

# State High School Religious Education Teachers' Strategies in Minimizing the Occupation of Interreligious Marriages in the Regency of North Minahasa

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## ABSTRACT

Marriage is said to be valid in the Unitary State of the Republic of Indonesia if it is performed according to their respective religions as regulated in Law Number 16 of 2019, amendment to Law Number 1 of 1974 Concerning Marriage, in Article 2 paragraph (1) which reads "Marriage is lawful, if it is carried out according to the laws of each religion and belief." However, in reality, there are also many interfaith marriages, either through marriages abroad or through efforts to find legal loopholes. If there are interfaith marriages, this occurs partly due to a lack of knowledge and education when the perpetrators of the marriage are still in school. This research seeks to see the strategies used by Islamic Religious Education teachers in North Minahasa Regency which are considered successful in minimizing the occurrence of interfaith marriages in this region. This research is field research with a qualitative approach and is descriptive-analytical. The results showed that the success of PAI teachers in minimizing interfaith marriages was by implementing two main strategies, namely broadening students' horizons and monitoring and guidance. In broadening students' insights, debgab teaches the concept of responsibility and students' abilities before marriage, explaining religious and government rules that must be obeyed so they are not seen as violating. Meanwhile, the monitoring and guidance strategy is carried out in a limited way for students who are seen as having an affair through dating in the environment of students who are of different religions by identifying the factors that cause this relationship. From the research, it is known that if interfaith marriages occur, then environmental factors are very dominant even though there are also family and behavioral factors but not too significant.

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## 1. INTRODUCTION

The Indonesian society is distinguished by its pluralistic nature, which encompasses a wide range of cultures, religions, races, and languages. Indonesia is sometimes described as a global community, where

individuals can freely participate in collaboration with people from various cultural, ethnic, religious, and linguistic origins. This situation has prompted individuals in Indonesia to develop a deeper and more comprehensive understanding of others, by emphasising the importance of recognising and appreciating the inevitability of existence, while also preserving a critical and appreciative perspective. The goal is to create a worldwide society that can peacefully live and adopt a global outlook (Masykur, 2016). With the recognition of social diversity and the acceptance of the inevitable existence of common distinctions, various social groups are actively striving to incorporate and harmonise within this diversity. This is the deliberate pursuit of marriages between individuals from different ethnic, cultural, and religious backgrounds.

Marriages between people of different faiths, or interfaith marriages, are more likely to encounter hostility and opposition than those between people of different nationalities or cultures (Fatimah, 2014). A marriage between two people of different faiths who continue to practise and belong to their respective faiths is called an interfaith marriage. On the other hand, a marriage between people who have fundamentally different political, religious, or philosophical views. When it comes to governmental administration or population registration, interfaith or interbelief weddings can be particularly complicated (Syamsulbahri, 2020). When two people in Indonesia have the same ideological or religious beliefs, the marriage process is not complicated according to the country's marriage laws. Problems emerge when certain laws and regulations, such Law No. 1 of 1974, are thought to be at odds with a marriage. Any marriage that does not comply with the rules based on the religion and belief systems of the people involved cannot be legitimate, according to Article 2, paragraph 1 of this law.

Interfaith weddings are not only prevented by preventive measures, but they are also prohibited by religious laws that are present in practically all religions. These laws outlaw interfaith marriages, but there may be some stipulations that allow them under specific conditions. In the context of Islamic religion and Islamic law in Indonesia, the theological authority is the Fatwa issued by the Indonesian Ulema Council (MUI), which declares that interfaith marriage is forbidden or deemed haram. The Fatwa, designated as 4/MUNAS VII/MUI/8/2005, was officially released on July 28, 2005, with a specific focus on the topic of interfaith marriage.

Religious persuasion does not ensure that individuals who engage in it will attain the objective of excellent family life, which is to develop harmonious family relations and so on, even though there is a political and religious spectrum. The religious demand on strict compliance poses many obstacles to family life, including issues with worship, education of children, food preparation, and the maintenance of religious traditions (Sembiring, 2015). Emotions, not ideals, are what important, says Hairunas, even when there are reasonable reasons on both sides. On the other hand, principles, like the inherent holiness of religion, can fortify one's faith. Religious leaders frequently have psychological difficulties as a result of this. On the other hand, the process of determining the gender of a newborn kid will occur organically. Unfortunately, this will all boil down to supposition, which is sure to incite jealousy on one side or the other. Psychological tests, meanwhile, will be simple enough to administer to a test subject.

Despite the clear regulations prohibiting interfaith marriages and the belief that such marriages will not lead to happiness for the individuals involved, there are still ongoing attempts by Indonesian citizens to engage in interfaith marriages (Natsir, 2016). These attempts include getting married outside of Indonesia's jurisdiction or filing lawsuits, one of which was granted by the Surabaya District Court in Decision Number 916/Pdt.P/2022/PN Sby on April 26, 2022. This decision approved the request of Rizal Adikara and Eka Debora Sidauruk to legalise their interfaith marriage and have it recorded in the Civil Registry Office.

Interfaith marriages can happen for a number of reasons (Karyasuda, 2006). First, the diversity of a region makes them more likely to happen. Second, a lot of people move around a lot, and third, advances in communication technology make it easier for people of different religions to talk to each other no matter how far away they are. There are many reasons why it is hard to stop mixed marriages in Indonesia, but these two are the main ones. In addition to these two main factors, Kumparan News also looked at the fact that interfaith marriages are more likely to happen in countries with a lot of different religions and a

high level of religious tolerance. Because of this, the city of Surakarta is one of the five biggest places in Indonesia where interfaith marriages happen. The other four cities are South Jakarta, Purwokerto, Bandung, and Malang.

North Minahasa district and other North Sulawesi cities and districts score highly on measures of religious plurality and tolerance, suggesting a high likelihood of interfaith marriages. The reason behind this is that North Minahasa Regency is a satellite city of Manado City. Manado, Singkawang, Salatiga, Kupang, Tomohon, Magelang, Ambon, Bekasi, and Kediri are also among Indonesia's 10 most tolerant cities and districts. Students at the research site are likely to be the subjects of the study due to the wide range of Muslim and non-Muslim identities represented there. The reasoning for this is based on the assumption that instilling religious and legal norms in children from an early age will make them less inclined to disobey these standards.

## 2. METHODS

This research will examine the strategies employed by Islamic Religious Education instructors at North Minahasa Regency's State High School in an effort to decrease the occurrence of interfaith marriages among their students. The major targets of the study will be pupils at Islamic high schools. Field observations provide the basis of this study's descriptive and analytical methods. Phenomenology is an approach to study that uses language and description within a specific natural setting to gain a holistic and integrated understanding of the phenomena experienced by research participants. This includes their attitudes, behaviours, opinions, actions, and motives.

Students from Airmadi, Wori, and Likupang State High Schools will be the subjects of participant observation and in-depth interviews. According to Sugiyono (2016), the data was analysed using Miles and Huberman's four-step framework: data reduction, data presentation, data verification, and triangulation.

## 3. FINDINGS AND DISCUSSION

### 3.1 *Marriage between different religions*

The concept of marriage might have varying interpretations across different languages. Examples are *al-wath'u*, *adh-dhammu*, and *al-jam'u*. The term *al-wath'u* encompasses several actions such as walking on, stepping on, entering, ascending, having sexual intercourse, gathering, holding, clutching, merging, combining, leaning, embracing, hugging, and totaling. Additionally, it can also denote qualities of being gentle and pleasant. The term *al-jam'u*, as defined by Atabik (2016), refers to the act of gathering, consolidating, merging, summing, and organising. For example, in the Al-Qur'an, the term used for marriage is "nikah," but it is promptly translated as "an-nikah." 3. In the Qur'an, for example, or when used in conjunction with the expressions *az-ziwaj*, *az-zawj*, or *az-zijah*. The text refers to Surah 37 of the Qur'an, known as "Ahzab al-". While the two titles may have different connotations, they share the same legal significance: a male and a female can enter into a lawful marriage and establish a familial bond (as husband and wife), wherein they provide mutual assistance, share obligations, and restrict individual property rights (Fatimah, 2014).

Islamic law does not forbid a man from having sexual relations with a woman of the opposite sex, but once a marriage contract is in place, it becomes permissible (halal) for a person to engage in sexual relations with another person, even though it was previously forbidden (haram). Marriage, according to Hadikusuma (2021), is a legally binding agreement that grants a man the explicit right to have sexual relations with a woman. As a result of these regulations, Islamic law developed a concept of marriage that can be understood as a covenant that includes the regulations about the acceptable conduct of sexual relations between the spouses as stated in the marriage contract (marry or give in marriage) (Idris, 2002).

Islam recognises no other form of legally sanctioned sexual relationship than marriage, which is a religious institution subject to Islamic law (Munir, 2020). According to this view, marriage is a civilised way for men and women to harness their natural biological desires. Furthermore, shari'a and other religious commandments are consistent with marriage. Accordingly, if the conditions and provisions of a contract are compatible with Islamic principles, it is legitimate or in accordance with sharia. According to verse 221 of QS al-Baqarah, this stipulation forbids marriages between people of other faiths and requires that they have the same religious views. Also, wait until polytheist women believe before marrying them. No matter how much allure a woman has, a loyal female servant will always be more desirable than a goddess who worships a plethora of gods. Beware of being married to polytheists unless they convert to Islam (Mubarok, 2012). It doesn't matter how you feel about worshipping numerous deities; a loyal servant is undeniably better. While Allah, by His holy sanction, offers an invitation to heaven and forgiveness, they offer an invitation to damnation. In order to give people wisdom, Allah explains His verses.

According to Imam ash-Shafi'i, the essential components of marriage are the prospective husband, prospective wife, guardian, two witnesses, and the sigat. Imam Malik identifies the essential components of marriage as the presence of a guardian, the payment of the future husband's dowry, the consent of the future bride, and the formal agreement known as sigat. Neither of the aforementioned perspectives addresses dowry provisions, as their primary objective is to facilitate the process of marriage. Providing a dowry in accordance with legal principles is considered a praiseworthy action (istishab), despite being a requirement for the marriage to be considered lawful (Ma'mur, 2018).

To strengthen the provisions of Islamic law regarding the prohibition of interfaith marriages, the Indonesian Ulema Council (MUI) has issued fatwas regarding the prohibition of interfaith marriages twice. The first fatwa was delivered at the II MUI National Conference on 11-17 Rajab 1400 H, coinciding with 26 May-June 1980 regarding mixed marriages, while the second, more specific fatwa was delivered in 2005 at the VII MUI National Deliberation Forum, on 19-22 Jumadil End of 1426 H. / 26-29 July 2005 AD in Jakarta, regarding interfaith marriages which forbid marriages between Muslim men and Ahlul Kita women based on the principle of sad adz-dzari'ah, namely preventing the birth of greater mafsadah; remembering that even though there is mashlahah to be obtained, the mafsadat or danger that will occur is expected to be greater (Ramulyo, 2016).

Provisions regarding marriage in Indonesia are regulated in Law Number 1 of 1974. The concept of marriage in marriage law is different from the concept of marriage in the Civil Code. In Law No. 1 of 1974, marriage is seen as not just a civil relationship, but also a sacred bond that must be based on religion (Munir, 2020). Therefore, the concept of the Marriage Law is seen as more in line with the Pancasila philosophy adopted by the Indonesian people which places the teachings of Belief in One Almighty God as the first principle above everything else. The principles upheld by the Marriage Law are seen as being closer to the principles of marriage in Islam, while in the Civil Code marriage is more secularistic with a diverse approach.

As per the marriage legislation in Indonesia, which incorporates Islamic law along with supplementary rules, the marriage agreement is deemed legally enforceable upon fulfilling the fundamental prerequisites and conditions of marriage (Syarifuddin, 2011). The following items are included: (1) Both the potential bride and groom have attained the stage of adulthood and possess mental competence (puberty); (2) For a marriage to occur, certain conditions must be met. Firstly, the presence of a guardian is required for the bride. Secondly, the groom is obligated to offer a dowry to his wife once the marriage is officially acknowledged. Lastly, the marriage ceremony must be seen by a minimum of two unbiased Muslim men. (3) The qabul ijab ceremony is an essential ritual in which the ijab, a proposal made by the possible wife or her guardian or proxy, is accepted by the potential husband through qabul, signalling the agreed-upon dowry sum. (4) A walimah, also known as a wedding reception, should be organised as a formal confirmation that the marriage agreement has been established. Finally, in order to provide undeniable proof of a marriage, it is imperative to publicly

announce the marriage event (*i'lan al-nikah*) by submitting a marriage registration to the approved Marriage Registrar Official, as exemplified in Surah Ali-Imran verse 282.

Interfaith marriages also cannot be described as mixed marriages (Syamsulbahri, 2020). In mixed marriages, marriages occur due to ethnic differences, for example differences in customs, namely marriages between Javanese and Batak people, Minangkabau people and Sundanese people, and so on. Or as stated in Article 57 of Law Number 1 of 1974, marriage is between two people who in Indonesia are subject to different laws, because of differences in nationality and one of the parties is an Indonesian citizen. This is different in interfaith marriages, namely between a Christian man or woman and a Muslim man or woman, and so on. Thus, based on this law, inter-religious marriages do not include mixed marriages because they have their own meaning.

Interfaith marriages are prohibited not only in Islam, but also in all officially recognised religions in Indonesia (Taufik, 2017). If such an occurrence is documented, the interfaith marriage is referred to as an act of legal subterfuge or *fraus legis*, specifically an action undertaken by an individual to achieve legal ramifications or specific rights under foreign law that would not be realised under national law. There are four often employed methods for couples of differing religious backgrounds to proceed with their marriage. These include obtaining a court decree, conducting the marriage ceremony in accordance with both religions, temporarily adhering to one religious law, and being married in a foreign country (Witoko, 2019).

Instances of interfaith weddings, also known as acts of legal smuggling or *fraus Legis*, have taken place in the North Minahasa Regency of the North Sulawesi Province. Specifically, the Airmadidi District Court issued the application and determination No. 41/PDT.P/2012/PN.AMD, which includes the following: Authorising the conduct of an interfaith marriage ceremony between Dani Samosir and Astriani Van Bone, to be officiated by personnel of the Airmadidi Civil Registry Office. The recognition of interfaith marriages, through the granting of permission to register such marriages, was established as a result of a ruling by the Indonesian Supreme Court. The court based its decision on Article 27 of the 1945 Constitution, which upholds the principle of equality before the law for all individuals. If the legal principle of *lex superior derogate legi inferior* is applicable, the Supreme Court deems that the authority of Article 27 of the 1945 Constitution surpasses that of Article 8 letter (f) of Law no. 1 of 1974 regarding Marriage due to the rational arguments presented by the petitioner, specifically the intention to have a civil registry office employee present during the marriage ceremony.

### **3.2 The Role of Islamic Religious Education Teachers**

Teachers have a crucial role in educating the nation and shaping its future, whether through official or non-formal educational institutions (Araniri, 2020). Due to the significance of this position, the government has implemented multiple regulations regarding the responsibilities of teachers to align with the objectives set forth in the National Education System Law of 2003. In summary, teachers are tasked with 1) conducting administrative, managerial, developmental, supervisory, and technical services to facilitate the educational process in educational institutions. 2) Engaging in the educational process, evaluating learning results, offering direction and instruction, as well as conducting research and community outreach, particularly for university educators. The primary responsibilities of teachers can be summarised into two main tasks: firstly, they are not solely responsible for imparting knowledge, but also for instilling values; secondly, they serve as mentors who provide guidance and direction to students in their learning process (Ahmad, 2011).

In order to achieve the desired goal of developing informed and skilled pupils who can effectively utilise their gained knowledge, teachers must possess a well defined strategy or plan to accomplish this aim. The core concept of strategy is a methodical blueprint delineating specific measures to achieve particular objectives. To create an effective plan, a teacher needs to be able to identify supporting factors that are in line with rational concept implementation, cost-efficient, and apply effective strategies to achieve goals.

To effectively reduce the occurrence of interfaith marriages among high school students in North Minahasa Regency, Islamic Religious Education teachers have implemented two primary strategies: (1) enhancing students' understanding and knowledge, and (2) providing guidance and counselling services to students.

### 3.2.1 Expanding students' knowledge and insight

Adolescents, defined as having reached the end of their physical maturation at twelve and twenty-one years old, are at their most vulnerable during their time in high school or its equivalent (Awwaliyah et al., 2019). Changes in behaviour, social interactions, and the emergence of secondary sexual markers are among the most noticeable physical changes that occur at that age. Thus, it is safe to say that adolescents undergo several physical and mental changes when they enter puberty. Teenagers who mature in accordance with the phases and duties of development are better prepared to face the challenges of maturity and the joys of adolescence without feeling cheated or like they've lost out.

A person's reproductive powers mature during adolescence, the same time when their physical growth peaks. As they enter puberty, teens start to notice people of the other sex. Adolescents often flirt with people of the opposing sex (Syahri et al., 2017). Students may tie the knot before the end of the school year if this attraction to the opposite sex is not curbed. Teachers have a responsibility to equip their students with the information and understanding necessary to carry out a decent marriage in order to curb the desire for undue focus on the opposite sex. A decent marriage is one that abides both the laws of the state and the religion of the couple. In Islamic religious education classes, it is taught through.

### 3.2.2 Marriage is carried out after having the ability

Islamic scholars have identified two components that determine the ability to officiate weddings. There are two distinct aspects: the monetary and commercial aspect, and the spiritual and mental aspect (Syahrani et al., 1978). Islamic religious officials caution that engaging in adultery within any of these domains may result in marital discord or possibly dissolution of the marriage. "O young individuals, those who possess the capability to enter into matrimony, should indeed do so," said the prophet in a hadith, which serves as the foundation for the ability-centered argument presented by Islamic scholars. For what reason? It provides protection for your head and genital area. According to HR. Bukhari no. 5056 and Muslim no. 1400, fasting can be used as a remedy to suppress one's sexual desire. Therefore, if someone is unable to afford other means of controlling their libido, they should consider fasting.

Clergy emphasise the importance of the religious understanding of the bride and husband from a psychological and spiritual standpoint. A Muslim's religious knowledge covers both the prohibitions (such as alcohol and adultery) and the obligations (such as prayer, fasting, and zakat) that they are required to adhere to. Islamic educators assert that this knowledge is imparted to pupils with the intention of equipping them to become competent leaders for their families upon marriage after completing high school, in the case of men, and to uphold the honour of their families and husbands, in the case of women. From a monetary and economic standpoint, Islamic religious educators emphasise to their students that marriage absolves them of any financial responsibilities. Teachers frequently emphasise the importance of securing financial stability for one's family before getting married. A vulnerable household, susceptible to conflict and eventual disintegration, is the result of a marriage that lacks a solid foundation in a strong economy.

The *kufu'* or *kafaah* aspect, which involves a man's and a woman's equal and proportionate position in society, as well as their equality and comparable social level, wealth, morals, and virtue, should always be considered by students in public high schools when planning a marriage, according to PAI teachers. What matters most is *kafaah*, which is identical and similar in religious aspects, namely worship and morality. When it comes to religious and moral tolerance, interfaith marriages do not qualify.

Interfaith marriages are flawed in harmony and terms and can also be included as marriages that are not *kafâ`ah*, namely marriages that are not balanced, harmonious or compatible, which are feared to cause ongoing problems, and are likely to lead to divorce. Therefore they may be annulled. . According to the Maliki Madzhab, equality is in the religion and social conditions of the bride and groom. Meanwhile, according to Jumhur fuqahâ`, what is included in *kafaah* is religion, lineage, independence and profession. The Hanafi and Hanbali schools add prosperity and money aspects. All of this is intended to ensure stability in the life of husband and wife, as well as to create happiness between husband and wife. Which does not embarrass the woman or her guardian by marrying according to tradition.

### 3.2.3 Marriages are carried out according to rules

In Indonesia, marriage is conducted both sociologically and juridically, adhering to religious regulations and the positive legal rules of Indonesian society. Occasionally, the wedding procession is accompanied by the provisions provided by the local community. Wedding processions that adhere to religious provisions and community dynamics must obtain legal approval from religious or traditional authority before or during the procession (Palandi, 2013). After the religious or regional procession is finished, the marriage is officially recorded in a state document to affirm its legal character. Marriages that deviate from the aforementioned pattern are deemed invalid and ineligible for registration in state administration.

Marriage, as stipulated by Islamic law, is considered a kind of religious devotion. As worship, it must adhere to the criteria for determining its validity. According to the Shari'a, worship is considered acceptable or accepted when the provisions of the act fulfil the necessary standards and are in harmony with them (Mubarok, 2012). A pillar is an essential component of a series of worship acts. Meanwhile, it is imperative to engage in worship, but it should not be regarded as a mere sequence of tasks. If worship fails to adhere to legal standards or fulfil the necessary requirements and fundamental aspects of worship, it is considered null and void.

PAI teachers at North Minahasa Regency State High School always explain that the ulama have agreed that the pillars of marriage include, the presence of a groom and a bride, a guardian for the bride, the presence of two witnesses, and the presence of a shigat or consent, namely by saying the guardian, I married and answered the groom with I accept. Meanwhile, the terms of marriage are a series of provisions contained in the pillars of marriage.

The requirement is that there must be both bride and groom, so the requirements for the groom are (1) The prospective husband is Muslim, (2) male, and (3) the person is known and certain. (4) It is definitely halal for the groom to marry the woman who is his future wife. 5) The prospective bridegroom knows/knows his future wife and knows that his future wife is truly halal for him; (6) The prospective husband is willing (not forced) to carry out the marriage. (7) Not currently performing ihram (8) Not having a wife who is haram in marriage with a prospective wife and finally (9) Not having four wives. Meanwhile, the requirements for a prospective bride are (1) Muslim or an expert in the book; (2) A woman, not a khuntsa (sissy); (3) The woman is certainly the person; (4) Halal for the prospective husband (5) The woman is not married and not in 'iddah; (6) Not forced/effort; and finally (7) Not in the state of ihram for Hajj and Umrah.

Requirements for a Marriage Guardian (1) Muslim (2) Male; (3). Baligh (3) Sensible (4) Not under coercion; (5) Not being in ihram for Hajj. Requirements for Witnesses Witnesses attending the marriage ceremony must be two men who are (1) Muslim; (2) puberty; (3) reasonable; (4) see and hear and understand (understand) the meaning of the marriage contract. Requirements for Consent Marriage must be carried out by consent and consent orally. This is what is called a marriage contract (marriage bond or agreement). For mute people, their marriage is valid with hand or head signals that can be understood. In a marriage, consent and acceptance are the main pillars and the most important requirements, while the conditions for the validity of the consent and acceptance are (1) The consent and acceptance are carried out in one assembly. (2) There should not be a long gap between the consent

and the consent which damages the unity of the marriage contract and the continuity of the contract, (3) The consent and the consent can be heard properly by both parties and two witnesses. (4) In a sigah, there are two elements, firstly the saying of consent from the guardian or representative with the words *zawwajtuka* or *ankahtuka*, and secondly the sigah qabul from the prospective groom which is connected to the sigah ijab, the words can be with the words *tazawwajtu* or *nakahtu* (Suma, 2004).

According to PAI teachers at State High Schools in North Minahasa Regency, marriages between individuals of different religions are considered to be in violation of Islamic principles or invalid. This is because such marriages fail to fulfil the necessary conditions for marriage, which include the requirement that both the bridegroom and the woman, as well as the woman's guardian, must be of the Muslim faith. Additionally, the witnesses present at the wedding ceremony must also be Muslim. Non-Muslim guardians are ineligible to act as guardians for their non-Muslim children, as are parents and children of different religions (Ahmad et al., 2021). Consequently, none of them have the ability to create wills or inherit from one another.

Apart from the religious rules that must be obeyed, PAI teachers also emphasize the importance of complying with the marriage rules regulated by the state. The main rules that must be adhered to in state regulations are that every marriage must reach the specified age limit, the marriage must be registered, and the marriage must be performed by those of the same religion (Al-Zuhayli, 1997). The age of marriage as regulated in Article 7 paragraph (1) of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage ("UU 16/2019") regulates that marriage is only permitted if the man and woman have reached 19 years old. If you look closely, the age limit for which marriage is permitted without a marriage dispensation is the age after students leave high school. If you are still in school, students must be oriented towards studying and studying.

PAI teachers at state high schools also forbid their students from carrying out marriages without registration or unregistered marriages or commonly known as private marriages. The existence of unregistered marriages among students occurs generally because the school does not want to be expelled, because if it is discovered that a student has an unregistered marriage, it is certain that the student will be dismissed from school. A marriage that is carried out in a serial manner or is not registered is a marriage that is contrary to the statutory regulations Article 2 PP No. 9 of 1975 as a regulation regarding the implementation of Law No. 1 of 1974. In this provision it is stated that marriages for followers of Islam are carried out by registrar employees using registration procedures. Where in this case a private marriage or unregistered marriage is a marriage carried out outside the supervision of a marriage registrar and is not registered with the KUA (Suratmaputra, 2018).

### 3.2.4 The impact of marriage between different religions

An impact is a potent force that produces a specific outcome, whether it be advantageous or detrimental. Alternatively, it can be understood as a significant impact between two entities, leading to subsequent alterations due to the collision (Indo, 2019). The changes that occur are a consequence of an activity, which might be either natural or related to chemical, physical, or biological processes. If a change has a beneficial effect, it is referred to as a positive impact, whereas if the change has a detrimental effect, it is referred to as a negative impact.

Islamic religious education lecturers consistently emphasise that interfaith marriages have a profoundly detrimental influence on three key components. Initially, interfaith marriages tend to put a burden on the familial bonds of the potential bride and groom, as devout Indonesian culture typically does not approve of such unions (Natsir, 2016). Furthermore, it poses a challenge for the bride and groom to resolve their significant disparities, as religious norms that are forbidden in one religion may not be prohibited in another religion. Additionally, varying notions of divinity lead to discrepancies in worship methods and locations. Furthermore, it is important to clarify the religious affiliation of children, as this has significant ramifications for both child custody rights and children's inheritance rights.



Theoretically, there are several difficulties if the prohibition on religious marriage is violated: (1) It is difficult to realize the goal of marriage, because building a *sakinah, mawaddah, warahmah* and *barokah* family requires the same vision, the same goals, and the same religion (i.e. both are Muslim), (2) Marriage in Islam is worship, therefore, being of the same religion (Islamic religion) between husband and wife is a necessity (Nurcholis, 2004). The impact is that the marriage ceremony becomes invalid, (3) cannot realize *Hifdh al-Nasl* (protecting offspring), (4) Causes discomfort, (5) causes problems, especially for children, (6) The husband-wife relationship becomes invalid and considered like adultery. (7) The link between the biological father and his child is severed. (8) There is no maintenance law for the biological father, (9) There is no inheritance relationship between the biological father and his biological child, and (10) if the biological father becomes the guardian of his child who is the result of an interfaith marriage, then his guardianship status is also invalid. . As a result, the child's marriage contract and the husband-wife relationship are also invalid.

### 3.3 Surveillance and Guidance

Undoubtedly, marriages, including interfaith marriages, are observed among high school students due to their transition into adolescence, which is accompanied by a heightened sexual drive. These changes are sociologically manifested in their views towards the other sex, namely in the alteration of behavioural patterns when experiencing desire towards the opposing sex. The changes that take place are an inherent inclination that resides within every individual. Adolescents commonly refer to the expression of affection and desire towards someone of the opposite gender through actions as dating. Dating behaviour is regarded as a crucial aspect of a teenager's identity, capable of enhancing their social status and sense of being.

Dating at the level of State High School students in North Minahasa Regency is the initial entry point for marriage, whether of the same religion or of a different religion. Dating that has a negative impact will result in husband and wife relationships among students which can lead to pregnancy out of wedlock. Students who are found to be pregnant out of wedlock in a public high school in North Minahasa Regency will be punished by dropping out of school, because they are deemed to have tarnished the good name of the school.

The monitoring conducted by Islamic Religious Education Teachers for State High School students in North Minahasa Regency is mostly focused on students who frequently interact with each other, namely between male and female students of different religious backgrounds. This is defined by their tendency to consistently isolate themselves together, regardless of the time or location, and their seldom engagement in socialising with peers of like kind. Whether it's going home, attending school, dining in the cafeteria, or working on assignments, you consistently desire to be in each other's exclusive company.

Based on the monitoring observations, the PAI teacher subsequently recognised and gathered extensive information regarding the romantic relationship between the two students. The purpose of this is to enhance the efficacy and positive influence of future counselling sessions for students engaged in romantic relationships. Unregulated dating among students can result in extramarital affairs and unwed pregnancies, ultimately leading to the expulsion of students involved in romantic relationships. The primary determinants in the theory underlying the incidence of premarital pregnancy are behavioural, familial, and environmental factors. Behavioural factors include engaging in casual dating and having a curiosity about sexual relations. Family factors consist of parental divorce, lack of parental attention, growing up in a broken home, permissive parenting, and a lack of exposure to Islamic education. Environmental factors encompass an environment that promotes promiscuity and provides opportunities for sexual intercourse.

From the monitoring results, the dominant factor behind the occurrence of dating and special relationships between students of different religions is environmental factors. Muslim students usually live in villages where the majority are non-Muslims, so they are used to hanging out with non-Muslim friends, from youth activities in the village where they live to religious activities that require

togetherness between them. The social relations of non-Muslim teenagers are certainly not as strict as the social boundaries of Muslim teenagers. In Muslim relationships, it is always recommended not to approach acts that lead to adultery, as stated in the letter (Syarifuddin, 2011).

In addition to contextual influences, parental considerations also contribute to the endorsement of interfaith dating behaviour, although not being predominant. Parents in North Minahasa exhibit a considerably higher level of vigilance in terms of religious oversight of their children, particularly in monitoring their social circle, especially those who were born into the Muslim faith, albeit not exclusively. The approach varies depending on whether the parents converted to Islam or converted from a non-Muslim religion. If the parents have a strong understanding of religion, they continue to supervise their children's interactions with non-Muslim friends. However, if the parents are converts who have not fully grasped Islamic principles, they tend to be more lenient.

While keeping tabs on their social lives, PAI instructors have gone to great lengths to counsel Muslim pupils who are seeing non-Muslim friends. Students receive counsel as a sort of guidance, with the message that school time is better spent learning than dating or making plans for the future. Students have a better chance of getting a better job if they finish this stage and get a diploma. Therefore, if you want to succeed in school, you must put aside dating and other interests.

If the PAI teacher sees that just basic guidance isn't cutting it, they'll switch to a more religious approach, specifically addressing the needs of Muslim students through religious doctrine and regulations. That engaging in extramarital affairs or dating someone of a different faith will harm a marriage's chances of survival (Sembiring, 2015). To begin, interfaith marriages do not have Allah's (SWT) blessing since they go against His rules that forbid the formation of *sakinah*, *mawaddah*, and *rahmah* families. Furthermore, it would be problematic for both of you to pursue marriage after finishing public high school in Indonesia if this romance continues to that level, as it goes against the rules that are currently in place. According to Surah al-Rum verse 21, the point of marriage is to establish a *sakinah* family, which includes (a) a close relationship based on religion and (b) quality time spent together. (c) Maintain healthy habits of communication with other family members. (d) Having mutual regard for one another. (e) They all share a strong sense of familial bonding. (f) They have the ability to resolve family conflicts in a constructive and beneficial way.

The final guidance step in minimizing the occurrence of interfaith marriages begins with interfaith dating, so PAI teachers take full initiative by asking the school principal to call the parents and Islamic religious leaders of the Muslim students. The first summons is intended to inform parents and religious leaders if the student has established a special relationship or is dating a friend of a different religion. Second, to warn students and parents that their actions violate school regulations, if this relationship is not monitored and ended, it could set a bad precedent for the school because it allows free association to occur at school.

The students who had previously dated friends of different religions experienced a beneficial impact from the three stages implemented by PAI teachers. Initially, he maintained a platonic relationship with them, similar to his other acquaintances. However, he developed romantic feelings for a friend who did not follow the Islamic faith, prompting him to commence a romantic relationship. Nevertheless, following guidance from the PAI instructor, we ultimately made a logical decision to terminate our relationship.

The school principal also commended the PAI teacher's actions. Under the direct supervision and guidance of PAI teachers, students will effectively circumvent the risk of dropping out or facing expulsion due to non-compliance with school regulations. In addition, this monitoring and assistance is valuable for directing pupils who may have misconstrued their educational objectives, encouraging them to focus on completing their studies at State High School in North Minahasa Regency.

#### 4. CONCLUSION

Indonesian society is characterised by its diversity, encompassing a multitude of nationalities, races, faiths, and beliefs, which increases the likelihood of mixed marriages and interfaith weddings.

Typically, all religions have a firm prohibition against interfaith weddings, but some may permit them under specific circumstances. This is because interfaith marriages are seen to deviate from the primary purpose of marriage, which is the pursuit of happiness. Interfaith marriages are fundamentally prohibited by religious doctrines and state laws, as outlined in Law no. 1 of 1974. This law imposes general restrictions on the validity of marriages, as stated in Article 2 paragraph (1), which stipulates that a marriage is considered valid only if it adheres to the regulations of each respective religion and belief.

The PAI teachers in North Minahasa Regency have successfully decreased the occurrence of interfaith marriages in this research series. In the last half-decade, the occurrence of interfaith marriages, specifically between Muslims and non-Muslims, has been restricted through the implementation of two primary approaches: broadening students' viewpoints and offering supervision and direction. The PAI teacher's objective is to broaden students' horizons by educating them on the concepts of accountability and capability as they pertain to marriage. This entails providing students with information regarding the norms that regulate marriage in both religious and state settings, while also emphasising the negative repercussions of interfaith unions. Presently, there is a scarcity of surveillance and support offered to students engaged in romantic relationships within the student community. Dating acts as the primary phase for interfaith weddings, taking place during the duration of students' schooling and continuing after their completion of State High School. Surveillance is carried out when students engage in an interfaith relationship, with the purpose of uncovering the factors that contribute to the partnership. Studies have confirmed that contextual factors significantly impact the dating choices of persons from various religious backgrounds. In contrast, family and behavioural factors have relatively little importance in this context.

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