



## The Status of Interfaith Marriage From an Indonesian Positive Legal Perspective

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### Abstract

This study aims to analyze the legal status of interfaith marriage in the perspective of Indonesia's positive law. This research uses normative legal research methods with legislative and conceptual approaches. Data were obtained through literature studies of laws and regulations, court decisions, and legal literature relevant to the issue of interfaith marriage. The results of the study show that Indonesia's positive law in principle does not recognize interfaith marriage. Law Number 1 of 1974 concerning Marriage emphasizes that the validity of marriage is determined by the laws of each religion, so interfaith marriage cannot be carried out if it is contrary to religious provisions. Although there is a practice of registering interfaith marriages through court orders or carried out abroad, it creates legal uncertainty and differences in interpretation in its application. This study concludes that the status of interfaith marriage in Indonesia's positive law is still within the area of strict legal restrictions in order to maintain legal order and certainty of marital status. Therefore, consistency in law enforcement and clarity of regulations are needed so that there is no dualism of practice and interpretation of the law in the community.

**Keywords:** Marital Status; interfaith relations; Positive Legal Perspectives

### Abstrak

Penelitian ini bertujuan untuk menganalisis status hukum perkawinan lintas agama dalam perspektif hukum positif Indonesia. Penelitian ini menggunakan metode penelitian hukum normatif dengan pendekatan perundang-undangan dan konseptual. Data diperoleh melalui studi kepustakaan terhadap peraturan perundang-undangan, putusan pengadilan, serta literatur hukum yang relevan dengan isu perkawinan lintas agama. Hasil penelitian menunjukkan bahwa hukum positif Indonesia pada prinsipnya tidak memberikan pengakuan terhadap perkawinan lintas agama. Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan menegaskan bahwa keabsahan perkawinan ditentukan oleh hukum agama masing-masing, sehingga perkawinan lintas agama tidak dapat dilangsungkan apabila bertentangan dengan ketentuan agama. Meskipun terdapat praktik pencatatan perkawinan lintas agama melalui penetapan pengadilan atau dilakukan di luar negeri, hal tersebut menimbulkan ketidakpastian hukum dan perbedaan penafsiran dalam penerapannya. Penelitian ini menyimpulkan bahwa status perkawinan lintas agama dalam hukum positif Indonesia masih berada dalam wilayah pembatasan hukum yang ketat demi menjaga ketertiban hukum dan kepastian status perkawinan. Oleh karena itu, diperlukan konsistensi penegakan hukum serta kejelasan regulasi agar tidak terjadi dualisme praktik dan interpretasi hukum di tengah masyarakat.

**Kata Kunci:** Status Perkawinan; Lintas Agama; Perspektif Hukum Positif

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## Introduction

Marriage is a sunnatullah that generally applies to all living beings on earth, humans in order to maintain the sustainability of life by multiplying through the marriage process.<sup>1</sup> In human life, marriage is considered sacred. Marriage in Indonesia is considered a social bond that has religious and legal aspects.<sup>2</sup> Interfaith marriage is one of the issues that is often debated due to religious, cultural, and ethnic differences in Indonesian society.<sup>3</sup> Islam regulates marriage not based on physical size.<sup>4</sup> Marriage that is religiously valid, recognized by law, and accepted as part of the culture of society is a way to achieve the goal of shari'a to achieve balance in married life. Building a family based on religious norms is very important.

In a positive legal perspective, marriage is regulated in Law Number 1 of 1974 concerning Marriage. Interpreting marriage as an innate bond between a man and a woman as husband and wife with the aim of building a prosperous and lasting family based on the principle of the One Godhead.<sup>5</sup> Marriage is regulated from a positive legal point of view. Nonetheless, from an Islamic point of view, marriage has clear rules derived from the Qur'an and Hadith.<sup>6</sup> This difference in rules often leads to debate, especially regarding the legality or not of interfaith marriage in Indonesia. Interfaith marriage is now an undeniable reality and is still a subject of discussion. Indonesian legislation clearly states that interfaith marriage is prohibited because it is against the laws of the land.<sup>7</sup> Specifically, Article 2 of

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<sup>1</sup> Radhiya Bustan dkk., "The Essence of Marriage from an Islamic Psychological Perspective," *International Journal of Islamic Psychology* 8, no. 1 (2025): 85–111, <http://www.journal.iamphome.org/index.php/IJIP/article/view/83>.

<sup>2</sup> June S. Katz dan Rondald S. Katz, "The new Indonesian marriage law: a mirror of Indonesia's political, cultural, and legal systems," *Am. J. Comp. L.* 23 (1975): 653, [https://heinonline.org/hol-cgi-bin/get\\_pdf.cgi?handle=hein.journals/amcomp23&section=46](https://heinonline.org/hol-cgi-bin/get_pdf.cgi?handle=hein.journals/amcomp23&section=46).

<sup>3</sup> Rasyid Muzhar, "Interfaith Marriage from the Perspective of Fiqh and Marriage Law in Indonesia: Problems and Legal Solutions," *Jurnal Mahkamah: Kajian Ilmu Hukum dan Hukum Islam*, 2025, 653–72, <https://journal.iaimnumetrolampung.ac.id/index.php/jm/article/view/5632>.

<sup>4</sup> Andrea Büchler dan Christina Schlatter, "Marriage age in Islamic and contemporary Muslim family laws. A comparative survey," *Electronic Journal of Islamic and Middle Eastern Law (EJIMEL)* 1, no. 2 (2013): 37–74, <https://www.zora.uzh.ch/id/eprint/78204/>.

<sup>5</sup> Armasito Armasito dan Yuli Kasmarani, "THE URGENCY OF COUNSELING AS AN ADDITIONAL CRIMINAL SANCTION TO PREVENT DIVORCE IN THE PERSPECTIVE OF ISLAMIC FAMILY LAW," *Tazir: Jurnal Hukum Pidana* 9, no. 1 (2025): 31–40, <https://jurnal.radenfatah.ac.id/index.php/tazir/article/view/28267>.

<sup>6</sup> Vita Firdausiyah, "The benefits of changing the marriage age limit in the marriage law from the perspective of Islamic law," *Asy-Syari'ah: Jurnal Hukum Islam* 11, no. 1 (2025): 68–75, <https://ejournal.unzah.ac.id/index.php/assyariah/article/view/1963>.

<sup>7</sup> Ahmad Yusam Thobroni dan Nasruddin Yusuf, "Interfaith Families and the Law in Indonesia: Islamic Law, National Policy, and Human Rights after Supreme Court Circular Number 2 of 2023," *Antmind Review: Journal of Sharia and Legal Ethics* 2, no. 2 (2025): 77–90, <https://journal.aye.or.id/index.php/JSLE/article/view/13>.

the Marriage Law No. 1 of 1974 states, "Marriage is legal if it is carried out according to their respective religion and beliefs".

However, the reality is that for Indonesian citizens who are religiously pluralistic, interfaith marriages still occur and will continue to occur.<sup>8</sup> The marriage of artist Jamal Mirdad, who is Muslim, to Lidiya Kandau, who is a Christian, Ari Sihasale, who is a Christian, to Nia Zulkurnain, Deddy Corbuzier, who is a Christian, to Kalina, Ina Indahyati, who is a Muslim woman, Jeremi Thomas, who is a Christian, which finally made Ina a Christian, and many more. Simply put, because of love They have many reasons to continue interfaith marriage despite having different religions.

The Indonesian Ulema Council (MUI) issued a fatwa banning interfaith marriage in response to several cases of artists marrying interfaith marriages. The son of a Muslim scholar Nur Kholis Majid, called Ahmad Nur Kholis, also experienced a similar thing. Although the MUI's 2005 fatwa prohibits marriage between people of different religions,<sup>9</sup> the man still wanted to marry Confucian woman Ang Mei Yong in 2003. Ahmad Nur Kholis argued that the MUI's attitude is only one of three Islamic interpretations of interfaith marriage.

In Islamic teachings, there are two perspectives. The first absolutely prohibits both Muslim women and Muslim men from marrying other men. Second, marriage between Muslim men and non-Muslim women is allowed on the condition that Muslim men can marry non-Muslim women, but Muslim women cannot marry non-Muslim men. Nurcholish stated that Ahmad Nur Kholis understood the third view, namely that both Muslim men and women can marry non-Muslims. He mentioned the interpretation of several Islamic scholars who allow marriage between people of different religions. Therefore, the author is very interested in conducting scientific research on interfaith marriage from a positive legal point of view, regardless of the various cross-issues mentioned above.

## Method

This research is a normative legal research (juridical-normative) with a qualitative approach, which aims to examine and analyze the status of interfaith marriage based on positive legal provisions in Indonesia.<sup>10</sup> The focus of the research is directed at written legal norms and their interpretation practices in the national legal system. The approaches used

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<sup>8</sup> Muhammad Adil dan Syahril Jamil, "Interfaith marriage in Indonesia: polemics and perspectives of religious leaders and community organizations," *Religion & Human Rights* 18, no. 1 (2023): 31–53, [https://brill.com/view/journals/rhrs/18/1/article-p31\\_2.xml](https://brill.com/view/journals/rhrs/18/1/article-p31_2.xml).

<sup>9</sup> Zulfa Rofiah dan Arini Saila Haq, "MARRIAGE BETWEEN MUSLIM AND AHL AL-KITAB: A REVIEW OF MUI FATWA No. 4/MUNAS VII/MUI/8/2005," *Indonesian Journal of Shariah and Justice* 5, no. 1 (2025): 73–95, <http://ijsjiainternate.id/index.php/ijsj/article/view/183>.

<sup>10</sup> Faisal Ananda Arfa dan Watni Marpaung, *Metodologi Penelitian Hukum Islam: Edisi Revisi* (Prenada Media, 2018), <https://books.google>.

in this study include a statutory approach and a conceptual approach. The legislative approach is used to examine various regulations related to marriage, especially Law Number 1 of 1974 concerning Marriage, Government Regulations, and other derivative regulations. The conceptual approach is used to examine the concept of marriage, the validity of marriage, and the relationship between religious law and state law in the Indonesian legal system.

In addition, this study also uses a case approach by analyzing court decisions related to interfaith marriage, both district court decisions and Supreme Court decisions, in order to understand the pattern of legal reasoning and its implications for legal certainty. The research data sources consist of primary legal materials, secondary legal materials, and tertiary legal materials.<sup>11</sup> Primary legal materials include laws and regulations, court decisions, and relevant state official documents. Secondary legal materials are in the form of legal textbooks, scientific journals, results of previous research, and opinions of legal experts. The tertiary legal materials include legal dictionaries, encyclopedias, and other supporting sources. Data collection is carried out through library research by systematically examining all relevant legal materials. The collected data is then analyzed using a descriptive-analytical analysis method, namely by describing the applicable legal norms and analyzing them to obtain a comprehensive understanding of the legal status of interfaith marriage in Indonesia's positive legal system.<sup>12</sup>

## Results and Discussion

### The Meaning of Interfaith Marriage

Interfaith marriage is a marriage between Muslims and Christians, Hindus, Buddhists, Confucians, or religious crossbreeds. Basically, all religions require their adherents to marry people of the same religion, and they do not justify marriage between people of different religions.<sup>13</sup> The Qur'anic evidence of Surah Al-Baqarah verse 221 and Al-Mumtahanah verse 10, explains that interreligious marriage is prohibited:

وَلَا تنكِحُوا الْمُشْرِكَتِ حَتَّىٰ يُؤْمِنَ ۝ وَلَا مَهْمُونَةٌ حَيْزٌ مِّنْ مُشْرِكَةٍ وَلَا عَجَبَتْنَمٌ ۝ وَلَا تنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُو ۝ وَلَعَبَدُ مُؤْمِنٌ حَيْزٌ مِّنْ مُشْرِكٍ وَلَا عَجَبَكُمٌ ۝ أَوْ لَئِكَ يَدْعُونَ إِلَى النَّارِ ۝ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۝ وَبَيْنَ أُنْيَهِ لِلَّهِ سَلَّمَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

And do not marry polytheistic women before they believe, for a believing female servant is better than a polytheistic woman even though she attracts your heart. And do not marry a polytheistic man to a believing woman before they believe, for a

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<sup>11</sup> Qadriani Arifuddin dkk., *Metodologi Penelitian Hukum* (PT. Sonpedia Publishing Indonesia, 2025), <https://books.google.com/books>.

<sup>12</sup> I. Made Pasek Diantha dan M. S. Sh, *Metodologi penelitian hukum normatif dalam justifikasi teori hukum* (Prenada Media, 2016), <https://books.google.com/books>.

<sup>13</sup> Rizqon, "Analisis Perkawinan Beda Agama Perspektif KHI , HAM dan CLD-KHI," *Al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam* 4 (2022): 13–24, <https://doi.org/10.37680/almanhaj.v4i1.1499>.

believing male servant is better than a polytheistic man even if he attracts your heart. Allah with His permission explains His verses to people so that they can learn lessons, while they invite them to Hell."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهْجَرَاتٍ فَأَنْعِمْهُنَّ إِنَّ اللَّهَ أَعْلَمُ بِمَا يُنْهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُنْ يَحِلُّونَ لَهُنَّ وَأَنُوْهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا أَنْتُمْ مُؤْمِنُونَ أَجْوَرَهُنَّ وَلَا تُمْسِكُوْبِعَصِيمَ الْكَوَافِرِ وَسُلِّمُوا مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلَيْمٌ حَكِيمٌ

"If a believing woman comes to you to emigrate, then test their faith. Allah knows more about their faith than you do, so if you know they are believers, do not return them to their unbelieving husbands. Give their husbands their dowry, and there is no sin for you to marry them, for they are not lawful for you. The disbelievers are also not lawful for them. Do not marry a disbelieving woman and ask for the dowry that you have given. If her husband is an infidel, let them ask for a dowry back from his believing ex-wife. Such is the law of God that He has given you. Allah is also All-Knowing and All-Wise."

Couples who want to get married, especially for couples who are Muslim and non-Muslim and want to maintain their respective religions, choose to marry civilly abroad. This is because interfaith marriage is almost impossible in Indonesia. The marriage was reported to the Civil Registry Office at their place of residence after they returned to Indonesia. After the Constitutional Court Decision No. 68/PUU-XII/2014, which rejected the test of the validity of marriage based on the provisions of Article 2 paragraph (1) of Law No. 1 of 1974 concerning Marriage, which basically states that "marriage is legal, if it is carried out according to the law of each religion and belief",<sup>14</sup> which means that interfaith marriages should not be recorded abroad.

### Interfaith Marriage Based on Positive Law

Regarding the topic of interfaith marriage regulated in the Marriage Law, experts and legal practitioners have three different opinions, which are as follows: <sup>15</sup> Article 2 paragraph (1) of the Marriage Law states that marriage between people of different religions is not allowed and is contrary to this article. This article also states that marriage between people of different religions is only valid if it is carried out according to the laws of their respective religions and beliefs. If the marriage is performed outside of these provisions, then the marriage is legally void. Religion and beliefs can be incorporated into the law if they do not violate the marriage law. This statement means that every religion has the right to establish

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<sup>14</sup> Akhmad Munawar, "Sahnya Perkawinan Menurut Hukum Positif yang Berlaku di Indonesia," *Al-'adl* VII, no. ke 13 (2015): 21–31, <https://doi.org/10.31602/al-adl.v7i13.208>.

<sup>15</sup> Yunike Rahma Hermanto, "Perkawinan Beda Agama Menurut Hukum Positif, Hukum Islam dan Hak Asasi Manusia di Indonesia," *Journal of Law, Society, and Islamic Civilization* 12 (2024): 34–48, <https://doi.org/10.20961/jolsic.v12i1.851>.

marriage rules and requirements that are not regulated by state law. In addition to laws prohibiting marriage, religious law also stipulates that marriage is haram. Marriage between people of different religions is prohibited according to the adherents of the recognized religion in Indonesia, and this violates Article 2 paragraph (1) of the Marriage Law. Article 8 letter (f), which states that marriage between people who do not comply with civil and religious law, makes this even stronger. Therefore, the implementing officials considered marriage between people of different religions to be invalid and legally void.

Article 57 of the Marriage Law regulates mixed marriages, or marriages between individuals who are to be married according to different legal systems. This article is considered to regulate the interaction between people of different tribes and religions. However, this law does not address interfaith marriage. Compared to the Marriage Act, the Mixed Marriage Regulation (GHR) defines "mixed marriage" as the union of individuals from different countries, religions, and ethnic backgrounds. According to the GHR, intermarriage is more than just interfaith marriage involving the union of individuals from different countries, religious traditions, and social classes. However, under the Marriage Law, not all marriages between people of different religions qualify as mixed marriages. The Marriage Law does not regulate marriages based on different religions. Article 66 of the Marriage Law stipulates that other laws related to marriage included in this legislation are invalid. The GHR has the authority to decide and supervise interfaith marriages because the marriage law does not regulate it.

These three perspectives state that marriage between people of different religions is prohibited by marriage law. Article 2 paragraph (1) of the Marriage Law states that a new marriage is valid only if both parties adhere to the same religion. However, some people argue that interfaith marriage is not included in this article because it only pertains to marriage between believers of the same religion. According to another perspective, the Marriage Law does not regulate interfaith marriage. The rules for mixed marriage in Article 66 of the Marriage Law can be re-enforced because the current Marriage Law does not regulate interfaith marriage.

Article 40 letter (c) of the KHI regulates interfaith marriage in particular, stating that it is forbidden to marry between a man and a woman due to certain circumstances, one of which is because of a woman who is not a Muslim. Article 44 also states that a Muslim woman is prohibited from marrying a man who is not a Muslim. Based on these two articles, KHI states that a non-Muslim woman should not be married to a Muslim man, and a Muslim woman should not be married to a non-Muslim man, whether a Muslim or a non-Muslim.<sup>16</sup>

### **Interfaith Marriage According to Islamic Law**

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<sup>16</sup> Aulil Amri, "Perkawinan Beda Agama Menurut Hukum Positif dan Hukum Islam," *Media Syari'ah* 22, no. 1 (2020): 48, <https://doi.org/10.22373/jms.v22i1.6719>.

The explanation of the imam of the madhhab regarding interfaith marriage is as follows:<sup>17</sup> According to the scholars of the Hanafi madhhab, it is haram for a Muslim to marry a woman of the Book who lives in an area that is at war with Islam. Since they are not subject to Islamic law, it allows for defamation. Muslim men who marry Muslim women are very worried about their wife's attitude towards allowing their children to embrace a religion different from Islam. On the other hand, it is considered that this Muslim husband will not be able to defend his religion and ignore the imam and his noble religious teachings. Imam Malik's opinion is divided into two categories. First, marrying a woman of the Book is absolute makruh, both in *dar al-harb* and *dzimmiyyah*, but *dar al-harb* is more makruh. Second, it is not absolute makruh.

It is absolutely permissible, but makruh because it is related to *hifdun ad-din*. According to the Shafi'i madhhab, marrying a Muslim woman who lives in *Dar al-Islam* is makruh, and even makruh for those who live in *Dar al-Harb*. On the other hand, the opinion of Malikiyah's fuqaha is almost the same. Fuqaha Syafi'iyah sees this as haram if the prospective Muslim groom is not bothered to invite a woman of the Book to convert to Islam; There are still Muslim women who are pious; and if the woman of the Book is not married, she can be caught in adultery. Muslim men are allowed and even not at all obligated to marry a woman of the Book based on the generality of QS. al-Mâidah verse 5. However, it is required that the woman be an independent woman.

### How to Perform a Marriage in the Civil Registry

The process of registering marriages in the Civil Registry is a process carried out to record marriages performed by people who do not adhere to the Islamic religion, such as Catholics, Christians, Hindus, Buddhists, and Confucians, as well as those who adhere to other faiths. Law Number 1 of 1974 concerning Marriage makes this process must be carried out. This law aims to ensure that the marriage is recognized as valid by the state and is complemented by the issuance of a Marriage Certificate as legal proof. Registration is carried out by the Religious Affairs Office (KUA), while non-Muslims are recorded at the Civil Registration Office (KCS). The main family right is the right to register the marriage. This is also an effort to protect spouses and children in obtaining family rights such as inheritance rights.

No matter how important civil registration is to determine the validity of marriage, legislation on civil registration has been made, namely:<sup>18</sup> Government Regulation No. 9 of 1975 concerning the Registration of Talak, Marriage, and Reference, Article 2 regulates the

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<sup>17</sup> Ade Tyas Mayasari dkk., "Efektivitas Pendidikan Kesehatan Reproduksi Berbasis Seluler pada Calon Pengantin terhadap Peningkatan Pengetahuan Kesehatan," *Jurnal Kesehatan Reproduksi* 7, no. 1 (2020): 1, <https://doi.org/10.22146/jkr.47128>.

<sup>18</sup>Barzah Latupono, "Pencatatan Perkawinan Di Indonesia Dikaitkan Dengan Good Governance," *Sasi* 24, no. 2 (2019): 150, <https://doi.org/10.47268/sasi.v24i2.129>.

following: According to Law No. 32 of 1954 concerning the registration of marriages, talaq, and referrals, the registration of marriages of persons who perform marriages according to Islam is carried out by registrars; The registration of marriages of persons who carry out marriages according to religion and other beliefs is carried out by civil registry marriage registration officers at the Office as stipulated in various laws and regulations that regulate marriage registration. Thus, Article 2 paragraph (1) and paragraph (2) of Government Regulation No. 9 of 1975 stipulate that only two agencies can register marriages: marriage registration officers, talaq, and referrals, and civil registry offices or official agencies that assist them. The procedure for registering marriage described in Article 2 paragraph (3) is basically carried out in accordance with the existing provisions from Article 3 to Article 9.

Government Regulation Number 9 of 1975 regulates several marriage registration processes, namely: <sup>19</sup> Informing the prospective bride, parents or guardians orally or in writing that they want the marriage to take place. The notice contains the identity sent ten days before the marriage. (Articles 4 and 5 of Government Regulation Number 9 of 1975); Once all the requirements are met and there are no legal barriers to the marriage, the marriage is registered and declared. (Articles 6, 7, 8 and 9 of Government Regulation Number 9 of 1975); After the marriage takes place, the couple must sign the Marriage Certificate in the presence of two witnesses and a marriage registrar. For Muslims, the deed is also signed by the guardian of the marriage. (Articles 12 and 13 of Government Regulation Number 9 of 1975); The two brides each provide proof of marriage to provide legal certainty. Furthermore, after all the requirements and procedures of the notification are fulfilled and there are no obstacles that prevent the marriage, the registrar announces the signing of the notice announcement and about the intention to take part in the marriage by affixing the announcement letter in a predetermined place and easily read by the public.

Broadly speaking, an unregistered marriage is the same as allowing a person to live together outside of marriage, and this is very detrimental to the parties involved, especially women. Children born to parents who live together without their marriage recorded are considered out of wedlock, and they do not have a legal relationship with their father.

### **Legal Status of Interfaith Marriage in the Marriage Law**

According to the understanding of experts and legal practitioners of Law No. 1 of 1974, there are three perspectives on interfaith marriage. First, interfaith marriage cannot be justified and violates the Marriage Law Article 2 Paragraph (1):<sup>20</sup> Article 8 letter (f) states that marriage is prohibited between two people who have a relationship regulated by their religion or other applicable regulations. Thus, interfaith marriages are considered invalid

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<sup>19</sup> Latupono, "Pencatatan Perkawinan Di Indonesia Dikaitkan Dengan Good Governance."

<sup>20</sup> Amri, "Perkawinan Beda Agama Menurut Hukum Positif dan Hukum Islam."

and void by the marriage officiating, even though this article states that marriages performed under the laws of other religions are valid. According to the second perspective, Article 57 of the UUP regulates marriage between two people who do not have the same nationality and also marriage between two people of different religions. Thus, interfaith marriage is legal, permissible, and can be carried out because it is included in the category of mixed marriage. According to him, the process is regulated by Article 6 of the PPC: (1) Mixed marriage is carried out according to the law applicable to the husband, except for the permission of both parties to the bride-to-be, which should exist, with reference to Article 66 of the UUP.

Third, interfaith marriage is not regulated by the UUP. Therefore, talking about Article 66 of the UUP, which emphasizes that other laws regulating marriage, insofar as they have been provided for in this law, are declared invalid. However, since the UUP has not yet regulated it, the old law can be re-enacted. As a result, the issue of interfaith marriage must be regulated by the Mixed Marriage Regulation (PPC).

### **Conclusion**

Marriage in Islam is a sacred bond that unites a man and a woman to form a family according to the sharia. The main goal is to build a family that is sakinah, mawaddah, and rahmah. A person can marry by compulsory law, sunnah, mubah, makruh, or haram, depending on the situation. Marriage is one of the most recommended worships in Islam because it involves spiritual, moral, social, and legal aspects in addition to biological aspects. Interfaith marriage still occurs in Indonesia even though state and religious laws expressly prohibit it. In the Compilation of Islamic Law, there is an article that prohibits, prevents, and annuls marriage if a married couple has different beliefs, which stipulates the prohibition of interfaith marriage. The legal requirement for believers of religions other than Islam and believers is the registration of marriages at the Civil Registry Office. The purpose of this process is to protect the rights of husbands, wives, and children born of marriage. Marriage becomes legal according to religion and state law if it is recorded. This is in line with the mandate of Government Regulation Number 9 of 1975 and Law Number 1 of 1974, which affirm the importance of marriage registration as a means of legality, protection, and official recognition of the family in its society.

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