

Status and Civil Rights of Children Whose Biological Father Has Died Before The IVF Process

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Abstract. *In the past, adoption was the only way that a married couple could have children. With the rapid development of science and technology, scientists have discovered a new way to produce humans in medical terms called In Vitro Fertilization or better known as test tube babies. In the implementation of the test tube baby program, there is a risk that humans cannot predict, namely death because a person's death is never known when and where death will come. In addition, in the test tube baby process, the sperm and egg cells that have been obtained do not have to be fertilized immediately, where the sperm and egg cells can be frozen and stored for months or even years. What if the test tube baby fertilization process is carried out when the biological father has died. Until now, there has been no specific regulation regarding the legal status of children from IVF who have just been processed after the death of the biological father in the Indonesian legal system, especially in Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI). This study uses a normative legal method with a statutory and conceptual approach. Data sources were obtained through library research by analyzing primary, secondary, and tertiary legal materials. Data analysis was carried out prescriptively to provide legal arguments for the research results. This study aims to analyze the legal status and civil rights of children from IVF whose biological father has died, as well as to contribute to the development of more comprehensive regulations to provide legal certainty and protection for the interests of children. In Civil Law, a court decision will affect whether or not a test tube baby from a deceased husband's sperm can be done. If the court decision allows it and if the child is born alive, then the legal status of the child is a legitimate child. However, according to Islamic Law, the use of the sperm of a deceased husband is haram and the child's status is an illegitimate child and only has a civil relationship with his mother. Because the status between husband and wife from the implementation of IVF from the sperm of a*

deceased husband has changed. Husband and wife are considered as other people because their marriage bond has been broken even though it is still in the iddah period.

Keywords: *Civil Right; Father's Death; Legal Status; Test Tube Babies.*

1. Introduction

One of the most important parts of the human life cycle is marriage. Marriage is a physical and spiritual bond between a man and a woman as a wife with the aim of forming a happy and eternal family based on the Almighty God.¹ Union The smallest unit of society consisting of the head of the family and several people who gather and live in a place under a roof in a state of interdependence is the family. The family feels more complete when a child is born, the presence of a child is a dream for every married couple because children are considered to have their own value for the family, even many consider that a family is not complete if they do not have children from their marriage, and children are also able to increase household harmony. Not all married couples can easily have children, this is generally due to health problems in the reproductive organs or having fertility problems. Not only the health conditions experienced by the wife but health problems in the husband can also occur.

In the past, adoption was the only way a married couple could have children. The rapid development of science and technology has had a positive impact on humanity, making scientists compete to create the latest innovations using technology and science. The result of their discovery is the discovery of a new way to produce humans, in medical terms it is called In Vitro Fertilization or better known as test tube babies. In Vitro comes from Latin which means inside, while Fertilization is English which means fertilization.² This discovery is a solution for couples who have difficulty in having children and even experience infertility. A scientist named Dr. RG Edwards conducted a study on a couple who had experienced infertility for 9 years named John Brown and Leslie. This discovery was successful so that on July 25, 1978, Louise Joy Brown was born as the world's first test tube baby born in England.³ Test tube babies began to enter Indonesia in 1983, this was due to a speech statement from Prof. Dr. Ing. BJ Habibie who was the Third President of Indonesia who said that Indonesia must follow technological developments. So that on May 2, 1988 a child resulting from the

¹Article 1 of Law Number 1 of 1974 concerning Marriage

²Shapiuddin Shidiq, 2016, Contemporary Fiqh, Prenada Media Group, Jakarta, pp. 110-111.

³Rosiana Haryanti, Inggried Dwi Wedhaswary, "The Story of Louise Joy Brown, the World's First Test Tube Baby Born 41 Years Ago" Kompas Daily, <https://internasional.kompas.com/read/2019/07/25/13091461/cerita-louise-joy-brown-bayi-tabung-pertama-di-dunia-yang-lahir-hari-ini?page=all>, accessed on April 10, 2024 at 21.00

test tube baby process was born safely at the Harapan Kita Children's and Maternity Hospital in Jakarta, named Nugroho Karyanto. This success became a new hope for couples who wanted to have children.

In the implementation of the IVF program there is a risk that humans cannot predict, namely death, because a person's death is never known when and where death will come. In addition, in accordance with technological advances in the process, sperm cells and egg cells that have been obtained do not have to be fertilized immediately, where the sperm cells and egg cells can be frozen and stored for months or even years. For the purpose of reusing sperm cells and egg cells, the doctor will take several sperm and egg samples more than one, which aims to if the fertilization process and the first embryo implantation fails. Because the doctor will only recommend that prospective pregnant women transfer one embryo to prevent triplets or quadruplets. In the Indonesian legal system, regulations regarding the legal status of children from IVF are still limited and not comprehensive. Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI) which is the main reference in family law in Indonesia has not specifically regulated the legal status of children from IVF, especially in cases of death of the biological father before birth. The legal issues become more complex when the sperm used in the fertilization process has been stored before the death of the biological father. This raises fundamental questions about the civil rights of the child, including inheritance rights, lineage rights, and other rights related to the relationship between the child and his biological father. The legal vacuum in regulating this can create legal uncertainty that has the potential to harm the interests of the child.

In various countries, regulations regarding the legal status of children resulting from IVF after the death of the biological father have developed. The United States, through the Uniform Parentage Act, has regulated that children born through IVF using the sperm of a deceased father still have the same civil rights as children born naturally. Meanwhile, several European countries such as England and France have stricter regulations by requiring written consent from the biological father before his death for the use of his sperm in the IVF program. If we look at the regulations in force in Indonesia, in Islamic law and positive law it is stated that when one of the husband and wife dies, the marriage relationship between the two is automatically terminated or often called a divorce. From this, the status of a child born through IVF after the biological father dies becomes an illegitimate child and the child born only obtains the lineage from the mother due to the termination of the marriage relationship between the two parents. The child can be considered a legitimate child if before the biological father died the mother was already pregnant with a baby, this is regulated in Article 2 of the Civil Code which reads "A child in the womb of a woman is considered to have been born, whenever the interests of the child require it. If he dies when he is born, he

is considered to have never existed."⁴ Meanwhile, the fact is that sperm cells and egg cells come from a legally married couple and the sperm of a deceased husband still functions to produce children.

In the context of Islamic law which is one of the sources of law in Indonesia, there are various views of scholars regarding the status of children resulting from IVF. The Indonesian Ulema Council (MUI) through its fatwa has provided guidelines for the implementation of IVF programs, but has not specifically regulated the legal status of children in cases of death of the biological father before birth. The absence of clear regulations regarding this matter can cause problems in legal practice, especially in resolving inheritance disputes and determining the status of the child's lineage. Courts are often faced with difficult situations due to the absence of a strong legal basis for deciding cases related to the legal status of children resulting from IVF after the death of the biological father. The increasingly rapid development of reproductive technology demands legal reform that is able to accommodate various legal problems that arise. The need for clear and comprehensive regulations regarding the legal status of children resulting from IVF, especially in cases of death of the biological father, is becoming increasingly urgent to provide legal certainty and protection for the interests of children. Based on this background, this study aims to analyze the legal status of children resulting from IVF whose biological father has died from the perspective of positive Indonesian law. The results of this study are expected to contribute to the development of more comprehensive regulations regarding the legal status of children resulting from IVF, as well as being a reference for legal practitioners in handling similar cases.

2. Research Methods

This type of research uses normative juridical legal research which refers to library research using primary, secondary and tertiary legal sources originating from the 1945 Constitution, laws, scientific works, journals, articles, theses, books, newspapers and so on.

3. Results and Discussion

3.1. What is the Legal Status of a Child from a Test Tube Baby Whose Biological Father Has Died?

Health problems can affect all aspects of human life at present and in the future, so that thinking in the health sector always follows the development of science and technology. To help and provide benefits in improving the quality of life in society, the development of modern technology is needed. The development of science and technology in the health sector is certainly regulated by applicable laws, there are regulations related to IVF for married

⁴Article 2 of the Civil Code

couples who are still alive but do not apply to IVF from the sperm cells of a deceased husband, for this reason it is necessary to know whether IVF from the sperm cells of a deceased husband can be done.

a. According to the Perspective of the Civil Code

The acquisition of offspring (children) is obtained from a male and female couple who are married, offspring can be important in a marriage but there are several things that make the husband and wife unable to have offspring. The development of technology helps overcome this problem through scientific discoveries called test tube babies. In practice, the implementation of test tube babies has risks that humans cannot predict, namely death. As a result of the termination of the marital relationship between the parents of the baby born, the legal status of the test tube baby child from a deceased father is not a legitimate child and only has a civil relationship with his mother and his mother's family, bThe child who was born lost the right to inherit from his father's inheritance. In other words, the child's status became an illegitimate child because the child was born to a mother who was not conceived by a man who was in a legal marriage. This is based on Article 42 of Law Number 1 of 1974 concerning marriage, a legitimate child is a child who is born in or as a result of a legal marriage. And reinforced by Article 43 paragraph (1) of Law Number 1 of 1974 concerning marriage, an illegitimate child/illegitimate child is a child who is born outside of marriage only has a civil relationship with his mother and his mother's family.

b. According to Islamic Law Perspective

The advancement of science and technology, especially in medical science, is a problem that must be answered by Islamic law, regarding the processes of reproductive development where new methods of human reproduction are found through artificial processes which are called test tube babies. Thanks to the sophistication of technology, a deceased man was able to "impregnate" his wife and give birth to a baby. It can be explained that Islamic law is universal, because its main sources are the Qur'an and Al-Hadith which are general rules, especially those concerning the fields of mu'amalah, these laws in essence do not regulate in detail all events and incidents that arise in society, even though society continues to develop and events are increasingly complex. So here it is necessary to conduct an internal study that includes "Maqaashid al-Tasyri' in order to achieve benefits.⁵In Islamic law regarding test tube babies, it is not explained and the law is not explicitly regulated, but only prohibits the use of sperm donors, as Allah says in Surah Al Baqarah verse 223 which explains that

⁵Trubus Wahyudi, 2024, "The Islamic Law in National Legal System, Theory of Applicability, Development and Implementation in Indonesia, Sultan Agung Notary Law Review (SANLaR), Vol 6 No.2, p.77.

there is an order for husbands to spread their seed (sperm) to their own wives and not to other people, and vice versa.

A married couple where one of them has died then the marriage relationship between the two is over, in Islam it is called divorce by death. But in reality, what is happening now is that active sperm cells that are frozen in technology can still be used to carry out the fertilization process with the wife's egg cells until they are inserted into the womb of his wife who is still alive, until the child is successfully born. In Islam, divorce by death is the end of the marriage relationship between a married couple where one of them has died. What is meant by death that causes the termination of the marriage bond includes physical death (with that death the body is known) or legal death (legal determination), for example a husband who is missing and it is not known whether he is still alive or dead. If the husband dies, the wife may not remarry immediately, but must wait for a certain period of time called Iddah. The death of a person is divided into 3 (three), namely:

- 1) True death, namely the loss of a person's life that was originally in him.
- 2) Death by law is death caused by a judge's verdict, whether the person is still alive or in a state of life. Like a person sentenced to death by a judge for a missing person.
- 3) Death by destiny, namely death that is solely based on assumptions.⁶In determining someone is considered legally dead, for example a missing husband, one must wait for a certain period of time. According to the Maliki, Syafi'i and Hanbali imams, this period of time is four years.

The dissolution of a marriage will also give rise to several other problems related to joint property, maintenance, child status and maintenance and financing.⁷To find out the legal status of IVF after the death of the father, it can be seen from the sperm retrieval process. In the IVF process, there are two conditions regarding the mechanism of sperm retrieval, first, sperm is taken when the husband is still alive and then inseminated when the husband has died, and second, sperm is taken when the husband has died and inseminated. The scholars agree that taking sperm from a deceased person and/or its implementation after death even though it is her legitimate husband, the status is not to become a legitimate husband and is forbidden by law because:

- 1) This collection is done by looking at the private parts of the person whose sperm will be taken, whereas looking at the private parts of another person is forbidden, even if it is the same type, except in emergency situations such as

⁶Mahgluf Hasanaini, *Al-Mawaris fi Asy-Syariah al-Islamiah*, Matba Almadani, p. 22.

⁷Moh. Idris Ramulya, 1985, *Several Problems Regarding Civil Procedure Law of Religious Courts and Marriage Law*, IND-HILL CO, Jakarta, p. 258.

treating someone.

2) Sperm treatment cannot be equated with medication in terms of its benefits and advantages for the patient.

3) Sperm that comes out of a man's genitals unnaturally or *muhtaram* means that if the sperm is found with the woman's egg cell, it cannot be attributed to the man who owns the sperm.⁸

In Article 99 of the Compilation of Islamic Law (KHI), it regulates the status of children born, which states that a legitimate child is a child born in or as a result of a legitimate marriage. The result of a legitimate husband and wife's actions outside the womb, and born by the wife. It is emphasized again in Article 100 of the Compilation of Islamic Law (KHI): "A child born outside of marriage only has a blood relationship with his mother and his mother's family". In Article 4 of the Compilation of Islamic Law (KHI) it is stated that a marriage is valid if it is carried out according to Islamic law in accordance with Article 2 paragraph (1) of Law Number 1 of 1974 concerning marriage which states "A marriage is valid if it is carried out according to the laws of each religion and its beliefs". There is another from Prof. Yahya Zaenul Muarif, Lc, MA, PhD (Buya Yahya), namely as follows:

IVF, although there is a fatwa stating that IVF is permissible as long as the sperm and egg cells come from a legally married couple. Is it really urgent for people to use IVF technology, having children is not the only thing that makes a married life happy, because there are also reasons why parents go to hell because of their children. Because the IVF process takes a long time, husbands and wives who undergo IVF must really consider things beyond their control that could happen in the future, such as the death of one of the partners. In practice, there are many worrying things in the IVF process, such as the medical personnel on duty are not mahram for either the husband or wife undergoing IVF, and the medical personnel must be guaranteed their honesty because it is possible that during the fertilization process there is an exchange of sperm cells between the husband and wife's sperm and the husband's sperm cells that have been tested to be able to fertilize the egg, and other things that might happen.

Regarding fertilization after the husband died, Buya Yahya argued that it is haram, because the marital status between husband and wife has ended due to the death of the husband. Combining sperm with egg cells is the same as having sex with a husband and wife in the case that the marriage has ended, then the law is like adultery, haram meaning that the ex-husband's seed cannot be inserted into the

⁸Muhammad Zaenuri, *Civil Rights Status of Children Resulting from In Vitro Fertilization After the Death of the Husband After the Constitutional Court Decision No. 46/PUU VIII/2010 (Review of Islamic Law and Positive Law)*, Thesis, Syarif Hidayatullah State Islamic University, Jakarta, 2017, p. 52. Published.

egg cell because it is in a state of divorce. Moreover, if the husband has died, it is the same as having sex with a corpse. So it can be concluded that a child resulting from an IVF from a deceased father can only inherit from the mother's line, the inheritance will occur when the mother dies in the future.

3.2. What are the Civil Rights of Children from IVF Whose Biological Father Has Died?

Children's civil rights are rights that regulate individuals and legal entities as an extension of the concept of one legal subject to another both in family relationships and in community relationships. Children's civil rights are rights inherent in every child recognized by law in legal relationships with their parents and their parents' families, including the right to know their origins, the right to receive care and education from their parents, the right to be represented in all legal acts in and out of court and the right to manage the child's property and receive inheritance rights.⁹From the previous explanation, civil law and Islamic law both hold the same opinion that as a result of the dissolution of the marital relationship between the parents of the baby born, the legal status of the test tube baby from a deceased father is that he is not a legitimate child and only has a civil relationship with his mother and his mother's family. The baby who was born lost the right to inherit from his father's inheritance. In other words, the child's status became an illegitimate child because the child was born to a mother who was not conceived by a man who was in a legal marriage. Looking at these provisions, a child resulting from a test tube baby whose biological father has died does not have civil rights or rights regarding inheritance with his father.

One example of an incident that occurred in 2021 in Gujarat, India, was a woman undergoing an IVF program after her husband's death. At that time, according to the doctor, the chances of her husband's life, who was in critical condition due to Covid-19, were very slim, but the woman really wanted to have children from her husband because it was the last asset given by her husband. Sperm retrieval was carried out when her husband was in critical condition and the process of mating sperm and egg cells was carried out after her husband died.¹⁰With the case/event of IVF being processed after the biological father has died, a strong basis is needed for this as a basis for its implementation, namely a court decision. IVF carried out from the deceased husband's sperm cells can be carried out if the Court Judge can give a decision whether the deceased husband's sperm cells can be taken/used for the next

⁹J. Andi Hartanto, 2008, Legal Status and Inheritance Rights of Children Born Outside of Marriage According to the Civil Code, Laksbang Presindo, Yogyakarta, page 53.

¹⁰Reza Gunada, 2021, Undergoing IVF, This Woman Took Sperm From Her Husband Who Was In Critical Condition Due To Covid-19, [https://www. Suara.com/news/2021/07/28/122413/jalani-bayi-tabung- Perempuan-ini-ambil-sperma-suami-yang-sedang-kritis-because-covid-19](https://www.Suara.com/news/2021/07/28/122413/jalani-bayi-tabung-Perempuan-ini-ambil-sperma-suami-yang-sedang-kritis-because-covid-19), accessed on December 20, 2024, at 09.20

IVF process. From the existing cases, several judges have given decisions to allow the sperm collection of the deceased husband on the grounds that the wife of the husband has the right to obtain the sperm cells because they are the last property given by her husband.¹¹If there is already a court decision that permits it to be carried out taking/using sperm from a deceased husband, then according to Article 127 of Law No. 36 of 2009 concerning health with the Civil Code, test tube babies from a deceased father can be done, because the sperm and egg cells come from the husband and wife concerned. And the legal status of the child resulting from the test tube baby is classified as a legitimate child.

In addition, seen from the perspective of the Civil Code, if the child is born alive, the legal status of the child is a legitimate child. If the child dies while in the womb or at birth, the child does not have legal status. This is in accordance with Article 250 of the Civil Code. A child who is born alive can be said to be a legitimate child because the deceased husband is the legal partner of his wife, if IVF is performed, this can be justified. The child resulting from the IVF is a legitimate child because the marriage between the husband and wife has already taken place first, even though the child is born after the marriage has ended, namely due to death.¹²In Civil Law, in addition to the court ruling that allows the sperm collection from a deceased father in an effort to protect the civil rights of illegitimate children, there is the Constitutional Court Decision (PMK) Number 46/PUU-VIII/2010 which regulates the permissibility of proof based on technological capabilities against the child's biological father, thus an illegitimate child can obtain lineage from his biological father if it can be proven by technology or by recognition from the biological father's family. Recognition and validation of a child by the mother's family or the biological father's family is a legal act that has the consequence of increasing the legal status of an illegitimate child in the civil relationship between him and his parents and/or his parents' family. As stipulated in Article 280 of the Civil Code, through recognition of an illegitimate child, a civil relationship arises between the child and his father or mother. If the ratification is carried out as stipulated in Article 277 of the Civil Code, the ratification of a child either due to the marriage of the father or mother or by ratification according to Article 274 of the Civil Code will result in the status of the illegitimate child being the same as a legitimate child who has a civil relationship with the family and the father.

In Islamic law, a legitimate child is a child who is considered born from a legitimate marriage between a father and his mother. The legitimacy of a child in Islam determines whether or not there is a kinship relationship between the

¹¹Cindy Olivia Susanto, Siti Hamidah, Rachmi Sulistyarini, 2020, Legal status and inheritance rights of children resulting from artificial insemination from a deceased father, pp. 306-307.

¹²Horizon Law Journal, Volume 11 No.3, December 2020, pp. 307-308

child and a man. Marriage is valid according to religious law with all its consequences due to the law that protects it, the marriage will not be recognized and does not have legal power that provides protection for the parties involved in it. With the dissolution of the marriage before the child is born, when the child is born, it will not give rise to rights to receive care and education from the biological father and will not be entitled to inheritance rights. The Islamic legal view on the Constitutional Court's decision is indeed directed towards the distribution of the father's property to children outside of marriage, but the distribution of such property cannot be implemented as inheritance according to the basic concept of Islamic law, namely that male children receive twice as much property as female children, because inheritance according to the basic concept of Islamic law has conditions such as the existence of a lineage or legitimate relationship according to marriage.

4. Conclusion

Conclusion on the Legal Status and Civil Rights of IVF Children from Deceased Fathers. Based on the discussion presented, two main points can be concluded: 1. Legal Status of Test Tube Baby Children from Deceased Fathers: Both Islamic law and Civil law have the same view that a child resulting from IVF that is processed after the biological father has died only has a civil relationship with the mother and the mother's family. This is because the marriage has been dissolved (divorce) before the mother became pregnant. The child's lineage can only be connected to both parents and is considered a legitimate child if the parents are still bound in a legal marriage when the fertilization process occurs. Islamic law strictly forbids the implementation of IVF from a deceased father because the status of husband and wife has changed to another person. If it is still done, the child only has a lineage relationship with the mother, loses inheritance rights from the father, and there is no other way to link him to the biological father. 2. Civil Rights of Children from IVF Whose Biological Father Has Died: In the context of civil law, a court decision that allows the use of sperm from a deceased father is the basis for determining the status of a child. If there is a court decision that allows it and the child is born alive, then his legal status is as a legitimate child according to Article 250 of the Civil Code. Without a court decision, the child only has a civil relationship with his mother. Constitutional Court Decision Number 46/PUU-VIII/2010 allows for proof of biological relationships through technology, so that illegitimate children can obtain lineage from their biological father if it can be proven or there is recognition from the father's family. In the perspective of Islamic law, although the Constitutional Court Decision leads to the distribution of property to illegitimate children, the distribution cannot be implemented as inheritance according to the basic concept of Islamic law. This is because inheritance in Islam has a requirement for lineage or a legitimate relationship according to marriage, so that children born after their father dies through the IVF process will not receive the right to maintenance, education, and inheritance from their biological

father. The legal status of a child resulting from IVF whose biological father has died has the same position from the perspective of Islamic law and Indonesian Civil Law. The child only has a civil relationship with his/her mother and her/her mother's family, as a consequence of the dissolution of the marriage (divorce by death) before the fertilization process is carried out. In Islamic law, the IVF process after the death of the biological father is considered haram because the status of husband and wife has changed. Meanwhile, in Civil Law, the status of the child can change to a legitimate child if there is a court decision that allows the use of sperm from the deceased father. Constitutional Court Decision Number 46/PUU-VII/2010 opens up the opportunity to prove biological relationships through technology, but in the context of Islamic law, such biological evidence does not immediately change the child's inheritance status because the concept of Islamic inheritance requires a legitimate bloodline relationship according to marriage. Thus, children resulting from IVF whose biological father has died face limitations in obtaining full civil rights, especially regarding bloodline, maintenance, education and inheritance rights from their biological father.

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