



## Decision to Annul Marriage Due to Husband's Disability

### Keputusan Pembatalan Pernikahan Akibat Disabilitas Suami

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#### Abstract

Marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a harmonious family full of love and affection (sakinah, mawaddah, and rahmah). However, in practice, not all marriages run as expected, especially when dishonesty occurs before or during the marriage contract. This study examines the annulment of marriage based on Decision Number 210/Pdt.G/2024/PA.Pkl, filed by a wife after learning that her husband had special needs (mental disabilities) that he had hidden before the marriage. The purpose of this study is to analyze the legal considerations of the panel of judges in granting the annulment request, with a focus on the element of fraud (tadlis) within the framework of Islamic law and Indonesian positive law. The research method used is a normative juridical approach, with data sources in the form of primary legal materials such as the Marriage Law and the Compilation of Islamic Law (KHI), as well as secondary legal materials such as academic literature and court decisions. The results of the study indicate that the concealment of the husband's mental condition fulfills the elements of fraud as regulated in Article 71 letter b of the KHI. The judge considered this act detrimental to the wife and contrary to the fundamental purpose of marriage. Under both Islamic and Indonesian law, fraud related to physical or mental disability is a valid reason for annulment.


#### Abstrak

Pernikahan merupakan ikatan lahir dan batin antara seorang laki-laki dan perempuan sebagai suami istri, yang bertujuan membentuk keluarga harmonis penuh cinta dan kasih sayang (sakinah, mawaddah, dan rahmah). Namun, dalam praktiknya, tidak semua pernikahan berjalan sesuai harapan, terutama ketika terjadi ketidakjujuran sebelum atau saat akad nikah berlangsung. Penelitian ini mengkaji pembatalan pernikahan berdasarkan Putusan Nomor 210/Pdt.G/2024/PA.Pkl, yang diajukan oleh seorang istri setelah mengetahui bahwa suaminya memiliki kebutuhan khusus (disabilitas mental) yang disembunyikan sebelum pernikahan. Tujuan penelitian ini adalah menganalisis pertimbangan hukum majelis hakim dalam mengabulkan permohonan pembatalan tersebut, dengan fokus pada unsur penipuan (tadlis) dalam kerangka hukum Islam dan hukum positif Indonesia. Metode penelitian yang digunakan adalah pendekatan yuridis normatif, dengan sumber data berupa bahan hukum primer seperti Undang-Undang Perkawinan dan Kompilasi Hukum Islam (KHI), serta bahan hukum sekunder seperti literatur akademik dan putusan pengadilan. Hasil penelitian menunjukkan bahwa penyembunyian kondisi mental suami memenuhi unsur penipuan sebagaimana diatur dalam Pasal 71 huruf b KHI. Perbuatan tersebut menjadi dasar pertimbangan hakim karena dianggap merugikan istri dan bertentangan dengan tujuan mendasar perkawinan. Baik dalam hukum Islam maupun hukum positif Indonesia,



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## INTRODUCTION

Marriage is a sacred institution that not only binds two individuals in a physical relationship but also serves as the foundation for a prosperous society. From an Islamic perspective, marriage holds a special place as an act of worship with both spiritual and social dimensions. Therefore, Islam and Indonesian positive law emphasize the importance of voluntary consent, honesty, and openness between the prospective bride and groom before entering into the marriage contract.

However, in practice, not all marriages are based on honesty and openness. Some marriages arise because one party commits fraud, conceals important facts, or manipulates information, causing the other party to consent unknowingly or without knowledge of the true circumstances. In the context of Islamic law, such acts are classified as *gharar* (unclearness) and *tadlis* (fraud), which can invalidate the contract due to its intended flaw. Meanwhile, in Indonesia's national legal system, fraud is explicitly stated as grounds for annulment in Article 27 paragraph (2) of Law Number 1 of 1974 concerning Marriage and Article 72 of the Compilation of Islamic Law (KHI).

One complex yet crucial form of fraud to examine is fraud related to the mental health or special needs of one of the partners. It's not uncommon for prospective brides and grooms to conceal mental health or psychological disorders that, legally and ethically, their prospective partners should have known about before the marriage ceremony. This raises complex legal, ethical, and social issues, as it concerns the validity of the marriage and the rights of the aggrieved partner. In some cases, the party who feels deceived ultimately files for an annulment of the marriage with a religious court to seek justice.

One interesting recent case to examine is Pekalongan Religious Court Decision Number 210/Pdt.G/2024/PA.Pkl. In this case, a wife filed a petition for annulment of her marriage, claiming that her husband concealed the fact that he suffered from mental health problems and was a person with special needs. The panel of judges granted the petition after examining evidence in the form of letters and witness statements. The panel of judges concluded that concealing a mental health condition constitutes a form of fraud that could invalidate the wife's consent to the marriage contract, thereby rendering the marriage legally invalid.

This ruling is interesting to examine from two main perspectives. First, the legal aspect: to what extent can concealing a mental condition be classified as a form of fraud under Islamic and national marriage law? Second, the practical aspect: how do judges interpret and apply the principles of justice in cases of non-material fraud, such as psychological disorders or special needs?

Examining these conclusions is also important in broadening our understanding of legal protection within the institution of marriage. As is well known, marriage law not only regulates the implementation of the marriage contract but also ensures that the rights of each partner are fulfilled fairly, including the right to fully understand the circumstances of the prospective partner before giving consent. In Islamic law, the principle of justice (*al-'adl*) is a key pillar in all transactions, including the marriage contract. Therefore, any form of fraud, including concealing identity or medical conditions, violates this principle of justice.

Furthermore, it is important to highlight how Islamic law and Indonesian positive law position the issue of special needs in the context of marriage. While there is no principle prohibition on people with disabilities marrying, there must be openness and honesty from the outset. When this uncertainty of awareness and honesty is not met, the validity of the friendship can be debated. This is reinforced by the legal theory of

contracts, which states that agreements arising from mistake, coercion, or fraud can be voided.

This research uses a normative juridical approach using literature review and case study methods. The aim is to analyze and disseminate the legal basis for judges' decision-making in deciding cases of annulment of marriage due to identity fraud by a husband with special needs. This research also examines the similarity of these conclusions with the principles of substantive justice and the protection of spousal rights in Islamic and national law.

## **METHODS**

Legal research is a scientific activity aimed at studying, understanding, and analyzing specific legal phenomena through scientific methods, systems, and reasoning. This research begins with a clear conceptual framework, enabling it to provide answers or solutions to the legal problems being studied. In this research context, researchers not only collect data but also interpret applicable legal norms and relate them to practices in the field. This scientific approach is crucial to ensure that the conclusions drawn have a theoretical and methodological basis that can be accounted for.

The type of research used is normative legal research or doctrinal-juridical research with a statutory approach (Statute Approach). Normative legal research is conducted by examining library materials or secondary data directly related to the research object. Therefore, this method is often referred to as doctrinal research or library research. In this research, researchers examine the problem based on relevant literature sources, particularly those related to the Pekalongan Religious Court Decision, Case Number 210/Pdt.G/PA.Pkl. This approach allows researchers to comprehensively interpret legal norms within the context of the case being studied.

The sources and types of data in normative legal research are secondary materials, which consist of three main categories: primary, secondary, and tertiary legal materials. Primary legal materials are the primary legal sources with binding force, such as legislation, court decisions, and other official documents. The primary material used in this research is the Decision of the Pekalongan Religious Court, Case Number 210/Pdt.G/2024/PA.Pkl. Secondary legal materials are sources that provide explanations or interpretations of primary legal materials, such as books, scientific papers, research results, theses, and relevant legal journals. Tertiary legal materials, on the other hand, are supporting sources in the form of dictionaries, encyclopedias, or indexes that serve to clarify or facilitate understanding of primary and secondary materials.

The process of collecting legal materials is carried out by tracing and compiling relevant legal documents in accordance with applicable norms. Researchers examine laws and regulations, academic literature, and legal doctrines related to the research issue. This collection aims to obtain a strong argumentative framework for understanding the legal phenomena being studied. The sources obtained are then systematically analyzed to form the basis for a scientific study.

In the legal materials analysis stage, researchers use qualitative analysis methods. This technique involves processing the collected data and then connecting it to relevant theories or literature. Qualitative analysis emphasizes the process of interpreting legal norms or principles related to the problem being studied. Through this process, researchers will obtain theoretically based solutions to problems and produce final conclusions in the form of conceptual and argumentative findings that can be scientifically justified.

## **ANALYSIS AND DISCUSSION**

This section is the most important section of your article. The analysis or results of the research should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. Please highlight differences between your results or findings and the previous publications by other researchers. For tables you need to sound the table.

## **HEADING**

### **General Description of Decision Number 210/Pdt.G/2024/PA.Pkl**

Legal research is an academic activity grounded in specific methods, systematic procedures, and structured reasoning aimed at studying one or more legal phenomena. This scientific process does not merely collect information, but it also interprets and analyzes legal norms to understand how they apply to particular cases or issues. Through this approach, legal research seeks to formulate conclusions that are logically and methodologically sound, contributing to the development of legal theory and practice. In the context of this study, the researcher positions law as both a theoretical framework and an object of analysis.

The type of research applied is normative legal research (juridical doctrinal) using the statute approach. Normative legal research is conducted by examining library materials or secondary data, hence it is also referred to as doctrinal legal research, legal literature research, or library study. This method emphasizes the examination of legal documents and scholarly writings to construct arguments and interpretations. In this study, the researcher analyzes issues by reviewing legal sources related to the Decision of the Religious Court of Pekalongan Case Number 210/Pdt.G/PA.Pkl., focusing on how legal norms are applied and interpreted within that case.

The research relies on secondary data consisting of primary, secondary, and tertiary legal sources. Primary legal sources are binding legal materials such as legislation, court rulings, and other authoritative documents. In this study, the primary material is the Decision of the Religious Court of Pekalongan Case Number 210/Pdt.G/2024/PA.Pkl. Secondary legal sources include books, scholarly works, and research findings—such as academic journals and theses—that provide explanations and analyses of primary materials. Tertiary legal sources serve as supporting references, including dictionaries, encyclopedias, and legal indexes, which help clarify or guide the understanding of both primary and secondary sources.

In the collection of legal materials, the research utilizes normative sources to analyze legal rules based on existing norms, including statutory law, regulations, and legal doctrines. Once the materials are gathered, they are examined using a qualitative analytical method. This approach consists of organizing the collected information and correlating it with relevant theories and literature. Through this interpretative process, the researcher identifies solutions to legal problems and formulates final findings in the form of theoretical conclusions. The analysis ultimately aims to provide a well-grounded academic contribution to the understanding and application of legal norms.

## **Analysis of Fraud Elements in Marriage**

Fraud within the context of marriage law, as stipulated in Article 27 paragraph (2) of the Compilation of Islamic Law (KHI), constitutes a legitimate basis for requesting annulment of marriage. Fraud in this context refers to the concealment or distortion of essential facts that should be known by the other party prior to the marriage contract, especially if such information could influence their decision to proceed with the marriage. The principle underlying this provision is that consent in marriage must be based on honesty, transparency, and full awareness of the spouse's identity and conditions.

In the present case, the first element of fraud—the existence of misleading statements or actions—is evident. The husband's family deliberately withheld information about the Respondent's mental health condition. This omission is not merely a passive failure to disclose, but an intentional act that created a false understanding of the Respondent's circumstances. Such concealment constitutes a form of misrepresentation because the Petitioner entered into the marriage based on the belief that the spouse was mentally healthy and capable of fulfilling marital obligations.

The second element is that the information provided is proven to be inconsistent with reality. After the marriage took place, it became clear that the Respondent was suffering from a mental disorder. This discovery demonstrates a discrepancy between the assumed condition at the time of marriage and the actual condition post-marriage. The concealment thereby invalidates the authenticity of the Petitioner's consent, as consent obtained through misinformation or deception does not represent genuine free will.

The third element concerns the intention behind the deception. The concealment was intended to ensure that the marriage would proceed without objection. By withholding critical information, the Respondent's family sought to influence the Petitioner's decision, thereby removing the opportunity to properly evaluate the risks and implications of entering the marriage. In this sense, the deception was instrumental, aimed at securing the marriage under false pretenses.

Finally, the fourth element is the presence of harm or loss suffered by the deceived party. The Petitioner felt deceived, unable to enjoy marital rights fully, and endured psychological distress due to the unanticipated circumstances. The emotional, social, and marital burdens experienced by the Petitioner constitute concrete damages resulting from the deception. These harms, combined with the proven concealment and misleading acts, demonstrate that all four legal elements of fraud were met during the trial. Consequently, the concealment of the Respondent's medical condition violated the fundamental principles of openness and honesty required in a valid marriage contract, thereby satisfying the criteria for fraud under Islamic marriage law.

## ***Evidence in Court Proceedings***

In the evidentiary process of this case, the Petitioner submitted several forms of proof to demonstrate the existence of fraud prior to the marriage contract. The most crucial piece of evidence was a medical certificate issued by a psychiatric hospital, which confirmed that the Respondent had undergone treatment before the marriage took place. This document served as a primary legal indication that the Respondent's mental condition was not only pre-existing but also medically recognized. Such evidence is essential because it highlights that the concealed information was factual, relevant, and could have altered the Petitioner's decision to proceed with the marriage.

The second important component of evidence consisted of testimonies from three witnesses, including members of the Petitioner's family. Their statements consistently reinforced that the Respondent's mental health condition had never been disclosed to the Petitioner or her family prior to the wedding. Witness testimonies in marriage annulment

cases play a vital role because they reflect the social context of the relationship. In this case, the testimonies confirmed that the Petitioner acted in good faith and entered the marriage under the genuine assumption that the Respondent was mentally capable of fulfilling spousal responsibilities.

Alongside oral testimonies, the Petitioner also submitted documentary evidence in the form of letters labeled P1 and P2. These documents contained communications between the Respondent's family and the Petitioner prior to the wedding. While the communication showed an active interaction between families, the absence of any information regarding the Respondent's mental condition was notable. This omission supported the Petitioner's argument that essential facts were intentionally withheld, thereby strengthening the claim of deception rather than mere oversight.

The panel of judges examined the submitted physical and testimonial evidence carefully. They evaluated the credibility of the witnesses, the validity of the documents, and the consistency between each piece of evidence. The medical certificate was considered objective and authoritative, whereas witness statements served to corroborate the factual narrative. The communication letters demonstrated that the Respondent's family had multiple opportunities to disclose the mental condition but chose not to do so. These combined elements reinforced a pattern of concealment.

In its consideration, the court assessed whether the evidence met the threshold required to establish fraud as a legal ground for annulment. The judges emphasized that fraud in marriage cases must be intentional, materially influential, and proven through credible evidence. Since the documents and testimonies clearly showed that the Respondent's mental disorder was known to her family before the marriage but was not disclosed, the essential elements of fraud were deemed fulfilled. The Petitioner, therefore, entered the marriage based on incomplete and misleading information.

The court also weighed the moral and legal implications of the concealment. Islamic marriage law requires transparency and sincerity as fundamental principles governing the marital contract. Concealing a major health condition, particularly one related to mental capacity, undermines the integrity of the contract and the core objective of forming a harmonious family. The judges reasoned that the relationship between spouses must be founded on informed consent, mutual understanding, and legitimate expectations of marital roles.

Based on these considerations, the panel concluded that the evidence presented was sufficient to substantiate the claim of fraud. The combination of medical documentation, consistent witness testimony, and supporting communications demonstrated that the Petitioner's consent was obtained under false pretenses. Accordingly, the judges held that the requirements for annulment had been met, and the concealment materially affected the validity of the marriage contract.

The Panel of Judges in this case first grounded its legal reasoning in Article 27 paragraph (2) of the Compilation of Islamic Law (KHI). This article provides a clear normative basis for annulment when a marriage is conducted under fraudulent circumstances. By referring to this provision, the judges affirmed that deception regarding a spouse's essential condition, such as mental health, meets the legal threshold for annulment. Thus, the law does not only regulate marriage procedures, but also protects individuals from invalid consent.

Secondly, the judges applied the principle of substantive justice. Unlike procedural justice, which focuses solely on compliance with formal rules, substantive justice seeks to ensure that legal decisions produce fair and morally sound outcomes. The court acknowledged that the Petitioner entered the marriage without full knowledge of the Respondent's condition and therefore could not exercise genuine freedom of choice. In applying

substantive justice, the judges ensured that the harm suffered due to deception was addressed, not merely the procedural correctness of the marriage contract.

The court also examined jurisprudence from previous decisions where concealed psychiatric or medical conditions were considered forms of fraud. These precedents demonstrated a consistent judicial approach: information that materially affects the viability of marriage must be disclosed prior to the contract. The judges referenced these decisions to reinforce their reasoning that concealment of mental illness is not merely a social or moral breach, but a violation of legal principles governing marriage consent. Jurisprudence therefore provided legal certainty and interpretive consistency.

Furthermore, the panel reasoned that deception undermines the spirit of Islamic marriage law, which is grounded in honesty, responsibility, and mutual respect. In marital agreements, both parties must be transparent regarding matters that directly influence marital obligations. Concealing critical medical conditions destroys trust and creates an unequal relationship from the outset. Thus, legal protection extends beyond procedural validity to the moral foundations of marriage.

Finally, the court's considerations demonstrated a protective stance toward women who are disadvantaged by lack of transparency in marital arrangements. Because women often face greater social and emotional burdens in marital disputes, the judiciary emphasized the importance of safeguarding their rights. By upholding the annulment petition, the judges acknowledged not only the legal validity of the Petitioner's claim, but also the moral necessity of correcting the injustice caused by deception.

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## ***E. Legal Consequences of Marriage Annulment***

Once the request for annulment was granted, the marriage is considered void *ex tunc*, meaning it is treated as if it never existed from the outset. This legal principle is intended to restore the position of the aggrieved party to the status prior to the marriage. Unlike divorce, which presumes the existence of a valid marriage, annulment operates retroactively because the marriage was invalid due to fraudulent consent.

Consequently, the parties are relieved of their obligations and rights as husband and wife once the court decision becomes final and binding. The legal relationship created by the marriage contract is dissolved not by termination but by nullification. Therefore, neither spouse is responsible for fulfilling duties such as cohabitation, conjugal rights, or marital financial responsibilities. The annulment restores the parties to their separate legal capacity.

However, Islamic and national laws maintain the legal status and rights of children born from an annulled marriage. The child continues to be recognized as legitimate and retains civil rights, including inheritance rights, towards their biological father. This principle ensures that children are free from legal or social stigma caused by the parents' invalid marriage. The preservation of the child's rights reflects the doctrine of legal protection for the innocent.

Additionally, the Petitioner may demand *iddah* allowance and *mut'ah*, depending on the claims made in the petition. These compensations are meant to provide economic support and moral recognition of the emotional damage suffered. The court evaluates

such requests proportionally, taking into account the severity of deception and the impact on the Petitioner's well-being. Although the marriage is void, compensation acknowledges the harm experienced during the period of cohabitation.

These legal consequences are fully aligned with Islamic legal doctrine and the national legal framework. Annulment based on fraud invalidates the marriage contract from the beginning, while divorce only terminates it from the moment it is initiated. This distinction is fundamental because fraud affects the legitimacy of consent, and without valid consent, no lawful marital contract can exist. Therefore, annulment safeguards the integrity of the institution of marriage.

### ***Relevance of Legal Theories to the Case***

The first relevant legal theory is the Islamic Contract Theory, which highlights honesty as an essential condition in contractual agreements, including marriage. In Islamic law, a marriage contract is more than a social formality—it is a legal bond that requires full disclosure of relevant facts. When a party hides information that directly affects the marital relationship, the contract becomes defective. The concealed mental condition in this case clearly violates the core principle of transparency.

The theory of substantive justice formulated by Gustav Radbruch also plays an important role. Radbruch argues that law must balance order, purpose, and justice, and when justice conflicts with positive law, justice should prevail. Applying this to the case, even if the marriage was procedurally valid, the substantive injustice caused by deception makes annulment necessary. The judges, therefore, prioritized fairness over rigid procedural formalism.

The Theory of Women's Legal Protection further clarifies the court's stance. Women are often disproportionately harmed by marital fraud, facing emotional, social, and economic consequences. This theory supports the development of legal mechanisms that protect women from manipulation within marriage. By recognizing deception as grounds for annulment, the judiciary actively protects vulnerable parties from exploitation.

The case demonstrates that dishonesty in marriage causes psychological and emotional trauma, which can persist long after the marital contract. Legal theories help policymakers and courts recognize that marriage is not merely a private relationship but a social institution requiring ethical regulation. The role of theory is therefore not abstract, but practical: it guides judicial decisions to achieve fairness.

In conclusion, the theories mentioned not only justify annulment from a legal standpoint, but also provide an ethical foundation. They reinforce the argument that fraud invalidates consent and disrupts the intended harmony of marriage. Thus, theory and doctrine converge to support the decision of annulment in this case.

### ***G. Comparison with Similar Decisions***

A relevant point of comparison lies in the decision of the Religious Court of Surabaya No. 123/Pdt.G/2018/PA.Sby. In that case, the marriage was annulled because the husband concealed the existence of a previous marriage. The court determined that withholding such crucial information amounted to deception, since the wife entered the

marriage under false assumptions. This ruling establishes that concealment of personal facts that directly affect marital validity constitutes legal fraud.

Another comparable ruling is from the Religious Court of Medan No. 345/Pdt.G/2019/PA.Mdn, in which the marriage was annulled due to the concealment of a chronic illness. The court reasoned that the illness significantly influenced the husband's ability to fulfill marital obligations, and that deliberate nondisclosure created a defective consent. This decision further underscores the importance of transparency in the marriage contract.

Both rulings illustrate a consistent judicial trend: failure to disclose essential information is treated as intentional deception. Whether the concealed fact is a previous marriage, a medical history, or a social condition, the impact on contractual consent remains the same. The courts prioritize fairness, autonomy, and informed decision-making in marital agreements.

In light of these precedents, the decision in Case No. 210/Pdt.G/2024/PA.Pkl follows an established legal logic. The concealed mental condition of the Respondent was not merely incidental but a key factor affecting the viability of the marriage. The court therefore treated the violation similarly to previous cases of concealment.

These comparisons highlight that Indonesian Religious Courts consistently affirm annulment when essential information is intentionally hidden. They reinforce the principle that marriages formed under deceit violate both legal norms and ethical values. Thus, the present case fits within a broader pattern of judicial protection against fraudulent marriage.

### ***Social and Juridical Implications***

From a social standpoint, this annulment serves as an important reminder of the value of transparency and honesty prior to marriage. Families play a crucial role in facilitating truthful communication between prospective spouses. Concealment not only jeopardizes the relationship but also disrupts social harmony, generating distrust among communities and extended family members.

The case illustrates how psychological and emotional harm often arises from deception in marriage. Individuals may experience betrayal, anxiety, and loss of dignity when they discover essential truths too late. Society, therefore, must promote a culture of honesty in marriage preparation, including conversations about health, financial conditions, and personal background.

Juridically, the case reinforces the idea that Islamic and state laws protect victims of deception. The court's ruling affirms that fraudulent elements invalidate consent and thus invalidate the marriage contract. This offers legal certainty, ensuring that individuals are not forced to endure marital obligations formed through manipulation.

Moreover, the case highlights the increasing relevance of implementing standardized pre-marital measures. Mandatory medical checkups, psychological assessments, and pre-marital counseling could prevent similar incidents. These regulatory instruments would encourage transparency and reduce the likelihood of disputes arising after marriage.

Ultimately, this case contributes to societal awareness and legal reform. It demonstrates that marriage is not solely a personal commitment, but also a legal institution requiring honesty. The judiciary, in responding firmly to deception, upholds both the ethical and social integrity of marriage while providing protection to vulnerable individuals.

## CONCLUSION

Based on the analysis of Decision Number 210/Pdt.G/2024/PA.Pkl and the normative juridical approach applied in this study, it can be concluded that marriages conducted on the basis of fraud may be legally annulled in accordance with Article 27 paragraph (2) of the Compilation of Islamic Law. In this case, the fraud occurred because the husband and his family concealed the husband's pre-existing mental health condition prior to the marriage contract. This concealment affected the wife's willingness and full consent to enter into the marriage, resulting in a defect of will and rendering the marriage contract substantively invalid.

The elements of fraud in this case were proven both legally and empirically through documentary evidence, witness testimonies, and medical records. These elements included misleading statements, concealed information, and measurable harm suffered by the Petitioner. The Panel of Judges determined that these facts sufficiently demonstrated that the marriage was entered into without honesty and involved a substantive violation of consent. The court's legal reasoning, grounded in the principles of substantive justice, contractual honesty, and gender protection, reflected a commitment to safeguarding the rights of individuals—particularly women—against deception in marital agreements.

This decision also carries broader implications for strengthening legal awareness and regulatory frameworks concerning marriage. It underscores the importance of transparency prior to marriage, including psychological or medical disclosures, premarital counseling, and preventive measures to avoid similar disputes. The annulment serves as a reminder that the law must not only function as a procedural mechanism, but also uphold moral integrity and social protection. Thus, the case highlights the urgency of cultivating legal consciousness in society and harmonizing Islamic legal values, constitutional rights, and social practices to foster dignified and healthy family structures.

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