Interfaith Marriage from the Perspective of Fiqh and Marriage Law in Indonesia: Problems and Legal Solutions

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Abstract

Interreligious marriage remains a complex and debated issue within religious and legal frameworks. In Indonesia, where religious identity strongly shapes social and legal structures, such marriages face challenges including legal uncertainties, social stigma, and religious prohibitions. This study is urgent because it provides a deeper understanding of the legal boundaries and solutions needed to address issues arising from the growing phenomenon of interreligious marriage. Using a qualitative method through observation and interviews in Mataram City, this research explores religious views, societal perceptions, causative factors, legality, and legal solutions related to interfaith unions. Although state law provides space for interfaith marriage, significant obstacles persist due to religious teachings emphasizing unity of faith, as well as social and cultural norms that often do not support it. Major religions in Indonesia Islam, Christianity, Hinduism, and Confucianism generally encourage marriage within the same faith, yet awareness of religious pluralism continues to develop, opening possibilities for interfaith unions. Factors driving this phenomenon include love, social tolerance, and shifting social dynamics that increasingly accept diversity. Despite challenges, particularly regarding child-rearing and religious education, legal measures such as educating couples about their rights, providing religious guidance, and fostering tolerance can support harmonious interfaith households. Therefore, despite its complexity, approaches that promote interfaith dialogue, respect for human rights, and fair legal protection can offer constructive solutions for building harmonious relationships among interreligious couples in Indonesia.

Keywords: Inter-Religious Marriage, Issues, Legal Solutions, Indonesia.

INTRODUCTION

The phenomenon of illegal marriages among Indonesian Migrant Workers (TKI) in Malaysia particularly in the Malaysian state of Selangor, Gombak has become a serious issue with broad legal and social implications. Illegal marriage refers to a union that is not officially registered with the state. Among Indonesian migrant workers, such marriages often occur either between fellow TKI or between female TKI and foreign workers (TKA) in Malaysia. In the context of Islamic law in Indonesia, such unions are commonly associated with "nikah siri", a form of marriage that is religiously valid but not recorded in the state's civil administration. Nikah siri may take place with or without a legal guardian (wali) and is often carried out secretly for various reasons. Although nikah siri is recognized in Islamic law, unregistered marriages like these do not comply with Indonesia's positive law as regulated in the Marriage Law. Therefore, their legal status is considered illegal under state law, even though they are still deemed valid from a religious perspective (Hasanah & Niskaromah, 2025).

In Arabic fiqh literature, marriage is referred to by two words: nikah (نكاح) and zawaj (زواج). These two words are used in the daily lives of Arabs and are frequently found in the

Quran and the Prophet's sayings. The word na-ka-ha in the Quran means marriage, as in Surah an-Nisa' verse 3:

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَاۤءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً...

Meaning: And if you fear that you shall not be able to deal justly with orphans, then marry (other) women of your choice: two, or three, or four. But if you fear that you shall not be able to deal justly, then only one…(Syarifuddin, 2014).

The rules and principles of marriage in Islam are generally consistent worldwide, provided they align with the same school of thought. Law Number 1 of 1974 about Marriage stipulates that marriage in Indonesia is forbidden between individuals whose relationship is proscribed by their religion or other relevant regulations (Mardani, 2017). For a Muslim, one of the prohibitions is marrying a woman who is not of the same faith or is a polytheist, and vice versa.

Regarding this prohibition, Allah SWT. says in QS Al-Baqarah verse 221 which reads:

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۗ وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۗ اُولٰۤىِٕكَ يَدْعُوْنَ اِلَى النَّارِ ۖ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ

It means: And do not marry polytheist women before they believe. Indeed, a believing female servant is better than an idolatrous woman, even if she attracts your heart. And do not marry polytheists (men) (to women who believe) before they believe. Indeed, a faithful male servant is better than a polytheist male slave, even if he attracts your heart. They invite them to hell, while Allah invites them to heaven and forgiveness with His permission. (Allah) explains His verses to people so that they learn a lesson. (QS. Al-Baqarah 2: Verse 221).

From this verse, it is clear that in Islam, a Muslim is prohibited from marrying a polytheistic woman, and likewise a Muslim woman is prohibited from marrying a polytheistic man. So, who are polytheists and polytheists? Amir Syarifuddin, in his book Islamic Marriage Law in Indonesia, explains that polytheistic women are those who believe in many gods or even do not believe in Allah at all. This group is forbidden to marry a Muslim. The same applies to polytheistic men who are prohibited from marrying Muslim women unless they have converted to Islam. This rule emphasizes the principle of steadfast faith in marriage, which aims to maintain harmony of beliefs in the household. However, in the context of an increasingly pluralistic modern society, the dynamics of interfaith marriages are becoming increasingly complex, presenting legal, social, and cultural challenges that need to be considered to build harmony (Syarifuddin, 2014).

The reality in society shows that interfaith marriages continue to occur, despite the prohibition in Islam on marrying people of different faiths. We often see a Muslim man marrying a Christian woman, a Catholic man marrying a Muslim woman, and marriages between Muslims, or between Muslim women and adherents of other faiths. This raises questions about the legal status of such marriages in Islam, especially when linked to the aforementioned verse.

In Indonesia, a predominantly Muslim country with a well-known religious community, interfaith marriages are often considered normatively and socially prohibited. Furthermore, according to Law Number 1 of 1974 concerning Marriage, a marriage is considered valid if it is conducted in accordance with the laws of each respective religion. Therefore, interfaith marriages lack clear legal standing within the national legal system, giving rise to various controversies in the legal, social, and administrative aspects.

According to Indonesian legislation, specifically legislation Number 1 of 1974 regarding Marriage, unions may occur between individuals of differing religions, contingent upon specific requirements, however it lacks comprehensive details regarding interfaith weddings. A primary issue encountered with interfaith marriages is the ambiguity surrounding their legal recognition under state law and the doctrines of each religion. In Islamic jurisprudence, a marriage between a Muslim and a non-Muslim, particularly a non-Muslim woman, is deemed invalid, but other religions may not view this as an issue. The discrepancy between fiqh standards and state regulations has resulted in legal ambiguity over the legal status of interfaith marriages, the rights of spouses, and the status of children born from these unions. This issue is further intensified by the disparity between current regulations and practical application in Mataram City, resulting in impediments to the administrative procedures of marriages at the KUA (Office of Religious Affairs) and other governmental entities.

Therefore, it is important to conduct in-depth research and study how Islamic jurisprudence (fiqh) views interfaith marriage, as well as how existing Indonesian laws regulate and address emerging legal issues. This research is highly urgent because it can provide a better understanding of legal boundaries and possible solutions to address the legal issues that arise with the increasing phenomenon of interfaith marriage.

The importance of examining interfaith marriage from the perspective of Islamic jurisprudence and marriage law in Indonesia lies in developing a holistic understanding of the relationship between religion, state law, and individual rights in the context of marriage. As a country with a legal system based on Pancasila and religious pluralism, Indonesia needs to find fair and contextual solutions to resolve legal issues arising from the phenomenon of interfaith marriage. This research is expected to provide insight into the differences in Islamic jurisprudence and state law, as well as provide policy recommendations or legal solutions that can accommodate religious diversity and individual rights in marriage, without neglecting individual religious norms. Thus, this research not only contributes to the development of family law theory but also to marriage law policy in Indonesia that is more responsive to social and religious dynamics.

From the description above, several issues need to be addressed in social life concerning interfaith marriages, including religious perspectives on interfaith marriage, societal attitudes towards such unions, the factors that contribute to the continued prevalence of interfaith marriages, the future legal status of interfaith marriage in Indonesia, and the ways in which harmony can be maintained within households formed by partners of different religious beliefs

RESEARCH METHODS

The research method employed in this study was qualitative. This method was chosen because it provides a deeper understanding of the phenomenon under study, namely interfaith

marriage in Mataram City. In conducting this study, the researchers used several instruments, including observation and interviews.

Observations are conducted to directly observe the behavior of the parties involved in interfaith marriages. Through observation, researchers can obtain data on interactions between individuals, the environment, and naturally occurring situations. In addition, interviews are also conducted to gain a deeper understanding of the perspectives and experiences of the parties involved. Interviews are an important instrument in qualitative research because they allow researchers to obtain data directly from the source.

To complement the theoretical study, this research also involved field research conducted in Mataram City, an area with significant religious diversity. Empirical data were obtained through interviews and surveys with couples in interfaith marriages, their families, and local community leaders. This study aimed to delve deeper into couples' motivations for choosing interfaith marriages, the challenges they face, and the strategies they use to build harmony in their married lives.

The data obtained were analyzed using thematic analysis techniques, categorizing key patterns from interviews and surveys based on internal awareness, external awareness, and social and legal factors influencing interfaith marriages. The results of this study are expected to contribute to a more comprehensive understanding of interfaith marriages and offer solutions for building harmony in these marriages.

RESULTS AND DISCUSSION
Religious Views on Interfaith Marriage in Indonesia
Interfaith Marriage in Christianity

The Christian religion as explained in the Bible, 2 Corinthians, Article (6) verse 14, which reads "Do not be unequal partners with those who do not believe. For what equality do truth and iniquity have in common? Or how can light be united with darkness?" (Rachman et al., 2022).

In Christian teachings, marriage is not merely a legal and social bond, but also a sacred fellowship that reflects the relationship between Christ and His church. Therefore, interfaith marriages are seen as unequal, because they involve two individuals with differing beliefs in fundamental aspects of their faith. In 2 Corinthians 6:14, the Apostle Paul emphasizes that believers should not be "yoked together with unbelievers," as this is likened to a mixture of light and darkness. This verse is often the basis for Christian churches in rejecting or at least not recommending interfaith marriages, considering the risk of differences in values and life principles that can disrupt household harmony.

Furthermore, from a Christian perspective, marriage is a sacred covenant that requires a unity of faith, life goals, and harmonious moral values. When a Christian marries someone who does not share their beliefs, there is concern that differences in faith can hinder spiritual growth, cause conflict in moral decision-making, and affect the religious upbringing of children later in life. The Catholic Church, for example, requires special dispensation for couples who wish to marry of different faiths, while in many Protestant denominations, this decision is often left to local church policy and individual consideration. However, in general, the church encourages inter-Christian marriages so that couples can support each other in their faith journey.

Despite the theological prohibition against interfaith marriage within the Christian faith, social reality shows that such marriages continue to occur in increasingly pluralistic societies. Some couples choose to live their married lives while maintaining their respective faiths, while others may decide to convert to a different religion to accommodate their partner or family environment. The Church faces challenges in responding to this phenomenon, whether to remain steadfast in doctrine or seek a more inclusive pastoral approach. In this context, understanding the fundamental values of Christian marriage is crucial for individuals considering or entering into interfaith marriages, so they can maintain a harmonious home without sacrificing their spiritual beliefs.

In Catholic teachings, interfaith marriages are considered valid only with a dispensation from the church. However, this dispensation is granted only on the condition that the non-Christian spouse will allow their children the freedom to be raised in the Christian faith, and that the Christian spouse will remain faithful to their religious teachings (Lubur & Pius X, 2023). On the other hand, Protestant churches have a somewhat more flexible view, but still emphasize the importance of unity of faith in marriage. Some Protestant churches, for example, permit interfaith marriages, but with considerable consideration given to how the couple will live their spiritual lives together.

Based on the analysis using the theory of internal consciousness, internal consciousness refers to an individual's or group's understanding of the values, norms, and beliefs that live within themselves, which shape their perspective on a phenomenon, in this case marriage. In the context of interfaith marriage in Christianity, this internal consciousness includes the individual's religious beliefs about the importance of unity of faith in marriage. For a Christian, marriage is not only a social bond, but also a spiritual one bound by Christian teachings, which emphasize the principle of "being one body" in Christ (Sinaga et al., 2023). In this view, a Christian's inner conscience recognizes that marrying someone of a different faith can present significant challenges in terms of spiritual harmony and the teaching of children. They may feel that differences in faith can disrupt this unity, which is the primary goal of Christian marriage.

Furthermore, external awareness, on the other hand, refers to an individual's or group's awareness of social norms and rules originating from outside themselves, including state laws and the broader culture of society. In the realm of interfaith marriage in Indonesia, this external knowledge is especially pertinent due to the nation's significant religious variety. The Indonesian government governs marriage via Law Number 1 of 1974, which mandates that spouses adhere to the regulations of their respective religions while also allowing for interfaith marriages, subject to specific administrative prerequisites (Humbertus, 2019).

The interplay between internal and external awareness in the context of interfaith marriages presents a dilemma for Christian individuals who wish to marry a partner of a different faith. On the one hand, they hold a strong internal conviction that the ideal marriage is one with a partner of the same faith. However, external awareness, influenced by state law and a more pluralistic societal culture, often requires them to reassess their position in the face of the growing acceptance of interfaith marriage (Wea & Rio, 2020). In this regard, a major challenge arises because of the disparity between religious teachings and social reality. On the one hand, internal awareness from a Christian perspective demands spiritual harmony in marriage, while external awareness, which is more influenced by state law and the plurality of

society, allows individuals greater freedom to choose a partner, even if they are of different religions. Therefore, to reconcile the two, individuals often have to seek legal or religious solutions that can accommodate both.

Overall, it can be concluded that interfaith marriage in Christianity is a topic that raises considerable tension between internal and external consciousness. For many Christians, their internal consciousness, bound by religious teachings, dictates that they marry only partners of the same faith. On the other hand, external consciousness, influenced by state law and religious pluralism, leads to the freedom to choose a partner, regardless of their religious affiliation. This highlights the importance of further understanding how these two consciousnesses interact in the context of interfaith marriage in Indonesia, and how solutions can be found through thoughtful legal arrangements and religious teachings.

Interfaith Marriage in Catholicism

A marriage is valid if both the bride and groom have been baptized, meaning that marriage within the Catholic community is considered holy and sacred. Therefore, the marriage is based on the awareness and will of both parties, without any coercion, to promise to unite in a sacred bond without revoking that promise. This is because a Catholic marriage must be once in a lifetime and is not ideal if there is a marriage of different religions between Catholics and non-Catholics (Rachman et al., 2022).

In the teachings of the Catholic Church, marriage is not only a legal and social bond, but also a sacred sacrament that reflects the covenant between Christ and His Church. Canon 1055 §2 affirms that a marriage is considered valid if both partners have been baptized in the Catholic faith. Therefore, the church emphasizes that marriage must be based on full awareness, free will, and a promise to be united in an unbreakable bond. This principle affirms that Catholic marriage is monogamous and indissoluble, meaning that the marriage vow cannot be revoked except in certain very limited circumstances, such as an annulment of the marriage for valid canonical reasons.

One aspect that distinguishes Catholic marriage from marriages in other religions is the concept of a lifelong union that cannot be ended by divorce. In the Catholic tradition, marriage is not just a relationship between individuals, but also part of God's plan that must be lived out with full responsibility and commitment. Therefore, an interfaith marriage between a Catholic and a non-Catholic partner is considered less than ideal, as it can pose challenges to practicing Catholic values in family life. However, the Catholic Church remains open to such marriages under specific conditions, one of which is a dispensation from ecclesiastical authorities to legally recognize the marriage.

Nevertheless, the Catholic Church strongly emphasizes that in mixed marriages, Catholic couples are still obliged to uphold and teach the Catholic faith within the family, especially in the education of their children. This is based on the principle that the Catholic faith must be passed on to the next generation so that church values are maintained in family life. Therefore, for those who choose to marry a non-Catholic partner, the church demands a strong commitment to maintaining their faith identity, even in a marriage environment filled with differences of belief.

Researchers analyzed that kThe conflict between internal and external awareness in the context of interfaith marriage is very clear. On the one hand, Catholic Church teachings

encourage unity of faith in marriage as an absolute requirement. On the other hand, social norms and state law in Indonesia provide space for interfaith marriages to be conducted legally and lawfully (Winga & Rupi, 2024). Therefore, individuals who adhere to the internal consciousness of the church will face difficulties in navigating these differences of view with the wider society which is more supportive of religious pluralism.

For Catholic individuals who have a strong internal awareness of church teachings, marrying a partner of a different faith may evoke feelings of guilt or doubt, as they realize that the marriage goes against the principles of their faith. However, in some cases, external awareness stemming from societal demands or family pressures may encourage individuals to consider interfaith marriage as a socially and legally valid option, even if it means compromising their religious beliefs (Pamilangan & Marwing, 2023).

Overall, it can be concluded that interfaith marriage within Catholicism creates tension between an internal conscience that adheres to church teachings that prioritize unity of faith, and an external conscience influenced by state law and more pluralistic social norms. This phenomenon illustrates the intersection of strong religious principles and growing social pressures within Indonesian society. Understanding how these two consciousnesses interact is crucial to understanding the challenges faced by Catholic individuals considering interfaith marriage, as well as its impact on the balance between religious belief and social freedom.

Interfaith Marriage According to Hinduism

Marriage (wiwaha) is a bond between a man and a woman as husband and wife to regulate proper sexual relations in order to produce children who will save the souls of their parents from Hell, which is carried out with ritual ceremonies according to the Hindu Veda Smrti religion. If the marriage is not carried out with ceremonies according to Hindu law, then the marriage is invalid (Rachman et al., 2022).

In Hinduism, marriage, or wiwaha, is not simply a social relationship between a man and a woman, but a sacred bond aimed at building a harmonious family, in accordance with the teachings of Veda Smrti. Marriage in Hinduism has deep spiritual significance, with one of its primary goals being to produce offspring who will continue the family line and rescue the spirits of parents from Hell through religious rituals. Therefore, marriages must be conducted according to the procedures established by Hindu law, including the pawiwahan ritual, which is part of the sacred ceremony of a Hindu wedding. If a marriage is not conducted according to Hindu rites, it is considered invalid from a religious perspective.

In cases of interfaith marriage, Hinduism has quite strict rules. If one party is not a Hindu, then before the marriage, they must undergo the Sudhi Waddani ceremony. This ceremony is a Hindu initiation ritual, a process of validation for someone who wishes to convert and be recognized as a Hindu. Sudhi Waddani is not merely a formality, but a sacred process that must be undertaken with full awareness, sincerity, and without coercion. Through this ritual, individuals from other religions are officially accepted as part of the Hindu community and commit to practicing Hindu teachings in their lives.

This rule reflects the Hindu principle that harmony in beliefs is an essential foundation for building a household. By requiring the Sudhi Waddani ceremony, Hinduism emphasizes that marriage should ideally be conducted between fellow Hindus, so that religious values can be maintained within the family. This also relates to the belief that marriage is not merely a

worldly contract, but also a spiritual journey that must align with Hindu teachings to achieve moksha, or liberation, in the afterlife.

If it is associated withinternal awarenessThis fosters the understanding that couples in marriage must share a common vision and life goals, especially in spiritual matters. Unity in religious beliefs is considered essential for building a harmonious and sacred household in Hinduism. Therefore, in Hindu tradition, marriage between two individuals of different religions is often considered incompatible with religious teachings and values, although in some cases, tolerance for such relationships can emerge, especially among the younger generation who are more open to pluralism. However, in the context of external awareness, Indonesia, as a country with a Pancasila-based legal system and recognition of religious pluralism, provides space for interfaith couples to marry. In Law Number 1 of 1974 concerning Marriage, the state provides space for interfaith marriages by fulfilling certain administrative procedures, albeit with quite strict limitations (Vargholy, 2023). This external awareness refers to the social norms and laws of the state that accommodate religious diversity and give every individual the right to choose their life partner, even though the marriage may not always be accepted in the teachings of their respective religions (Lestari et al., 2023).

This external awareness often conflicts with the internal awareness of devout Hindus. Indonesian society, which is predominantly Muslim, is also more open to interfaith marriages. This often creates a dilemma for Hindus, who feel caught between the obligation to follow their religious teachings and the demands of society and state law that recognize interfaith marriages (Wafi et al., 2023).

Researchers conclude that interfaith marriage in Hinduism is a problem strongly influenced by the interaction between internal awareness based on religious teachings and external awareness influenced by state law and broader social norms. Although Hinduism generally teaches unity of faith in marriage, social changes and state laws provide space for individuals to choose their partners, even if they are of different faiths. In this regard, the biggest challenge is how to reconcile these two awarenesses to create harmony in domestic life based on tolerance, understanding, and mutual respect.

Interfaith Marriage According to Buddhism

From the Buddhist perspective, marriage is not deemed significant. Buddhists neither compel nor forbid individuals regarding marriage. For Buddhists, marriage necessitates careful consideration and adherence to one's commitment to foster a harmonious family grounded in the principles of Shangyang Adi Buddha. The Buddhist marriage law, as articulated in the Supreme Sangha's decision dated January 1, 1977, Article (1), defines marriage as a physical and spiritual union between a man and a woman, founded on love (metta), compassion (karuni), and mutual responsibility (mudita), with the objective of establishing a joyful family sanctified by Shangyghyang Adi Buddha/God Almighty, the Buddhas, and the Bodhisattvas-Mahasatvas.

In the Buddhist view, humans are given the freedom to marry, not marry, or marry someone from a different religion, because Buddhists do not force anyone's will. Most importantly for Buddhists, marriage, not marrying, or marrying someone from a different religion is a decision that has been made without coercion from others in order to achieve true happiness. For Buddhists, interfaith marriages where one of the prospective bride and groom is

not Buddhist, are permitted as long as the marriage is legalized according to Buddhist rites (Rachman et al., 2022).

In Buddhism, marriage is seen as a physical and spiritual bond between a man and a woman based on the values of love (metta), compassion (karuna), and a sense of shared responsibility (mudita). Based on the Supreme Sangha decision dated January 1, 1977, Article (1), marriage is not just a social relationship, but also has a spiritual dimension that aims to form a happy family and obtain blessings from Sanghyang Adi Buddha, the Buddhas, and the Bodhisattvas-Mahasatvas. Therefore, in Buddhist teachings, marriage is ideally built on the basis of awareness, understanding, and harmony between partners in order to achieve mutual happiness.

Unlike some other religions that have strict rules regarding interfaith marriage, Buddhism does not explicitly prohibit its adherents from marrying partners of other faiths. Buddhism teaches that humans have complete freedom to make their own life choices, including marriage. There is no coercion in choosing a life partner, as the decision to marry or not to marry is an individual choice that must be undertaken with full awareness and responsibility.

While there is no prohibition against interfaith marriage, Buddhists are still encouraged to consider the alignment of values and beliefs within the household to create a harmonious relationship. In practice, religious differences in marriage often present challenges in married life, particularly regarding children's education and the implementation of spiritual values within the family. Therefore, although Buddhism allows for freedom, the decision to marry an interfaith partner must still be based on wisdom, awareness, and mutual agreement to avoid future conflict.

The interaction between internal and external consciousnessIn the context of interfaith marriage in Buddhism, it often creates a dilemma for individuals who want to marry a partner of a different religion. Internal awareness leads one to consider whether religious differences will affect spiritual peace in marriage, while external awareness relates to the social and legal realities of the country that allow interfaith marriage, even though there may be resistance or difficulties in its acceptance by the surrounding environment (Amin et al., 2023).

Overall, it can be concluded that interfaith marriage in Buddhism reflects the flexibility of religious teachings toward pluralism and a more inclusive social life. In Buddhism, although there is no direct prohibition against interfaith marriage, individuals still face challenges in maintaining spiritual harmony between partners of different faiths. As a result, internal and external awareness often interact to determine individual choices in marriage, based on religious values, state laws, and prevailing social norms.

Interfaith Marriage in Islam

In Islam, the provisions regarding who can and cannot be married are regulated in more detail. The prohibition for a man to marry a woman can be absolute or muabbad, namely people who are forbidden to marry forever, and there are relative or ghoiru muabbad, namely the prohibition that applies temporarily due to certain circumstances. When these circumstances are no longer present, the prohibition is no longer valid (Mardani, 2017).

One of the marriages prohibited in Islam is due to religious differences. This religious difference falls into the category of muaqqat or ghoiru muabbad, meaning that when the barrier, namely religious differences, is removed, the marriage becomes permissible.

Interfaith here refers to a Muslim woman marrying a non-Muslim man, and vice versa, a Muslim man marrying a non-Muslim woman. In Islamic jurisprudence, this is referred to as marrying an infidel. Non-Muslims, according to Islam, are categorized as non-believers, also known as people of the book, and non-believers, also known as polytheists or pagans.

Muslim women are prohibited from marrying polytheists, individuals who believe in multiple deities or do not acknowledge Allah. Similarly, Muslim men are prohibited from marrying Muslim women unless the latter have converted to Islam. Allah prohibits Muslim men from marrying polytheist women and Muslim women from marrying polytheist men, as articulated in Surah Al Baqarah, verse 221 (Syarifuddin, 2014).

In Islam, the rules regarding marriage are regulated in great detail in the Quran and Hadith. Islam stipulates that there are two types of prohibitions on marriage: absolute prohibitions (muabbad) and temporary prohibitions (ghoiru muabbad). An absolute prohibition means that marriage between two individuals is permanently prohibited, for example, marriage between a mahram (blood relative such as a mother, sister, or daughter). Meanwhile, temporary prohibitions apply only under certain conditions, and if these conditions change, the prohibition can be lifted. Examples include the prohibition on marrying a woman still in the iddah period or marrying certain non-Muslim women.

In the context of interfaith marriage, Islam has quite strict provisions. The Quran, in Surah Al-Baqarah verse 221, forbids Muslim men from marrying polytheistic women (women who associate partners with Allah) unless they have converted to Islam. However, in Surah Al-Ma'idah verse 5, there is an exception that allows Muslim men to marry women from the People of the Book (Christians or Jews) on the condition that the woman maintains her faith in the One God and maintains her chastity. Conversely, Muslim women are prohibited from marrying non-Muslim men under any circumstances, unless the man converts to Islam. This prohibition is based on the principle of leadership in the household and maintaining Islamic faith within the family.

In Indonesia, interfaith marriages have sparked controversy because they contradict Islamic law and the 1974 Marriage Law, which requires marriages to be conducted in accordance with the religious laws of each partner. Nevertheless, some individuals who still wish to marry interfaith partners choose to marry abroad or through specific legal channels. This phenomenon demonstrates the tension between Islamic law, state law, and the evolving social realities of modern society.

The interplay between internal and external awareness in the context of interfaith marriage creates a dilemma for many Muslims in Indonesia. On the one hand, their internal awareness, which prioritizes unity of faith in marriage, encourages them to avoid marriage with a partner of a different faith. On the other hand, external awareness, influenced by state policies supporting religious pluralism, allows them the freedom to choose a partner from a different religion without breaking the law (Mutaqin et al., 2022).

For some Muslims, external awareness from the state may be more acceptable as society becomes more open to religious diversity. However, internally, there are doubts about whether interfaith marriages can build harmonious families within the context of Islamic teachings, as religious differences could potentially lead to differences in religious practices and the future religious education of their children (Rosdiana et al., 2019).

Based on the analysis, the researcher concluded that interfaith marriages in Islam in Indonesia contain a tension between an internal awareness that prioritizes unity of faith in the marriage bond and an external awareness influenced by state law and social pluralism. While state law provides space for individuals to marry across religions, Islamic teachings emphasize the importance of unity of faith in building a harmonious family. In practice, individuals who choose to marry interfaith partners often have to face a dilemma between their religious beliefs and a more pluralistic social reality. Therefore, studying the interaction between internal and external awareness is important to understand the complexity of the legal and social issues faced by Muslims in Indonesia regarding interfaith marriage.

Interfaith Marriage in Confucianism

In Confucianism, marriage aims to enable humanity to continue its history and develop the seeds of Thian (God Almighty), in the form of virtue that resides within itself, and enables humans to guide their children. One of the requirements for marriage in Confucianism is that both bride and groom must carry out a confession of faith. The existence of the requirement for a confession of faith indicates that they must first believe in Confucian beliefs, which is ultimately the same as converting to Confucianism. The confession of faith is carried out in a place of worship for Confucians called Lithang (Rosyadi, 2023).

In Confucianism, marriage is considered a sacred event that not only unites two individuals but also has spiritual and moral dimensions. Marriage, according to Confucian teachings, aims to preserve family history, preserve descendants, and cultivate the seeds of virtue derived from Tian (the One and Only God). Therefore, marriage is not merely a social bond, but also a manifestation of Tian's will, which must be carried out with full responsibility and virtuous values.

One of the main principles of marriage according to Confucianism is the profession of faith. Both bride and groom are required to perform a profession of faith before the marriage can be legally conducted according to Confucian teachings. This means that one of the non-Confucian partners must first acknowledge Confucian teachings so that the marriage can be conducted according to valid religious rituals. This reflects a serious commitment to building a household based on Confucian values, including loyalty, harmony, and family responsibility.

With the requirement for a profession of faith, Confucianism shares similarities with other religions that prioritize unity of faith in marriage. This regulation also emphasizes that marriage in Confucianism is not merely a legal and social event, but also a moral and spiritual obligation to build a family based on the teachings of virtue and purity in married life.

Researchers analyzed that based onThis interplay between internal and external awareness often creates a dilemma for Confucian individuals who wish to marry a partner of a different religion. On the one hand, their deep internal awareness of traditional Confucian values, which prioritize unity of faith in marriage, leads to the decision to marry a fellow Confucian. However, on the other hand, external awareness influenced by the country's legal system and social norms that are more open to religious pluralism can pressure them to consider the freedom to choose a life partner despite their different religions (Wang et al., 2022). Thus, for Confucian individuals who wish to marry across religions, this decision not only involves their internal awareness of religious teachings, but also external awareness involving societal perceptions and state laws (Elmali-Karakaya, 2022). This often creates tension between the

more conservative Confucian teachings on marriage and the freedom granted by state law to marry between religions.

Overall, it is concluded that interfaith marriages within Confucianism in Indonesia reflect a tension between an internal consciousness influenced by religious teachings that prioritize unity of faith within the family and an external consciousness influenced by state law and religious pluralism in Indonesia. Although Confucianism does not explicitly prohibit interfaith marriage, internal values emphasizing harmony and spiritual unity often lead to a preference for marriage within a Confucian community. However, an external consciousness driven by state law that recognizes religious freedom and more pluralistic social norms allows for interfaith marriages, although this often creates dilemmas within Confucian societies. Therefore, it is important to understand how these two consciousnesses interact in the context of interfaith marriage in Indonesia.

Public Views on Interfaith Marriage

Based on a survey of 20 Muslim respondents, 100%, or all respondents, disapproved of interfaith marriages. This indicates that the people of Mataram fundamentally do not want interfaith marriages.

The responses of 20 respondents domiciled throughout Mataram City regarding the problems that may arise in interfaith marriages are various, as depicted in the following matrix:

Table 1.
Number of Problems and Respondents

No	Problem	Amount Respondents
1	Validity of marriage (illegitimate marriage)	4
2	There will be a risk of division or divorce because there is not one belief.	2
3	Dilemma in determining children's beliefs	7
4	Become a psychological burden	4
5	Damaging the sanctity of lineage/descendant	4

Validity of Marriage (Invalid Marriage)

One of the problems that arise from interfaith marriages is the validity of the marriage. Of the 20 respondents, 4 respondents answered that interfaith marriages can lead to problems with invalid marriages. This answer is certainly based on the respondents' beliefs, who are Muslim. The Marriage Law also bases the validity of a marriage on religious norms. If the relevant religious norms state that it is valid, then the Law will also declare the marriage valid, and vice versa.

According to the researcher's analysis, the issue of marriage validity is one of the issues that frequently arises in interfaith marriages, especially in Indonesia, which adheres to a religious legal system that requires marriage to occur between two individuals of the same religion. Although state law regulates that interfaith marriages can be conducted through certain administrative procedures, there is often uncertainty regarding the validity of such marriages in the eyes of each couple's respective religions. In this context, four respondents expressed issues

related to marriage validity, indicating uncertainty and confusion among interfaith couples regarding the legal status of their marriages, both religiously and legally. This creates emotional discomfort, both for the individuals involved in the marriage and for their extended families who may not accept the marriage.

There will be a risk of separation or divorce due to not having the same beliefs.

A marriage not based on shared beliefs is highly vulnerable to discord, especially if these differences stem from differing religious beliefs, a fundamental aspect of every person's personality. Of the 20 respondents, two responded that interfaith marriages are highly vulnerable to dissolution or divorce.

According to the researcher's analysis,The issue of separation or divorce due to differences in faith is a common problem in interfaith marriages. In general, interfaith marriages often face challenges in childcare and family religious practices. Different beliefs can create tension in the household, especially when couples face decisions involving religious teachings, such as how to celebrate religious holidays or determine the religion of their children. Although only two respondents reported this issue, the issue of separation and divorce remains significant, given that differences in faith often lead to long-term disharmony in relationships, ultimately leading to divorce. This factor indicates that interfaith marriages require a high level of tolerance and communication between partners.

The Dilemma in Determining Children's Beliefs

ProblemAnother issue that may arise from interfaith marriages is the dilemma of choosing a religion or belief for their children. Of the 20 respondents, 7 responded that the problem of interfaith marriages creates a dilemma regarding the religion of their children. It is common practice in families for some children to be close to their fathers and others to be close to their mothers. Therefore, in interfaith marriages, children who are close to their fathers are likely to adopt their father's religion, and similarly, children who are close to their mothers are likely to adopt their mother's religion.

According to the researcher's analysis,dilemma in determining children's beliefswas the most frequently mentioned issue by respondents, with a total of 7 respondents raising this issue. One of the biggest challenges in interfaith marriages is how to determine the religion of the children born from the marriage. In many cases, both parents have different beliefs, and this creates a serious dilemma in determining the religion of their children. Based on these findings, this issue indicates a moral and spiritual confusion felt by parents, as they feel responsible for providing clear direction regarding religious beliefs to their children. In this case, disagreements about the child's religion can cause emotional and social tension within the family and outside the family, for example in the community or educational environment.

Becoming a Psychological Burden

Of the 20 respondents, four responded that interfaith marriages would cause psychological burdens. This is a perfectly natural problem, as it brings joy to a person when they support each other in religious activities such as the Hajj. However, in interfaith marriages, how can that support be obtained when the wife or husband does not share their beliefs? At that point, psychological complications will arise, becoming a burden. How long can this burden be

endured? This can also lead to the rapid fading of love and affection within the family, ultimately forcing the family to end.

According to the researchers' analysis, the psychological burden in interfaith marriages has a significant impact, both on the individuals involved and their extended families. Religious differences can add to the existing psychological stress of family life, as individuals must confront negative views from family and society about their marriage. Four respondents revealed that religious differences in marriage pose a significant psychological burden, given the social stigma and pressure to maintain harmony despite profound differences in beliefs. This psychological burden can affect the quality of the relationship and the couple's emotional well-being.

Damaging the Purity of Lineage/Offspring

Based on the table above, 4 out of 20 respondents stated that interfaith marriages would damage the purity of lineage or offspring. This opinion is undoubtedly driven by a person's beliefs. Beliefs influence their thinking. A Muslim who believes an interfaith marriage is invalid will likely believe that the children born from such a marriage will also be flawed, thus impacting the law in many ways.

According to the researcher's analysis,The issue of damaging the sanctity of lineage or descent is related to broader social issues in interfaith marriages. In some communities, especially those who adhere strictly to certain religious teachings, interfaith marriages are considered to damage the sanctity of lineage, because children born from these marriages cannot be seen as "continuations" of the lineage of that religion. Four respondents mentioned this issue, indicating cultural and religious concerns about the social and religious status of children in interfaith marriages. While this view is diminishing in urban communities, in some more conservative communities, interfaith marriages are still seen as damaging the sanctity of their religious traditions and norms, which can cause tension within the extended family or community.

Based on this explanation, it can be concluded that pThe problems that arise in interfaith marriages in Indonesia are very diverse, with various challenges from legal, social, and psychological aspects. Based on the above findings, the main problems that often arise include the unclear validity of the marriage according to religion, the potential for family disintegration due to differences in belief, the dilemma of determining the religion of children, the psychological burden on couples, and concerns about offspring who are deemed not in accordance with certain religious norms. Each of these problems requires a more open, adaptive, and solution-oriented approach to interfaith marriages, both in terms of law, education, and social support.

Factors Causing Interfaith Marriages

According to Bagya Agung Prabowo, before the enactment of Law Number 1 of 1974 concerning Marriage, interfaith marriages were included in the types of mixed marriages regulated in the Regeling op de Gemengde Huwelijk stbl. 1898 No. 158, which is usually abbreviated as GHR. In article 1 of this GHR, it is stated that mixed marriages are marriages between people in Indonesia who are subject to different laws. However, after the enactment of

the Marriage Law, interfaith marriages are no longer included in mixed marriages, so that it finally becomes a polemic in itself (Prabowo, n.d.).

The occurrence of interfaith marriages is driven by several factors as follows:

1. Social interaction is crucial because Indonesia is a heterogeneous society, encompassing diverse ethnicities and religions. Social interaction is limitless, with no religious, ethnic, or racial differences, making feelings of love inevitable.
2. Minimal religious education means that many parents do not teach their children about religion as early as possible, so that when their children grow up, they do not question their religion.
3. Parental background: Couples who marry of different religions naturally have their parents' backgrounds. Many couples marry partners of different religions because they see their parents as having interfaith relationships.
4. Freedom to choose a partner. We are now in a modern era, unlike Siti Nurbaya's time, when parents still found their own partners for their children.
5. Increasing social relations between Indonesian youth and young people fromoverseasas an impact of globalization (Rachman et al., 2022).

Researchers concludedthatsOverall, many factors influence interfaith marriages, including personal, social, and legal factors. Love, tolerance, family influence, state law, and greater religious freedom and education are some of the factors that make interfaith marriages possible. Despite internal obstacles within some of the more conservative religions, this phenomenon demonstrates a shift in attitudes and acceptance of religious pluralism in Indonesia, particularly among the younger generation, who are more open to diversity. Moving forward, strengthening interfaith tolerance and understanding will be key to addressing interfaith marriages.

The Legality of Interfaith Marriage in Indonesia Going Forward

Interfaith marriageis a topic that is increasingly discussed in Indonesia, a country with vast religious diversity. In Mataram City, the capital of West Nusa Tenggara Province, the issue of interfaith marriage has also become an important topic of discussion, given the existence of religious plurality and legal policies that accommodate religious differences in the context of marriage. The legality of interfaith marriage in Indonesia, including in Mataram, is a highly relevant topic given the provisions stipulated in Law Number 1 of 1974 concerning Marriage, which provides provisions for interfaith marriages with specific administrative procedures. However, in practice, societal acceptance and legal recognition of interfaith marriages often face challenges.

In Indonesia, the law governing marriage is Law Number 1 of 1974 concerning Marriage. This regulation provides the legal basis for interfaith marriages, but with strict administrative requirements. Although state law permits interfaith marriages, there are procedures that must be followed, such as obtaining permission from a religious court and a clear decision regarding the rights and obligations of the couple. One of the most important provisions in this law is that each party must maintain their religious affiliation and there must be no coercion into interfaith marriages.

However, in practice, even though there is legal space for interfaith marriage, social and religious issues often present obstacles. Many religions, including Islam, have quite conservative views on interfaith marriage. In Islamic teachings, for example, a Muslim is not permitted to marry someone who is not Muslim, especially for Muslim women who are not permitted to marry non-Muslim men, although there are dispensations granted in some cases to marry men from the People of the Book (Jews and Christians) (Indonesia, 2020).

According to researchers' analysis, the interaction between internal and external awareness often creates a dilemma for couples seeking interfaith marriage in Mataram City. On the one hand, internal awareness, influenced by religious teachings, encourages couples to choose to marry within the same religion to maintain spiritual unity within the family (Pratamawaty, 2017). On the other hand, a more accepting external awareness of religious pluralism and religious freedom provides space for those who have different religious beliefs to marry. The conflict between the two is often a major obstacle for couples who want to enter into interfaith marriages. In this case, individuals who choose to marry interfaith must navigate the tension between their internal awareness of religious teachings and external awareness driven by legal and social norms that are more open to religious diversity. Some couples may choose to follow the stricter teachings of their religion, while others prefer to follow more inclusive social norms and value personal freedom (Atmoko, 2022).

To address the tension between internal and external consciousness, it is important to encourage interfaith dialogue and legal policies that are more responsive to social realities in Indonesia (Fauzia et al., 2023). In Mataram, which has a pluralistic religious community, providing a space for dialogue on religious values, human rights, and religious freedom would help reduce tensions arising from interfaith marriages. Furthermore, legal policies that guarantee protection for interfaith couples during marriage would be crucial to fostering social integration and minimizing the potential for conflict.

Based on the discussion, it can be concluded that the legality of interfaith marriages in Mataram City in the future will be greatly influenced by the interaction between internal awareness shaped by the teachings of each religion and external awareness influenced by state law and social norms. Although Indonesian law allows for interfaith marriages, strong internal awareness within religions often becomes a barrier for individuals to marry partners of different religions. Therefore, it is important to create better understanding between religions, support more responsive policies, and provide clear legal protection for interfaith couples so that they can conduct marriages more harmoniously and legally under state law.

Legal Solutions Building a Household Built on Two Different Beliefs to Remain Harmonious

Interfaith marriages in Indonesia, although recognized by state law, often pose social, cultural, and religious challenges. Especially when it comes to building a harmonious household, couples of different faiths often face tensions both in their daily lives and in raising their children. Therefore, appropriate legal solutions are needed to help couples maintain a harmonious household while respecting religious rights and religious freedom. Furthermore, these solutions must accommodate the differences in internal and external awareness within the couple.

In Indonesia, Law Number 1 of 1974 concerning Marriage provides the legal basis for interfaith marriage. This regulation allows interfaith couples to marry, but with more complex procedures (Atmoko, 2022). For example, couples wishing to marry of different religions must obtain permission from their respective religious courts and apply for a dispensation that ensures agreement regarding the religion of any children to be born. In this case, state law provides an administrative solution that legitimizes interfaith marriage, although not all religions permit it.

The legal solutions stipulated in this legislation aim to provide legal certainty for interfaith couples, particularly regarding family rights and the legal status of children born from these marriages. With clear regulations, couples can feel more secure in living their family life despite religious differences. In this context, state law serves to create space for couples to build a harmonious household while respecting their religious rights and freedom of religion.

Based on the theory of internal and external awareness, to maintain harmony, couples need to communicate openly about their differences in faith and agree on how each religion will be respected in daily life. This includes matters of worship practices, celebration of religious holidays, and religious education for children. This internal awareness will influence how couples manage their religious differences, and whether they can work together to create peace in their household despite their differences in faith. However, on the other hand, external awareness in large cities or more pluralistic societies tends to be more open to interfaith marriage. The Indonesian state grants the right to freedom of religion and regulates interfaith marriage in Law Number 1 of 1974, although there are administrative regulations that must be followed. This external awareness encourages the creation of a wider space for couples to marry, even if they come from different religions, without excessive obstacles from the state law (Tarantang et al., 2023).

To help interfaith couples maintain harmony in their households, legal assistance from state and religious institutions is necessary. State institutions, such as the Ministry of Religious Affairs, can provide guidance and counseling on how couples can live a harmonious religious life despite differences in belief. Furthermore, guidance through interfaith meetings and dialogue between couples and their extended families can also be a good solution to increase tolerance and understanding within the household. It is also important to provide legal education about the rights of interfaith couples in marriage, especially regarding inheritance rights, child custody, and other legal protections. With a clear understanding of their legal rights, couples can feel more secure and confident in building a tolerant household. This can minimize the potential for conflict arising from differences in religion and social norms (Oktawirawan & Kristiyanti, 2024).

Based on this discussion, it can be concluded that legal solutions for fostering a household built from an interfaith marriage are crucial for maintaining a harmonious relationship. Both partners' internal awareness of managing religious differences, as well as external awareness encompassing legal regulations and social norms, play a significant role in creating this harmony. State law allows couples to marry despite their different religions, but challenges arising from social and cultural awareness in society often present obstacles. Therefore, implementing legal solutions that prioritize tolerance, justice, and respect for religious freedom is key to creating a harmonious household for interfaith couples.

CONCLUSION

Based on the analysis and discussion of religious views on interfaith marriage in Indonesia, public perceptions of the issue, contributing factors, the future legality of interfaith marriage in Indonesia, and legal solutions for fostering a household built on two different faiths, it can be concluded that although state law provides space for interfaith marriage, significant challenges still arise from religious teachings that prioritize unity of faith in marriage, as well as social and cultural norms that often do not support this. The views of the main religions in Indonesia, such as Islam, Christianity, Hinduism, and Confucianism, generally emphasize the importance of marriage within one religion, but internal and external awareness of religious pluralism is growing, opening up the possibility of interfaith marriage. Factors influencing this phenomenon include love, social tolerance, and changes in social dynamics that are more accepting of diversity. Although significant challenges exist, particularly in terms of childcare and religious education, legal solutions such as education about the legal rights of interfaith couples, religious mentoring, and increasing tolerance can help create harmonious households despite differences in faith. Therefore, although this issue is complex, an approach that prioritizes interfaith dialogue, understanding of human rights, and fair legal protection can be a solution to fostering more harmonious relationships between couples of different religions in Indonesia

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