The 2nd Proceeding "Indonesia Clean of Corruption in 2020"

"Comparative Law System of Procurement of Goods and Services around Countries in Asia, Australia and Europe"

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TABLE OF CONTENTS

Front Page ......................................................................................................................... i
Information of the International Seminar ........................................................................... ii
Committee Composition ...................................................................................................... iii
Preface ................................................................................................................................ iv
Greeting From The Dean Faculty of Law .............................................................................. vi

INDONESIA’S KPK AND NSW’S ICAC: COMPARISONS AND CONTRASTS
Prof. Simon Butt ................................................................................................................ 1

CAN INDONESIA FREE ITSELF FROM CORRUPTION IN 2020?
Prof. Dr. Hikmahanto.,S.H.,LLM ................................................................................... 4

AN ACT TO ESTABLISH THE ANTI-CORRUPTION AGENCY, TO VEST POWERS ON OFFICERS
OF THE AGENCY AND TO MAKE PROVISIONS CONNECTED THEREWITH.
Rohimi Shapiee .................................................................................................................. 7

STRATEGY TO CREATE INDONESIA FREE CORRUPTION IN 2020
Dr. Jawade Hafidz, S.H., M.H ........................................................................................... 11

THE NETHERLANDS INGLOBAL CORRUPTION
Siti Malikah Marlou Feer, M.A. ........................................................................................ 28

ROBUST YET FRAGILE: EFFORTS IN COMBATING CORRUPTION IN INDONESIA
Laras Susanti.,S.H., LLM ........................................................................................................ 33

LEGAL STATUS OF AKTOR’S FOR CORRUPTION
(In the Perspective of Islamic Law)
Sumarwoto Umar ............................................................................................................. 37

THE ROLE OF LAW IN THE POVERTY REDUCTION STRATEGY
Lantik Kusuma Aji ................................................................................................................. 46

THE INDEPENDENCY OF THE INSTITUTION FOR THEPROTECTION
AND THE ESTABLISHMENT OF HUMAN RIGHTS TOWARDS
THE GLOBALIZATION ERA 2020
Khalid ................................................................................................................................. 55

THE URGENCY OF ANTI CORRUPTION EDUCATION
FOR COLLEGES IN INDONESIA
Siska Diana Sari.................................................................................................................... 62

THE PROBLEMS OF DIVORCE IN CUMULATION AT THE RELIGIOUS COURTS BASED ON THE
PRINCIPLES OF SIMPLE, FAST AND LOW COST
Elis Rahmawati .................................................................................................................... 78

DISPARITIES DECISION RELATED TO INTERPRETATION
OF ARTICLE 2 AND 3 CORRUPTION ERADICATION ACT
Agung Widodo ..................................................................................................................... 87

DIVERSITY ADULT AGE LIMITS POSITIVE LAW IN INDONESIA
(Studies in Multidisciplinary Perspective)
Muhammad Andri .............................................................................................................. 102
THE APPLICATION OF BALANCE IDEA IN SETTLEMENT
OF DOCTOR MALPRACTICE CASE THROUGH PENAL MEDIATION
Yati Nurhayati ................................................................. 111

MODERNIZATION LAW AS A CRIME CORRUPTION VERY EXCEPTIONAL
THROUGH ENFORCEMENT OF ETHICS
Dr. Sukresno, SH, M.Hum ................................................... 118

CORRUPTION POTENCIES IN LAND USE POLICY
(A Case Study in Kuningan Regency)
Haris Budiman ............................................................... 126

CORRUPTION PREVENTION AND CONTROLS
INP Budiartha ................................................................. 133

ISLAMIC LAW VALUES TRANSFORMATION IN THE RECONSTRUCTION
OF THE LEGALITY PRINCIPLE OF INDONESIAN CRIMINAL CODE
Sri Endah Wahyuningsih ................................................. 145

JUSTICE AND CHARITY IN JAKARTA’S NORTH COAST RECLAMATION PROCESS
THAT WILL LEAD TO INDONESIA CLEAN OF CORRUPTION
Untoro ........................................................................... 155

CORRUPTION CRIMINAL SANCTIONS WITH VALUES OF JUSTICE-BASED
Zulfiani ........................................................................ 162

THE REFLECTION OF ISLAMIC BANKING IN THEORY AND PRACTICE
Anis Mashdurohatun ....................................................... 171

THE IMPLEMENTATION OF LOCAL WISDOM SIRI’NA PACCE AS AN EFFORT
OF CORRUPTION ERADICATION IN INDONESIA
Muh. Afif Mahfud ............................................................ 181

DISCOURSE POLITICAL LAW IN INDONESIA
ON A COMPLETION OF PLATO PHILOSOPHY
Adrianus M. Nggoro, SH, M.Pd ......................................... 189

STUDY OF INDONESIA’S PARTICIPATION IN ICSID
Agus Saiful Abib ............................................................ 202

NOTARY ROLE IN THE IMPLEMENTATION OF EXECUTION PROCUREMENT
OF GOODS AND SERVICES ARE FREE OF CORRUPTION BASED
ON THE PRINCIPLE OF GOOD GOVERNANCE
Aris Yulia ........................................................................ 211

ANALYSIS WIRETAPPING AUTHORITY UPPER KPK LAW ENFORCEMENT
IN THE PERSPECTIVE OF HUMAN RIGHTS
Ariyanto, SH, MH ........................................................... 221

SOCIAL WORKING PENALTY AS SOLUTION
IN ERADICATING CORRUPTION IN INDONESIA
Desy Maryani ................................................................. 232

LEGAL POLITICSOE EMPLOYMENT IN TERM OF PART OF TASK HANDBEVE
TO OTHER COMPANIES IN INDONESIA
Endah Pujiastuti ........................................................... 244
<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>RESOLUTION OF DISPUTES OF OUTSOURCING WORK FORCE</td>
<td>Pupu Sriwulan Sumaya</td>
<td>256</td>
</tr>
<tr>
<td>IN THE COMPANY EMPLOYING OUTSOURCING SERVICE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THE APPLICATION OF CORRUPTION LAW</td>
<td>Ifrani</td>
<td>267</td>
</tr>
<tr>
<td>TO WARD CRIMINAL ACT IN THE FIELD OF FORESTRY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THE EFFORTS OF ERADICION OF CORRUPTION THROUGH INSTRUMENTS OF</td>
<td>Yasmirah Mandasari Saragih</td>
<td>276</td>
</tr>
<tr>
<td>MONEY LAUNDERING LAW AND RETURN ACTORS’ ASSETS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AFFIRM ROLE OF EXISTENCE RECHTSVERWERKING TO ACHIEVING LEGAL CERTA</td>
<td>Rofiq Iaksamani, Setiono, I Gusti Ayu Ketut Rachmi Handayani, Oloan Sitorus</td>
<td>287</td>
</tr>
<tr>
<td>INTITY IN LAND REGISTRATION</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ANTI-CORRUPTION EDUCATION AT AN EARLY AGE AS A STRATEGIC MOVE TO</td>
<td>Ida Musofiana</td>
<td>304</td>
</tr>
<tr>
<td>PREVENT CORRUPTION IN INDONESIA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FREED INDONESIA’S CORRUPTION BETWEEN HOPE AND REALITY</td>
<td>Dr. Tongat, SH., MHum., Said Noor Prasetyo, SH., MH</td>
<td>313</td>
</tr>
<tr>
<td>UTILIZATION OF INDONESIA’S MINERAL RESOURCES IN AN EFFORT TO REALIZE</td>
<td>Dr. Lathifah Hanam, SH.M.Hum., M.Kn. and Letkol (mar) MS. Noorman, S. Sos., M.Opsla</td>
<td>319</td>
</tr>
<tr>
<td>INDONESIA TO WARD THE SHAFT OF THE MARITIME WORLD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>POTENTIAL CORRUPTION IN THE VALIDATION POLICIES ON ACQUISITION TAX</td>
<td>Lilik Warsito</td>
<td>325</td>
</tr>
<tr>
<td>OF LAND AND OR BUILDING</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THE EFFORT OF LAW ENFORCEMENT IN COMBATING CORRUPTION IN SOUTH</td>
<td>Sri Suatmiati</td>
<td>334</td>
</tr>
<tr>
<td>SUMATERA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ETHICAL PERSPECTIVE AND THE MAPPING OF NORM IN CORRUPTION ACT</td>
<td>Siti Zulaekkah</td>
<td>344</td>
</tr>
<tr>
<td>AN EXPANSION OF CONCEPT THE STATE ECONOMIC LOSS IN CORRUPTION IN</td>
<td>Supriyanto, Hartwiningsih, Supanto</td>
<td>354</td>
</tr>
<tr>
<td>INDONESIA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>JURIDICAL STUDIES ON SUBSTANCE AND PROCEDURE OF THE DISMISSAL OF THE</td>
<td>Siti Rodhiyah Dwi Istinah</td>
<td>364</td>
</tr>
<tr>
<td>PRESIDENT AND/OR VICE-PRESIDENT AFTER THE REFORMATION</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THE ROLE OF THE SHARIA SUPERVISORY BOARD IN THE FRAMEWORK ENFORCING</td>
<td>Aryani Witasari</td>
<td>376</td>
</tr>
<tr>
<td>SHARIA PRINCIPLES AT THE INSTITUTE OF ISLAMIC BANKING IN SEMARANG</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEMARANG CITY GOVERNMENT ROLE IN CONSERVATION AND ENVIRONMENTAL</td>
<td>Achmad J Pamungkas (Indonesia), Carlito Da Costa (Timor Leste)</td>
<td>390</td>
</tr>
<tr>
<td>PROTECTION TO THE CAPITAL OF THE NATIONAL HERITAGE IN INDONESIA</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"Comparative Law System of Procurement of Goods and Services around Countries in Asia, Australia and Europe"
<table>
<thead>
<tr>
<th>Title</th>
<th>Authors</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>STUDYING THE WISDOM OF ZAKAT</td>
<td>Moch. Gatot Koco (Indonesia), Basuki R Suratno (Australia)</td>
<td>398</td>
</tr>
<tr>
<td>HOMOLOGATION RECONSTRUCTION IN BANKRUPTCY THAT IS BASED ON DIGNIFIED JUSTICE</td>
<td>Agus Winoto</td>
<td>410</td>
</tr>
<tr>
<td>RECONSTRUCTION OF EXECUTIVE AND LEGISLATIVE AUTHORITY IN MAKING GOOD GOVERNANCE (GOOD GOVERNANCE) VALUES BASED ON WELFARE</td>
<td>Mohamad Khamim</td>
<td>420</td>
</tr>
<tr>
<td>THE TASK RECONSTRUCTION AND BPKP’S AUTHORITY IN THE CASE OF JUSTICE VAUE BASED CORRUPTION</td>
<td>Sarbudin Panjaitan</td>
<td>429</td>
</tr>
<tr>
<td>THE RECONSTRUCTION OF MADLIYAH AND IDDAH MAINTENANCE AND MUT’AH IN DIVORCE CASE FOR JUSTICE AND WELFARE</td>
<td>Mustar</td>
<td>438</td>
</tr>
<tr>
<td>JURIDICAL ANALYSIS OF THE ALLEGED CRIMINAL OFFENSE TO MANUFACTURE A NOTARY DEED</td>
<td>Subiyanto</td>
<td>446</td>
</tr>
<tr>
<td>REVITALIZATION DEAL IN AKAD HYBRIDS IN SHARIA BANKING VALUE BASED ISLAMIC JUSTICE</td>
<td>Masduqi</td>
<td>452</td>
</tr>
<tr>
<td>RECONSTRUCTION OF LEGAL PROTECTION DISTRICT HEAD IN THE ELECTION IMPLEMENTATION OF VALUE-BASED JUSTICE</td>
<td>Kukuh Sudarmanto Alugoro</td>
<td>462</td>
</tr>
<tr>
<td>ABUSE OF AUTHORITY OFFENSE THEOLOGICAL RECONSTRUCTION LAW ERADICATION OF CORRUPTION (LAW NUMBER 31 OF 1999 JO. LAW NUMBER 20 OF 2001) BASED ON VALUE OF JUSTICE</td>
<td>As’adi M. Al-ma’ruf</td>
<td>472</td>
</tr>
<tr>
<td>RECONSTRUCTION OF THE DAILY PAID WORK AGREEMENT IN THE EMPLOYMENT LAW BASED ON JUSTICE</td>
<td>Christina N M Tobing</td>
<td>479</td>
</tr>
<tr>
<td>THE LAW AND THE IMPACT OF MARRIAGE SIRRI</td>
<td>Sahal Afhami</td>
<td>489</td>
</tr>
<tr>
<td>CRIMES AGAINST CHILDREN AS ACTORS</td>
<td>Muhammad Cholil</td>
<td>503</td>
</tr>
<tr>
<td>RECONSTRUCTION OF CRIMINAL PROCEDURAL LAW (KUHAP) ABOUT THE DETENTION</td>
<td>Muhammad Khambali</td>
<td>512</td>
</tr>
</tbody>
</table>
BASED ON JUSTICE
PROBLEMS OF DISPUTE RESOLUTION REGIONAL CHIEF ELECTION (GOVERNOR, REGENTS AND MAYOR)
Esti Ningrum .................................................................................................................. 520

RECONSTRUCTION REGIONAL MINIMUM WAGE (UMR) IN RENEWAL OF EMPLOYMENT LEGAL REMEDIES BASED INDONESIA THE VALUE JUSTICE PANCASILA
Urip Giyono .................................................................................................................. 531

IMPLEMENTATION OF LAW AS TO MAINTAIN SECURITY IN THE CONTEXT OF PROFESSIONAL POLICE POLMAS (CASE STUDY IN LAMPUNG POLICE)
Muhammad Yaman ........................................................................................................ 539

RECONSTRUCTION OF CRIMINAL SANCTIONS PENAL CODE ACTORS ON ABORTION CRIME BASED ON THE VALUE OF JUSTICE
Hanuring Ayu Ardhani Putri ......................................................................................... 549

REGISTRATION FIDUCIARY GUARANTEE REALIZE LEGAL PROTECTION OF CREDITORS AND DEBTOR
Ansharullah Ida ............................................................................................................. 556

RECONSTRUCTION OF LEGAL DISPUTES MEDIATION IN HEALTH CARE FOR PATIENTS HOSPITAL BASED ON THE VALUE OF JUSTICE
Teguh Anindito ............................................................................................................. 569

RECONSTRUCTION OF CRIMINAL SANCTIONS AGAINST CRIME OF ACTORS AND MURDER MURDER IN PLAN BASED ON VALUE OF JUSTICE CRIMINAL CODE
Maria Marghareta Titiek Pudji Angesti Rahayu Teguh Anindito .................................. 579

IMPLEMENTATION OF PENAL MEDIATION IN CRIMINAL LAW
Aji Sudarmaji ................................................................................................................. 587

FAIR SETTLEMENT RECONSTRUCTION OF PROBLEMATIC CREDIT DISPUTE AT BANK RAKYAT INDONESIA (STUDY CASE AT MEDAN-SINGAMANGARAJA BRI BRANCH OFFICE)
Bachtiar Simatupang .................................................................................................... 594

RECONSTRUCTION OF THE WASTE MANAGEMENT LAW BASED ON WELFARE VALUE
M. Hasyim Muallim ........................................................................................................ 616

RECONSTRUCTION LAW OF PUNISHMENT AGAINST CHILDREN NARCOTICS ABUSE-BASED PROGRESSIVE LAW
Salomo Ginting ............................................................................................................. 625

LEGAL PROTECTION PROBLEM OF WIFE AND CHILDREN OF POLYGAMY SIRRI IN INDONESIA
Muhlas ......................................................................................................................... 639
IDEAL RECONSTRUCTION OF REHABILITATION PUNISHMENT FOR NARCOTICS ADDICTS AND ABUSER'S VICTIMS JUSTIFIED BASED ON THE LAW OF THE REPUBLIC OF INDONESIA NO. 35 YEAR 2009 (CASE STUDY IN SUMATERA UTARA PROVINCE) Ahmad Zaini .......................................................................................................................... 648

IMPLEMENTATION OF ACCELERATION SYSTEMATIC LAND REGISTRATION FULL IN HUMBANG HASUNDUTAN DISTRICT Ruslan ........................................................................................................................................ 658

RECONSTRUCTION OF STATUS AND AUTHORITY OF THE SHARIA COURT IN THE NATIONAL JUDICIAL SYSTEM BASED ON JUSTICE Jufri Ghalib ......................................................................................................................................... 667

RECONSTRUCTION OF LIABILITY NOTARY PUBLIC OFFICERS TO ACT AS A VALUE-BASED JUSTICE Elpina ............................................................................................................................................ 679

RECONSTRUCTION OF CONSUMER PROTECTION LAW IN MAKING THE BALANCE BUSINESS BASED BUSINESS AND CONSUMER VALUE OF JUSTICE Ramon Nofrial ...................................................................................................................................... 693

RECONSTRUCTION OF LAND USED RIGHT EIGENDOM VALUES BASED ON JUSTICE AND LEGAL CERTAINTY Hakim Tua Harahap .................................................................................................................................. 706

RECONSTRUCTION OF DIVERSION CONCEPT IN CHILD PROTECTION OF CONFLICT WITH THE LAWS BASED ON THE VALUE OF JUSTICE Ulina Marbun ....................................................................................................................................... 726

RECONSTRUCTION OF PARATE EXECUTION MORTGAGE RIGHTS TO LAND BASED ON THE VALUE OF JUSTICE Zaenal Arifin .......................................................................................................................................... 740

THE RECONSTRUCTION OF DIVORCE DUE TO MARITAL STATUS UNDER THE UNAUTHORIZED GUARDIAN AS VALUE OF JUSTICE Abdul Kholiq .................................................................................................................................. 751

THE RECONSTRUCTION OF LEGAL AID LAW FOR CHILDREN WHO GET CONFLICT WITH LAW IN PROCESS OF JUSTIFICATION FOR CHILDREN BASED ON THE VALUE OF PANCASILA Adi Mansar ..................................................................................................................................... 767

MEDIATION RECONSTRUCTION AS ONE OF THE ALTERNATIVE SETTLEMENT OF DECLINE IN THE COURTS BASED ON THE VALUE OF JUSTICE (Study at the Simalungun District Court) Mariah S.M. Purba .................................................................................................................................. 778


The 2nd Proceeding
"Indonesia Clean of Corruption in 2020"
LAW ENFORCEMENT AGAINST CORRUPTION IN PERSPECTIVE OF HUMAN RIGHTS IN INDONESIA
Sekhroni ................................................................. 798

THE PRINCIPLE OF NATURAL JUSTICE AND HUMAN’S RIGHT PROTECTION FOR CITIZENS IN ERADICATION OF CORRUPTION IN INDONESIA
Indriyana Dwi Mustikarini .................................................. 809

PREVENTING LAND MAFIA USING POSITIVE LAND REGISTRY SYSTEM
Bambang Sulistyo Widjanarko .................................................... 816

UNRULY PASSENGER IN AVIATION: THE REGULATIONS AND CASES IN INDONESIA
Adya Paramita Prabandari ....................................................... 826

EDUCATION ANTI-CORRUPTION IN INDONESIA: PROBLEMS, CHALLENGES AND SOLUTIONS
Alwan Hadiyanto ........................................................................ 839

SPIRITUAL URGENCY OF RELIGIOUS AND EXPENSES OF EVIDENCE IN COMBATING CORRUPTION IN INDONESIA
Sulistyowati ............................................................................. 852

SUE FOR THE STATE ADMINISTRATION OF JUSTICE IN INDONESIA
Sarjiyati .................................................................................. 863

CONSISTENCY MODEL OF COURT DESIGNATION TO FOSTER PARENT RIGHTS AUTHORITY DUE TO DIVORCE ON CHILDREN
Erna Trimartini ......................................................................... 873

AN INVESTIGATION AUTHORITY OF CRIMINAL ACT ON CORRUPTION IN CRIMINAL JUSTICE SYSTEM IN INDONESIA
Sukmareni ................................................................................. 885

PRO CONS THE EXISTENCE OF DEATH PENALTY IN CORRUPTION ACT OF 1999 IN INDONESIA
Anis Rifai ................................................................................ 903

PENAL MEDIATION IN SOLVING MEDICAL MALPRACTICE CASES AS AN ALTERNATIVE OF PENAL SANCTIONS BASED ON LOCAL WISDOM
Sri Setiawati ............................................................................. 913

SPECIAL PROTECTION OF CHILDREN IN CRIMINAL JUSTICE SYSTEM
Achmad Sulchan ...................................................................... 922

MORAL REFORM BUREAUCRACY AS PREVENTION OF ILLEGAL PAYMENTS TO INDONESIA CLEAN OF CORRUPTION
Herwin Sulistyowati ............................................................... 932

STANCE AND AUTHORITY OF PEOPLE’S CONSULTATIVE ASSEMBLY DURING REFORMATION ERA 1945
Ahmad Mujib Rohmat ............................................................ 944

"Comparative Law System of Procurement of Goods and Services around Countries in Asia, Australia and Europe"
TAXES AND ALMS SEEN FROM ISLAMIC LAW
Mohammad Solekhan ........................................................................................................ 954

DIVERSION IN COURT (Case Studies in Karanganyar District Court)
Anita Zulfiani ................................................................................................................. 964

International Seminar
Photos............................................................................................................................. 971
LEGAL PROTECTION PROBLEM OF WIFE AND CHILDREN OF POLYGAMY SIRRI IN INDONESIA

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ABSTRACT

In order to ensure that the marriage of a citizen to the full protection of the State shall be recorded, the marriage already recorded shall in addition to obtaining legal force and assurance of legal certainty shall also ensure the legal rights of both the spouse and the child and of the marriage concerned that. Unmarried marriages will not have any protection and legal guarantees, so married couples and children born from unregistered marriages are always unable to access public services, whereas they are citizens who are constitutionally protected and have no discrimination.

The state has given the rules in the form of law or other written regulations to be implemented by its citizens, but the facts on the ground there are still many people who are not obedient, many examples of marriage monogamy or polygamy is not recorded (layman’s term called marriage Under the hand / sirri). Parties who are very loss in marriage are not recorded are women and children are born right, because for him does not have a clear legal basis.

The purpose of the law is to give goodness and benefit to human beings, referring to the objective of Islamic law that in emergency / dhorury the rights of principle must come to the masses of people (for life, religion, descent, property and soul / mind); Whereas from marriage that is not recorded will be born human also. In principle the fifth principle of right must be owned by humans, then whatever the condition of married citizens are not recorded both monogamy and polygamy should be sought legal solution in order to get their legal protection as a citizen.
A. Background.

Indonesian national law development is inseparable from the goals; social defence (social protection) and social welfare (social welfare) as contained in the preamble of the constitution of the Republic of Indonesia in 1945 alenea to four; ... to form a government of the State of Indonesia that protect the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educating the nation and participate in implementing world order based on freedom, lasting peace and social justice ....

Many legal methods for realizing these objectives, among others, the progressive method of making laws is always open, dynamic and flowing. Although John Austin stated that the law merely as a ruler orders (Austin's Broad approach to law was to regard it as the command of the sovereign). Austin also describes the law can and stressed that the law is as orders from the sovereign in a society that bias in the form of a person, such as a king or queen, or a group of elected officials such as law-making institution.

That view is in line with the opinion of Jerome Frank, a complete set of rules of the law that existed since ancient times and can not be changed unless restricted for law-making institution which has changed the laws that have been set. Opinion was in normal condition that can rated that all citizens are law-abiding and conscious, but what about the citizens who are not in such conditions? by reading the law as to which development objectives mentioned above there is no necessity of realizing alenea welfare. In terms of implementation there are obstacles, especially to the Judge as the last hope still many who were thinking of positivism that is thinking what contained in the rules (in the book) not see the real condition of the broader and useful (out of the book), the case the judge is authorized to excavate and creates interpret the law so that the law itself can be enjoyed from the values of justice and certainty.

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1. The set of Legislation of the Republic of Indonesia according to Engelbrecht system 2006. PT Ichtar New Van Hoeve.Jakarta .. p15..
Why the judge granted the authority as a judge made law? because the judge has a role and the authority to formulate the law in simple language, clear, unequivocal and helpful by showing where in the realm of law in the books and law in the realm in which the action or out of the book.

In the community there are still many who do not follow the law prepared by the state such as getting married and polygamy is not recorded (Sirri / wedding undeclared), whereas these provisions to provide legal protection for himself and his generation, the assumption is awakened is understanding just important unmet material law, but they ignore the formal legal provisions.

This paper is intended to give false advice and thought that Indonesian citizens should acquire the same legal protection, as well as providing advice legal solutions that benefit the citizens at large.

B. Problems.

a. Why there is no legal protection against the wives and children of polygamy Sirri in Indonesia?

b. Solution granting legal protection to the wife and children of polygamy Sirri in Indonesia in order to obtain justice?

C. Discussion

1. Legal Protection against Wife and Children of Polygamy Sirri in Indonesia.

Forms of legal protection is on the question of giving a sense of security, freedom from danger, free from interference, peaceful, do not feel scared or worried about...
According Sacipto Raharjo that form of legal protection is to give shelter to human rights (HAM) that harmed others and the protection given to the community to enjoy all the rights conferred by law.

Bernard Arief Sidharta reminded that: The purpose of the law is based on ideals of law Pancasila is giving shelter to humans, which is to protect humans passive (negative) to prevent arbitrary actions, and actively (positively) by creating conditions of social humane that allows the community takes place naturally so justly each person obtaining the potential of humanity as a whole.

The form of legal protection may include protection that is both preventive and repressive protection. The significance of these two is the prevention and settlement. Enforcement of human rights against women is still not up to even leave a stigma on female sexuality seems still firmly rooted in the culture of the community. View dichotomous makes women easier access to their rights.

Why did his wife and children in need of protection marriage? This is because his wife and children are also citizens' constitutionally guaranteed. In terms of wife marriage have the same rights in family law, what if the marriage is not registered? how Also, if women as wives polygamy Sirri? Means a marriage that is not recorded or Sirri is unfair treatment to his wife and child, state that makes them do not receive legal protection as well as difficulty accessing public services.

There are several benefits of marriage registration, as written by Ahmad Nuryani:

a. Imagine legal protection, for example the case of domestic violence (domestic violence). If she complained to the authorities, the complaint as the wife who gets violent action would not be justified. The reason is, because the wife is not able to show evidence of an official marriage certificate is authentic.

b. Facilitate the affairs of other legal acts related to marriage pernikahan. Akta will help a husband and wife to perform other needs related to the law. as if to perform

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8. Ibid, p. 262.
the pilgrimage, marry the daughter, the maintenance of health insurance, and others.

c. Formal legality before the law marriages are considered legal marriage is a marriage legally registered by the Registrar of Marriage Officer (VAT), or designated for it. Because although the religion of a marriage without listed by VAT, essentially illegal under the law.

d. A security guaranteed officially registered marriages would be guaranteed the security of the possibility of forgery and other fraud. For example, a husband or wife is about to falsify their name contained in the Marriage Certificate for deviant purposes. Thus, the authenticity of the Marriage Certificate can be compared with a copy of the Marriage Certificate contained in the relevant KUA married first place.

Linked with Islamic legal doctrine that the state in regulating the people is to be in the concept of welfare, as to which principle fiqhiyah:

Meaning: "action leaders who take care of the people must be associated with benefit".

This meaning shows how important marriage are regulated by the State, so that the meaning of marriage subsntansial can be maintained and kept either by the perpetrator and the State to realize the role of the State provides legal protection to citizens, needs to know that marriage is a bond that is very sacred because it is associated with human existence as being the most noble among the creatures of Allah.

There is another explanation of the importance of marriage certificate:

1. Security and proof of identity becomes very important in criminal assault / domestic violence and trafficking in persons (human trafficking).
2. Asset land and whether the land sepencaharian property or joint property in marriage is registered in the name of the second husband or wife or her can be a determinant factor of one's wealth.

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3. Movable property and who holds the movable property associated with the ability to generate income for the family or taking as collateral.

4. Identity Card and Family Card can evidence poverty and guarantee access on subsidies like health, other government services and cash transfers.

5. Contracts underage marriages are becoming increasingly common as a legal marriage with a minor requires court ruling on it. Marriage Certificate for deviant purposes. Thus, the authenticity of the Marriage Certificate can be compared with a copy of the Marriage Certificate contained in the relevant KUA married first place.

6. A birth certificate is important, because there is a link between an invalid marriage, and children who are unable to obtain a birth certificate.

7. Inheritance rights of children invalid marriage is very problematic because it has no legal basis.

8. Legal divorce provides a mechanism for spouses to be responsible for the availability of the food, health and education of children of the marriage. Legal divorce provides clear decision about the maintenance of children of the marriage after the marriage ends.

Humans as God has basic rights are absolute for every human being who should be protected are prevalent in the call have human rights (HAM). Regarding these rights has been affirmed in Article 28 of the Constitution of the Republic of Indonesia in 1945\textsuperscript{16}. There are many rights that should have people living in a country, among others; every citizen has the right to live life-sustaining and life, the right to form a family and continue the descent through legitimate marriage, every child has the right to live, grow and develop and are entitled to protection from violence and discrimination, every person is entitled to the recognition of a guarantee of protection and legal certainty fair, equal before the law, everyone is entitled to citizenship.

Although in the implementation of the State's legal system is inseparable with the three components of the institutional structure of the law, legal materials and legal culture\textsuperscript{17}. Of the three components must synergize each domain and appropriate authorities of each order legal benefits and purpose of the law is able to provide the benefit, certainty and benefits for all its citizens.

\textsuperscript{16} see article 28 A, B, C and D in the Constitution of the Republic of Indonesia 1945.
\textsuperscript{17} http://temukanpengantertian.blogspot.com/2013/09/definisi-sistem-hukum-nasional.html
2. Solution granting legal protection to the wife and children of polygamy Sirri in Indonesia in order to obtain justice.

   Islamic law is the ultimate purpose of human welfare and no one law that enacted, both in the Qur'an and Sunnah US- but there is benefit. Speaking about the purpose of the law is enacted as a form of embodiments of protection so that all citizens obtain justice. Justice in English is "justice" according to the Dutch language "rechvaardig". Fair acceptable interpreted objectively. Justice The intention right properties (deeds, treatment) fair. there are three terms fair, namely: (1) no bias or partiality (2) in favor of the truth (3) or not arbitrary18. In terms of seeing justice is the focus of Jhon Stuart Mill argued necessary existence essence of justice and fairness19. Still according to Jhon Stuart Mill intent existence justice is justice is a moral rule, whereas the essence / essence of justice is a right granted to individuals to perform.

   From the above description, the role of the wife in polygamy Sirri legal protection becomes very weak and unfulfilled benefit / maslahah for the protection of the rights and obligations in the household be touched upon which to base a marriage can not be proved.

   Abdul Manan20 cites the opinion of al-Khwarizmi stated that maslahah is maintaining the goal of Islamic law by refusing to disaster or damage dubious of human beings. As we know that the goal of Islamic law is to preserve religion, morality, life, property and descent.

   Abdul Manan21 still cites the opinion of al-Ghazali; that according to maslahah origin that means something that brings benefit or advantage and keep damage is to maintain the goal of Personality 'in setting the law, while according to the ad-Din Zaki Sha'ban is maslahah is something established by law will be successful in attracting benefits.

   The solution needed to fit the character of the Indonesian nation :

   1. Taking into account the five precepts of Pancasila, which reads "Social justice for all Indonesian people" are described in as translation into three namely: Maintaining a balance between rights and obligations. As a citizen of granting a balance between rights and obligations there is no requirement, it is given the citizens recognized in a country are legal citizens. But in a country that has a constitution also requires that citizens abide by the

21 . Ibid.p.262-263.
provisions set out in the institution of 1945. Against this condition all citizens in any condition of his legal status should be given legal protection.

2. For comparison in countries neighboring Malaysia only good polygamy setting regulations and procedures can be summarized as follows\textsuperscript{22}: the issue of marriage, divorce and cases that are related to it have been documented for a long time embracing the principles of Islamic Laws. Malaysia began fakus set about polygamy from 1970 to 1980, specialized in Selangor and Negeri Sembilan state what would if polygamy should make divulging confessions in accreditation forms that he had a wife and several announcement about the ability of the husband. The consequences of polygamy that does not follow the deed in Malaysia imposed a fine or imprisonment\textsuperscript{23}.

3. What if such a formal legal rules must be adhered to marriage laws without exception, it has been a legal vacuum on the legal protection to his wife and child of a polygamous Sirri based on values of justice. The role of judges through the creation her verdict will determine their fate that they obtain legal protection as citizens protected by the constitution, by taking refuge in welfare, then digging theory \textit{maqasid al-Sharia, maslahah} and progressive law should the judge have a chance to make law (judge made law ) like making opportunities throughout the \textit{contentiousithbat syar'i} marriage is not obstructed.

D. Conclusion.

1. The protection of the law against women as wives in polygamous Sirri did not exist, because it has no legal standing. Similarly, the legal protection of children as a result of polygamous marriage Sirri generation becomes very weak.

2. Subject to the purpose of the law is for the benefit and ensure the certainty and fulfill justice; then from every institution in connection with the purposes fulfilled legal protection for citizens that is in substance that the charge material is expected to be able to accommodate all the needs of law, structures that steakholder authorities did not minded narrow (in the book), but should be open minded in the future with the development of state (out of the book), as well as a culture that law enforcement must be recognized as a basic requirement to guarantee citizens during live a life that can not be separated from the law as a ritual applicable generations, so that the benefit of humanity can be realized.


\textsuperscript{23} \textit{Ibid}, p. 21-22.
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