

Equality of Marriage Rights of Persons with Disabilities in the Perspective of Maqāṣid al-Syarī'ah

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Abstract :

People with disabilities basically have equal rights to marry and form families, but in practice still face stigma, discrimination, and limited access to marriage services. This study aims to analyze the equality of marriage rights of persons with disabilities in Islamic law and examine it through the perspective of *maqāṣid al-syarī'ah* Jasser Auda. This research is a normative legal research with a conceptual approach and a statute approach, using library research as a technique for collecting legal materials. The analysis is carried out through content analysis, legal interpretation, and the *maqāṣid al-syarī'ah* approach with a systems approach. The results of the study show that disability is not a reason to eliminate a person's rights in marriage as long as legal skills and contract provisions are met. However, substantive equality is still hampered by stigma, discrimination, and limited access to services. Jasser Auda's perspective through the principles of openness, wholeness, purposefulness, and multi-dimensionality shows that the fulfillment of the right to marry is not enough through normative recognition, but requires a legal system that is inclusive, accessible, fair, and oriented towards the benefit and dignity of human beings.

Keywords : Persons with Disabilities; Marriage Rights; Legal Equality; Islamic Family Law; *Maqāṣid al-Syarī'ah*; Jasser Auda.

Abstrak :

Penyandang disabilitas pada dasarnya memiliki hak yang setara untuk melangsungkan perkawinan dan membentuk keluarga, tetapi dalam praktiknya masih menghadapi stigma, diskriminasi, dan keterbatasan akses terhadap pelayanan perkawinan. Penelitian ini bertujuan menganalisis kesetaraan hak perkawinan penyandang disabilitas dalam hukum Islam serta mengkajinya melalui perspektif *maqāṣid al-syarī'ah* Jasser Auda. Penelitian ini merupakan penelitian hukum normatif dengan pendekatan konseptual (*conceptual approach*) dan pendekatan perundang-undangan (*statute approach*), menggunakan studi kepustakaan (*library research*) sebagai teknik pengumpulan bahan hukum. Analisis dilakukan melalui analisis isi, interpretasi hukum, dan pendekatan *maqāṣid al-syarī'ah* dengan *systems approach*. Hasil penelitian menunjukkan bahwa disabilitas tidak menjadi alasan untuk menghilangkan hak seseorang dalam perkawinan selama terpenuhi kecakapan hukum dan ketentuan akad. Namun, kesetaraan secara substantif masih terhambat oleh stigma, diskriminasi, dan keterbatasan akses pelayanan. Perspektif Jasser Auda melalui prinsip *openness*, *wholeness*, *purposefulness*, dan *multi-dimensionality* menunjukkan bahwa pemenuhan hak perkawinan tidak cukup melalui pengakuan normatif, tetapi memerlukan sistem hukum yang inklusif, aksesibel, adil, dan berorientasi pada kemaslahatan serta martabat manusia.

Kata Kunci : Penyandang Disabilitas; Hak Perkawinan; Kesetaraan Hukum; Hukum Keluarga Islam; *Maqāṣid al-Syarī'ah*; Jasser Auda.

INTRODUCTION

Marriage is a fundamental right of every human being recognized in national law and Islamic law, including for people with disabilities. From an Islamic perspective, marriage not only serves as a means of forming a family that is *sakinah*, *mawaddah*, and *rahmah*, but also as a form of preserving human dignity (*hifz al-'ird*) and fulfilling the right to build family life. However, social reality shows that people with disabilities still face various obstacles in obtaining these rights, ranging from societal stigma, discrimination, to limited access to inclusive marriage services. This condition shows that there is a gap between the normative recognition of the marriage rights of persons with disabilities and its implementation in people's lives (Syamsudin, 2019).

In Islam, marriage is an institution that has a fundamental position as a means of realizing a *sakinah*, *mawaddah*, and *rahmah* family. The right to marry is not limited by a person's physical, social, or economic condition, but is based on the principle of equality and respect for human dignity. This principle is in line with QS. Al-Ḥujurāt [49]:13 which emphasizes that the glory of a human being is not determined by physical condition or social status, but by his piety to Allah SWT. On that basis, people with disabilities have the same legal status to carry out marriage and build family life with dignity in accordance with the principles of justice in Islamic law (Al-Zuhayli, 1989).

The development of contemporary Islamic family law shows that there is a growing concern for the fulfillment of the rights of persons with disabilities in line with the strengthening of awareness of human rights and the protection of vulnerable groups. Despite this, people with disabilities still face various forms of discrimination, social stigma, and limited access to public services, including services related to marriage. This condition shows that the problems faced by people with disabilities are not only related to physical limitations, but are also influenced by social, cultural, and structural obstacles that hinder the realization of equality in obtaining the right to form a family through marriage (Syauqi & Prasetiawan, 2024a).

Indonesia's positive law has recognized the right of persons with disabilities to form a family through Law Number 8 of 2016 concerning Persons with Disabilities which guarantees the right to marry, have a family, and manage family life without discrimination. In line with that, Islamic law also recognizes the validity of marriage of persons with disabilities as long as they meet the requirements and harmony of marriage, including providing convenience for deaf or visually impaired persons to use gestures as a form of *ijab kabul*. However, the implementation of these rights still faces various obstacles, such as limited access to marriage services, lack of sign language interpreters, and low public and apparatus understanding of the rights of persons with disabilities. This condition shows that there is a gap between normative recognition in the law and the reality of fulfilling the marriage rights of people with disabilities in society (Mu'in & Nawawi, 2020a). Therefore, a more in-depth analysis of the equality of marriage rights of persons with disabilities is needed from the perspective of *maqāṣid al-syarī'ah* as a normative basis to realize more inclusive legal protection. In addition to facing social discrimination, people with disabilities also experience various obstacles in fulfilling basic rights, such as access to education, employment, and health services, which has implications for the emergence of the stigma that they are unfit to marry, even though Islam guarantees the protection of human dignity (*hifz al-'ird*) and the principle of justice for every individual without discrimination (al-Qaradawi, 2010).

Studies on the marriage rights of persons with disabilities have developed in various perspectives, ranging from human rights, family law, reproductive rights, to interpersonal relationships and family life. (Elkhateeb & Peter, 2019) point out that women with disabilities in Palestine still experience denial of the right to marry due to patriarchal cultural dominance, family control, and social stigma that hinder the fulfillment of the right to form a family. Similar findings were put forward by (Zewude & Habtegiorgis, 2021) who found that the low willingness of people to enter into romantic and marital relationships with people with disabilities is influenced by stereotypes, prejudices, and family pressure that reinforce discrimination against the marriage rights of people with disabilities. From a family law perspective, (Anurag, 2021) criticized the provisions of the law in India that still make mental disability a reason for annulment and divorce so that it is contrary to the principle of equality in *Convention on the Rights of Persons with Disabilities* (CRPD). (Huang et al., 2022) point out that although laws in China have recognized

the marriage and reproductive rights of people with intellectual disabilities, their implementation is still limited by various legal provisions that do not fully guarantee equality of rights.

The next study highlights the dimensions of the implementation of the rights and quality of life of persons with disabilities. (Pérez-Curiel et al., 2025) show that the fulfillment of the right to build a family and interpersonal relationships still faces obstacles in the form of social stigma, overprotection of the family, and lack of professional support. (Żyta et al., 2026) affirm that love, intimacy, and family life are basic needs for people with intellectual disabilities, although the expression of these rights is still limited by negative attitudes of the social environment (Żyta et al., 2026) found that economic, social, psychological, and societal barriers are the dominant factors that prevent people with disabilities from getting married. (Bolarinwa et al., 2025) show that the fulfillment of the sexual and reproductive health rights of women with disabilities in Africa is still low due to limited access to sexual health services and information. From a religious perspective, (Mikołajczuk & Zielińska-Król, 2023) emphasized that religiosity plays an important role in strengthening the family life of people with disabilities, while (Darwis et al., 2026) point out that the practice of Islamic family law should be directed at the protection of human dignity and the purpose of *Maqāṣid al-Syari'ah* in the face of discriminatory practices.

Previous studies have shown that studies on the marriage rights of persons with disabilities are still dominated by the perspective of human rights, implementation *Convention on the Rights of Persons with Disabilities* (CRPD), family law reform, reproductive rights, and social and psychological aspects of persons with disabilities. Despite making significant contributions, these studies have not specifically analyzed the equality of marriage rights of persons with disabilities in perspective *Maqāṣid al-Syari'ah* as a normative framework of Islamic law. Previous studies, including Caniogo (2025) on intellectual disability and marriage from the perspective of *maqāṣid al-syari'ah* and Darwis et al. (2026) on marriage, customary law, and gender, have addressed related issues. However, this study differs by specifically applying Jasser Auda's *systems approach* to analyze the equality of marriage rights of persons with disabilities through the integration of Islamic legal norms, national legislation, institutional accessibility, and social attitudes. Its novelty lies in the systemic analysis of the relationship between normative recognition and the substantive realization of marriage rights within inclusive Islamic family law. Based on these conditions, this study seeks to answer two main questions, namely how the concept of equality of marriage rights for persons with disabilities in Islamic law and how *Maqāṣid al-Syari'ah* view the equality of rights as the basis for protection and justice in Islamic family law. Departing from this void, this research offers novelty by reconstructing the normative basis of equality of marriage rights for persons with disabilities through an approach *Maqāṣid al-Syari'ah*. Thus, this research is expected to strengthen the development of Islamic family law that is more inclusive, non-discriminatory, and oriented towards the protection of human dignity, justice, and benefits.

METHODS

This research is a Normative Legal Research by using conceptual approach (*conceptual approach*) and Legal Approach (*statute approach*). The conceptual approach is used to examine the principles of Islamic law regarding the rights, equality, and protection of persons with disabilities in marriage, while the legislative approach is used to analyze various legal provisions that regulate the rights of persons with disabilities, especially Law Number 1 of 1974 concerning Marriage, Compilation of Islamic Law, and Law Number 8 of 2016 concerning Persons with Disabilities (Marzuki, 2017).

The source of research data consists of primary legal materials and secondary legal materials. Primary legal materials include the Qur'an, hadith, laws and regulations, and the Compilation of Islamic Law. The secondary legal materials are in the form of fiqh books, scientific books, articles from reputable national and international journals, as well as the results of previous research relevant to the theme of equality of marriage rights for people with disabilities (Soekanto, 2007).

Data collection was carried out through literature studies (*library research*) by systematically examining various legal sources. The literature search focused on relevant books, national and international journal articles, and legal documents concerning disability rights, marriage equality, Islamic family law, and Jasser Auda's *maqāṣid al-syarī'ah* systems approach. Sources were selected based on their relevance to the research questions, substantive contribution, and applicability to the normative legal analysis. The literature was then examined to identify legal principles, conceptual arguments, and previous findings relevant to the protection and fulfillment of marriage rights of persons with disabilities. Data analyzed using Content Analysis (*content analysis*), legal interpretation, and descriptive-qualitative analysis (Ibrahim, 2006). Furthermore, all data is analyzed using Perspective *Maqāṣid al-Syari'ah* as the main analytical framework to identify the extent to which the principles of protection of human dignity, justice, benefit, and equality in Islamic law can be a normative basis for the fulfillment of the marriage rights of persons with disabilities as well as the development of a more inclusive and non-discriminatory Islamic family law (Syauqi & Prasetiawan, 2024b).

RESULTS AND DISCUSSION

A. Rights of Persons with Disabilities in Islamic Marriage

The rights of persons with disabilities in Islamic marriage are basically the same as other individuals as legal subjects who have the right to form a family, obtain a life partner, and carry out their domestic life in a proper and dignified manner. This principle is in line with the teachings of Islam which places all human beings in an equal position before Allah SWT. regardless of one's physical or mental condition. From the perspective of jurisprudence, people with disabilities still have legal skills (*ahliyyah*) as long as they are able to understand the consequences of the contract and carry out their rights and obligations in marriage. Thus, disability is not a reason that deprives a person of the right to marry (Anshari, 2024).

The right of persons with disabilities to marry is also in line with the purpose of Islamic law which upholds the protection of human dignity and the sustainability of family life. Marriage is not only seen as a civil contract, but also as a means of realizing a family that is *sakinah*, *mawaddah*, and *rahmah*. Therefore, every individual, including people with disabilities, has the same opportunity to build a family as long as it meets the provisions of sharia. This view shows that Islamic law prioritizes the principle of justice and respect for the rights of every human being without discrimination (Dewi, 2026).

The recognition of these rights is also reflected in Indonesia's positive law. The Compilation of Islamic Law places husband and wife as legal subjects who have the right and obligation to realize a harmonious family, while Law Number 8 of 2016 concerning Persons with Disabilities guarantees the right of persons with disabilities to marry and form families without discriminatory treatment. This provision shows that there is harmony between the principles of Islamic law and national law in providing recognition of the marriage rights of persons with disabilities (Mu'in & Nawawi, 2020b).

From the perspective of the Compilation of Islamic Law (KHI), couples with disabilities basically have the same rights and obligations as other couples, namely building a family of *sakinah*, *mawaddah*, and *rahmah*. However, in its implementation, couples with disabilities carry out their obligations according to their abilities. A study in Wonosobo shows that couples with disabilities can live a harmonious home life by sharing roles that are flexible and mutually supportive. This shows that the concept of reciprocity (*mubadalah*) in Islamic family law can be a significant approach in creating inclusive family relationships for people with disabilities (Anisah & Muntaqo, 2023).

In Islamic teachings, the purpose of marriage is not only to meet physical needs, but also to create an atmosphere of calm, love, and protection for family members. People with disabilities can still achieve this goal as long as they are able to exercise household rights and responsibilities within their means. Islam does not see physical limitations as an obstacle to marriage because everyone has the same right to a good and dignified life (Syarifuddin, 2011).

Based on this description, it can be understood that the marriage rights of persons with disabilities in Islamic law are not determined by a person's physical condition, but by the fulfillment of legal skills and the ability to carry out the consequences of the marriage contract. Thus, persons with disabilities continue to have the status of legal subjects who have the right to form a family and obtain equal legal protection in marital life.

B. Problems of Equality of Marriage Rights for Persons with Disabilities

Although Islamic law and positive law have recognized the right of persons with disabilities to marry, in practice there are still various obstacles that cause this right to not be fully fulfilled. Persons with disabilities still face social stigma, discrimination, and limited access to marriage services which have an impact on the lack of equality of rights in family life (Al-Zuhayli, 1989).

The law in Indonesia regulated by Law Number 8 of 2016 concerning Persons with Disabilities has guaranteed the right for people with disabilities to have families and marry officially. Various studies show that the implementation of these provisions is still not running optimally. that the implementation of the rule is still not going well. Many Religious Affairs Offices (KUAs) do not provide facilities that support people with disabilities, such as access to wheelchairs, special companions, and sign language interpreters (nur Islam, 2024). This condition is an obstacle for people with disabilities in obtaining proper marriage services.

Legal protection for persons with disabilities has developed since the enactment of Law Number 8 of 2016 concerning Persons with Disabilities which guarantees the right to equal treatment, including the right to form a family and marry. According to Majda El-Muhtaj, the protection is part of respect for human rights that must be realized in every state policy (Malicia, n.d.,) .

In addition to stigma and discrimination, limited access to public services is also an obstacle in fulfilling the marital rights of people with disabilities., lack of access in public services is also a problem in creating legal protections that are inclusive of everyone. Services such as marriage arrangements, legal consultations, and religious court proceedings are not yet fully convenient for people with disabilities. In fact, gaining access to legal services is essential for the principle of justice. Satjipto Rahardjo emphasized that the law must exist to protect weak groups and ensure real justice, not just justice in the process. Therefore, changes in public services that are more inclusive are very important in the Islamic family law system in Indonesia (Rahardjo, 2005, p. 67).

C. Equality of Marriage Rights of Persons with Disabilities in the Perspective of *Maqāṣid al-Syarī'ah* Jasser Auda

Perspective *Maqāṣid al-Syarī'ah* developed by Jasser Auda views that the purpose of Islamic law is no longer limited to the protection of the five basic needs (*al-darūriyyāt al-khams*), but is directed at the development of human rights, justice, freedom, and respect for human dignity through a systems approach (*systems approach*). In this view, Islamic law is not enough to be understood as a collection of textual norms, but as a system that must be able to respond to social dynamics and produce benefits for all humans. Therefore, the analysis of the marital rights of persons with disabilities does not stop at the assessment of the validity or not of the marriage contract, but must be directed at the extent to which the Islamic legal system is able to ensure the realization of equal rights, legal protection, and respect for the dignity of persons with disabilities (Auda, 2008).

The system approach offered by Jasser Auda places Islamic law as an open system (*openness*) on the development of society and science. In the context of the marriage rights of persons with disabilities, this openness requires a reading of the law that no longer views disability as a reason for restricting rights, but as part of the diversity of human conditions that must receive equal protection. Therefore, various obstacles that are still experienced by persons with disabilities, such as social stigma, discrimination, limited access to marriage services, and low public understanding of the rights of persons with disabilities, show that the goals of sharia have not been fully realized in practice. These problems are not only related to the existence of legal norms, but also related to

legal culture, institutions, and policy implementation that have not fully sided with the principle of equality (Nia, 2022).

Jasser Auda emphasized that every legal issue must be understood thoroughly (*wholeness*), so that the solution of a problem cannot be done through a partial approach. In the context of this study, the marriage rights of persons with disabilities are not only related to marriage contracts as civil relationships, but also related to access to public services, social acceptance, protection of rights, and equal opportunities in building family life. Thus, equality of marriage rights cannot be measured only by the existence of provisions that recognize the right to marry, but also by the ability of the legal system to remove obstacles that prevent persons with disabilities from enjoying these rights in real terms. This analysis shows that the fulfillment of the right to marry is part of a legal protection system that is interrelated between religious norms, state regulations, public service institutions, and community culture (Caniago, 2025).

Purposefulness developed by Jasser Auda places the achievement of sharia goals as the main orientation in every application of Islamic law. In this perspective, the marriage rights of persons with disabilities are a manifestation of the protection of human dignity (*ḥifẓ al-ʿird*), protection of the continuity of family life (*ḥifẓ al-nash*), as well as the embodiment of justice (*al-ʿadālah*) and benefits (*maṣlahah*) (Yusuf et al., 2026). Therefore, any form of restriction of marriage rights that is based solely on the condition of disability is contrary to the purpose of sharia because it deprives a person of the opportunity to obtain a decent and dignified family life. On the contrary, the provision of accessibility, decent accommodation, and inclusive marriage services is a tangible form of implementation of the goals of Islamic law which are oriented towards the protection of human rights and benefits (Hakim & Agustin, 2026).

Problems	Prinsip Systems Approach Jasser Auda	Analysis of Maqāṣid al-Syarī'ah	Implications for Islamic Family Law
The stigma that people with disabilities are not fit to marry	Openness (legal openness to social reality)	Disability is not a reason for restricting rights, but a condition that must be accommodated in order for the goals of sharia to be achieved.	Encourage a paradigm shift in Islamic family law that is more inclusive and non-discriminatory.
Discrimination in the fulfillment of the right to marry	Purposefulness (orientation to the goals of sharia)	The denial of the right to marry is contrary to the purpose of the Shari'ah because it ignores the protection of human dignity (<i>ḥifẓ al-ʿird</i>) and justice (<i>al-ʿadālah</i>).	The protection of marriage rights must be realized through policies that guarantee equality.
Limited access to marriage services	Wholeness (holistic approach)	Equality is not only measured by the existence of legal norms, but also by access to services, institutions, and social support.	KUA and related institutions need to provide accessible and disability-friendly services.
Gap between norms and practices	Interrelated Hierarchy	The goals of sharia cannot be achieved if regulations, institutions, apparatus, and society do not run in an integrated manner.	The synchronization of regulations, public services, and public education is part of the implementation of Islamic family law.
Fulfillment of the marriage rights of persons with disabilities	Multi-dimensionality (multi-	Marriage rights include legal, social, cultural, psychological, and human rights aspects so that they	The development of Islamic family law must integrate aspects of sharia, human rights, accessibility, and

Problems	Prinsip <i>Systems Approach</i> Jasser Auda	Analysis of <i>Maqāṣid al-Syarī'ah</i>	Implications for Islamic Family Law
	dimensional approach)	cannot be resolved only through a normative approach.	protection of vulnerable groups.

Based on this analysis, the perspective *Maqāṣid al-Syarī'ah* Jasser Auda pointed out that the equality of marriage rights for persons with disabilities is not enough to be realized through normative recognition in laws and regulations, but must be built through a legal system that is able to integrate religious norms, state policies, service institutions, and social consciousness in a mutually supportive unit. Thus, the *systems approach* shows that the protection of the marriage rights of persons with disabilities is not just the fulfillment of individual rights, but part of the purpose of sharia to build a just, inclusive, and dignified life. These findings also confirm that the *Maqāṣid al-Syarī'ah* Jasser Auda provides a more comprehensive normative foundation for the development of Islamic family law that is responsive to the rights of persons with disabilities, as it is not only oriented towards legal certainty, but also on the realization of substantive justice, benefit, and respect for the dignity of every human being.

The principle of interrelated hierarchy emphasizes that the elements of an Islamic legal system are interconnected and should be understood according to their relationships and levels of importance. In the context of marriage rights for persons with disabilities, the fulfillment of these rights requires coordination between Islamic legal principles, national legislation, institutional policies, and public services. The absence of alignment among these elements may hinder the realization of substantive equality, even when legal protection is formally recognized. Therefore, an integrated legal framework is necessary to ensure that the protection of marriage rights is implemented consistently across different levels of the legal system.

The principle of multidimensionality requires legal issues to be examined from multiple perspectives rather than through a single interpretation. The equality of marriage rights for persons with disabilities involves not only the validity of marriage under Islamic law but also human dignity, legal capacity, accessibility, social acceptance, and protection against discrimination. Considering these dimensions enables a more comprehensive assessment of whether the recognized right to marry can be exercised in practice. Accordingly, the development of inclusive Islamic family law should integrate normative, social, institutional, and human rights considerations to promote substantive equality and the realization of *maqāṣid al-syarī'ah*.

CONCLUSION

Based on the results of the research, it can be concluded that people with disabilities have equal rights to marry and form families in the perspective of Islamic law and positive Indonesian law. Disability in itself is not a reason to eliminate or limit a person's right to marry, as long as they are satisfied with legal skills and the ability to carry out the consequences of contract and home life. Islamic law places people with disabilities as legal subjects who have the right to obtain a spouse, build a family, and carry out a decent and dignified domestic life. However, in practice, equality still faces various obstacles in the form of stigma, discrimination, limited access to marriage services, and low public and civil servants' understanding of the rights of persons with disabilities.

In the perspective of *maqāṣid al-syarī'ah* Jasser Auda, the equality of marriage rights for persons with disabilities must be understood through a system approach that is *openness*, *wholeness*, *interrelated hierarchy*, *purposefulness*, and *multi-dimensionality*). With this approach, the fulfillment of the right to marriage is not only measured by the existence of norms that recognize the right to marry, but also by the ability of the legal system to remove social, institutional, and service barriers that prevent persons with disabilities from realizing these rights. Therefore, the protection of the marriage rights of persons with disabilities is part of the purpose of sharia to realize justice, welfare, protection of human dignity, and inclusive and dignified family life.

Thus, equality of marriage rights for persons with disabilities cannot be realized only

through normative legal recognition, but requires integration between religious norms, laws and regulations, service institutions, accessibility, and public awareness. Jasser Auda's *systems approach* provides a normative basis that Islamic family law needs to be developed in a responsive manner to social realities and directed at the achievement of substantive justice, welfare, protection of rights, and respect for the dignity of every human being.

Based on the findings, the government should strengthen the implementation of Law No. 8 of 2016 concerning Persons with Disabilities by ensuring accessible and non-discriminatory marriage services. The Ministry of Religious Affairs should evaluate the implementation of Minister of Religious Affairs Regulation No. 30 of 2024 concerning Marriage Registration and review the need for technical guidelines or standard operating procedures (SOPs) that specifically accommodate persons with disabilities, including accessible facilities, reasonable accommodations, sign language interpretation, and disability-inclusive staff training. These measures should also be aligned with the Directorate General of Islamic Community Guidance Decree No. 606 of 2022 concerning the Standardization of Facilities and Infrastructure for Services at District Religious Affairs Offices (KUAs). Furthermore, regular monitoring and public education should be strengthened to address social stigma and ensure that the legal recognition of marriage rights is translated into substantive equality in practice. The community also needs to be educated to reduce stigma and the assumption that disability is the reason why a person is not fit to marry or build a family. In the development of Islamic family law, *Jasser Auda's maqāṣid al-syarī'ah* approach needs to continue to be developed contextually and systemically so that the recognition of the right to marry does not stop at norms, but can be realized in substantive justice, benefit, accessibility, and protection of the dignity of persons with disabilities. The next research can be expanded through empirical research to see the experiences of people with disabilities and the effectiveness of the implementation of existing marriage policies and services.

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