

Marriage Annulment due to False Identity: Case Analysis and Relevance of Marriage Law

Nadia Putri¹, Widia Sulastri¹, Lili Suarni¹, Nuraiman²

¹STAI Balaiselasa YPPTI Pesisir Selatan, Indonesia

²STAI YDI Lubuk Sikaping, Indonesia

 nadiaputri12@gmail.com *

Abstract

The phenomenon of identity fraud in online dating applications is increasing along with the rapid development of digital technology. This condition poses new challenges in marriage law in Indonesia, particularly in relation to the annulment of marriages that occur as a result of identity fraud. Although regulations such as the Marriage Law and the Compilation of Islamic Law have regulated the annulment of marriages due to fraud, these provisions still focus on fraud in a physical context and do not fully accommodate the characteristics of fraud in the digital space. The research method used in this article is a normative legal approach with qualitative analysis. Updating family law regulations is important, especially in regulating the mechanism for proving digital identity fraud and implementing stricter identity verification on online dating applications. In addition to regulatory aspects, improving public legal literacy is also necessary so that individuals understand their rights and obligations in marriage and are able to recognize and prevent the risk of fraud in online relationships. Targeted legal education can help the public verify their partner's information more critically. In addition, collaboration between the government, judicial institutions, and dating app platform providers is needed to create a transparent identity verification system and recognize digital data as valid evidence, so that legal protection for individuals in online relationships can be optimized.

Article Information:

Received March 1, 2026

Revised March 6, 2026

Accepted March 10, 2026

Keywords:

Identity Fraud, Marriage Law, Online Dating Applications, Regulatory Updates, Institutional Collaboration

INTRODUCTION

The development of digital technology has had a significant impact on how humans build social relationships, including in terms of forming personal and family relationships. One clear manifestation of this transformation is the rise in the use of online dating platforms, which have now become the main medium for many individuals to meet new people, especially the younger urban generation (Abel et al., 2021). In Indonesia, this phenomenon has increased along with the expansion of access to the internet, smart devices, and changes in social interaction patterns due to urbanization and cultural globalization. Dating apps such as Tinder, Tantan, Bumble, and the like, not only serve as a means of introduction, but also often become the starting point in the process of exploring relationships that lead to marriage. However, behind the convenience and practicality they offer, the use of dating apps also creates new challenges in the realm of family law (Akhmedshina, 2023).

How to cite:

Putri, N., Sulastri, W., Suarni, L., Nuraiman, N., (2026). *Marriage Annulment due to False Identity: Case Analysis and Relevance of Marriage Law*. Tasdiq. *Journal Islamic Studies and Syariah* 1(1), 13–25

E-ISSN:

XXXX-XXXX

Published by:

PT Pendidikan Islam Al-Fatihah

One crucial issue that has emerged is the practice of identity fraud by app users, who deliberately conceal or manipulate personal data such as name, age, marital status, occupation, religion, and even gender. In many cases, this falsification not only damages trust, but can also lead to serious legal consequences, especially if the relationship continues in marriage. Marriages formed from such false and manipulative relationships have a high potential for legal conflicts, both in the form of marriage annulment suits and criminal charges (Akurugu et al., 2022).

In the Indonesian legal system, marriage has a very important dimension because it is not only a contract between two individuals, but also a social and spiritual institution protected by the state and religion. Therefore, validity and honesty in the process of forming a marriage are non-negotiable aspects. Law Number 1 of 1974 concerning Marriage, as amended by Law Number 16 of 2019, as well as the Compilation of Islamic Law (KHI) for the Muslim community, has established a number of norms and conditions for a valid marriage (Alenezi, 2023). One of the main principles in marriage law is the free consent of both parties based on accurate information. If it turns out that the consent was obtained through deception or false identity, the validity of the marriage can be challenged and annulled before the law (Anand & Brass, 2021).

The annulment of marriage in this context becomes a complex issue, especially when identity fraud is committed digitally and is not easily proven in court. The judicial system often faces obstacles in terms of evidence, because communication through dating apps is private, not officially documented, and prone to manipulation. This raises serious questions about how the existing legal system can respond to such digital challenges. On the other hand, the absence of specific legal regulations that explicitly govern digital identity fraud in the process leading up to marriage leaves victims vulnerable and weakens legal protection (Arain, 2025).

Through this study, the author seeks to raise and analyze these issues within the framework of Indonesian positive law. The main focus is on the extent to which the practice of identity fraud on dating apps can be used as grounds for marriage annulment, how the normative legal approach views this phenomenon, and what are the obstacles and urgency of regulatory reform in responding to increasingly complex social dynamics resulting from the digitization of human relations. This study is important to provide theoretical and practical contributions to strengthening family law in the digital age, as well as to anticipate the social and legal vulnerabilities arising from pseudo-relationships formed in virtual spaces. Thus, this article not only aims to provide a legal basis for the annulment of marriages born of digital identity fraud, but also recommends the need to increase public legal awareness, strengthen technology-based regulations, and adjust the interpretation of family law to be more adaptive to the times.

In the context of Indonesian family law, marriage is not merely an agreement between two individuals, but rather an institution based on noble moral, social, and spiritual values. Therefore, the validity of a marriage is largely determined by the fulfillment of the elements of truth and honesty in the initial process of its formation. When one party enters into a marriage through manipulative means, such as falsifying their identity on a dating app, the fundamental principles of justice and trust in the institution of marriage have been violated. This certainly has significant legal consequences and must be addressed seriously by the national legal system (Are et al., 2024).

In practice, cases of identity fraud leading to marriage are not merely ethical or moral issues, but also concern the legal rights of spouses who feel aggrieved. When a person discovers that their spouse has concealed their previous marital status, lied about their religion, or even disguised themselves as a different gender, a legal vacuum arises that leaves the victim in a very vulnerable position. In several cases

that have been brought before religious courts, the annulment of marriage has been sought on the grounds of fraud or serious legal defects. However, courts often find it difficult to unravel the facts and hidden motives behind such fraud, especially when all communication has taken place digitally and has not been formally documented (Asnita, 2024).

This situation highlights the gap between existing legal norms and the social reality of today's digital society. Conventional regulations are not yet fully capable of addressing the complex issues that arise from the use of digital media in shaping social relationships, particularly in the stages leading up to marriage (Bouffard et al., 2022). The Marriage Law and the Compilation of Islamic Law do regulate the annulment of marriages in cases of fraud, but they do not explicitly cover digital-based fraud. As a result, it is difficult to prove claims of fraud, so victims often do not obtain maximum justice. In addition, public legal literacy regarding rights and obligations in forming marriages through digital media is still relatively low. Many individuals enter into serious relationships through dating apps without understanding the legal risks involved, especially when the authenticity of identities is never verified directly. In this context, the state has a responsibility not only to provide legal instruments that protect citizens, but also to provide legal education that is adaptive to the digital era (Ausat, 2023).

Therefore, this study is relevant to fill the scientific gap and practical legal needs in addressing the phenomenon of identity fraud in the digital space that affects the validity of marriage. This study not only focuses on normative analysis of applicable legal rules, but also encourages the need to reorient the Indonesian family law paradigm so that it can keep up with the dynamics of information and communication technology. Furthermore, the results of this study are expected to serve as an initial reference for policymakers, academics, and legal practitioners in designing more comprehensive and responsive regulations and protection mechanisms to the challenges of the digital age.

METHODS

The research method used in this article is a normative legal approach with qualitative analysis (Ibnu Amin et al., 2022; Jeri, Ihsan, Efendi, Akbar, & Majid, 2025). This study examines the legal norms contained in Indonesian legislation related to marriage, particularly regarding the annulment of marriages based on identity fraud in online dating applications. The data used is secondary, in the form of legislation, court decisions, legal journals, and related literature discussing the phenomenon of identity fraud in the context of family law (I Amin et al., 2022; Jeri, Ihsan, Efendi, Akbar, Majid, et al., 2025). The analysis process was carried out by identifying and examining relevant legal provisions, both those regulated in Law Number 1 of 1974 concerning Marriage, the Compilation of Islamic Law (KHI), and other related regulations (Hafizh & Efendi, 2023). Furthermore, this study also discusses the legal gaps that arise due to the lack of regulations governing identity fraud in the digital context, as well as the need for regulatory updates to respond to the challenges faced in the virtual world. This qualitative analysis aims to explore the legal implications of identity fraud on dating apps, as well as provide recommendations related to strengthening regulations and legal protection for victims in marriages formed through digital relationships. Using this approach, this study is expected to provide insights into how Indonesian law can respond to social developments caused by digital transformation, as well as contribute to the development of family law that is more adaptive to the challenges of the times (Afrianto & Pasaleron, 2024; Efendi et al., 2025; Afrinal et al., 2025).

RESULT AND DISCUSSION

To discuss several points in the results and discussion related to identity fraud in the context of online dating applications, it is first important to outline the dynamics of identity fraud that occur in the digital world and how this relates to the social changes brought about by online dating applications. Next, we will discuss the impact of identity fraud on the validity of marriage, particularly in the context of Indonesian family law governing marriage and the annulment of marriage due to fraud. The discussion will also cover the challenges in proving identity fraud, with a focus on easily manipulated digital evidence and the limitations of existing legal regulations. In addition, the potential need for regulatory updates to respond to this phenomenon more comprehensively will also be outlined. Finally, it is important to touch on the aspect of consumer or dating app user protection, who are vulnerable to identity fraud, as well as the need for legal literacy among the public to be more aware of fraudulent practices that can result in legal problems, especially those related to marriage.

Identity Fraud in the Context of Online Dating Applications

With the rapid development of digital technology, especially online dating applications such as Tinder, Bumble, and Tantan, people now have new ways to meet and form relationships. These applications offer convenience and comfort for users in finding a life partner, thereby influencing the way people interact in the context of personal relationships. The convenience offered, such as global access and the speed of finding a partner, has encouraged many people to join the world of online dating. However, behind this convenience lies a major and disturbing problem, namely the practice of digital identity fraud. Identity fraud on online dating apps is an act committed by individuals to change or hide their personal information, such as age, marital status, occupation, and even gender. The goal is to create an image of themselves that is different from reality, in the hope of attracting the attention of others or deceiving the opposite sex into starting a relationship. In some cases, this falsification may involve changing the photos or information used in profiles, making a person's identity appear more attractive or more in line with their expectations of a life partner. This phenomenon, although it has been around for a long time, is becoming more widespread as the technology that supports online dating apps advances (Dahlan et al., 2023).

More concerning is that identity fraud often has serious consequences for the personal and legal lives of its users. One of the biggest impacts of identity fraud is the formation of relationships built on lies. Many individuals start their relationships with fake identities they create through online dating apps. When these relationships progress to marriage, the truth about the hidden or manipulated identity is only revealed after the couple is married. This leads to mistrust that damages the integrity of the relationship, and often results in legal disputes, including divorce or even annulment. In Indonesia, Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI) stipulates that marriage must be based on honesty and free consent from both parties. If it is proven that one party has committed fraud or identity fraud, the marriage can be annulled. However, in the fast-paced digital world, which lacks standard rules regarding identity verification, proving identity fraud is a major challenge. Available evidence, such as online messages or conversations, is highly susceptible to manipulation or deletion, making it difficult for courts to gather valid and convincing evidence (Dailey & Martinson, 2024).

In addition, with no obligation for online dating platforms to store user data for long periods of time, existing evidence is often lost or cannot be independently audited. This creates legal uncertainty that hinders the resolution of disputes related to identity fraud, even if the evidence already exists in the form of online

communications. Furthermore, the ignorance of many online dating app users regarding the potential for digital identity fraud often exacerbates the situation, where they are trapped in legally risky relationships without realizing the dangers that lurk. Therefore, it is very important to realize that although online dating apps open up new opportunities to meet partners, they also bring new challenges, especially in terms of relationship integrity and legal proof. In facing this phenomenon, it is important for the public to obtain education and legal literacy regarding their rights in relationships and marriage, as well as ways to wisely verify the identity of their partners. The government also needs to consider updating regulations to respond to these technological developments, so that legal protection can be more effective and adaptive to changes in the digital world (Dewantara et al., 2021).

Marriage Law and Marriage Annulment due to Identity Fraud

In the Indonesian legal system, marriage is strictly regulated in Law Number 1 of 1974 concerning Marriage (Marriage Law) and the Compilation of Islamic Law (KHI). These two regulations emphasize that marriage must be based on honesty, free consent, and without coercion or deception from either party. Indonesian law states that if a marriage is conducted based on lies or fraud, including identity fraud, then the marriage can be annulled or deemed invalid by the court. Articles 27 and 28 of the Marriage Law state that marriages conducted on the basis of fraud, for example by falsifying the identity of one of the parties, can be annulled. Article 27 emphasizes the importance of good intentions and honesty in the execution of a marriage, while Article 28 confirms that if there is a lie that affects the agreement in the marriage, it can be grounds for requesting the annulment of the marriage. Furthermore, in the Compilation of Islamic Law (KHI), Articles 72 and 73 also provide the same rules regarding the annulment of marriages conducted on the basis of fraud, including identity fraud, both in the context of marriages conducted under civil law and Islamic law (Gao et al., 2024).

Although the legal rules are clear, the biggest challenge in implementing these provisions is proving identity fraud in marriage. Proving identity fraud in the digital age has become very complex, especially when the evidence is generally in the form of communications conducted through online dating applications. Evidence such as text, image, or video conversations is often highly susceptible to manipulation or even deletion by one of the parties involved. When these cases reach court, gathering valid and acceptable evidence becomes very difficult, as there is no physical evidence that can be directly accounted for.

In addition, the digital nature of this evidence often makes it easy to modify or delete, eliminating any traces that may have existed. In today's fast-paced digital world, regulations regarding legally valid evidence related to online communication and digital data are still limited. Many online dating apps do not have clear policies on storing communication data between users, or if they do, the data is not usually stored for long periods of time. This makes it even more difficult to track and verify the accuracy of information exchanged in cyberspace. For example, text messages or images sent in online dating applications are very easy to alter or delete, reducing the possibility of verifying the accuracy of the information that was originally conveyed.

In addition, identity fraud is not limited to scams that occur in online dating applications, but can also involve more complex forms of identity deception, such as using a false identity that may not be detected in initial online interactions. This leads to a situation where the available evidence often cannot clearly show that a person has deliberately manipulated their identity for personal gain or to manipulate their partner. Therefore, even though Indonesian law provides a strong basis for annulling

marriages conducted on the basis of fraud or identity fraud, the challenge of proving such cases in legal practice is enormous. One solution that can be considered is the need to develop more specific and progressive regulations governing digital evidence, including how online dating applications and other online platforms should be responsible for storing and providing valid evidence for legal proceedings (George, 2024).

In addition, regulatory updates that respond to new challenges in the digital world, as well as recognition of digital evidence in the context of family law, are essential to ensure that parties involved in these legal conflicts can obtain fair and transparent justice. Therefore, although Indonesian family law provides a strong basis for annulment of marriage due to identity fraud, the biggest challenge lies in providing valid and clear evidence in an increasingly complex digital context. Strengthening public legal literacy, especially regarding the understanding of digital identity and the legal implications of identity fraud, as well as regulatory reforms that can better handle digital evidence, are important steps to ensure that the law can function effectively in the digital age.

Difficulties in Proving Identity Fraud Cases

In identity fraud cases involving online dating apps, courts often face various difficulties that hinder efforts to prove fraud. One of the main obstacles faced is the nature of the available evidence, which generally consists of conversations or short messages exchanged through online dating applications. Such evidence is highly susceptible to manipulation and deletion. Unlike physical evidence such as official identity documents or written contracts, which are clear and legally valid, digital evidence, such as chats or messages in dating applications, often lacks clear legal validity or is not easily accessible.

This leads to legal uncertainty regarding the accuracy of information conveyed by one of the parties in an online conversation. Furthermore, online dating applications have no legal obligation to store conversation data or user information in the long term. Typically, these platforms only store data for a certain period and may delete it after a certain time or based on their privacy policies. As a result, when a legal dispute arises, the evidence is often lost or no longer available. Without conversation data that can be examined or verified, it is difficult for courts to assess the truth of claims made by parties who feel they have been harmed by identity fraud. In many cases, the only remaining evidence is screenshots or copies of conversations taken by the parties involved, which can of course be easily manipulated, adding to the complexity of the verification process (Giles, 2021).

The digital nature of this evidence also makes it difficult to conduct independent audits or verifications. For example, conversations that take place in dating apps can be easily modified or deleted by either party, making it difficult for third parties or courts to confirm the accuracy of the information provided. This is in contrast to physical evidence, where validity and authenticity are easier to ascertain. The inability to audit these online conversations creates legal uncertainty, where courts cannot definitively determine whether the information provided by one party is truthful or has been manipulated. As a result, determining whether identity fraud has actually occurred often depends on evidence that cannot be fully verified, which adds to the challenges in the legal process. In addition, not all online dating applications have reliable user identity verification mechanisms (Gstrein & Beaulieu, 2022).

Some applications rely solely on information provided by users, without any formal verification or identity checks. This opens up opportunities for individuals intent on identity fraud to easily manipulate their personal data. In some cases, users may deliberately conceal important information, such as their marital status,

occupation, or even their gender, with the aim of attracting the attention of others and building relationships that are not based on truth. Without clear and effective verification procedures, dating apps become a vulnerable arena for fraud and identity theft, which often only comes to light after the couple is married or after the relationship has been going on for a long time.

The lack of adequate policies regarding identity verification makes users of dating apps more vulnerable to fraud. By relying on information that may be false or misleading, users can become trapped in unhealthy relationships or even face legal problems in the future. Even if identity fraud is discovered, the difficulty of gathering evidence that is valid and admissible in court often makes legal proceedings very difficult. The court must assess whether the conversations actually took place as claimed, and whether there is sufficient evidence to support claims of fraud or deception in the relationship. Overall, the difficulty of proving cases of identity fraud through online dating apps creates a major challenge in the legal process. Proof that relies on digital evidence that is easily manipulated and lost, as well as the lack of clear verification procedures in dating apps, further exacerbates this situation. Therefore, it is necessary to develop a legal system that is more responsive to this digital phenomenon, including updating regulations on the validity of digital evidence and user identity verification in online dating apps, so that legal proceedings can be conducted fairly and transparently.

The Gap Between Law and Digital Reality

The gap between existing positive law and the rapidly developing digital reality is becoming increasingly a concern in the context of marriage annulment due to identity fraud on online dating apps. Indonesian law, both through the Marriage Law and the Compilation of Islamic Law (KHI), provides a fairly clear legal basis for the annulment of marriages based on fraud. However, these provisions are essentially more focused on fraud that occurs in a physical and direct context, where evidence can be more easily verified through documents or direct testimony. With the continuous development of digital technology, including the use of online dating applications, existing laws are considered to be unable to fully accommodate this new reality, where fraud often occurs in the virtual world, which is difficult to monitor and prove. Online dating applications such as Tinder, Bumble, and Tantan have made it easier for individuals to meet and interact with others virtually (Guna & Yuwantiningrum, 2024).

However, this phenomenon also opens up a huge loophole for identity fraud, where users can easily hide or manipulate personal information such as age, occupation, marital status, and even gender. Such practices have undoubtedly existed in the real world before, but with the advent of the virtual world, which offers anonymity and isolation, identity fraud has become much easier and often more difficult to detect. This is where the big challenge lies for our legal system, which still relies on physical evidence or facts that occur directly.

On the other hand, online dating apps do not require in-depth identity verification. Many of these apps rely solely on the data provided by users without any official procedures to verify the authenticity of the information submitted. This leads to a higher potential for fraud, as users can freely present identities that do not correspond to reality. Even if the identity fraud is only discovered after the marriage has taken place, the process of proving the truth of the hidden information becomes very difficult. The only evidence available is conversations that can be easily modified or deleted, making it difficult for third parties or courts to verify independently.

This has led to a gap between existing legal provisions and the increasingly complex dynamics of digital relationships. Marriages based on identity fraud often end in serious legal conflicts. In this case, the law must be able to provide space for more adaptive and responsive regulations to the changing times. The Marriage Law and the Compilation of Islamic Law do regulate the annulment of marriages based on fraud, but there are no specific provisions regulating fraud that occurs in the virtual world, where the available evidence is not always in the form of physical documents that can be legally accounted for. Therefore, to address this gap, a more flexible and progressive interpretation of the law is needed, one that can adapt to technological developments and accommodate the challenges presented by the digital world.

In this context, clear regulatory updates are needed on how evidence of identity fraud committed through online dating apps can be recognized and accepted in court. One step that can be taken is to introduce a stricter and more transparent user identity verification mechanism in dating apps. This aims to reduce the risk of fraud and identity fraud occurring in the digital space, so that in the event of a legal dispute, the evidence process can be carried out more easily and fairly. Furthermore, there is also a need to strengthen digital legal literacy among the public. Users of online dating applications need to be given an understanding of the importance of identity verification and the potential legal risks that may arise if the information they provide is inaccurate or concealed (de Kalaf & Fernandes, 2023).

Thus, in addition to developing adequate regulations, preventive measures also need to be taken through educating the public about the importance of honesty in building relationships in the virtual world, as well as the legal implications of identity fraud in the context of marriage. Overall, the gap between existing laws and digital reality needs to be addressed through a more holistic approach, which includes regulatory updates, adaptive legal interpretations, and increased legal literacy among the public. Only in this way can our legal system be more responsive to the new challenges that arise in the digital world and provide better protection for individuals involved in relationships built through online dating applications.

The Need for Updates to Law Regulations

The growing phenomenon of identity fraud in online dating apps has become an urgent issue that needs to be addressed within the framework of Indonesian family law. With technological advances and the development of the digital world, personal relationships formed through online platforms are increasingly difficult to avoid. Applications such as Tinder, Bumble, and other make it easy to meet partners, but they also open up great opportunities for identity fraud, which often results in marriages built on lies. Although the Marriage Law and the Compilation of Islamic Law (KHI) have regulated the annulment of marriages due to fraud, existing laws focus more on fraud that occurs in a physical and direct context, and do not specifically accommodate the dynamics of the virtual world.

Table. 1. Popular online dating apps that are often connected to or use social media to log in or promote profiles

No	Name Apps	Description
1	Tinder	One of the most well-known dating apps, allowing users to “swipe” right/left based on interest. Users can log in using their Facebook or Google accounts.
2	Bumble	Similar to Tinder, but women must send the first message in heterosexual relationships. Can be connected to Instagram or Spotify accounts.
3	OkCupid	Emphasizes compatibility based on user questions and interests. Can be logged into with social media accounts.
4	Hinge	Focuses on building long-term relationships, displaying profiles with unique answers to questions. Can be connected to Instagram.

5	Facebook Dating	A dating feature directly within the Facebook app, using Facebook profiles to match users.
6	Tantan	One of the most well-known dating apps, allowing users to “swipe” right/left based on interest. Users can log in using their Facebook or Google accounts.
7	Her	A dating app for women and queer people, also connects with social media for authentication.

Updating family law regulations in Indonesia is crucial to address legal challenges arising from identity fraud in online dating applications. Indonesian family law, which is more based on traditional and conventional rules, needs to be updated to respond to social and technological changes. One of the main updates needed is more detailed regulations on how digital identity fraud can be proven and processed within the existing legal framework. For example, how digital data, such as conversations in dating apps or user profile information, can be used as valid evidence in court. Currently, many digital conversations are easily manipulated or deleted, making it more difficult to prove them in court. Therefore, updates are needed to allow data contained on digital platforms to be considered valid evidence in court, with clear provisions regarding its authentication and validity. In addition, regulatory updates must also involve regulations related to the verification of dating app users' identities. Until now, many dating apps have not required strict identity verification, allowing users to hide or manipulate their personal information. With regulations requiring user identity verification, dating apps can play an active role in preventing identity fraud. These regulations will not only strengthen trust between couples interacting in the virtual world, but also provide legal protection for individuals who are victims of identity fraud.

Figure 1. Enhancing Digital Marriage Law



Regulatory updates alone are not enough to address the problems arising from identity fraud in online dating apps. Legal literacy among the public also plays a very important role. Many individuals get caught up in relationships without verifying their partner's identity, which can ultimately lead to serious legal problems. Often, victims of identity fraud on dating apps are unaware that they could be the aggrieved party in the relationship because they do not know their rights in the context of

marriage law. Education about rights and obligations in marriage, as well as how to protect oneself from potential fraud in the virtual world, is very important to provide to the public, especially those who actively use dating apps. This legal literacy can be introduced through various channels, such as mass media, legal counseling, or short courses on family law that discuss new challenges in digital relationships. With a better understanding of their rights, dating app users can be more careful in choosing a partner and more thorough in verifying their partner's personal information.

In addition to regulatory updates and legal literacy, the challenge of addressing digital identity fraud also requires collaboration between various related parties. The government, judicial institutions, dating app providers, and society itself must work together to create an effective legal system that is responsive to new challenges arising in the digital world. The government has a very important role in formulating policies that support personal data protection and developing clearer regulations related to user identity verification on dating apps. These policies should not only focus on personal data protection, but also on regulations regarding the use of digital data as valid evidence in court. In addition, these regulations must also include mechanisms for dating apps to comply with stricter standards related to user identity verification.

Dating app providers must also take an active role by providing a more transparent and effective verification system to prevent identity fraud. This verification system could include facial recognition, valid identification numbers, or other methods that ensure that users registered on the app are who they say they are. This will help reduce the risk of identity fraud that often occurs in online dating apps. By involving various parties in the policy and regulation-making process, it is hoped that a more coordinated and effective system can be created to protect individuals involved in online relationships. This collaboration will enable the creation of comprehensive rules, where individual rights are protected and the legal risks associated with identity fraud can be minimized.

CONCLUSION

Identity fraud in online dating applications is a real and high-risk phenomenon in the context of marriage law in the digital age. This practice not only undermines the integrity of relationships, but also has the potential to cause serious legal consequences, including marriage annulment. Although Indonesian law, through the Marriage Law and the Compilation of Islamic Law, stipulates that fraud can be grounds for marriage annulment, these regulations are not yet fully capable of accommodating the complexity of identity fraud in the digital space. Difficulties in proving fraud, limitations in the validity of digital evidence, the lack of identity verification mechanisms on dating apps, and low legal literacy among the public are factors that exacerbate this problem. Therefore, there is a need for updated family law regulations that are responsive to developments in digital technology, increased public legal literacy regarding the risks of online relationships, and cross-sector collaboration between the government, judicial institutions, academics, and dating app providers to create a comprehensive, effective, and adaptive legal protection system for the challenges of the digital age.

DECLARATIONS

Author Contribution

Nadia Putri & Widia Sulastrri: Writing-Preparation of original manuscript, Conceptualization, **Lili Suarni & Nuraiman:** Visualization, Methodology, Improve Language, Investigation.

Funding Statement

The author(s) declare that no financial support was received for the research, authorship,

and/or publication of this article.

Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher's and Journal's Note

Researcher and (PT Pendidikan Islam Al-Fatihah) as the publisher and Editor of Journal Jurissy that there is no conflict of interest towards this article publication.

REFERENCES

- Abel, S., Machin, T., & Brownlow, C. (2021). Social media, rituals, and long-distance family relationship maintenance: A mixed-methods systematic review. *New Media & Society*, 23(3), 632–654. <https://doi.org/10.1177/1461444820958717>
- Afrianto, A. F., & Pasaleron, R. (2024). Developments Of Madrasa In Western Sumatra: Analysis Of Mahmud Yunus' Contributions. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(1), 88–104. <https://doi.org/10.30821/miqot.v48i1.1185>
- Afrinal, Supardi, Efendi, F., Majid, I. A., & Samae, N. (2025). Inconsistency Regulation Presidential Candidates' Campaign Leave: Analysis Post Amendment 1945 Constitution And Islamic Law. *JURNAL ILMIAH GEMA PERENCANA*, 4(2), 707–722. <https://doi.org/10.61860/jigp.v4i2.231>
- Akhmedshina, F. A. (2023). Gender Aspect Of The Problem Of Child Marriages In The World And Uzbekistan. *Current Research Journal Of History*, 4(05), 13–20. <https://doi.org/10.37547/history-crjh-04-05-03>
- Akurugu, C. A., Dery, I., & Domanban, P. B. (2022). Marriage, bridewealth and power: Critical reflections on women's autonomy across settings in Africa. *Evolutionary Human Sciences*, 4, e30. <https://doi.org/10.1017/ehs.2022.27>
- Alenezi, M. (2023). Digital learning and digital institution in higher education. *Education Sciences*, 13(1), 88. <https://doi.org/10.3390/educsci13010088>
- Amin, I, Efendi, F., & Hertasmaldi, H. (2022). Mashlahah Married Pregnant Perspective Article 53 Compilation of Islamic Law. *FOKUS: Jurnal Kajian Keislaman Dan Kemasyarakatan*. <https://doi.org/10.29240/jf.v7i2.5364>
- Amin, Ibnu, Lendrawati, L., Efendi, F., & Hertasmaldi, H. (2022). The Concept of Baligh Perspective of Fiqh and Positive Law. *Al-Istinbath: Jurnal Hukum Islam*, 7(2), 455. <https://doi.org/10.29240/jhi.v7i2.5268>
- Anand, N., & Brass, I. (2021). Responsible innovation for digital identity systems. *Data & Policy*, 3, e35. <https://doi.org/10.1017/dap.2021.35>
- Araim, R. H. (2025). Challenges to Commercial Arbitration of Pakistan: Judicial Intervention and Bad Faith of Parties. *The Critical Review of Social Sciences Studies*, 3(1), 3186–3203. <https://doi.org/10.59075/1a739116>
- Are, C., Talbot, C., & Briggs, P. (2024). Social media affordances of LGBTQIA+ expression and community formation. *Convergence*, 13548565241296628. <https://doi.org/10.1177/13548565241296628>
- Asnita, D. (2024). Exploring forced marriage in Islam: Analysis of Imam Al-Shafi'i's

- perspective, Indonesian Islamic marriage law, and human rights considerations. *Jurnal Anifa: Studi Gender Dan Anak*, 5(1), 71–93. <https://doi.org/10.32505/anifa.v5i1.7189>
- Ausat, A. M. A. (2023). The role of social media in shaping public opinion and its influence on economic decisions. *Technology and Society Perspectives (TACIT)*, 1(1), 35–44. <https://doi.org/10.61100/tacit.v1i1.37>
- Bouffard, S., Giglio, D., & Zheng, Z. (2022). Social media and romantic relationship: Excessive social media use leads to relationship conflicts, negative outcomes, and addiction via mediated pathways. *Social Science Computer Review*, 40(6), 1523–1541. <https://doi.org/10.1177/08944393211013566>
- Dahlan, A., Qodsiyah, B. H., Azizah, A., Asmawi, A., & Hejazziey, D. (2023). Al-Buti's Thoughts on Maslāhah and Its Application in the Fatwa of World Fatwa Institutions. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 1148–1170.
- Dailey, S. L., & Martinson, M. (2024). The Process of Personal Social Media for Work: Unveiling the “Work” Behind Social Media. *Social Media+ Society*, 10(3), 20563051241277310. <https://doi.org/10.1177/20563051241277313>
- de Kalaf, E., & Fernandes, K. (2023). *Digital Identity: Emerging Trends, Debates and Controversies*. <https://doi.org/10.32350/jitc.142.15>
- Dewantara, J. A., Hermawan, Y., Yunus, D., Prasetyo, W. H., Efriani, E., Arifiyanti, F., & Nurgiansah, T. (2021). Anti-corruption education as an effort to form students with character humanist and law-compliant. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1), 70–81. <https://doi.org/10.21831/jc.v18i1.38432>
- Efendi, F., Majid, I. A., Nurlaila, N., Zulkifli, M., & ... (2025). The implementation of sumedang jaya wisata (sjw) management in supporting the development of halal tourism in ranah pesisir, west sumatra. *Amorti: Jurnal Studi* <https://doi.org/10.57255/hakamain.v4i1.1354>
- Gao, H., Yin, H., Zheng, Z., & Wang, H. (2024). Online dating apps and the association with emotional reactions: A survey on the motivations, compulsive use, and subjective online success of Chinese young adults in online dating. *Cyberpsychology: Journal of Psychosocial Research on Cyberspace*, 18(3). <https://doi.org/10.5817/CP2024-3-3>
- George, A. S. (2024). Bridging the Digital Divide: Understanding the Human Impacts of Digital Transformation. *Partners Universal International Innovation Journal*, 2(3), 1–34. <https://doi.org/10.5281/zenodo.11287684>
- Giles, C. (2021). Digital disclosure: HIV status, mobile dating application design and legal responsibility. *Information & Communications Technology Law*, 30(1), 35–53. <https://doi.org/10.1080/13600834.2020.1807119>
- Gstrein, O. J., & Beaulieu, A. (2022). How to protect privacy in a datafied society? A presentation of multiple legal and conceptual approaches. *Philosophy & Technology*, 35(1), 3. <https://doi.org/10.1007/s13347-022-00497-4>
- Guna, B. W. K., & Yuwantiningrum, S. E. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14–24. <https://doi.org/10.37567/ijgie.v5i1.2685>
- Hafizh, A., & Efendi, F. (2023). Legal Case Linking Divorce Proceedings to Development of Schizophrenia: Court's Ruling Number 675/Pd. G/2021. Pa.

Pn. *Waraqat: Jurnal Ilmu-Ilmu Keislaman.*
<https://doi.org/10.51590/waraqat.v8i2.564>

- Jeri, E., Ihsan, S. F., Efendi, F., Akbar, A., & Majid, I. A. (2025). Mobilitas dan Kebebasan Perempuan Dalam Lingkungan Sosial: Apresiasi Kritis Terhadap Pemikiran Asghar Ali Engineer. *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 7(2), 175–190.
- Jeri, E., Ihsan, S. F., Efendi, F., Akbar, A., Majid, I. A., & Nurlaila, N. (2025). Social Ethos in the Cross-History of Islam: An Analysis of the Medina Charter: Etos Sosial Dalam Lintas Sejarah Islam Studi Analisis Piagam Madinah. *Iktisar: Jurnal Pengetahuan Islam*, 5(2), 307–322.

Copyright holder:

© Putri, N., Sulastri, W., Suarni, I., Nuraiman, N., (2026)

First publication right:

Tasdiq: Journal Islamic Studies and Syariah

This article is licensed under:

CC-BY-SA