Khuluqiyya
Jurnal Kajian Hukum dan Studi Islam
Vol 07. No 1. 2025
Sekolah Tinggi Agama Islam Al-Hikmah 2
p-ISSN 2655-8882
e-ISSN 2723-195X

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Published by Sekolah Tinggi Agama Islam Al-Hikmah 2

Cultivating Love in the Midst of Religious Differences: A Review of Islamic Jurisprudence on Interfaith Marriage in Indonesia

Article

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Data:
Submitted: 20-03-2025;
Revision: 29-04-2025;
Accepted : 19-05-2025;
Published: 22-05-2025

DOI:
https://doi.org/10.56593/khuluqiyya.v6i2.151

Keywords:
Interfaith marriage, Legal pluralism, Family Harmony, Indonesian law, religious coexistence

Abstract

Interfaith marriage in Indonesia presents complex challenges and opportunities for family harmony, shaped by Islamic, social, and normative perspectives. This article uses a descriptive qualitative research method with desk research data collection techniques. Legally, interfaith marriage faces significant obstacles due to conflicts between state and religious laws. This results in administrative difficulties and lack of official recognition, which can result in psychological distress and social stigma for couples and their families. Despite these challenges, many interfaith families report harmonious relationships, often achieved through adaptive, tolerant, and inclusive communication strategies that avoid religious conflict and emphasize shared values such as kinship and mutual respect. Islamic legal perspectives generally prohibit interfaith marriage, although some scholars allow exceptions in certain circumstances. Debate continues over the interpretation of religious texts and the role of multiculturalism in legal reform. Socially, interfaith couples experience social and familial rejection, while some societies embrace pluralism and social harmony, suggesting that religious differences do not inherently affect family cohesion. These findings highlight the need for legal reform, improved public education, and psychological support to increase tolerance and protect the rights of interfaith families. The study suggests that communication, tolerance, and understanding between couples are key factors in reducing negative stigma toward interfaith couples, ultimately promoting harmonious coexistence in Indonesia's diverse society.

Introduction

Interfaith marriage is defined as a marriage between religious adherents with different beliefs. Interfaith marriage is a common event that often arises in society, especially in the modern era that is sophisticated and easy to access anything so that it can bring together someone with a heterogeneous cultural background and beliefs. This phenomenon has existed since the civilisation of the prophet Saw. even some companions have entered into such marriages. Likewise, during

the Tabi'in period and afterwards, they also married people of the Book.[1] Indonesia is one of the countries with very high religious and cultural plurality, in terms of interfaith marriages often performed by the upper class (celebrities) and ordinary people.[2] This raises various problems in the legal, social and family realms in reconciling the individual's right to choose a life partner with the prevailing religious and social norms. The complications that arise in marriage are not only related to legal aspects, but also involve social values, cultural norms, and the dynamics of interpersonal relationships within the family.

Couples in interfaith marriages often experience pressure from the surrounding environment, from family relationships to the wider community. The disagreement in implementing the teachings of each religion can cause internal conflicts that result in the endangerment of household harmony. In addition, the rule of law in Indonesia, which is still vague and controversial, is a factor that complicates the legality of marriage.[3] One form that can minimise adverse effects is love. This love is assumed to be the foundation of husband and wife relationships that are tested by disparities in beliefs that can lead to conflicts of values, childcare, and external pressures from social communities and religious institutions. Nevertheless, various couples successfully undergoing interfaith marriages are able to maintain harmony through compromise, dialogue, and respect for each other's identities, both in the family and in social life.[4] Factors such as maintaining good communication, mutual respect for differences, and commitment to building a harmonious life are the main goals in maintaining the continuity of marriage. In addition, a good social environment that is open to differences is also a significant supporting factor. There is still limited exploration in combining normative, social, and religious approaches holistically in understanding the strategies of interfaith couples to foster love and harmony.

This article uses descriptive qualitative research methods with desk research data collection techniques. Desk research is a systematic approach that relies on searching, analysing, and synthesising various written sources relevant to the research topic. This method aims to explore, understand, and formulate findings based on theoretical thinking, normative studies, and previous research results that have been published in books, scientific journals, official documents, and credible online publications.[5] This article aims to analyse the efforts that can be applied by couples in interfaith marriages to build love and harmony amidst differences in beliefs by considering and combining normative perspectives (state and religious law), social (community support or resistance), and religious spirituality in daily practice. This research is expected to face various challenges and build interfaith harmony and achieve harmonious relationships in a multicultural

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1 D Nafisah, "Perkawinan Beda Agama Dalam Perspektif Historis Normatif Dan Filosofis," *... Manajemen Pendidikan Dan Studi Islam* 6, no. 1 (2019): 37–52, http://www.ejournal.iainu-kebumen.ac.id/index.php/An-Nidzam/article/download/183/157.

2 https://www.intipseleb.com/lokal/95852-9-artis-nikah-beda-agama-terbaru-rizky-febian-dan-mahalini?page=2

3 Ayub Mursalin, "Legalitas Perkawinan Beda Agama : Mengungkap Disparitas Putusan Pengadilan Di Indonesia," *Undang Jurnal Hukum* 6, no. 1 (2023): 113–50, https://doi.org/10.22437/ujh.6.1.113-150.

4 Erik Rahman Gumiri, "Keharmonisan Keluarga Perkawinan Beda Agama Di Kota Dan Kabupaten Malang," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 1 (2020): 13–39, https://doi.org/10.24042/el-izdiwaj.v1i1.7084.

5 Abdussamad Z., *Metode Penelitian Kualitatif*, *Sustainability (Switzerland)*, vol. 11, 2021, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

environment.[6] By highlighting the narratives of love, tolerance, and negotiation in interfaith domestic life, this paper also contributes to the interdisciplinary discourse between law, family sociology, and religious studies that guides couples, families, and policy makers in understanding and accommodating interfaith marriages more wisely.

Result and Discussion

Interfaith marriage in Islamic perspective

In Islam, Marriage is a covenant contract entered into by a man and a woman in one gathering as a contract to allow relations to build a life together in achieving the same goal until the end of the verse.[7] Interfaith marriage is a physical and mental bond between a man and a woman with a pledge of allegiance to different religions, resulting in the binding of two different rules regarding the provisions and procedures for implementation in accordance with their respective religions and beliefs, along with the legal effects for the parties to the marriage, with the hope of building a happy and eternal family based on God Almighty.[8] Usually the marriage is conducted in one religion only, where the bride follows the man's religion. In the Compilation of Islamic Law, the man is made the head of the household because the multicultural community considers that he can create harmony and justice.[9] However, there are also minorities who carry out marriages in two religions at the same time, which are carried out alternately without any element of discrimination, such as marriages of different traditions.

In classical fiqh literature, the main reference used to assess interfaith marriages between Muslims and non-Muslims is surah al-Maidah verse 5. This verse explicitly states the permissibility for Muslim men to marry women from among the Ahlul Kitab (Jews and Christians), provided that the woman maintains her honour and the marriage is conducted legally (with a dowry, not adultery or Mut'ah). Imam Shafi'i argued that ahl-al-kitab are the Jews and Christians who are descendants of the Israelites, excluding other nations even if they are Jewish or Christian. The reason is because Prophet Moses and Prophet Isa were only sent to the Israelites and lafadz min qablikum (Muslims before you) in surah al-Maidah verse 5 refers to both the Jews and Christians of the Israelites.[10]

In the Fatwa of the Indonesian Ulema Council (MUI) on mixed marriages, based on the results of the commission C session at the 2005 MUI National Conference VII, it prohibits interfaith marriages between Muslims and women who are ahl al-kitab or not ahl-al-kitab, whether the man is Muslim or vice versa. The reason MUI gives many considerations to avoid the bad (mafsadat) which is greater than the good (maslahat).[11]

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6 Muchimah., Asep Saepudin. Jahar, and Hamdani. Fajarini U., "Legal Culture and the Dynamics of Religious Interaction in Ritual Practices among Interfaith Marriage," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 333–48, https://doi.org/10.24090/mnh.v18i2.11659.

7 NASRUL., M. YUSUF, and M. MUBAROK, "Pernikahan Beda Agama Tinjauan Fikih Dan Tantangan Kehidupan Multikultural Di Indonesia," *CENDEKIA: Jurnal Ilmu Pengetahuan* 4, no. 3 (2024): 243–52, https://doi.org/10.51878/cendekia.v4i3.3050.

8 Zainal Arifin, "Perkawinan Beda Agama," *Al-Insyiroh: Jurnal Studi Keislaman* 2, no. 1 (2018): 161, https://doi.org/10.35309/alinsyiroh.v2i2.3327.

9 Durotun Nafisah, "Positivisasi Hukum Keluarga Islam Di Indonesia Dalam Perspektif Gender," *Al-Manahij: Jurnal Kajian Hukum Islam*, 2013, https://doi.org/10.24090/mnh.v7i1.575.

10 Ahmad Fuadi and Devi Anggreni Sy, "Pernikahan Beda Agama Perspektif Hukum Islam Dan Hukum Positif Di Indonesia," *Jurnal Hadratul Madaniyah* 7, no. 2 (2020): 1–14, https://doi.org/10.33084/jhm.v7i2.1986.

11 Majelis Ulama Indonesia, "Fatwa MUI Perkawinan Beda Agama," *Majelis Ulama Indonesia* 2, no. 2 (2005): 472–77.

In a sakinah family, love is one of the fundamental elements in the institution of marriage and plays a central role in relations between individuals, especially in the context of interfaith marriage. In interfaith relationships, love is not only the emotional link between two individuals who come from different belief backgrounds, but also acts as the main support in dealing with normative and social tensions that arise due to differences in beliefs. The complexity of these relationships is often amplified by human nature, including ego and differences in personal values, which are not easily harmonised. In Islam, Love is often not considered sufficient as a basis for the validity of marriage. For example, the validity of a marriage is determined by its conformity to Shariah, not solely by feelings of love. This creates a dilemma for couples who are in a relationship based on love, but are hindered by religious legal restrictions that prohibit or limit interfaith marriages. In this situation, love becomes an existential test, whether it is strong enough to defy the norm or whether it is merely a manifestation of momentary happiness that cannot withstand social and normative pressures.

In general, marriage is a long-term commitment that requires effort and sacrifice from both parties. However, in interfaith marriages, these sacrifices become more complex due to different views on very basic matters, such as how to worship, family values, and how to educate children properly. The success of an interfaith marriage is not only measured by how much love there is but how the couple can adapt by accepting the differences that exist without compromising each other's integrity.

Interfaith Marriage in Social Perspective

In society, interfaith marriages often face greater challenges, as couples must manage differences in religious beliefs and practices that can sometimes affect their daily thinking, attitudes and actions. From the results of the research, one of the reasons for interfaith marriage is the interference of parents, relatives and individuals in determining their future. Some people do not agree with the existence of interfaith marriages. Some couples choose to marry abroad such as Singapore, Canada and the UK where the country allows interfaith marriages in order to fight for their marital status because marriage is an individual's right.[12] For example, in some cases, couples of different religions have difficulty in determining how they will celebrate each other's religious days or how their children will be raised in both different religious traditions. While these challenges are unavoidable, many couples are able to find ways to overcome these differences with an understanding, respectful and compromising approach. This indicates that love in an interfaith marriage is not just about ignoring differences, but rather how couples can find common ground and create harmony within the diversity that exists.[13]

Marriage is considered a symbol of the door to happiness so that each individual gives an obligation to create mutual opportunities from the partner first than himself, sometimes women are more inclined towards the happiness of the partner. Women also consider many factors in choosing and maintaining relationships because they are often less favourable. Couples can

[12] Pertiwi E.N Bayangkara, P.A, "Tinjauan Hukum Terhadap Perkawinan Beda Agama Yang Dilakukan Di Luar Indonesia," *Isu-Isu Krusial Dalam Hukum Keluarga* 1, no. 1 (2021): 1924–37, http://117.74.115.107/index.php/jemasi/article/view/537.China, was caused by a novel betacoronavirus, the 2019 novel coronavirus (2019-nCoV

[13] Darojat D Faridah S, "Di Antara Iman Dan Cinta : Eksplorasi Pernikahan Beda Agama Dalam," *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 3, no. 1 (2025): 178–90.

express their love through human values such as affection as the main basis of love. This value shows genuine care and concern for the partner through a deep expression of love. Empathy allows one to go deeper into their partner's feelings and conditions to provide the support needed in various situations. In addition, showing love and care is the main support to encourage the realisation of their dreams. Partners must also support in big and small things, such as listening to complaints and providing solutions to every problem as a form of maturity to keep the relationship harmonious.

Interfaith Marriage in Normative Perspective

Interfaith marriage is a complex issue from a legal perspective, especially in countries with a religious majority. Marriage laws in some countries have strict provisions regarding interfaith marriages, which are often influenced by dominant social, political and religious values. In the context of Indonesia, which is a Muslim-majority country, interfaith marriages often face obstacles, both in terms of legal requirements and the recognition of such marriages.

According to Law No. 1 of 1974 on marriage, article 2 paragraph 1 that the validity of marriage is in accordance with the laws of religion and belief of each, this was refuted by a member of the House of Representatives from the Prosperous Justice Party (PKS) Surahman Hidayat in the decision of the Central Jakarta District Court, he said the court's decision should be in line with the decision of the Constitutional Court (MK) which rejected the material test of interfaith marriage and should be guided by Law No. 1 of 1945.[14] Interfaith marriages are not legally recognised in Indonesia, except under certain circumstances, such as if one partner decides to embrace the same religion after marriage. This creates a huge challenge for couples who want to get married, especially regarding the prohibition of marriages from different religions. For those who do not want to change religions, they are forced to find other ways to get married, such as marrying abroad or organising a wedding under a different law.

In addition, religious recognition in marriage affects child custody in the family. In some cases, children born to interfaith couples may face difficulties in terms of their religious status, which is often influenced by legal decisions of courts or religious authorities. The most obvious legal challenge for interfaith couples is the issue of family rights, particularly in terms of inheritance and childcare.[15] In the Indonesian legal system, children born in different religious marriages are often faced with religious status confusion, as each religion has different arrangements regarding the religious status of children. In many cases, the child will be considered to follow the religion of the father or mother who is more dominant in the marriage. Furthermore, this difference in religious status also affects other rights within the family. For example, in terms of inheritance, different religious laws often govern the division of inheritance differently, which can cause inequality and tension between family members.

[14] Bani Syarif Maula and Ilyya Muhsin, "Interfaith Marriage and the Religion–State Relationship: Debates between Human Rights Basis and Religious Precepts," *Samarah: Junal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024): 791–820, https://doi.org/10.22373/sjhk.v8i2.19479.

[15] Hakespelani A.Z, "Hukum Perkawinan Beda Agama Terhadap Hak Perwalian Dan Kewarisan Anak," *'Adliya* 9, no. 1 (2015): 58–84.

Challenges faced by interfaith families

The family is the smallest social unit in society that plays an important role in the formation of individual values, norms and identity. In the context of interfaith families where the couple come from different faith backgrounds, the challenges faced can be much more complex than those of families who share the same religion. Here are some of the challenges faced by interfaith families:

The marriage of a Muslim woman to a non-Muslim or polytheist man is forbidden because the man is the imam of the family and there is a fear that the woman will be converted to his religion when she marries.[16] Similarly, the marriage of a Muslim man to a non-Muslim or polytheist man is expressly prohibited in the Qur'an, although some scholars have different opinions. This is often the case in non-Muslim or pagan societies, especially those who are Christian, believing that Allah is god, the prophet Isa and Muhammad are prophets and messengers. So the marriage is allowed as it is already in Islam but must be based on the verse 'and do not marry polytheist women, before they believe'. The meaning of this verse is that it is forbidden to marry a woman who is still a polytheist, but if she believes, then a Muslim man can marry her. This is because the verse refers more to a person's faith, not his or her Islamic faith and teachings. On the other hand, there is also a history that the apostleullah SAW. once married a Christian woman, namely maria al-Qibtiyyah and utsman bin affan married a Jewish woman Na'ilah bint al-Gharamidah who later converted to Islam. With this event, it can be a point of view that hopes that the Muslim man can guide and teach his wife about good teachings.[17]

Interfaith marriage not only affects the immediate family but also impacts the couple's interactions with the wider community. Many intermarried couples may feel isolated or less accepted within their social group, as their religious differences are not accepted by the community. Interfaith marriages often conflict with the social stigma that often arises from traditional Muslim communities. Religious customs often make people see marriages of different religions as unreasonable or even forbidden. Interfaith marriages are considered a violation of religious rules, resulting in the couple facing isolation, social opposition, and judgement from family and community. One of the parties may need to change their religion in order for them to legally marry according to the applicable laws and religions. Therefore, it is important for couples facing this stigma to get strong emotional support from friends, a more open community, and professionals such as psychologists or counsellors. In addition, society should gain a better understanding of the fact that marriage is a personal right that should not always be governed by social norms that limit the freedom to define their households.

Greater challenges arise in societies that have strong traditions and a stricter attachment to specific religious teachings. Interfaith couples may feel pressurised to hide their relationship or not speak openly about their marriage so as not to cause wider social conflict. However, there are also examples of interfaith couples who manage to build good social relationships with members of their society, especially in more pluralistic and tolerant communities. In this context, they may

[16] Aulil Amri, "Perkawinan Beda Agama Menurut Hukum Positif Dan Hukum Islam," *Media Syari'ah* 22, no. 1 (2020): 48–64, https://doi.org/10.22373/jms.v22i1.6719.

[17] Muhammad Yusuf, "Pendekatan Al-Maṣlaḥaḥ Al-Mursalah Dalam Fatwa MUI Tentang Pernikahan Beda Agama," *AHKAM : Jurnal Ilmu Syariah* 13, no. 1 (2013): 99–108, https://doi.org/10.15408/ajis.v13i1.955.

be more accepted because the community is more accepting of religious differences and values diversity.[18]

The religious upbringing of children born from interfaith marriages is a crucial issue. In Islam, education is important in nurturing children to the teachings of Islam. When couples provide different religious guidelines for their children, it is possible for conflicts to arise when couples choose different religious teachings for their children, which can result in identity confusion and internal family problems. Children who are raised in families with two different faiths may also have difficulty understanding the religious principles they should follow.

To avoid prolonged disputes, parents should communicate well and respect each other when determining the direction of their child's religious education. This is so that the child still gets clear religious guidance without disrupting family harmony. In addition to the role of parents, the social environment in which children grow up and the education they receive also affect their religious understanding. Therefore, it is important to give children a balanced understanding and help them discover their religious identity in a constructive and positive way.[19]

Strategies for Building Harmony in Interfaith Families

Interfaith marriage is a complex phenomenon in a multicultural society like Indonesia. In addition to bringing together two individuals with different backgrounds, interfaith couples also face significant ideological, social and emotional challenges. This requires a well-thought-out strategy so that the marriage can run harmoniously.

Here are the steps that couples must take in order to maintain a good marriage including: Everyone who wants to build a dream with a partner must have a purpose behind the marriage. Some people who get married make it a means to avoid promiscuity or sexual promiscuity outside of marriage (adultery). Consciously if the marriage is based on one's own thoughts such as getting married not only as a satisfaction of biological needs. There is also marriage only for financial reasons such as getting a better life. Others marry because of family encouragement or coercion from other parties with certain intentions. Marriage is a means of expecting all goodness and benefit. Therefore, couples who want to get married should re-examine their respective intentions, straighten and harmonise their intentions so that the marriage does not cause harm but as a means of worship to God alone and can be expected to understand each other's vision of marriage which provides harmony and affection so that it will not cause the desire to commit domestic violence.[20]

Husbands and wives who have carried out marriage and are legal in fulfilling the conditions, then there will be a law on the rights and obligations as husband and wife in the household. The family is seen as a system consisting of individuals who interact and influence each other emotionally and psychologically. If the husband and wife carry out their roles and responsibilities in a balanced manner. Attachment theory explains that a secure emotional bond between a

[18] NASRUL., YUSUF, and MUBAROK, "Pernikahan Beda Agama Tinjauan Fikih Dan Tantangan Kehidupan Multikultural Di Indonesia."

[19] Intihan S.N Utami, F.T, Yulianto R.A, "Perlindungan Hukum Atas Kebebasan Beragama Pada Anak Yang Dilahirkan Dari Perkawinan Orang Tua Beda Agama Dalam Perspektif Perlindungan Anak," *Jurisdictie* 6, no. 1 (2024): 99–125.

[20] Dedi Slamet Riyadi. M. Adib, Rofiah N, Faqihuddin Abdul Qadir, Alissa Wahid, Iklillah Muzayyanah, Furqan La Faried, Sugeng Widodo, Umdah El-Baroroh, Sriwiyanti Eddyono, Rita Pranawati, *Pondasi Keluarga Sakinah*, 2017.

married couple will create a sense of comfort, protection and security in the household as well as having sexual relations. This theory is not only seen as a biological need, but as an expression of deep emotional attachment. When sexual intercourse is done on the basis of mutual consent and without coercion, the couple builds a healthy attachment (secure attachment).[21] This strengthens trust, affection, and psychological resilience in facing the challenges of domestic life. This is stated in article 77 of the compilation of Islamic law which states 'Husband and wife are obliged to provide affection, love, respect, loyalty and mutual physical and mental pleasure to their spouses'.[22]

One of the main strategies to maintain harmony in interfaith marriages is open communication and mutual understanding as an effort to establish healthy relationships, both in the family, friendship, and work environment. According to family communication theory, effective communication patterns allow family members to convey feelings and thoughts without fear or pressure, thus creating a supportive environment for individual emotional and psychological growth. Good communication also plays a role in shaping children's independence, where high conversation orientation in the family is positively correlated with the level of children's independence.[23] The words used in communication should also be chosen wisely so as not to offend or cause misunderstanding by using soft and polite language will be more effective in conveying opinions. In relationships involving religious differences, tensions often arise due to a lack of understanding of the partner's religious beliefs and practices. With good communication, each individual can feel valued and understood, resulting in a stronger harmonious relationship. Therefore, good communication will help couples to understand each other, clarify expectations, and resolve conflicts that may arise due to religious differences.

Interfaith marriages often require a stronger commitment than marriages with co-religious partners. This commitment is not only in terms of maintaining love and affection, but also in terms of understanding and respecting religious differences. Couples who have a strong commitment to their relationship tend to be better able to deal with the challenges that arise, including those related to religious differences. In realising the harmony of national and religious life requires religious moderation with a moderate and not excessive religious attitude.[24] For example, couples of different religions may choose not to let religious differences become a barrier in their relationship, but instead see it as an opportunity to learn from each other and develop a deeper understanding of each other's beliefs. In many cases, committed couples will be better able to create win-win solutions, such as building family traditions that honour diversity.

"Diversity within the family, especially in interfaith marriages, is not merely a challenge but also a significant source of relational richness. From the perspective of multiculturalism theory in family psychology, as proposed by Sue, Arredondo, and McDavis, multicultural families are

[21] Yaniar Yumna Anggraeni, Asih Budi Kurniawati, and Susanthi Pradini, "Hubungan Kelekatan Aman Anak Pada Orang Tua Dengan Kemandirian Anak Usia 4-5 Tahun," *Jurnal Tunas Siliwangi* 9, no. 2 (2023): 52–69, http://digilib.unila.ac.id/id/eprint/68501.

[22] Ghazali, A. R. (2003). Fikih munakahat. *Jakarta: Kencana*.

[23] Devina Dhea Pabundu and Maulana Rezi Ramadhana, "Pola Komunikasi Keluarga Dengan Pembentukan Kemandirian Anak," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 7, no. 4 (2023): 4624–46, https://doi.org/10.31004/obsesi.v7i4.5223.

[24] Yandri Y.C. Hendrik A.E, Koroh L. I. D, and H Merensian, "Manajemen Penerapan Nilai-Nilai Moderasi Beragama Dalam Keluarga Beda Agama Di Kelurahan Bakunase 2 Kecamatan Kota Raja Kota Kupang Nusa Tenggara Timur," *Satya Sastraharing: Jurnal Manajemen* 6, no. 2 (2022): 68–86, https://doi.org/10.33363/satya-sastraharing.v6i2.903.

expected to possess cultural awareness, cross-cultural knowledge, and multicultural skills in order to build harmonious relationships. Respect for religious differences not only reflects tolerance but also serves as an expression of multicultural values in family life practices.[25] In some cases, interfaith couples agree to raise their children with an understanding and appreciation of both religions, giving them the opportunity to choose their own faith when they reach adulthood. This allows the children to grow up in an environment filled with love, understanding, and tolerance.

Respecting each other's religious holidays is a form of tolerance and appreciation for one another's beliefs. In families with different religious backgrounds or in diverse social environments, showing respect during religious celebrations such as offering greetings to a spouse, children, or family members who are observing their holy days is a simple yet meaningful way to participate. Such gestures reflect care and respect for those celebrating important moments in their lives. Furthermore, if a family includes members of different faiths, attending their religious celebrations with an open heart can be a thoughtful way to honor them. It is important to maintain personal religious boundaries while participating in family or social events. However, it is also possible to show respect for the beliefs of others. This approach is effective in maintaining harmony without compromising individual faiths. Demonstrating mutual respect during religious celebrations is essential for preserving family unity and harmony.[26]

Digital tools are now easily accessible to people from all walks of life. The use of these media has become a key factor in building a wise and informed family for example, through educational videos, sex education, and advanced technology-based platforms that facilitate fast and widespread information delivery. Low levels of religious education contribute to the poor quality of human resources. Digital media plays a crucial role in conveying values of love and harmony, which are essential for shaping national character. Well-produced educational videos, for instance, serve as effective tools for teaching wisdom, emotional management, and resolving household problems. These media also make it easier for the public to access information anywhere, thereby increasing awareness of the importance of managing values in daily life.[27]

Conclusion

Interfaith marriage in Islam is a complex issue involving theological, legal and socio-cultural aspects. While the Qur'an provides limited space for Muslim men to marry women of the Book, the majority of scholars such as Imam Shafi'i restrict this due to historical and social contexts. In Indonesia, this prohibition is affirmed by the MUI fatwa and national laws that require religious equality as a condition for a marriage to be valid. As a result, interfaith couples face a variety of challenges, ranging from emotional and spiritual conflicts, unclear legal status, childcare issues, to social stigma and the difficulty of forming a harmonious family within different faiths. However, harmony is still possible through good communication, empathy, fair division of roles, and strong moral and emotional commitment. In a plural society like Indonesia, an interdisciplinary approach

[25] Roderick Sue D.W, Arredondo P., "Multicultural Counseling Competencies and Standards: A Call to the Profession," *Counseling & Developmen* 70, no. 4 (1992): 477–86, http://onlinelibrary.wiley.com/doi/10.1002/j.1556-6676.1992.tb01642.x/abstract.

[26] Rizqi, M. I. F., & Mujiwati, Y. Dinamika Kehidupan Budaya Masyarakat Suku Tengger dalam Harmoni Lintas Agama. *Pedagogy: Jurnal Ilmiah Ilmu Pendidikan*, *10*(1), (2023). 95-102.

[27] Noor Amirudin, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital," *Prosiding Seminar Nasional Prodi PAI UMP*, 2019, 181–92.

combining fiqh, positive law and sociology is needed to understand this phenomenon thoroughly. Strengthening religious moderation, digital-based education and cultural awareness play an important role in forming inclusive families that are able to manage differences constructively. Therefore, the success of interfaith marriage is not only determined by legal and religious support, but also by psychological readiness, intercultural skills and individual commitment, all of which need to be supported by policies and research that promote interfaith understanding and social cohesion.

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