

Socialization of the Urgency of Marriage Registration for The Traditional Legal Community of Kampung PULO Garut District, West Java Province Indonesia.

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ABSTRACT: Recording weddings become matter important for the public To get certainty law on marriage and birth his children. With No,There is recording the so protection related laws rights for the party conducting it marriage become very weak. Marriage is not noted by regulation current regulation is a marriage that is not legitimate according to law, then No own legality in the eyes law so the rights of husband and wife as well as children born No own guaranteed protection in a way law. Here necessaryto recordmarriage so that everyone who has done marriage Not only own validity religiously or custom, but also has formal legality protected by Indonesian Law. Formulation issues raised in work write This is How knowledge public law Kampung Pulo customs Garut Regency about law marriage national specifically about recording marriage, next How revitalization that can be applied in participationpubliclawcustominthe urgencyrecordingmarriage. Deep method study This is done in a way normative supported by empirical data that produce an analysis of theme work. From the results of the analysis of focus studies in work scientific,This conclusion is that the Law Society Kampung PuloCustoms Garut Regency knowsthe law of marriage nationally specifically about recording marriage. This matter is proven, every marriage carried out by the Kampung Pulo Community, apart from done in a way customs, religion and also manners state law for reach protection and certainty law for marriage the. As well as possible revitalization applied in the participation of Indigenous Law Communities in the urgency of recording marriage is with method socialization about the law marriage national, as well as giving education away periodically to the Kampung Pulo traditional community about the consequences the law will happen if something marriage No recorded in a way administration to the country.

KEYWORDS: *Revitalization. Recording Marriage, Customary Law Community*

I. INTRODUCTION

Article 18B paragraph (2) of the 1945 NRI ConstitutionIndonesia(UUDNRI 1945),hestatesthat "Customary lawthe unity of the community and its traditional rights are recognized and respected bycountry as long as it is alive and in line with the growth of society andvalues. The Unitary State of the Republic of Indonesia according to law." Thatoriginal substance P indicates that it protects the rights of indigenous peoples andtribalpublicin IndonesiaaisrecognizedAndneedstobepreservedfrom tradition. In addition, this origin also makes indigenous peoples legitimatesubjects in the state. Formulation of Article 18 B paragraph (2) of the LawThe 1945 Constitution is also in line with Article 32 paragraph (1) of the 1945 ConstitutionThe Constitution, states that the statepromotes the Indonesian languageNational cultureamid global civilization by guaranteeing independencepublicin providing nutritionand developits valuesfromculture¹.

Independencepublicin providing nutritionand developits valuesfromcultureThis can be seen in the living law arrangement as evidenced by the absence of restrictions or restrictions on the nature of living law as to what still exists which is considered valid and can be used as a legal basis for punishing someone².

PublicIndonesiaiaissomethingentitydiversewith the systemof lawWhichdiversealso,includingin-lawmarriage. There isLotsof systemlawof marriageThatappliesinIndonesia, among them aremarriage in a wayof custom andmarriage in a

¹Yenny Febrianty DKK, "Regional Government Paradigm on Establishing RegionalRegulationsintheProtectionofLocal Wisdom", Journal Legal Science , Fiat Justicia Faculty of Law, University of Lampung, Vol. 17 No.2, April 2023, p 169

²Yenny Febrianty et al , " The Limitations Of Living Law In Indonesian Criminal Law Reform: An Effort To Realize Justice", IUS Journal of Law and Justice Studies , vol 11, issue 2, August 2023, p 198

way of religion³.

Marriage is a form of physical and spiritual bond between a woman and a man, husband and wife who have a very noble goal, namely building a household and continuing their descendants. This is in line with Ter Haar Bzn's statement that the purpose of marriage is to give birth to a new generation as the successor to the existence of a group.⁴ Apart from that, marriage can also be a way to create acquaintances between one group and another. An ideal marriage is a marriage that is by religion, and with the wishes of society, that is, it is based on certain considerations and complies with the rules or norms that apply in the local community.⁵

Diversity regulation about law marriage has taken place for a long time and ended with the appearance of the unification law of marriage through the formation of Law No. 1 of 1974 concerning Marriage. Constitution Marriage This change became Constitution Number 16 of 2019 concerning Changes to Law Number 1 of 1974 concerning Marriage. Unification This causes enactment arrangement single in the field marriage⁶.

With enactment of Constitution Number 1 of 1974 concerning Marriage created something unification law about marriage. It means every candidate partner husband and wife who want to carry out marriage after 1974 I want No Want to be subject to regulated provisions _ in Constitution This. Unification created by law Marriage is a unique unification, because _ of objective enforcement of One Constitution applicable national For all Indonesian citizens, will but still pay attention to existing religion/beliefs in society and things This describe the real one about truth base taxation psychology and culture Bhinneka Only Ika listed in National symbol of the Republic of Indonesia. The difference just in the realm of Which court is the Act applies⁷.

Opt-in government in activity marriage is in matter regarding administrative processes, where marriage must be recorded as loaded in Article 2 paragraph (2) of the Law Republic Indonesia Number 1 of 1974 Concerning Marriage that is; Every one marriage noted according to regulation current regulation.⁸

If a marriage is not registered, the marriage is not recognized by the state, as are the consequences arising from the marriage. Based on Government Regulation Number 9 of 1975, marriage registration is carried out by 2 (two) government agencies, namely the Religious Affairs Office (KUA) for those who are Muslim, and the Civil Registry Office (KCS) for those who are not Muslim. The importance of marriage registration for the validity of marriage, protecting citizens in raising a family, providing legal certainty and legal force for husband and wife and children, providing guarantees and protection for certain rights arising from marriage, including the right to inherit and so on.⁹

In essence, the objectives of marriage registration include, among others:¹⁰

1. So that there is legal certainty with the tools proof which is strong for which interested regarding his marriage, so that makes it easier to have relationships with party third,
2. So that more guaranteed order public in family relationships by morals and ethics upheld by the public and country,
3. So that provision Constitution which aims to build and repair society more effectively,
4. So that values norm religious and custom as well as interest general other by base country Pancasila is better enforced.

Based on statement the, the recorded marriage will give protection law to the second split party and make it easier to prove the existing marriage. Procedure and base law recording marriage can be outlined as follows:

1. Chapter 2 paragraph (2) Constitution Number 1 Year 1974 concerning Marriage, states that "Every one marriage noted according to regulation legislation which applies."
2. Article 10 paragraph (3) Government Regulation Number 9 of 1975, states that "With pay attention to marriage procedures according to each law his religion and the belief is that the marriage takes place in the presence of the registrar and attended by two person witness".

³Istanatul Lathifah, "Recording Marriage : Tracing the Roots of Legal Culture and Indonesian Society's Response to It Recording Marriage", Al- Mazahib Journal, Vol.3 No.1 June 2015, p 44

⁴Terhaar Bzn, translation K. Ng. Soebakti Proesponoto, *Principles and Structure of Customary Law*, (Jakarta, 12th Printing, PT. Pradnya, 1999), p. 187

⁵Purwadi, *Ceremony Javanese Traditional : Digging Thread Local Wisdom*, (Yogyakarta, Pustaka Pelgar, 2005), p. 155

⁶Yenny Febrianty, *Marriage Bajapuk : Challenges of Traditional Values in the Dynamics of Law and Globalization*, (Yogyakarta, Genta Publishing, 2020), p. 2

⁷ibid

⁸Mahendra Wijaya, "Meaning Marriage", Journal Sociology, Vol. 4 of 2005

⁹Amir MS, *Minangkabau Customary Life Patterns and Goals of the Minang People*, (Jakarta, PT. Mutiara Sumber Widya, 1999), p. 73

¹⁰Dewa Putu Tegal, *Implementation Recording Marriage at the Population and Registration Service Civil*, Journal Vyavahara Duta, Vol XIV No.2 September 2019, p 84

3. Article 11 paragraph (1) Government Regulation Number 9 Year 1975, states that "Moment after took place marriage by provisions Chapter 10 Regulation Government This, second bride signed marriage which has prepared by Registrar Employees based on the provisions stated applies."

The arrangement of marriage by the state is clear for certainty, protection, and benefit law for all Indonesian citizens. Marriage in this case is a right without pressure or coercion from anyone and is a law that originates from patterns of behavior in society or originates from provisions in society itself.

Society in essence has habit or custom alone in the implementation of marriage. Diversity in public law customs also shows that diverse customs exist in Indonesia. Diversity in custom is something the potential possessed by the Indonesian nation as an inheritance from ancestors which gives rules of behavior and deeds to man.⁹ One rule is a custom about recording diverse marriage methods, its implementation by habits and systems, kinship, something certain.

In society, law custom marriage institution custom plays a big role in the arrangement of public custom in some areas. Traditional institutions' role and function as a funnel for Constitution for life. Including in this matter, marriages carried out by the community law custom. Due to recording marriage, still lots of areas assumed custom just go to the registrar at the institution customary and organized just religiously.

Recording marriage holds a very decisive role in a marriage due to marriage registration is a condition for whether it is recognized or not by the state. If there is a marriage, if it is not recorded then the marriage is not recognized by the state, as well as as a result of the marriage. For those concerned (bride and groom) and religious officers, the person carrying out the marriage can be subject to criminal provisions as regulated in Article 45 of Government Regulation Number 9/1975.

Marriage itself is strongly influenced by culture in a place. Culture is something a place commonly known with customs in society law custom. Where the wedding is believed to be a bond between two families. So that marriage done is for expansion of family. Marriages carried out by the community law custom are usually done with provision customary and sufficient registration in traditional institutions.

The purpose of service to this society is socializing the urgent knowledge of public law in Kampung Pulo Garut Regency about law marriage national specifically about recording marriage, next objective from devotion to public this is also for analyze revitalization that can be applied in Participation of Customary Law Communities is Urgent Recording Marriage.

II. METHOD

Related ideas theory law become a collection of something response or worries problem society faced by his generation when that. Meet will there are current patterns and paradigm differences that respond to the real problem born from form and different social systems. That matter none other than birth paradigm, as well as theory law, is the output of the mind reflective as well as corrective from circumstances location inhabitant where various living experts that convey the idea.¹¹

Type of method research to be held using 2 (two) types of study namely: (1) type study juridical normative, which is done with method research material library which is secondary data and is also called study literature, and (2) research juridical empirical, that is done with method interviews which are primary data and are also called study field.

III. DISCUSSION

A. Knowledge of the Kampung Pulo Traditional Law Community Garut Regency about National Marriage.

Indigenous communities are a reality of social processes related to the origin and the emergence of a national community. Community originates from several individuals who live in a certain place with a certain value system that regulates patterns of interaction between individuals in the community. Members, who are interacting with individuals outside the community tend not to be regulated in the adopted value system. Communities are more specific compared to society. A community is a collection of living people in a place (locality), where they can build a social configuration, culture, and collectively compose collective activities (*collective action*) which is still maintained.¹²

¹¹ Firm Prasetyo & Abdul Halim Barkatullah in Yenny Febrianty, "The Development of Legal Theory and Legal Scholarship and Their Relevance in Realizing the Value of Justice", Palar Journal of the Faculty of Law, Pakuan Bogor University, Vol. 09, Number 02, March-June 2023, p. 42

¹² Rukminto Adi Isbandi, *Intervention Community Development as an Effort Community Empowerment*, (Jakarta: PT Raja Grafindo Persada, 2008), p. 117

are many regions in Indonesia that have Different cultures that cause patterns The communities in it are also different. Some comply/obey the rules, and some don't comply with applicable regulations _ specifically to deed recording marriage.

Community service about urgency recording marriage This was carried out in Kampung Pulo, Cangkuang Village, Leles District Garut Regency. is an icon, citizens get an education Toknow the culture at the level Sunda. besides it's in that area there are several galleries For the sale of results product craft locally, there are also several spots for photography for visiting visitors to Pulo village with utilise view of natural mountains. Pulo Indigenous People Already There is since the century 17th. Precisely between Bandung City and Garut Regency, which is 2 kilometers from the sub-district Leles, 17 kilometers from Garut Regency, and 46 km from Bandung Regency. Adjacent To the north it borders, To the south it borders Sukarame Village and, Leles District. To the side of Garut it borders Tambak Sari Village and, Leuwigoong District, and to the west with Leles Village, Leles District, and, Kadungora District. This traditional village is on the island of Bagendit, with sacred tombs and a site. Kampung Pulo consists of six families with a population of 23 people, and the maximum population cannot exceed 26 people. The inheritance system is that the traditional house is given to the eldest daughter. Therefore, the family system in Kampung Pulo must follow the mother's line. If a boy is married and the marriage is two weeks old, then the boy must leave Kampung Pulo. Apart from saving teachings culture, There are also potentials in Kampung Pulo in the form of:

- a. The community's business is farming which is dominant and is the main livelihood for the majority of residents.
- b. Educating community character (culture, traditions, local wisdom)
- c. Healthy society and environment
- d. Home environmentally friendly handicraft industry
- e. Community crafts
- f. The characteristics of the village are stronger and can become an icon.

Benefits and impacts of the Pulo Traditional Village :

1. Fulfillment and improvement of better and more organized environmental facilities and infrastructure (fasum and social facilities).
2. Growth and improvement of the local economy which has the potential to increase family income.
3. Supporting the region's trademark to become iconic can have a positive influence on residents such as changes in the mindset and behavior of residents, community empowerment,
4. The emergence of new visiting points in each District / Village, not all of which are centralized at the Regency level, supports the development of the potential and icon of Garut Regency
5. It is hoped that this will inspire CSR givers to replicate traditional villages in other villages/villages.

Legal society Kampung Pulo customs Garut Regency, in life every day accept in a way open state rules and regulations from the government the area. In marriage, the Legal society Pulo village traditions enforce the rule of marriage national The society is juxtaposed with rules and customs they.

Marriage No only unite a men and women inside A family house. Marriage always bring consequence law for the wife nor husband who has Marry in a way valid. In the law There are various kinds of marriages that apply in Indonesia consequence law the Actually Already arranged This includes, among other things, the rights and obligations of each party during marriage, bearing answer to children the consequences, the consequences of treasuring riches Good joint wealth and their respective wealth as well consequence the law to party third. This matter is important to understand by everyone partner To prevent the emergence of problems in something marriage¹³.

The validity something marriage according to Constitution Marriage No.1 of 1974 in conjunction with Law No.16 of 2019 is based on religious laws and respective beliefs. However, every event that occurs inside the family who owns aspect law need to be recorded and recorded, so the concerned nor other interested parties have a deed authentic about incident the. With thereby so position law somebody becomes clear and firm.¹⁴

Reviewed from perspective law civil, marriage is considered legitimate when Already recorded or registered at the Religious Affairs Office or Records Office Civil by the religion he adheres to. Record keeping marriage is activity writing done by someone about something event that occurred. With the existing recording of marriage ie as proof of authenticity, a marriage entered into by someone will have strength juridical¹⁵.

Complex modern life like This demand exists order administration law in various things, including problems recording marriage For obtaining deed marriage as proof authentic. Deed marriage is a deed made and issued by the Population Service which proves it in a way certain and valid about recording marriage somebody after exists marriage

¹³ Interview with Mr. Helmi Budiman, Deputy Regent Garut Regency , on Monday 25 September 2023

¹⁴ ibid

¹⁵ Dewa Gede Sudika Mangku , et al ., “ Dissemination Constitution Number 1 of 1974 Concerning Marriage in Progress Community Legal Awareness in Sidetapa Village Related Urgency Recording Marriage For Acquire Deed Marriage ”, Journal of Citizenship Education Undiksha Vol. 8 No. 1 (February , 2020), p. 140

according to religion and belief. If there is no marriage, possibility big will arise problem in life society. There is no strong law if a conflict or incident occurs later day, like legitimate or not childbirth, rights and obligations of both of them as husband and wife, as well If divorce will experience difficulty Because No There is deed marriage. Even with No recorded connection between husband and wife, That's very likely one of the parties turned away from responsibility and denied it relationship as husband and wife, as well as causing the child No own deed birth, though deed birth is very important as proof guaranteed authenticity _ certainty the law and status of child the¹⁶.

In reality law custom marriage Still seen applies to the environment public Indonesian customs , including the legal community customs of Polo Village, Garut Regency . Marriage custom This with many kinds of systems and / or procedures , appropriate with respective ethnicities and cultures . “The purpose of marriage for the legal community customary nature kinship , is For maintain and continue descendants according to the father's line or motherhood or motherly, to happiness House ladder family / relatives , for obtain values custom culture and peace and for maintain inheritance .” From the description above , in fact general objective marriage is Already clear and doable understood . But because it's in Indonesia consists of various regions, tribes/ethnicities, cultures, customs, and religions, the purpose, consequence law, and ceremony marriage custom for public custom in each environment the different¹⁷.

Furthermore in life together it is, reflected from exists harmony. The next bond inner will is the meaning of bond born. Its intertwined bond birth and bond inner, constitute a foundation in form and build a happy and eternal family. Shaping a happy family closely related to descendants who become objective main in marriage, then next are parents have not quite enough responsibility (rights and obligations) for nurturing and educating children. Therefore with objective main marriage according to legislation is For the happiness of husband and wife, for descent, and upholding religious, deep unity of a parental family.¹⁸

B. Revitalization Urgency Recording Marriage in the Kampung Pulo Traditional Law Community Garut Regency.

Bhinneka Tunggal Ika is the motto for the Indonesian people, it means different but still one of the Unitary State of the Republic of Indonesia. The diversity in question is the number of ethnic groups inhabiting islands throughout the region of Indonesia. Apart from the diversity of ethnicities, nations and cultures, diversity also occurs in the legal system that applies in Indonesia. Every ethnic group has the rules and norms they obey since time immemorial. Rules and norms This became known as law Custom (Utrecht)¹⁹.

Remembering that Customary law is a law that reflects the personality and soul of the nation, it is believed that some traditional legal institutions are certainly still relevant material in forming the Indonesian legal system. Customary law that can no longer be maintained will fade over time, by the flexible and dynamic (not static) nature of customary law. Savigny, as quoted by Soepomo, emphasized that Customary Law is living law, because it is the embodiment of legal feeling the real thing from the people. According to his own nature, Customary law is continuously in a state of growth and development like life itself²⁰.

In line with Savigny, van Vollenhoven said that “customary law at the time which in the past, the content was slightly different, the law custom shows development”. Furthermore he emphasized that “customary law develops and continues to progress, decisions custom gives rise to customary law”. Considering customary law as the crystallization of Indonesian culture, researchers believe that it is necessary an effort to revitalize Customary law and make it part of the source formation of national law. Regarding the formation of national law, Mochtar Kusumaatmadja added that the law must be sensitive to societal developments and that the law must be adjusted and adapted to the situation²¹.

Approach pluralism law understands law custom as something order law which dynamic Because going interacts with order other laws neither at the national level nor international. Approach This sees public law custom as a semi-autonomous social region that gives birth to the law as a result connection of each other influence between functionary law customs and also the member's public law custom with institution law and members public other laws. In the study of law custom, the interaction of law custom with State laws is explained with pluralism law weak and pluralism law strong.²²

¹⁶Ibid, p. 141

¹⁷Interview with Mr. Zaki Munawar, Staff Balsi Conservation Ancient Director General Protection Culture West Java Ministry of Education and Culture , Monday, September 25 2023.

¹⁸Interview with Mrs. Santi, a resident of Kampung Pulo Garut Regency , Monday, September 25 2023

¹⁹Soerojo Wignyo Diponegoro , *Introduction and Principles of Customary Law* . (Jakarta: Haji Masagung. 1990), p . 19

²⁰Lastuti Abubakar, " Revitalization of Customary Law as Legal Sources in Building Indonesian Legal System ", *Journal Legal Dynamics* Vol. 13 No. 2 May 2013, p 322

²¹ibid

²²Sartika Intaning Pradhani , “ Approach Legal Pluralism in the Study of Customary Law: The Interaction of Customary Law with National and International Law ”, *UU: Jambi University Faculty of Law Law Journal* , Vol 4 No 1 (2021) , pp 82-83

In customary law, marriage is not a personal matter of the person carrying out the marriage but is also a matter of family, tribe, community, and caste. Marriage means separation from one's parents and henceforth continuing one's parent's lifeline. Marriage in legal society custom enforces traditional marriage customs. Thus marriage must fulfill the terms tradition marriage custom something area.

Legal society Kampung Pulo customs Garut Regency, West Java, Indonesia, in carry out marriage in society enforced tradition customs and state²³ regulations.

Indigenous people are very obedient and rule marriages based on state regulations, ie rule Indonesian Law Number 1 of 1974 in conjunction with Indonesian Law Number 16 of 2019 concerning Marriage, next called Constitution Marriage. Marriage according to Article 1 of the Law Marriage, in question marriage is bond born inner between a man with a woman as husband wife with objective form family (home ladder) which is happy and eternal based on Belief in the one and only God. With Thus, marriage is something the contract in question whole aspect conceived in the word marriage or *tazwīj* and constitute saying sacred ceremonial.

Marriage is one of dimensions very important life in life humans anywhere in the world. So important marriage, then No surprise if the world's religions regulate problem marriages even tradition or custom society and state institutions do not left behind arranged marriage that occurs among the people, including marriage must recorded to achieve certainty law.

Validity Marriage is also arranged in Article 2 paragraph (2) of the Law Declaring marriage: "Each marriage noted according to regulation legislation valid invitation." This article confirms that marriage that is not legitimate No Enough reviewed from element his religion only, but also regulations current regulation. Recording marriage shared into two, namely:

1. Recording marriage for those who are Muslim is regulated in Law No.32 of 1954 concerning Marriage Registration, Divorce, and Reconciliation. Recording marriage was carried out at the Office of Religious Affairs (KUA).

2. Recording marriage for non-Islamic arranged in Regulation Government No. 9 of 1975. Registration marriage This is carried out at the Population and Records Service Office Civil (DUKCAPIL).

Recording marriage This poured in form deed authentic form deed marriage. Deed authentic refers to Article 1868 of the Civil Code which states that a deed authentic is a deed made in front of employees general in power where is the deed? made. Provision the explain four (4) mandatory elements There is in making authentic, namely:

1. In the form of written writing Forfulfilling something proof deed law.

2. Made in specified form Constitution. This matter states that the format of the deed is authentic That you, whether Already by the format determined by law-related or not yet (Article 12 of the Regulations Government No.9 of 1975).

3. Made by employees general in power. A deed of that nature must be made by officials' general authority recording the place Where the deed was made. Because of that condition it's legal for something marriage reviewed from the view of Law No.16 of 2019 must be held by their respective religions and beliefs (Article 2 paragraph (1) of the Law Marriage) and must be recorded to an appointed agency in a way legal by regulations legislation (Article 2 paragraphs (1) and (2) PP No.9 of 1975).

From the description above state that the country has the role of creating laws, so all something must be submitted to her. the country here considered something the wholeness that creates regulations and laws.

Recording marriages carried out by the community Kampung Pulo custom carried out with awareness full to importance For reach protection and certainty law society. Kampung Pulo Community is a living society with traditional state customs and provisions. This matter was made public Because achieving a harmonious life between ruling existing tradition and becoming rule life public with society as part Indonesian citizens who are also regulated by state²⁴ regulations.

Furthermore, the people of Kampung Pulo also realized that In the eyes of the state, a marriage is considered invalid if it has not been registered by the Religious Affairs Office (for Muslims) or the Civil Registry Office (for non-Muslims). Then, children born from marriages that are not registered according to state law, only have a civil relationship with the mother and the mother's family. Marriage registration is very important because the marriage book obtained is authentic proof of the validity of the marriage, both religiously and state-wise²⁵.

The legal consequences if a marriage is not registered regarding the validity of the marriage and only done in a way custom or religion, according to the Marriage Law, the marriage is invalid by country. Its mandatory recording of marriage by the state through legislation is obligation administrative.

²³Interview with Mr. Atang(kuncen), Traditional Head of Polo Village, Garut Regency, on Monday 25 December 2023

²⁴Interview with Abah Atang, Kuncen / head custom, ibid

²⁵ibid

This means the importance of obligation administrative form recording marriage according to the Court Constitution, yes seen from two perspectives. First, from a country perspective, record keeping intended required in frame state function provides guarantee protection, promotion, enforcement, and fulfillment of rights basic human beings who are not quite enough the state is responsible and must be done by the principle of a democratic rule of law is regulated as well as poured in regulation legislation. Second, recording in a way administration carried out by the state is intended to ensure that marriage, as deed law important in the life carried out by the person concerned, which has implications happen consequence very broad laws, then the day can be proven with perfect proof with something deed authentic, so protection and service by the relevant country with the rights that arise from something marriage can be held in a way effective and efficient. Recording marriage No become base For determine legitimate or or not something marriage . Determination validity something marriage becomes the domain of rules outlined by each religion and sect-held beliefs candidate bride and groom. Marriage is legitimate If done according to the conditions that have been established by religion, and it will be more certainty law If marriage the done recorded according to applicable regulations.

IV. CONCLUSION

1. Legal society Kampung Pulo customs Garut Regency has knowledge about the law um marriage national specifically about recording marriage . This matter proven , every marriages carried out by the Kampung Pulo Community , apart from done in a way customs , religion and also manners state law for reach protection and certainty law for marriage the .
2. Revitalization that can be applied in the participation of Indigenous Law Communities in the urgency of recording marriage is with method socialization about the law of marriage, as well as giving education in a way periodically to the Kampung Pulo traditional community about the consequences of the law will happen if something marriage No recorded in a way administration to the country.

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