

Islamic Law Review on Inter-Religious Marriages in Indonesia Based on Legal Benefits

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Abstract. *This research aims to find out and analyze the regulation of interfaith marriages in Indonesia, to find out and analyze whether interfaith marriages can be implemented in Indonesia, and to find out and analyze the impact of interfaith marriages in Indonesia. Based on the research, it was concluded that the regulation of interfaith marriage in Indonesia is not regulated by law, however, the prohibition of interfaith marriage in Indonesia can be understood in the provisions of Article 2 paragraph (1) of the Marriage Law and Article 10 paragraph (2) of Government Regulation No. 9 of 1975, SEMA Number. 2 of 2023, Article 8 letter f of Marriage Law Number. 1 of 1974 and Article 44 of the Compilation of Islamic Law (KHI). Interfaith marriage cannot be carried out in Indonesia, because according to Islam, Protestant Christianity, Catholicism, Hinduism, and Buddhism, marriage must be based on government regulations, for Islam it must go through the Religious Affairs Office (KUA) one of the requirements is that it must not be of a different religion, then other religions indicate that marriages must be registered at the Civil Registry Office, and must not be of a different religion. The impact of interfaith marriages in Indonesia is that if administratively interfaith marriages are considered invalid according to the law and the marriage is not recognized, so that when the registration of the marriage at the civil registry office is rejected, children from interfaith marriages often experience a dilemma in determining their religious beliefs because each parent will put pressure on their children to embrace their own religion.*

Keywords: *Benefits; Islamic; Interfaith; Marriage.*

1. Introduction

Indonesia is a country based on law as stated in Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia which has the function of constitutionally protecting human rights with legal guarantees for demands for enforcement through the fairest possible process. The function of a country based on law is to provide legal certainty for its people as a form of state protection to guarantee legal certainty, order and protection, which is based on truth and justice, including in matters of marriage.¹ Marriage is a legal relationship between a man and a woman for a long time. Marriage or marriage is a noble and sacred contract between a man and a woman which is the reason for the validity as husband and wife and

¹The 1945 Constitution of the Republic of Indonesia.

the permissibility of sexual relations with the aim of achieving a family full of love, virtue, and mutual support, a condition like this is commonly called *sakinah*. Marriage is a contract that contains the meaning of *mut'ah* to achieve satisfaction without requiring a price. The rules of marriage in Indonesia in the form of positive law are formulated in Law Number 1 of 1974 which is now Law Number 16 of 2019 (Marriage Law) concerning Marriage which consists of 14 chapters and 67 articles and is packaged in the form of articles (legislation) with the aim of providing ease of understanding to the Indonesian Muslim community. In addition to the Marriage Law, there is also the Compilation of Islamic Law (KHI) which some legal scholars say is positive law based on Presidential Instruction No. 1 of 1991 and is part of the material law that regulates marriage for the Indonesian Muslim community.

As an agreement, marriage has three characteristics, namely: First, it cannot be carried out without the consent of both parties. Second, the procedures for implementation are determined, and its termination if the agreement cannot continue to be carried out. Third, the consequences of the agreement for both parties are also determined, in the form of their respective rights and obligations. Article 1 of Law Number 16 of 2019 states that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and prosperous family based on the Almighty God. The Indonesian nation as a country that has been independent and fully sovereign, has created a national legal system that is oriented and oriented towards Pancasila and the 1945 Constitution. With the presence of Law Number 1 of 1974 concerning Marriage, the position of husband and wife is given more attention, especially in terms of balanced rights and obligations. When a woman and a man agree to marry each other, it means that they promise to obey the applicable legal regulations regarding the obligations and rights of each party during and after their life together, and regarding their position in society from their children and descendants. In practice, marriage does not only involve people of the same religion and nationality. There are cases where husband and wife come from different religious backgrounds or nationalities.

Article 8 of the Marriage Law also states that marriage is prohibited between two people who: (1) are related by blood in a straight downward or upward lineage; (2) Blood relations in a lateral lineage, namely between siblings, between a person and their parents' siblings and between a person and their grandmother's siblings; (3) Marital relations, namely parents-in-law, step-daughter-in-law and stepmother/father; (4) Family related, namely foster parents, foster children, foster siblings and foster aunts/uncles; (5) Relative to the wife or as an aunt or niece of the wife, in the case of a husband having more than one wife; (6) have a relationship where marriage is prohibited by their religion or other applicable regulations. Then the regulations in the marriage law explain in detail, which in Article 8 letter (f) explains that marriages that are prohibited are marriages between two people of different religions, in this case between citizens who are Muslim and non-Muslims.

In fact, interfaith marriages still often occur. Because there is a loophole to do this. This loophole occurs because when someone wants to have an interfaith marriage, the couple must go to court and the court will issue a ruling so that the couple can legally obtain permission and can register their marriage at the civil registry office. The Tangerang District Court in 2022 caused a stir, because it had legalized an interfaith marriage between a husband and wife, namely AD and CM. This decision caused pros and cons not only among the public, but also to several party factions, and even shocked the entire Indonesian community. This

interfaith marriage is based on Law Number 1 of 1974 on Marriage, Article 2 paragraph (1).²The law states that "Marriage is valid if it is carried out according to the laws of each religion and its beliefs," so it can be interpreted that interfaith couples can get married after going through the marriage laws of each religion of the prospective bride and groom. Another opinion says that interfaith marriages are not valid in the eyes of the law.

In Article 8 letter (f) of Law Number 1 of 1974, it essentially explains that in addition to prohibitions on marriage relations, there are also prohibitions regulated in the respective religious laws 7 and whether the judge knows that interfaith marriage is prohibited by his religion. That basically several religions prohibit us from conducting interfaith marriages in accordance with the text of Article 8 letter (f) of Law Number 1 of 1974 which in fact is not applied by judges in determining requests for interfaith marriages. From a legal perspective, this development is interesting to study. That a provision was born to provide an answer to the postulates of interfaith marriages that are no longer foreign to society in Indonesia.

Based on the description above, this study aims to find out and analyze the regulation of interfaith marriages in Indonesia, to find out and analyze whether interfaith marriages can be implemented in Indonesia, and to find out and analyze the impact of interfaith marriages in Indonesia.

2. Research Methods

The research method consists of: the approach method, namely using the normative legal research method, the author's research specifications use descriptive analytical research, the data collection method uses primary data and secondary data supported by primary legal materials; secondary legal materials; and tertiary legal materials, and the data analysis method uses qualitative analysis.

3. Results and Discussion

3.1. Interfaith Marriage Regulations in Indonesia

Constitutionally, all individuals in Indonesia have the same rights in determining the legal system, including to form a household through a legal marriage relationship. This has been explained in detail in the 1945 Constitution of the Republic of Indonesia in Article 28 B paragraph (1) which states that "every individual has the right to form a family and have children through a legal marriage". However, in its implementation, many things are still found that can be considered unconstitutional, which are called interfaith marriages. Interfaith marriage or marriage is a physical and spiritual bond between a man and a woman who have different religions and remain husband and wife with the aim of building a happy family based on the One Almighty God".³In the formulation of Article 2 paragraph (2) of the Marriage Law is to pay attention to the legal status of marriage. If an interfaith marriage is not recorded in the denomination or population list, then the marriage cannot be said to be valid. Interfaith marriage is indeed not regulated and found in statutory regulations in

²Cnn Indonesia. "Marriage Different Religions Approved by the Tangerang District Court". <https://www.cnnindonesia.com/nasional/20221128193125-12-879962/perkawinan-bedaagama-disahkan-pn-tangerang>. accessed on August 13, 2024, at 20.00 WIB.

³Hamim, K., 2021, Interfaith Marriage in North Lombok Regency, article: Research Report of the Faculty of Sharia, State Islamic University of Mataram, accessed on November 10, 2024.

Indonesia, but interfaith marriage can be understood in the provisions as in Article 2 paragraph (1) and Article 8 letter (f) of Law Number 1 of 1974 concerning Marriage. In addition to being seen and understood in the provisions above, currently the prohibition on interfaith marriage is also strengthened in the judicial institution with the issuance of Circular Letter of the Supreme Court Number 2 of 2023 concerning the prohibition for courts in granting permission for applications to register interfaith marriages, based on the legislation it can be understood that interfaith and interfaith marriages are clearly prohibited without exception.

Based on the provisions in Article 44 of the KHI, it can be understood that the legal framework for interfaith marriage according to the Islamic Marriage Law is invalid and Muslims are not allowed to conduct marriages that are contrary to the provisions of their religion. As well as religious views regarding the prohibition of Interfaith Marriage According to Islam, interfaith marriage is prohibited because it is not in accordance with Islamic principles, but scholars argue that Muslim men may marry non-Muslim women who are experts in the book, but this opinion of scholars is no longer relevant because in today's era because non-Muslim women who are experts in the book are rarely found.

However, the implementation of interfaith marriages in Indonesia has many loopholes, one of which is using the Law on Population Administration which provides the possibility of recognizing interfaith marriages by requesting a court ruling so that interfaith marriages can be registered at the civil registry office. Although registration is not a valid requirement for marriage, it is important because it is proof of legal status in the form of a marriage book or certificate. The letter based on the Supreme Court Circular (SEMA) Number 2 of 2023 does not apply retroactively to events that occurred before the decision came into effect and its existence will not change the status of Interfaith Marriages or the registration of any children born before the decision of Interfaith Marriages. After SEMA Number 2 of 2023 was enacted, there was an impact on the legal status of interfaith marriages where the marital status for those who have not been registered with the state through the Office of Religious Affairs or the Population and Civil Registration Service, their marriage is not valid according to the state because they do not have a marriage certificate, then children from interfaith marriage couples whose status and position have been registered are valid based on Law Number 1 of 1974 and also the provisions of Article 99 of the KHI, but parents are required to guide their children regarding religious education because otherwise children will be confused about choosing because of differences and will have an impact on the child's social development, as well as regarding the distribution of inheritance, children cannot have two religions at once, so the consequence is that children must choose one religion from both parents, if the child has the same religion as the father, the child gets inheritance rights from his father. And those who have interfaith marriages usually get social sanctions from society in the form of ostracization and moral sanctions and the separation of heirs from their families.

Marriage regulations for Indonesian citizens who are Muslim are not only regulated in the marriage law, but also regulated in the Compilation of Islamic Law (hereinafter referred to as KHI). The marriage issues in the KHI are more for the judges in the Religious Court environment.⁴The birth of the Compilation of Islamic Law (KHI) was driven by a technical judicial need where the Supreme Court is responsible for the judiciary in Indonesia. With the

⁴Suparman Usman, *Islamic Law, Principles and Introduction to the Study of Islamic Law in the Indonesian Legal System*, Gama Media Pratama, Jakarta, 2001., pp. 144-146.

existence of the Compilation of Islamic Law (KHI), the technical judicial needs of religious courts can be met. The Compilation of Islamic Law (KHI) also regulates how a valid marriage is regulated in Article 4 also refers to Article 2 paragraph 1 that marriage is a worship to form a Sakinah, mawaddah waromah family. To fulfill a valid marriage according to the compilation of Islamic law, it must meet the pillars and requirements, the pillars of marriage as regulated in Article 14 of the Compilation of Islamic law are in accordance with Islamic Sharia, namely the presence of prospective male and female brides, there is a marriage guardian, there are 2 witnesses who in Indonesia must be male and Ijab Kabul. Article 39 of the KHI regulates provisions regarding the prohibition of marriage due to blood ties, in-law ties and milk ties. Article 40 of the Compilation of Islamic Law prohibits marriage between a man and a woman due to certain circumstances, one of which is that the woman is not Muslim. We can consider this provision as a provision, considering that in various fiqh books it is generally stated that a Muslim man is prohibited from marrying a polytheistic woman, while it is still permissible for a female Muslim to marry a non-Muslim woman, namely those who are Jewish and Christian.

Regarding the prohibition of Muslim women marrying non-Muslim men, it is expressly stated in Article 44 of the KHI which states that a Muslim woman is prohibited from marrying a man who is not Muslim. Thus, Islam absolutely prohibits interfaith marriage for Muslim women. That based on the Theory of Legal Certainty in the Registration of Interfaith Marriages, to obtain legal certainty in the registration of marriages, there are regulations. Regulations for the registration of interfaith marriages in Indonesia are regulated in Article 35 letter a jo. Explanation of Article 35 of Law Number 23 of 2006 concerning Population Administration (UU Adminduk) as amended by Law Number 24 of 2013 concerning amendments to Law Number 23 of 2006 concerning Population Administration. Article 35 letter a states that the registration of marriages regulated in Article 34 of the Adminduk Law also applies to marriages determined by the court.

3.2. Interfaith Marriages Can Be Held In Indonesia

In Indonesia, a marriage is considered invalid if both parties have different religions, for example in Christian teachings, interfaith marriages are invalid, because according to Christian teachings, it does not comply with the requirements specified in marriage. Likewise with Islamic teachings which strictly prohibit everyone from engaging in mixed marriages because it does not comply with Islamic rules.⁵Therefore, the 1974 Marriage Law was created as a form of legal unification that applies to all citizens, as well as providing legal certainty and guaranteeing the realization of more comprehensive welfare, because marriage is based on faith and the marriage must also be registered, thus guaranteeing legal certainty to obtain each person's rights.

In addition, religious law has determined the position of humans with their faith and piety, what should be done or what should be prohibited. Therefore, basically every religion cannot justify a marriage that takes place outside the same religion. This means a Muslim woman with a non-Muslim man or vice versa. Both parties can carry out a marriage if the non-Muslim party has converted to Islam. Regarding the prohibition of interfaith marriage, it has been

⁵Prasetyo Ade Witoko and Ambar Budhisulistiyawati, 2019, The Infiltration of Interfaith Marriage Law in Indonesia, article: UNS Journal, Volume 7 No. 2, p. 252 available from: <https://jurnal.uns.ac.id/hpe/article/viewFile/43015/27664>, accessed November 10, 2024.

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regulated in Article 40 of Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law (KHI) which states that it is prohibited to carry out a marriage between a man and a woman, because the woman is not Muslim. From the provisions above, it can be understood that there is no interfaith marriage, for parties who want to carry out their marriage, both parties must choose the religion they adhere to. There is no more after getting married at the District Religious Affairs Office then moving to get married at the Church or Civil Registry.

To carry out an interfaith marriage outside Indonesia will not cause any problems, because based on Article 56 paragraph (1) and (2) of Law Number 1 of 1974 concerning Marriage, it states that a marriage carried out outside Indonesia between two Indonesian citizens or an Indonesian citizen with a foreign citizen is valid if it is carried out according to the laws in force in the country where the marriage is carried out and for Indonesian citizens it does not violate the provisions of this law. Within 1 (one) year after the husband and wife return to the territory of Indonesia, proof of their marriage must be registered at the Civil Registry Office. So from this provision, it does not cause any problems for those who are financially capable, but different from couples in interfaith marriages, it will cause problems for those who are less financially capable, then the provisions of Article 56 paragraph (1) of Law Number 1 of 1974 concerning Marriage discriminate between the rich and the poor for couples in interfaith marriages.⁶

The rejection of interfaith marriage in Indonesia is basically a discriminatory act that is not in accordance with the principles of human rights themselves. In fact, this religious issue is one of the components of human rights guaranteed by the 1945 Constitution as the highest law in Indonesia. Based on the provisions of Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution, it states that it guarantees the freedom to practice religion and beliefs held by every person. From the validity of the religion, it means that the state does not interfere in religious matters. From a philosophical perspective, this kind of regulation is not in accordance with the ideals of upholding human rights in Indonesia. The regulation of basic rights in the field of marriage is not in accordance with other laws and regulations. In the provisions of Article 10 paragraph (2) of the Law, it states that a valid marriage is a marriage that can only be carried out with the free will of both parties. From these provisions, the main principle or basis for carrying out a valid marriage is the free will of both parties. The meaning of the word "free will" in the provisions of Article 10 paragraph (2) of the Human Rights Law provides an explanation that the will is born from a pure intention without coercion, deception, or pressure of any kind and from anyone towards the prospective husband or wife. In this case, there is no religious element that is prioritized in a marriage. In fact, in Law Number 1 of 1974 concerning Marriage, it currently has a different concept, where a valid marriage must be carried out according to the religious rules of each party and the obligation to register this marriage. This means that men and women of different religions are not allowed to marry according to positive Indonesian law. Meanwhile, Article 3 paragraph (3) of the Human Rights Law explains that the protection of human rights and basic human freedoms is guaranteed by law without discrimination. In this case, the parties to have a

⁶Sirman Dahwal, 2017, *Interfaith Marriage Law in Theory and Practice in Indonesia*, Cv. Mandar Maju, Jakarta, p. 145.

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family and continue their descendants through marriage may not be reduced or reduced by religious factors.

In the rejection of the registration of marriages conducted by couples of different religions is one of the acts of discrimination based on religion. The provisions of the 1974 UUP do not at all explicitly explain the prohibition on marriages to be conducted by couples of different religions. If interfaith marriages are not permitted, then the law should emphasize this provision. Therefore, religious rules cannot be applied indirectly in the law because they concern society in general. With the absence of a prohibition on interfaith marriages, then based on the provisions of Article 57 of Law Number 1 of 1974 concerning Marriage, it also recognizes the existence of mixed marriages, namely marriages conducted by two people in Indonesia who are subject to different laws due to differences in citizenship and one party is a foreign citizen, and those conducted abroad, between two Indonesian citizens or one foreign citizen. Recognition of these marriages will create legal uncertainty and is not in accordance with the sense of justice for society.

However, currently, SEMA 2/2023 has been issued concerning instructions for judges in adjudicating cases of applications for registration of marriages between people of different religions and beliefs. In the SE, it is explained that judges must be guided by the following provisions:

- 1) A valid marriage is a marriage that is carried out according to the laws of each religion and belief, in accordance with Article 2 paragraph (1) and Article 8 letter f of the Marriage Law.
- 2) The court did not grant the request to register marriages between people of different religions and beliefs.

Thus, the impact of interfaith marriage is that it cannot be registered because if it is submitted to the court, the judge cannot grant the application for marriage registration. If it is associated with the theory of benefits in interfaith marriage, whether it can be implemented or not in the context of Islamic law, it shows that although there are several arguments that support it, overall Islamic law and social norms in Indonesia tend to reject the practice. From an Islamic legal perspective, interfaith marriage is not only considered invalid but also has the potential to cause various psychological and social problems. Although there are arguments about individual freedom in choosing a life partner, religious norms and laws in Indonesia tend to reject this practice in order to maintain the unity of religious values in the family. Therefore, couples considering interfaith marriage must be aware of these challenges and seek solutions that are in accordance with the laws and norms that apply in society.

In the context of interfaith marriage, it is necessary to pay attention to how to ensure that the religious values and Muslim identity of the child are maintained, so that the goal of protecting offspring can be achieved. Rational Considerations: Aspects of rationality and long-term policies also need to be considered in interfaith marriages. The social, cultural, and religious implications that may arise need to be analyzed wisely. The maintenance of the soul in question is that marriage is a fusion of 2 souls that unite to achieve well-being, but with these differences it will become a bomb in the disintegration of the household. In principle they have different teachings and in the end these differences will give birth to conflict within them. Furthermore, there is a conflict with the concept of maintaining reason, namely that reason that has been contaminated by the doctrines of lust (love), will not be able to use its

reason properly. It will be easy to be seduced into error (apostasy) because it does not use its reason and thoughts properly. Another conflict is against the concept of maintaining offspring. This is still related to the concept of maintaining religion and the soul, namely that these descendants are the successors of a married couple.

3.3. The Impact of Interfaith Marriage in Indonesia

The harm of an interfaith marriage relationship has been considered to be greater, so avoiding or closing it is considered the main choice according to the fiqh rule which states dar'u al-mafasid muqaddamun 'ala jalb al-mashalih. Regarding the problem of interfaith marriage, the only solution can be done by converting religions. For that reason, marriage can be carried out according to religions that have been united in the same belief, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Interfaith marriage in Indonesia has a very significant impact in terms of law, social, psychiatric, and psychological. In addition to not achieving true happiness in the household, interfaith marriage will cause various long-term excesses such as:

- 1) Giving birth to offspring whose lineage is unclear, because the interfaith marriage of the couple is said to be a maternal child, which means that his lineage is cut off from his father who processes biologically. If a daughter is born from their marriage, then the child is Muslim while her father is of another religion, then she cannot be guardianized by the father. If the biological father is forced to become a marriage guardian, then the marriage carried out by the child is considered invalid according to religion and the invalid marriage gives birth to an invalid husband and wife relationship which means adultery.
- 2) The termination of inheritance rights, which in Islam is one of the reasons why someone cannot receive inheritance (their inheritance rights are terminated) is the difference in religion between the testator and the heirs. It could cause a prolonged conflict (fight over inheritance) if there are several heirs of different religions in a family.
- 3) Creating uncertainty in choosing a religion, Because usually parents of different religions tend to give freedom to choose a religion to their children. This freedom will actually be a psychological burden on their children, because:
 - a. A child who has not reached maturity of thought and does not have religious insight, will actually make them confused in determining their choice of religion. This is what then makes them live in uncertainty and will always be filled with doubt.
 - b. A big psychological burden will also be felt by children from couples of different religions when they consider the feelings of one of their parents, whether to follow the religion of their father or mother. This cannot be underestimated even though parents give freedom, children will still feel hesitant in determining their choice.
 - c. What is most worrying is that, because they are always filled with confusion and uncertainty, in the end their children will not care about religion, they will choose to live freely like people who are not religious.

In addition to having a negative impact on family life (husband and wife), the most terrible impact is on children. Clearly, children from parents of different religions will have two personalities or a split personality. On the one hand, they must be good at dealing with their father who is Muslim, for example, and on the other hand, they must be able to adjust to

their mother's religious beliefs, for example, Christianity. In general, interfaith couples are divided into 3 categories; namely

- 1) Couples who are both weak in their religion.
- 2) A couple where one of them is strong in religion while the other is weak in religion and;
- 3) A couple who are both strong in religion.

Based on the description above, it can be concluded that the impacts that occur on children's religious education are as follows:⁷

1) In couples who are not very strong in religion or are religious only as a formality (KTP religion), it will have an impact on the child's perception of religion as the parents understand religion. Generatively, children follow the religiousness of their parents. Religion is just clothing or a formality. Environmental factors are more dominant in influencing children's religion, while parents' influence is less significant.

2) In couples where one partner is stronger in religion or more active in influencing the child to convert to his/her religion, the child will tend to follow the religion of the dominant parent. In this kind of family, usually one party actively tries to introduce their religion to their child, while the other party tends to let it be or give in. This is done to prevent household conflict. It is not uncommon for the party who gives in to encourage their child to be consistent in their religion. This means that the child is asked to become a good follower of the religion. It is not uncommon for the giving in and sporting attitude of the parent who gives in to invite sympathy from one of the children and therefore the child wants to follow a religion other than that taught by the dominant parent.

3) In couples who are equally strong in religion or equally active in inviting children to embrace the religion they embrace, there are 2 (two) possibilities, namely parents make an agreement, or parents do not make an agreement. For couples who make a certain agreement, family communication in terms of religion will be more focused according to the agreement, either an agreement about the child's religion to follow the religion of one of the parents or divided fairly, some follow the father's religion, some follow the mother's religion. Or even children are given freedom in embracing religion. The potential for conflict will occur in couples who do not make a certain agreement because there is hidden competition in influencing the child's religion.

4. Conclusion

The regulation of interfaith marriage in Indonesia is not regulated by law, however, the prohibition of interfaith marriage in Indonesia can be understood in the provisions of Article 2 paragraph (1) of the Marriage Law and Article 10 paragraph (2) of Government Regulation No. 9 of 1975, SEMA Number. 2 of 2023, Article 8 letter f of Marriage Law Number. 1 of 1974 and Article 44 of the Compilation of Islamic Law (KHI) which in essence provides an understanding that the procedures for marriage are carried out according to the laws of each religion and its beliefs, so a marriage must absolutely be carried out according to the religion and beliefs of the person concerned and if not, the marriage is invalid according to law. Interfaith marriages cannot be carried out in Indonesia, because according to Islam,

⁷Erwin Yudi Prahara. 2016. The Influence of Religious Education on Children in Interfaith Families in Klepu Sooko Village, Ponorogo. Cendekia Volume 14 Number 1, January - June 2016, accessed on November 10, 2024, p. 31.

Protestant Christianity, Catholicism, Hinduism, and Buddhism, marriages must be based on government regulations, for Islam it must go through the Religious Affairs Office (KUA) one of the requirements is that they must not be of different religions, then other religions indicate that marriages must be registered at the Civil Registry Office, and must not be of different religions. Although there are several phenomena in Indonesia where interfaith marriages are carried out but have not been legally recognized. Interfaith marriages are sometimes carried out through religious ceremonies, interfaith marriages still do not have official recognition from the state, this results in couples who marry of different religions not getting the legal rights they should have, such as inheritance rights and children's rights. The impact of interfaith marriages in Indonesia is that if administratively interfaith marriages are considered invalid according to the law and the marriage is not recognized, so that when the registration of the marriage at the civil registry office is rejected, children from interfaith marriages often experience a dilemma in determining their religious beliefs because each parent will put pressure on their children to embrace their own religion.

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