

Social Relations and Religious Law: The Phenomenon of Interfaith Marriage in Cisantana Village, Kuningan Regency, West Java

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Abstract

This study explores the phenomenon of interfaith marriage in Cisantana Village, Kuningan. Regency, from the perspective of social relations and religious law. The research was motivated by increasing cases of interfaith marriage in a multicultural community that upholds strong religious values, often creating tension between belief and social harmony. Using a qualitative-participatory community engagement method with a legal sociology approach, data were collected through interviews, observation, and field documentation. The purpose is to analyze how interfaith marriage affects social interaction and how religious and state laws respond to it. Despite social and legal pressures, the results show that love is the primary motivation behind interfaith marriage. The Cisantana community demonstrates tolerance and adaptability, allowing interfaith families to coexist peacefully. This reflects that religious diversity, supported by inclusive social values, can foster harmony and strengthen social cohesion.

Keywords: *Interfaith Marriage, Religious Law, Social Relations, Tolerance*

Introduction

Modernization and the impact of globalization have resulted in a significant change in people's views of interfaith marriage. The phenomenon of interfaith marriage in Cisantana cannot be separated from the history and social conditions of the village. As a village with strong Sundanese cultural roots, Cisantana has long been where tradition and religion coexist. Local traditions often mix with religious practices, creating a distinctive form of pluralism (Nisa et al., 2021).

In recent decades, Cisantana has witnessed a significant increase in interfaith marriages. This trend can be attributed to various factors, including a change in the mindset of the younger generation that is increasingly inclusive and modern. The influence of social media plays a crucial role in shaping the outlook of this generation, where they are exposed to various values and cultures from around the world. Social media also expands access to information and opens up a more expansive space for discussing sensitive issues such as interfaith marriage. In addition, the increase in social mobility in Cisantana also contributes to this trend. Many village youth leave their hometowns to pursue education or work in big cities, so they interact more with individuals from different religious and cultural backgrounds. These cross-cultural interactions often form a more open and tolerant attitude towards differences. Compared to previous generations, the younger generation in Cisantana tends to put love, character compatibility, and vision of living together above religious considerations when choosing a life partner. Values such as mutual understanding and shared purpose in life are now prioritized, compared to the pressure to marry someone of the same religion. These changes reflect how the village community adapts to an increasingly global and pluralistic world, without entirely abandoning its strong cultural roots (Siregar, n.d.).

In Cisantana Village, Cigugur, Kuningan, West Java, religious diversity creates a situation where interfaith marriage becomes quite familiar. In this environment, interfaith marriages are common, especially when one of the couples embraces a different religion or belief. This phenomenon reflects the community's social and cultural adaptations to accommodate interfaith marriage in daily life. For example, Ikar, a resident of Cigugur, converted to

Islam after marrying a Muslim woman. He explained, "I wanted to marry my future wife who happened to be Muslim, so I joined my future wife and converted to Islam." Cases like this show that marriage is often the main driver for a person to change their faith, illustrating how personal relationships and family decisions can affect changes in a person's spiritual life (Dariyo, 2021)

The phenomenon of interfaith marriage reflects an increasingly open social acceptance and indicates the existence of interfaith cooperation in deep cultural aspects. In a multicultural society such as Cisantana Village, interfaith marriage serves as a bridge to strengthen interfaith relations and social solidarity. The religious diversity in the village, including Islam, Catholicism, and Sundanese Wiwitan, allows the community to work together in various cultural and social activities, which shows that religious differences can be harmoniously integrated into community life. Concrete examples of interfaith cooperation can be seen in religious celebrations and cultural traditions that involve the participation of all elements of society. For example, the Catholic community is actively involved in the Seren Taun ceremony, a Sundanese Wiwitan tradition that celebrates the harvest and gives appreciation to nature. This involvement reflects the community's commitment to maintaining solidarity and togetherness regardless of religious differences. The tradition of cooperation maintained in these events shows that, despite differences in beliefs, the sense of togetherness and mutual support in daily life remains strong, fostering social harmony and integration among members of society of different religions (Hidayat, 2021).

In a multireligious society, interfaith marriage is often a complex and controversial issue. This marriage involves a bond between individuals who adhere to different religious beliefs. These differences in beliefs often challenge the values, traditions, and spiritual practices each party brings to the relationship (Supanichwatana & Laeheem, 2024). In addition, interfaith marriage can also present social and family pressures, especially in societies that have a firm view of religious unity in the institution of marriage. Even so, for some couples, love and understanding are a stronger foundation than religious differences, making interfaith marriage a form of social adaptation in an increasingly open and pluralistic society (Ysseldyk, Matheson, and Anisman 2010).

This study aims to analyze the phenomenon of interfaith marriage in Cisantana Village from a social and legal perspective. Through case studies in

the village, this article seeks to identify how local communities face and manage the challenges of interfaith marriage. More specifically, this article answers some questions as follows: How interfaith marriage affects social relations in Cisantana Village, and how religious law and state law interact in handling cases of interfaith marriage, what are the social and legal implications of this marriage for couples and the village community.

Many relevant studies have been conducted to understand more about interfaith marriages. For example, Firda Novi Hamida et al. (2024) explored the views of Muslim students at the State University of Medan on interfaith marriage, while Diana Farid et al. (2022) outlined *Interfaith Marriage: Subjectivity of the Judge in Determination of No. 454/pdt.p/2018 Surakarta District Court*, Danu Aris Setiyanto et al. (2024) reviewed *ICRP Jakarta and Interfaith Marriage Assistance in Indonesia: Civil Rights, Legal Interpretation, and Advocacy for Interfaith Couples*. The main difference between these writings and this article highlights social and religious law regarding the phenomenon and motivation for interfaith marriage in Cisantana Village, West Java, in contrast to previous studies that focus more on legal, historical, or respondent aspects of interfaith marriage without examining more deeply the specific role of a person in other contexts.

In summary, interfaith marriage in Cisantana reflects the dynamic intersection between tradition, religion, and modernity. The openness of its people in maintaining harmony amid diversity demonstrates that globalization does not necessarily erode local values but can, in fact, strengthen them through dialogue and mutual respect. Therefore, this study seeks to describe interfaith marriage as a social phenomenon and to reveal how local wisdom and legal frameworks interact in shaping community responses to religious diversity. Understanding this interaction is crucial to seeing how pluralism is practiced in everyday life and contributes to building Indonesia's inclusive and tolerant society.

Methods

This community service activity employed a qualitative-participatory approach, which was considered the most appropriate for gaining a deep understanding of the social and religious realities in Cisantana Village, Cigugur District, Kuningan Regency, West Java. The activity aimed to explore how

local people perceived interfaith marriage and how religious law was interpreted and practiced within the social life of a pluralistic community.

Unlike formal academic research, this program emphasized empowerment, participation, and reflective dialogue rather than hypothesis testing. The community engagement focused on identifying values of tolerance, harmony, and local wisdom that had long been embedded in Cisantana society, while also encouraging open dialogue among residents of different faiths. The activity adopted a participatory case study design, which examined the social practices and interactions surrounding interfaith marriage at the community level. The program was implemented from June to August 2024 in several neighborhood areas of Cisantana Village, representing the region's diverse religious and cultural backgrounds.

Data were collected through three main techniques: interviews, observation, and field documentation.

- a. Interviews were conducted purposively with key informants, including religious leaders (Islam, Catholic, and Sunda Wiwitan), customary elders, local government officials, and interfaith couples residing in the village. Through these interviews, the team explored their perspectives on interfaith interaction, community acceptance, and social adaptation in navigating religious differences.
- b. Observation was carried out both participatively and non-participatively to capture everyday social and religious dynamics. The team observed village gatherings, religious events, and daily interactions among residents, focusing on maintaining mutual respect and cooperation within interfaith contexts.
- c. Field documentation was conducted to support and strengthen the findings from interviews and observations. This included recording field notes, capturing photo documentation, and compiling informal reflections produced throughout the implementation process.

All collected data were analyzed using a descriptive–reflective method. The analysis process began with data reduction—selecting and organizing relevant information based on the focus of the activity—followed by a thematic presentation that described patterns of social and religious interaction found in the field. Finally, the data were interpreted reflectively, linking empirical findings to Islamic ethical values such as tolerance, social justice, and humanity.

The entire process was carried out carefully, repetitively, and collaboratively with community members to comprehensively understand how the people of Cisantana fostered interfaith harmony through their lived experiences and local traditions within the framework of religious law and social custom.

Result

Law No. 1 of 1974 on Marriage regulates all aspects related to marriage in Indonesia, providing a clear legal framework to ensure the legality and validity of marriage. This law not only stipulates general provisions regarding marriage procedures but also determines whether a marriage is valid based on conformity with the religion and beliefs of each couple. This is reflected in Article 2 of the Marriage Law, which states that "*Marriage is valid if it is carried out according to their respective religions and beliefs.*" The explanation of Article 2 paragraph (1) emphasizes that no marriage can be considered valid if it does not follow each party's religious law or beliefs. In other words, to ensure the validity of a marriage, the process must be in accordance with the applicable provisions in the religion or belief held by the married couple (Edaki, 2020). This provision is important to keep every marriage carried out in Indonesia still complying with the prevailing religious norms and beliefs to prevent marriages contrary to religious principles or beliefs. This law provides a strong legal basis for regulating marriage in a country with diverse religions and beliefs. It ensures that every marriage is legally recognized in the eyes of the law and society (Islamiyati, 2016).

The idea of interfaith marriage often faces challenges when faced with the realities of everyday life. One important aspect of this dynamic is the role of parents as the primary respondent who exerts a significant influence on a child's decision to marry someone from a different religion. In many cases, parents tend to forbid their children from marrying people of different religions, and this can be understood from various perspectives. The main reason for this rejection is often related to family values and the socialization process that children receive from an early age. The family is the first institution to teach its children fundamental values and social norms. Based on a survey conducted by the author, the majority of individuals involved in interfaith marriages come from family backgrounds with coercive parenting.

Parents greatly influence children's decisions, including marriage, in this parenting style. Parents often feel entitled to be directly involved in important decisions, especially in marital affairs, an important aspect of family tradition and honor. Therefore, marrying someone from a different religion often causes tension and conflict within the family and the wider community. (Kustiningsih 2007).

Religious belief is the second factor that often causes the rejection of interfaith marriage. In many religious traditions, some principles prohibit marriage between individuals of different religious beliefs. These principles are usually rooted in religious teachings that prioritize the importance of equality of faith in building a husband-wife relationship. For many respondents with a high level of religious principles, these rules are considered moral guidelines that must be strictly followed. For individuals with firm religious commitments, following religious teachings regarding marriage is a form of obedience and part of their spiritual and moral identity. This belief makes them feel that interfaith marriage is not only a personal matter but also a matter of religious obligations and norms that must be respected. As a result, they tend to reject interfaith marriages because they are considered contrary to their religious teachings that emphasize the importance of equality of faith in marriage bonds (Shodiq, Misno, and Rosyid 2019).

Religion still plays an important role in controlling various aspects of daily life, including in the context of interfaith marriage. Third, the level of tolerance is a crucial factor that must be possessed by all parties involved. Tolerance, in this context, refers to the ability of individuals and societies to accept and respect religious differences and to accommodate marriage between individuals of different faiths. This tolerance is essential to understanding and cooperation in a multicultural and religious society. Talking about tolerance means opening one's mind to interfaith marriage and changing social attitudes and legal policies. The problem of public acceptance of interfaith marriage, both domestically and abroad, reflects the evolving social dynamics and shifts in cultural values. It is also closely linked to the possibility of future legal reconstruction that could reflect greater values of tolerance and inclusivity (M.Hum, 2017).

In addition to the above factors that affect interfaith marriage, social interaction also plays an important role in shaping people's perception of this phenomenon. Social interaction encompasses various forms of relationships and communication between individuals from different religious backgrounds and their impact on their views and attitudes towards interfaith marriage (Saifullah, 2023).

Based on the description above, the factors behind interfaith marriage in Cisantana Village, Kuningan, West Java, show that love is the primary driver. Although social factors such as community pressures and cultural norms influence individual decisions, love is often the more dominant and fundamental reason for couples who choose to marry despite different religions. In this case, the love factor becomes a force that transcends social and religious boundaries, allowing couples to pursue their happiness despite facing significant challenges. In Islamic law, the rules regarding interfaith marriage are important to pay attention to. According to Islamic principles, men and women have the same right to obtain a valid and legally recognized marriage. However, the Marriage Law in Indonesia, a product of the Netherlands law, often has loopholes that the community uses to carry out interfaith marriages (Karmilah, 2023).

Discussion

Motivation for Interfaith Marriage Couples

Marriage is a sacred bond between a man and a woman, legally recognized as husband and wife in a social and legal institution. Each religion has specific rules and guidelines regarding marriage, which are usually designed to ensure that the marriage bond is in accordance with the teachings and principles of the religion concerned. In the context of Islam, for example, there are strict guidelines regarding marriage, including the conditions and procedures that must be met to be considered religiously valid. This rule covers various aspects, such as religious compatibility between couples, which aims to maintain harmony and well-being in domestic life. However, even though each religion has specific marriage rules, in fact, the practice of interfaith marriage still often occurs and has become a hot topic of discussion to this day. In many communities, including among Muslims, interfaith

marriage remains a controversial and complex topic (Azhari, Islam, and Sumatera 1996).

The essence of interfaith marriage is often rooted in the strong urge of both parties to love each other. In many cases, deep love and emotional commitment are the primary motivations that transcend the boundaries of religion and tradition. Although Indonesia has regulations governing marriage, including interfaith marriages, the reality on the ground shows that such cases still occur. Although designed to organize and regulate marriage according to religious laws and norms, existing regulations do not eliminate the existence of interfaith marriage (Andrew Betlehn & Betlehn, 2022). A clear example of this situation can be seen in the marriage between Emon Suherman, a Catholic, and Mimin Aminah, a Muslim, recorded in 1984. Their marriage is one example of how regulations and administrative processes in Indonesia can accommodate interfaith marriages. Their marital status received official permission to be recorded by the Population and Civil Registration Office of the Administrative City of Kuningan Regency (Liputan6.com 2024).

Interfaith interaction in Cisantana takes various forms, from cooperation in social activities to joint holiday celebrations. However, religious differences often challenge this village's social relations regarding marriage issues. The Cisantana community must carefully manage socially and legally interfaith marriages, providing an important picture of the dynamics of religious diversity in Indonesia. The biggest challenge in interfaith marriage is how communities and local authorities accept or reject this phenomenon. Social pressure often comes from family, religious figures, or the surrounding environment that encourages couples to follow certain religious traditions or norms. These norms often counter the desires of couples who prioritize love and understanding, regardless of religious beliefs.

The couple often faces a complex dilemma: they must follow their conscience or obey existing social rules (Maloko et al., 2024). In addition to social pressure, the legality aspect of interfaith marriage is also an equally complicated issue. The legal system in Indonesia, which does not explicitly accommodate interfaith marriage, has caused many couples to have to look for alternative solutions (Effendi et al., 2024).

From a legal perspective, Indonesia does not have clear and consistent regulations regarding interfaith marriage. Although Article 29, paragraph (2) of the 1945 Constitution guarantees freedom of religion for every citizen, applying this freedom in the context of interfaith marriage often faces various obstacles. Couples who want to marry with different beliefs often face confusion regarding the legal status of their marriage, as there are no rules that explicitly regulate or prohibit interfaith marriage. In some cases, couples are forced to choose between two options: either one party changes their religion so the marriage can take place according to applicable religious law, or they seek another solution, such as marrying abroad. Overseas marriages are usually carried out in the hope that the marriage can be legally recognized upon return to Indonesia, although this also requires additional administrative processes (Sekarbuana, Widiawati, and Arthanaya 2021).

Other regulations, such as the Compilation of Islamic Law (KHI), and various views of the Supreme Court regarding interfaith marriage (Azhari & Lubis, 2022). Nonetheless, Article 29, paragraph (2) of the 1945 Constitution provides a basis for individuals to choose a partner regardless of religious differences, as long as the state guarantees their fundamental rights. This shows that interfaith marriage, although complicated, can still be protected by Indonesian law, especially when viewed from the perspective of human rights and religious freedom (Wiwin, 2023).

At first glance, the marriage carried out by a couple with different religious backgrounds is not entirely in accordance with the provisions of the applicable law in Indonesia. Marriage Law in Indonesia generally stipulates that marriage must be performed in accordance with the religion and beliefs of each couple. This aims to ensure that every marriage meets the legal requirements according to the religious law embraced by both parties. However, in reality, many cases of interfaith marriages still occur. However, civil registration data shows that these couples often manage to obtain the right to register their marriages in accordance with the existing administration in Indonesia (Munir & Rizqi Rachmawati, 2020). However, it should be remembered that Indonesia has universal human rights (HAM), and many points or problems are debated in applying human rights. One of them is the right of a person to perform an interfaith marriage. The concept of human rights brought by the West says that a person should not be distinguished just

because of their religious foundation, including marriage, which is undoubtedly contrary to the concept of human rights in Islam.

Rights are defined as the power or authority to do something or demand something that is considered important for the welfare of the individual. In historical development, the concept of rights has undergone a significant evolution, eventually triggering the birth of the idea of Human Rights (HAM) based on liberalism (Islam et al., 2012). The recognition of rights in the historical context is inseparable from various theories of state formation, which include the theory of divinity, the theory of power, the theory of agreements, and the theory of sovereignty. Each of these theories offers a different view of the nature of rights. In the theory of divinity, the supreme right is considered to come from God.

In contrast, power theory argues that the holder of the highest right is the ruler or state. This view then triggered the development of thinking that emphasizes human rights as a right that cannot be taken away by any party, underlining the importance of protecting individual rights (Deni Yusup Permana n.d.). In classical thought, doctrines such as those put forward by John Locke affirm that human rights include fundamental rights such as the right to life, the right to liberty, and property rights, which are inherent rights that must be recognized and protected by every system of government.

According to Hilman Hadikusuma, mixed marriage between religions occurs when a man and a woman of different religions who are adherents marry while maintaining their respective religions, even though their religions share one qibla but differ in implementing religious ceremonies and beliefs. Based on the provisions of Article 2 paragraph (1) of the 1974 Marriage Law (UUP/1974), marriage is valid if it is carried out according to the law of each religion and belief. From the above article, marriage must be carried out based on the laws of each religion and its beliefs (Farid et al., 2022). Meanwhile, Article 2, paragraph (2) of the UUP/1974 states that each marriage is recorded in accordance with the applicable laws and regulations. From the reading of the article mentioned above, the implementation of a marriage must be recorded based on the applicable laws and regulations attended by the marriage registrar and witnesses (Ilham, 2020).

Based on the results of research and interviews, it was found that interfaith marriages are often based on a deep affection between both parties, both women and men. In this context, marriage is considered a sacred bond, where religion is not a barrier. They consider that the basic principle in marriage is love and commitment, not religious differences. The concept of domination, which relates to personal status and the desire to build a harmonious family, became the primary basis for their decision to marry. Although in Indonesia there are regulations governing interfaith marriage and freedom to embrace religion, these couples feel that religious differences are not an obstacle to the happiness and harmony of their families (n.d.).

Marriage is seen as an effort to realize a happy life based on God Almighty. In Indonesia, Interfaith Marriage, the birth of UUP No. 1 of 1974 is known as "Mixed Marriage", as in *Regeling op de gemengde Huwelijken*, *Staatblad 1898 No. 158*, which is a Mixed Marriage Regulation / PPC. In the PPC, there are several provisions regarding mixed marriage (interfaith marriage):

1. Article 1: Continuation The continuation of marriages between people in the Netherlands East Indies, subject to different laws, is called Mixed Marriage.
2. Article 6 paragraph (1): Mixed marriages are carried out according to the law, against the husband, except for the permission of the prospective marriage partners, which is always required.
3. Article 7, paragraph (2): Differences in religion, class, population, or origin cannot hinder the continuation of marriage. The aforementioned articles affirm the arrangement of interfaith marriages, even mentioning that religious differences cannot be used as an excuse to prevent marriage from occurring (Arliman S 2019).

Based on the rules made during this colonial period, which are still used today, this rule is a foundation for regulating interfaith marriage, and it is felt that it does not burden people to change religions when getting married. Mixed Marriage, as referred to in PPC S. 1898 No. 158 above, is not known in Law No. 1 of 1974. The article that is used as the basis for interfaith marriage in the UUP is Article 2 paragraph (1): Marriage is legal, if it is carried out according to the law of each religion and its belief; and Article 8 letter (f):

marriage is prohibited (f): having a relationship that marriage is prohibited by its religion or other applicable regulations; and Article 57: what is meant by mixed marriage in this Law is a marriage between two persons who in Indonesia are subject to different laws, due to differences in nationality and one of the parties is an Indonesian citizen (Razali, 2023).

The community's view of social and cultural contradictions towards religious marriage.

Modern society often faces social and cultural contradictions in the context of religious marriage. While some people view religious marriage as a symbol of spiritual strength and commitment, others see it as overly restrictive boundaries. Some urban communities prioritize personal freedom and partner choice, while traditional communities still prioritize religious customs and beliefs. This creates something complex about how to balance spiritual values with individual needs. Finally, people's views of interfaith marriage are influenced by social, cultural, and personal choices (Hanif et al., 2024).

Religious societies see it as a moral obligation and a path to a blessed life. However, on the other hand, tensions arise when interfaith marriage collides with modern social norms, such as gender equality, individual rights, or interfaith marriage. As a result, some people feel trapped between carrying out strong religious traditions and following the development of a more inclusive and open culture. (Jalil 1974)

In essence, marriage will be controversial, especially in interfaith marriages, but in principle, religion is very influential in people's lives. However, what was found in Cisantana Village was that the difference from interfaith marriage actually strengthens the community's very high sense of tolerance and is not a barrier. Even in Cisantana Village, it is also referred to as a miniature Indonesia, which has a variety of religions and a very high tolerance (Togatorop, 2023).

On social and cultural issues, the community views that this marriage must have affection from both parties without having to question the beliefs held by both parties and the religion they adhere to (Adminjakatarub, 2023). In the context of marriage culture for most of society, marriage is a sacred bond that connects two individuals, extended families, and the wider community. When marriage occurs between individuals from different

religious backgrounds, concerns are often about aligning spiritual values, parenting, and family identity(Ard, 2021).

Interfaith marriage often gives rise to various complex and diverse social views. Generally, this marriage can be seen as challenging traditional norms, as it unites two individuals with different beliefs and values. In a social context, interfaith marriage often sparks debates about tolerance, individual rights, and equality. On the one hand, some groups in society view interfaith marriage as a progressive step towards inclusivity and diversity, reflecting an increasingly open and interconnected world. For them, this marriage is proof that love and understanding can transcend religious differences(Anggraeni, 2022).

However, on the other hand, some views are skeptical or even opposed to interfaith marriage, especially from those who highly value religious unity in the family. They may worry that this kind of marriage could create internal conflicts within the family, obscure religious identities, or create social pressure for the spouse and their offspring. Society is generally divided in response to interfaith marriage, reflecting various values and beliefs that coexist in one community (Agustin, Rahardjo, and Suprihatini 2013).

In specific cultural contexts, interfaith marriage is considered a violation of tradition, which can trigger social pressure and conflict between families. Some argue that interfaith marriage can erode the integrity of the community and obscure religious identity. On the other hand, there is a more inclusive and modern view that considers interfaith marriage as a form of respect for diversity and a bridge to understanding differences(Asiah, 2015). Society is often divided in response to this issue between those who support individual freedom to choose a partner and those who adhere to existing religious and cultural rules.

Looking at the rules above, of course, it can be a guideline in this determination, so that preventing harm is important before unwanted things happen. Moreover, marriage is a firm contract that aims to foster a harmonious family. However, looking at the facts, interfaith marriages do not always end in disharmony; a difference becomes a strengthening relationship in the family, and a difference in beliefs is only a context in the relationship between the servant and the creator.

Conclusion and Suggestion

Conclusion

Interfaith marriage in Cisantana Village affects social relations by creating awkwardness and potential conflict in a community where strong religious values may dominate. Couples who marry with different faiths often face social pressure from family and society, which may reject or not accept those differences. This can lead to social isolation or even a split in social and family relationships. However, in some cases, societies that are more open to diversity may show increased tolerance, although social challenges remain.

Legally, interfaith marriage in Indonesia is caught up in a conflict between religious and state law. Religious law, especially in the context of Islam, tends to prohibit or restrict interfaith marriage. In contrast, state law does not explicitly regulate this, thus creating legal confusion for couples who want to marry. Its legal implications include challenges in the legal recognition of marriage, inheritance rights, child status, and other legal protections. As a result, couples often have to look for alternative ways to legalize their marriage, either through the courts or by marrying abroad.

Suggestion

Based on the results of research on the phenomenon of interfaith marriage in Cisantana Village, several suggestions can be made. First, for couples in interfaith marriages, it is important to establish open communication and mutual understanding from the outset, particularly regarding religious values and child-rearing, so that potential conflicts can be minimized. Second, it is necessary for the community to increase tolerance and respect for individual choices, without neglecting religious values, to create a more harmonious social life amid diversity. Third, for the government and related officials, clearer and more consistent regulations on interfaith marriage are needed so as not to cause legal confusion for couples and officials who record marriages. Finally, for academics, similar research can be expanded with quantitative and interregional comparative approaches to enrich the understanding of the dynamics of interfaith marriage in Indonesia.

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