans fulfil the commands of Allah SWT, perfect their religion, protect themselves from immoral acts, and purify their souls (Sule & Mainiyo, 2024). Customary law also places marriage as an essential pillar in preserving lineage, upholding cultural values, and ensuring the continuity of Indigenous communities (Gadjong, 2023). Law Number 1 of 1974 mandates the purpose of marriage to form a happy and eternal family based on The One Almighty God. This law regulates various aspects of marriage, from the pillars and requirements of marriage to the rights and obligations of husband and wife, to provide legal protection for all family members.

Unfortunately, not all marriages go according to dreams and expectations. Various problems and conflicts can arise, shaking the foundation of the marriage that has been built. Disharmony, incompatibility, and even betrayal can become sharp thorns that damage the beauty of marriage (Al-Moselhy et al., 2023). When the commitment and purpose of marriage can no longer be maintained, separation becomes a problematic but sometimes unavoidable choice. Marriage cannot end by itself but must go through

a legal process in court, either through a marriage annulment application or a divorce lawsuit (Nasution et al., 2022). For Muslims, the Religious Court has the authority to resolve civil cases related to marriage, including marriage annulment applications and divorce lawsuits (Harahap, 2022). Marriage annulment is different from divorce in terms of the reasons for the application and the legal consequences that arise (Nurunnisa et al., 2023). Marriage annulment is granted if the marriage is legally flawed from the beginning, for example, because it does not meet the valid marriage requirements stipulated in Law Number 1 of 1974 and the Compilation of Islamic Law.

One reason for marriage annulment is misconceptions about the husband or wife. These misconceptions can arise due to falsification, lies, or fraud committed by one party before the marriage takes place (Vaishnav & Sharma, 2022). A marriage built on a foundation of lies and fraud violates the principles of openness and honesty that should be the foundation of a marriage. The consequences of a marriage based on lies are very damaging psychologically, socially, and legally.

Lies in a marriage can cause deep psychological wounds to the party being deceived (Rokach & Chan, 2023). Trauma and deep disappointment due to a betrayal of trust can disrupt emotional and mental balance, even causing depression, anxiety, and post-traumatic stress disorder. Victims of fraud tend to feel humiliated and embarrassed and lose self-esteem. They may feel worthless and find it difficult to build healthy relationships in the future. Long-term psychological impacts can include mental health disorders that significantly affect an individual's quality of life and productivity.

From a social perspective, marriage annulment due to lies and fraud is often accompanied by negative stigma from society (Mustapha et al., 2024). Victims of fraud may be seen as individuals who have failed to build a household or even blamed for the lies committed by their partners. Lies and fraud can also damage social relationships with family, friends, and the surrounding environment. Conflicts and disputes can arise due to differences of opinion and support for the parties involved in a problematic marriage. Victims of fraud tend to withdraw from their social environment because they feel ashamed, afraid of being judged, or find it difficult to trust others. This social isolation can hurt mental health and individual well-being.

From a legal perspective, lies and fraud that result in misconceptions about the identity or status of one party can be a strong reason for the Religious Court to grant a marriage annulment application (Aziz, 2023). Marriage annulment has significant legal consequences, such as the division of joint property and child custody if any. In some cases, lies and fraud in marriage can be subject to criminal sanctions, primarily if related to document forgery or fraud that results in significant financial losses. Due to lies and fraud in a marriage, the aggrieved party can file a claim for compensation

from the party who committed the lies, in the form of compensation for material and immaterial losses suffered.

The case facts in [Decree Number 3572/Pdt.G/2023/PA.Ckr](#) is one example of a marriage annulment application case due to lies and fraud. In this case, the husband had committed a series of lies regarding his status and condition, including claiming to be a widower without children when, in reality, he had children and providing a dowry in the form of counterfeit gold during the marriage contract. The husband's actions have caused losses and suffering for the wife, both psychologically and socially. This case shows how important the principles of openness and honesty are in a marriage, and how lies and fraud can destroy the foundation of a marriage and have serious legal consequences.

Based on the description above, this study aims to analyze the case facts of the marriage annulment application contained in [Decree Number 3572/Pdt.G/2023/PA.Ckr](#). In addition, this study also aims to analyze the causes of marriage annulment and its legal consequences. By analyzing this case in depth, it is hoped that this research can provide a comprehensive understanding of the problems of marriage annulment due to lies and fraud, and contribute to the development of family law in Indonesia.

METHOD

This study uses a normative legal research method with statute and comparative approaches ([Qamar & Rezah, 2020](#)). The legal materials used in this study include legislation, court decisions, legal books, scholarly articles, and online materials that discuss the marriage annulment application. The collection of these legal materials is done through a literature study technique. The collected legal material is then qualitatively analyzed to describe the problem and answer the study objectives ([Sampara & Husen, 2016](#)).

RESULTS AND DISCUSSION

A. Analysis of the Case Facts in a Marriage Annulment Application: A Study of Decree Number 3572/Pdt.G/2023/PA.Ckr

The case facts in [Decree Number 3572/Pdt.G/2023/PA.Ckr](#) reveals the heartbreaking story of a Wife (Applicant) who filed a marriage annulment application against her husband (Respondent) to the Cikarang Religious Court due to a series of lies and fraud that shattered her marriage dreams. The problem stemmed from their introduction through Telegram in August 2022, which continued to more intensive communication via WhatsApp and Telegram. In this communication, the Respondent cleverly concealed the truth and created a self-

image far from reality. He claimed to be a widower whose wife had passed away and who had no children, when in fact, he was a widower still bound by the *iddah* period with his previous wife and already had a child.

The Respondent's lies were revealed in March 2023 when he visited the Applicant under the pretext of introducing their families to each other. However, the visit unexpectedly culminated in a marriage proposal that shocked the Applicant. It was only when registering the marriage with the Religious Affairs Office (KUA) that it was discovered that the Respondent's divorce certificate was still within the *iddah* period of his previous wife.

The *iddah* period is critical and contains the principle of caution, especially for a man who wants to remarry after divorce (Farid et al., 2024). Refraining from carrying out a marriage before the completion of the ex-wife's *iddah* period is a form of obedience to religious rules and protection of women's rights. Circular Number P-005/DJ.III/Hk.00.7/10/2021 explicitly states that a man can only remarry another woman if the *iddah* period of his ex-wife has ended.

Although remarrying before the completion of the ex-wife's *iddah* period is not considered a sin and is forbidden in the context of polygamy, which is permissible in Islam (with applicable terms and conditions), it still causes various harm and potential legal problems. One of the harms is the mixing of the child's lineage born to the ex-wife during the *iddah* period (Azzulfa, 2021). In addition, the marriage can also cause legal uncertainty and conflict between the parties involved.

From the perspective of Islamic law, refraining from remarrying before the completion of the *iddah* period is a form of *ihsan* or doing good to the ex-wife (Miftahudin, 2023). The *iddah* period is a waiting period for a woman who is divorced or whose husband has died to ensure the cleanliness of the womb and provide an opportunity to reflect and prepare to face a new life. By respecting the ex-wife's *iddah* period, a man demonstrates responsibility and concern for his ex-wife and children.

The Respondent's action of concealing his actual marital status is a form of fraud that can be categorized as identity falsification in the context of marriage law. However, the marriage finally took place on June 25, 2023, in a *siri* (unregistered) manner without the Applicant's and her family's knowledge. A *siri* marriage is conducted according to Islamic religious procedures but is not registered with the KUA (Idris et al., 2023). Although religiously valid, *siri* marriages have no legal force and do not provide legal protection for the wife and children. In this case, the Respondent again lied by not informing the Applicant that their marriage was a *siri* marriage.

After the *siri* marriage, the Applicant's family asked the Respondent to make a written agreement stating that they would not live together before the marriage book was issued by the KUA, considering that the issuance of the marriage book by the KUA is an administrative process that reflects the validity and orderliness of marriage registration (Delvira & Firmansyah, 2024). However, there were irregularities that indicated data manipulation by the Respondent. The marriage book issued by the KUA stated the marriage date as July 30, 2023, while the *siri* marriage between the Applicant and Respondent occurred on June 25, 2023.

Normatively, the procedure for issuing a marriage book after a *siri* marriage requires a Marriage Confirmation Ruling (*Itsbat Nikah*) from the Religious Court (Wazzan et al., 2024). The husband and wife must apply for marriage confirmation stating the date of the *siri* marriage. If the application is granted, the Panel of Judges will declare the marriage valid based on that date, which the KUA will list in the marriage book. In this case, the Respondent provided false information from the beginning of applying for marriage confirmation by starting July 30, 2023, as the date of the *siri* marriage. This action is a form of data falsification and abuse of legal procedures that can be categorized as a criminal act under Article 263 of the Penal Code concerning document forgery.

The peak of the Applicant's disappointment occurred when she learned that the dowry given by the Respondent in the form of 12 grams of gold turned out to be fake gold. The Applicant's deep disappointment over the fake gold dowry is understandable. Dowry has an essential meaning in Islamic marriage, both as a symbol of the husband's respect for his wife and as financial security for the wife (Yasmeen et al., 2021). In this context, Article 30 of the Compilation of Islamic Law stipulates that the prospective groom must pay a dowry to the prospective bride, where both parties agree upon the amount, form, and type of dowry. This obligation to provide a dowry is also emphasized in the Q.S. *An-Nisa'* verse 4, which states:

وَأْتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

"And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease."

Although the Respondent's lies regarding the fake gold dowry are reprehensible, the Applicant's statement that the marriage contract is invalid is a misconception. While dowry is an essential provision in Islamic marriage, it is not a pillar of marriage that determines the validity of the marriage (Suwardi et al., 2023). Az-Zuhaili (2011), in his fiqh book, explains that:

“The majority of scholars state that a marriage contract without a dowry or a stipulation of the absence of a dowry during the contract, or by mentioning something unsuitable to be used as a dowry, is not a cause for a marriage annulment. The reason is that dowry is not a pillar or a requirement, but rather one of the provisions of marriage, so a defect in the dowry does not affect the contract.”

From the explanation above, the marriage contract between the Applicant and Respondent remains valid even though the dowry was fake gold. However, the Respondent is obliged to replace the dowry with real gold or other goods of equal value with the agreement of both parties. The Respondent’s action of providing a fake gold dowry can be categorized as fraud that can be prosecuted. The Applicant can claim compensation for the material losses from the fraud.

Therefore, the Applicant has substantial grounds to file a marriage annulment application based on the overall case facts described in [Decree Number 3572/Pdt.G/2023/PA.Ckr](#). The series of lies and fraud committed by the Respondent, from concealing his marital status and child, falsifying the date of marriage, to providing a fake gold dowry, have created a profound misunderstanding for the Applicant regarding the Respondent’s identity and integrity. [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#) provide legal protection for the Applicant to file a marriage annulment application under such conditions. In this case, Article 27 section (2) of [Law Number 1 of 1974](#) stipulates that:

“A husband or wife may file a marriage annulment application if at the time of the marriage there was a misunderstanding regarding the husband or wife.”

Furthermore, Article 72 section (2) of the [Compilation of Islamic Law](#) stipulates that:

“A husband or wife may file a marriage annulment application if there was fraud or misunderstanding regarding the husband or wife at the time of the marriage.”

Subsequently, the Cikarang Religious Court scheduled the first hearing on November 27, 2023, after reviewing the case files with register [Decree Number 3572/Pdt.G/2023/PA.Ckr](#). The summons to the Plaintiff and Defendant were also carried out correctly and legally by the provisions of Article 55 of [Law Number 7 of 1989](#). Although Defendant did not attend the trial, Plaintiff’s presence fulfilled the formal requirements to continue the trial process.

However, during the first hearing, the Plaintiff requested to withdraw the case before the Panel of Judges. Considering all applicable laws, regulations, and sharia arguments, the Panel of Judges finally determined three decision points.

First, the Plaintiff's request to withdraw the case must be granted. Second, the Plaintiff's lawsuit must be declared completed because it was withdrawn. Third, the case costs to the Plaintiff should be charged in the amount of IDR 164,000 (one hundred and sixty-four thousand rupiah). Decree Number 3572/Pdt.G/2023/PA.Ckr was pronounced on the same day, November 27, 2023, in an open court session attended by the Chief Justice, Member Judges, Substitute Registrar, the Plaintiff and her legal counsel. The absence of the Defendant did not prevent the pronouncement of this decree because the summons had been carried out legally and correctly, and his absence was also due to a legitimate reason.

Thus, the case facts revealed in Decree Number 3572/Pdt.G/2023/PA.Ckr provide valuable lessons about the importance of openness and honesty in marriage and the rights and obligations of husband and wife in Islam. The Respondent's series of lies and fraud, starting with concealing his marital status and child, falsifying the date of marriage, and providing a fake gold dowry, actually ended with the Applicant's withdrawal of the marriage annulment application.

The Applicant's decision to withdraw the marriage annulment application and maintain her marital status with the Respondent demonstrates the complexity of marriage problems and the importance of the principles of forgiveness and reconciliation in Islam (Sulaiman, 2021). Despite being lied to and deceived, the Applicant allowed the Respondent to maintain her household. This decision may be based on various factors, such as religious beliefs, hope for a change in the Respondent's attitude, or consideration of the dreams and hopes of building a *sakinah, mawaddah, wa rahmah* household.

From an Islamic legal perspective, the Applicant's decision to forgive the Respondent and maintain her marriage is a form of *akhlakul karimah* or noble character (Muhaimin & Ishaq, 2023). Islam teaches its people to forgive each other and allow those who have done wrong to repent and correct their mistakes. This principle aligns with the rights and obligations of husband and wife in Islam to love, respect, and protect each other.

However, forgiveness does not mean forgetting or ignoring the mistakes made. The Respondent must be responsible for his actions and strive to correct his mistakes to restore the Applicant's trust. A marriage built on a foundation of lies and fraud will be difficult to last if both parties do not make a sincere effort to improve and maintain their marriage commitment.

B. Analysis of the Causes of Marriage Annulment and Its Legal Consequences

One of the wisdom behind marriage is to maintain personal purity and avoid the act of adultery (Nst & Lubis, 2024). By marrying, a person can channel

their biological desires in a lawful and honourable way. In addition, marriage is also a means to obtain legitimate offspring and build a harmonious family. Within the family, each member can support, love, and educate one another within the framework of Islamic values. In this regard, [Q.S. An-Nur](#) verse 32 explicitly commands:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

[Q.S. An-Nur](#) verse 32 is one of the essential foundations that demonstrates the encouragement of marriage in Islam. This verse explicitly commands Muslims to marry unmarried individuals, both men and women, including slaves who are eligible for marriage. This encouragement shows that marriage is a Sunnah of the Prophet that has the value of worship and a means to achieve the benefits of life in this world and the hereafter. The encouragement of marriage also demonstrates the aspect of social justice in Islam. This verse explicitly mentions slaves who are eligible for marriage. At that time, slaves were a vulnerable and often marginalized group in society. By encouraging marriage for them, Islam intends for them also to enjoy the right to build a household and have children, just like free people. Furthermore, this verse also assures those who are poor that Allah will grant them the ability with His grace. This shows that poverty is not an obstacle to marriage ([Hidayah, 2020](#)). Allah’s sustenance is vast, and He will provide a way out for those sincere in carrying out His commands.

At the same time, the validity of a marriage is a crucial matter that determines the legal status and rights of the parties involved ([Mangarengi & Hamzah, 2021](#)). Article 2 section (1) of [Law Number 1 of 1974](#) affirms that a marriage is considered valid if conducted according to the law of each religion and belief. For Muslims in Indonesia, the validity of marriage is not only based on legislation but must also comply with the principles of Islamic law derived from the Qur’an and Hadith. In addition, essential guidelines detailing the material law of marriage, including the pillars and requirements of marriage, are comprehensively regulated in Articles 14 to 29 of the [Compilation of Islamic Law](#).

The pillars of marriage are the main requirements in a marriage that must be fulfilled when the marriage contract is conducted ([Sujono, 2022](#)). Without fulfilling the pillars of marriage, the marriage is considered annulled and has no legal force. Article 14 of the [Compilation of Islamic Law](#) stipulates five pillars of

marriage, namely the presence of a prospective husband and prospective wife who are entitled to marry, the presence of a legal guardian for the prospective wife, the presence of two witnesses who meet the requirements, and the sight (pronouncement) of the marriage contract uttered by the prospective husband or his representative and accepted by the guardian of the prospective wife.

In addition to the pillars of marriage, the requirements of marriage also play an essential role in ensuring the validity and benefits of marriage (Jamal et al., 2022). The marriage requirements are additional provisions that must be met by the prospective husband, prospective wife, guardian, witnesses, and other related parties. These requirements are further regulated in Articles 15 to 29 of the [Compilation of Islamic Law](#). These requirements aim to prevent the occurrence of legally flawed marriages or marriages that harm one party. Some examples of marriage requirements include the prospective husband and wife having reached the minimum age for marriage, there being no impediments to marriage such as still being in the *iddah* period or having a prohibited lineage relationship, and the existence of consent from both prospective spouses.

Conversely, the marriage can be annulled if the parties do not meet the requirements stipulated in [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#). The absence of one of these requirements can cause the Religious Court to issue a marriage annulment ruling. This marriage annulment has broad legal consequences, changing the status of the former husband and wife and affecting the fate of the children born from the marriage.

One of the main impacts of marriage annulment is the severance of the legal relationship between husband and wife. An annulled marriage is considered as if it never happened. The status of both parties returns to what it was before the marriage took place. For example, if a woman marries for the first time, her marriage is annulled, and her status is not a widow but a maiden. This is by the civil law principle of *restitution in integrum*, which aims to restore the parties to their original state before the existence of a legal relationship (Novi et al., 2024).

However, the law provides special protection for children born from an annulled marriage. The main principle in family law is the best interests of the child (Lira, 2023). Therefore, even though their parents' marriage is considered to have never existed, these children are still considered legitimate children (Patampari, 2020). This is in line with the word of Allah SWT in [Q.S. Al-Ahzab](#) verse 5, which states:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ



“Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. ...”

The obligations of parents towards their children also do not escape the attention of the law. Even though their marriage was annulled, both father and mother are still responsible for caring for, educating, and protecting their children until they reach adulthood (Amadea et al., 2022). These children also still have inheritance rights from both parents. Thus, marriage annulment does not immediately sever the family relationship and the responsibility of parents towards their children (Lestari & Adiyatma, 2020).

On the other hand, marriage annulment and divorce, although both end in the dissolution of the marriage bond, have fundamental differences in legal consequences. This difference is reflected in two crucial aspects: the right to *iddah* maintenance and the status of joint property. In the context of marriage annulment, the wife is not entitled to *iddah* maintenance because the marriage is considered to have never existed from the beginning (Arif, 2021). This is different from divorce, where the wife is still entitled to *iddah* maintenance during the *iddah* period as a form of the husband’s responsibility and a guarantee of protection for women who have just been divorced (Sholikhah & Jamilah, 2023). This principle is in line with the purpose of *iddah* maintenance in Islamic law, which is to provide time for women to prepare themselves to face a new life after divorce, as well as to ensure that there is no pregnancy from the ex-husband (Baidowi, 2022).

The next difference lies in the status of joint property. In a marriage annulment, joint property accumulated during the marriage will be returned to its original state as if it never happened. This principle is an implementation of the civil law principle of *restitution in integrum*, which aims to restore the parties to their state before the existence of a legal relationship. This differs from divorce, where joint property will be divided proportionally between the former husband and wife according to the prenuptial agreement, if any, or based on applicable legal provisions (Rimi, 2023).

This difference in legal consequences emphasizes that marriage annulment has more significant consequences than divorce. Marriage annulment not only dissolves the marriage bond but also eliminates all legal consequences arising between husband and wife from the marriage. Therefore, it is essential for the parties to truly understand the implications of each legal option before deciding to file a marriage annulment application or a divorce lawsuit.

CONCLUSIONS AND SUGGESTIONS

Based on the results and discussion, it can be concluded that the marriage annulment application submitted by the Applicant in [Decree Number 3572/Pdt.G/2023/PA.Ckr](#) was based on solid grounds according to [Law Number 1 of 1974](#) and the [Compilation of Islamic Law](#). A series of lies and frauds were committed by the Respondent to the Applicant, ranging from concealing his marital status and child, falsifying the date of marriage, to providing a fake gold dowry. These lies and fraud caused a profound misunderstanding for the Applicant regarding the Respondent's identity and integrity, thus shaking the foundation of their marriage. Despite having legitimate reasons for marriage annulment, the Applicant ultimately withdrew her application and maintained her marriage with the Respondent. This decision demonstrates the complexity of problems in a marriage and the importance of the principles of forgiveness and reconciliation. On the other hand, this study also reveals that the marriage can be annulled if the parties do not fulfil the pillars and requirements of marriage as stipulated by law. The legal consequence of marriage annulment is severing the legal relationship between husband and wife as if the marriage never happened. However, the law provides special protection for children born from an annulled marriage, where they are still considered legitimate children and have inheritance rights from both parents. The fundamental difference between marriage annulment and divorce lies in two crucial aspects: the wife is not entitled to *iddah* maintenance, and joint property is returned to its original state.

Based on the above conclusions, it is recommended that the Head of the Religious Affairs Office improve comprehensive premarital counselling programs to equip prospective brides and grooms with an in-depth understanding of the purpose of marriage, the rights and obligations of husband and wife, and the importance of building a solid foundation for marriage based on honesty and openness. Religious Court judges should always be guided by the principles of justice and wisdom in handling marriage annulment cases by carefully considering the reasons given and the impact of the decision on the disputing parties. Married couples are expected to always prioritise honesty, openness, and effective communication in building and maintaining household harmony. Lies and fraud, no matter how small, can damage the foundation of trust and lead to protracted conflict. Religious figures have a strategic role in providing guidance and counselling to married couples, both before and after marriage, to prevent disputes that lead to marriage annulment applications.

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