

Religious Power Relations: Views of Interfaith Figures on Interfaith Marriages in Toraja

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Abstract

This research aims to analyze the understanding of interfaith leaders in Toraja in understanding interfaith marriages because interfaith marriages have become a social fact full of polemics. Some parties agree; on the other hand, some parties are against it. Based on reading through power relations theory and qualitative data analysis. This research found that several religious figures in Toraja, including Catholics, the Toraja Church, and Aluk Todolo, accepted interfaith marriages. This fact is accepted because interfaith marriages have become a sociological reality, so religions must think about this in order to adapt to the sociological conditions of society. The following finding is that groups also reject it: Buddhism, Islam, and the Kibaid Church. For them, interfaith marriages are not permitted in their religion. In Islam, Marriage is not just a human will but based on religious commands. This practice contradicts Law on Marriage Number 1 of 1974, article 2, paragraph 1. Interfaith marriages also have an impact; the negative impact complicates the religious status of the child, and the positive impact is that it makes people's minds open and their social circle very wide.

Keywords: *Interfaith Marriages, Power Relations, Religious Figures.*

INTRODUCTION

Interfaith Marriage is a fascinating fact to discuss. Nowadays, information and reality regarding religious news have become public consumption and are very horrendous, such as what happened in Semarang, namely the virality of an interfaith wedding taking place in a church and the bride wearing a hijab. This news caused a polemic in Indonesia, so the Deputy Minister of Religion had to speak (Moh Khoeron (ed), March 9, 2022).

Interfaith Marriage will never be discussed. Indonesia, which has diversity, including its citizens, is very likely to have interfaith marriages, which have become a social fact in this country. Indonesia's plurality is seen not only from ethnicity, culture, and religion but also from religion, and the diversity of religions recognized in the law is visible. Indonesia has six recognized religions. Several religions are allowed to exist, and there are also ancestral religions, which are the religion of the womb of the archipelago.

According to 2021 data from the Ministry of Home Affairs of the Republic of Indonesia, 238.09 (86.93%) million people are Muslim in Indonesia. The Indonesian population embracing Christianity is 20.45 million (8.43%), and those who adhere to the Catholic religion are 8.43 (3.08%). For Hindus, there are 4.67 million people; Buddhists number 2.03 million (0.74%). Meanwhile, there are 73,635 Confucian believers. Meanwhile, there are still more Indonesians who adhere to ancestral religions, numbering 126,515 people or 0.05% of the total population in Indonesia (Dimas Bayu, February 16, 2022). Based on the data above, even though Islam is the majority religion, Indonesia is inhabited by citizens who adhere to various religions. This objective reality makes marriage between believers possible in this country, which is very open to interfaith marriages. Interfaith marriages are a fact that cannot be avoided and even rejected.

Communication and interaction between religious followers in Indonesian social relations will lead to the most intimate individual relationships of human life, building family ties through marriage—an attitude of respecting and caring for this archipelago's diversity. Marriage is something very sacred to humans. The two individuals will build a sacred promise to care for and preserve human life on earth. With this marriage, we can see a very

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active acceptance of the heterogeneous life of Indonesia. Marriage is a bonding procession between two individuals, a man and a woman, with a sacred vow to build happy, harmonious, shared responsibility and prosperous human beings.

Regarding regulations, it is found that marriage is regulated by Law Number 1 of 1974 concerning marriage. In Article 1, paragraph 1, marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife. Verse 2 states that inner and outer bonds are intended to form a happy, eternal, and prosperous family (household). It is evident that with this law, marriage has become an essential aspect of Indonesian life; therefore, it is included in the policy clause. The law above also requires married people to register their marriage with an authorized official to obtain legal guarantees. This law also leaves the issue of marriage to each religion. Viewing interfaith marriages from the perspective of the law above will be problematic because these regulations leave the process, laws, and technicalities of marriage to each religion, which has its norms and rules. Islam has different marriage regulations from other religions.

Religious marriage, which has become a social fact, will be problematic when we reflect on the law above because the legal provisions above leave the issue of marriage to each religion with its legal norms and provisions. Legal processes and provisions in the Islamic religion will be different from marriage laws in Christianity, as well as between Hindus and Confucians, or even between adherents of ancestral religions and people who believe in Buddhism.

Interfaith marriages will continue to take place, along with the debate over interfaith marriages, never discussed. Historically, humans have carried out interfaith marriages for a long time. This debate arises from various assumptions about interfaith marriages. Some think this cannot be done because they fear conflict rather than harmony (Siti Nur Fatoni and Iu Rusliana, 2019: 95-114). However, if we dig deeper, conflict in marriage is not only caused by differences in beliefs. Then, for this group, marrying within the same religion is an obligation to maintain and protect the preservation of their religion, whatever religion it is, which is the primary consideration. Meanwhile, some groups believe that marrying someone from a different religion is a choice of individual freedom that cannot be limited. This group emphasizes human values, freedom, and justice to determine families without religious barriers (Danu Ari Setiyanto, April 2017).

Based on the essential thinking above, what is the debate that continues to occur in line with the fact that interfaith marriages continue to take place in Indonesia, then from this ongoing debate it is interesting to research the perspective of religious figures in Indonesia in viewing interfaith marriages in Toraja. South Sulawesi, especially Toraja, is also a focus of attention in this research because it cannot be denied that interfaith marriages have become a social fact in Toraja. Most of their religious followers are Christians, but at the same time, they cannot be separated from *Aluk Todolo*, which is the ancestral religion of the Toraja people (Matanasi, 2018). It shows Toraja's uniqueness, where there is syncretism and religious conversion between ancestral and world religions. Amid this uniqueness, encounters between religious adherents occur, resulting in interfaith marriages. In Toraja, marriages occur between Christians and Muslims who still adhere to and carry out ancestral religious traditions.

Thus, the sociological reality regarding interfaith marriages attracts the attention of researchers to study and examine more deeply the facts of interfaith marriages that occur above. Much research has been carried out regarding interfaith marriages, including research on interfaith marriages through the determination of the Surakarta district court (Suhasti et al., 2018, 367-394). This study found that the practice of interfaith Marriage in Indonesia originates from patterns of various legal interpretations of the compilation of Islamic law and marriage law. These interpretations create ambiguity and uncertainty regarding the provisions for interfaith marriages in Indonesia.

Research on interfaith marriages in Muslim communities in Scotland (Parolin; 2015, 83-96). He found that the ban on interfaith marriage perpetuates the endogamy system in the Muslim context in Scotland. Interfaith marriages maintain the Muslim kinship system in Poland. Next is research on the policy of registering interfaith marriages abroad for Indonesian citizens (Wahyuni et al.; 2022, 12-21); this study focuses on analyzing the process of registering interfaith marriages outside Indonesia. The result is that interfaith marriages carried out abroad can be registered at the state civil registration office, and the Capil office does not have a problem with

marriage processions carried out abroad and even accepts their registration. Previous research discussed interfaith marriages from a practical perspective and a legal perspective. However, it does not discuss the perspectives of religions in Indonesia regarding interfaith marriages. It is what will be different from this research. The focus of this research will examine the views of religious figures regarding interfaith marriages in Toraja. The views of religious figures are essential in this issue because religious figures are agencies that exist among religious adherents. His views and life experiences often become a reference for its members. This research will also look at the practice of interfaith marriages and the impacts resulting from interfaith marriages.

LITERATURE REVIEW

Interfaith marriage is a topic that has been studied and researched. So in this literature review in order to make it easier to find the demarcation line between this study and the previous study, the authors make mapping in accordance with the following themes: first, interfaith marriage in human rights glasses, second, views and fatwas different faith marriages in Indonesia. Third, the position of children in interfaith marriages.

First, in the theme of interfaith marriage in Islamic law and Human Rights. A research conducted by Fitrawati entitled “interfaith marriage discourse in Indonesia in a review of Human Rights universalism and cultural relativism”(Fitrawati, 2021: 131 - 145). This study aims to examine how universalism and cultural relativity view interfaith marriage in Indonesia. With qualitative research methods and approaches to the study of literature. Fitrawati found that: in the midst of interfaith marriages that continue to occur, Indonesian people still cannot accept it well and even always become polemic. On the other hand, Indonesia has a Marriage Law number 1974 in Articles 1 and 2. And this is also stipulated in the right to freedom of marriage (Article 16 of the UDHR) which includes the right to marry between religions (interfaith), and the right to freedom of religion (Article 18 of the UDHR) which includes the right to change religion. Even so, the universality of human rights contained in its laws in Article 16 of the UDHR and Article 18 of the UDHR with Indonesian law and culture is contradictory because of cultural relativism—where the univality of human rights is not in line with the conditions, laws and cultures in Indonesia. The next study was reviewed by Danu Aris Setiyanto with the title “Prohibition of marriage Beda Agama in the compilation of Islamic Law Human Rights perspective”(Danu Aris Setiyanto, 87-106). This study aims to examine the Prohibition of marriage different beliefs contained in the KHI (compilation of Islamic law) in terms of human rights. This study found that there are 2 groups that argue about the Prohibition of marriage of different religions listed on the KHI if it is related to human rights. The view of the first group suggests that the KHI as the basis for a policy on interfaith marriage is contrary to human rights principles. While the second group considers human rights should be limited. Limited means to adjust to the principles of religious and cultural sacralities in a country. So that the context of prohibition in KHI becomes something that is reasonable, correct and good in the perspective of human rights and community rules. Hence, in marriage the main importance is to maintain religion rather than maintain anthropocentric.

Second, the views and fatwas related to interfaith marriage. A study conducted by Ali Mutakin entitled ‘Fiqh of interfaith marriage in Indonesia: A Study of the fatwas of NU, MUI and Muhammadiyah’(Ali Mutakin, 2021: 11 - 25). This study focuses on exploring interfaith marriage contained in the fatwas of the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU) and Muhammadiyah. Mutakin in describing the fatwa and the views of the three community organizations above on interfaith marriage using a qualitative approach with descriptive analysis methods. The findings of this study are that the fatwa of MUI, NU, and Muhammadiyah expressly issued a fatwa that interfaith marriage is prohibited in Islam, either in the form of a muslim groom marrying a non-Muslim woman or vice versa. All three in issuing the fatwa have their own methods: MUI through masalah mursalah, Muhammadiyah with sad al-zariah while NU with qauli method. The next article was written by Miftakhul Bil Ibad entitled ‘interfaith marriage perspectives of the Indonesian Ulema Council and Muhammadiyah’(Miftakhul Bil Ibad, 2019: 195-230). This article aims to discuss interfaith marriage from Mui and Muhammadiyah fatwas. This study found differences between Mui and Muhammadiyah fatwas on interfaith marriage. According to the MUI interfaith marriage is haram by relying on the arguments of surah Al-Baqarah verse 221. Meanwhile, Miftakhul found in Muhammadiyah that it was different from relying on Al-Maidah verse 5, Muhammadiyah allowed interfaith marriage. For MUI interfaith marriage will cause polemics

between religions to lead to conflict. Meanwhile, according to Muhammadiyah, interfaith marriage is permissible, because based on the history of the messenger of Allah who once married a non - muslim woman named Maria Al-Qibtiyyah.

Third, the position of children in interfaith marriages. A study conducted by Fitria Agustin entitled “The position of children from different religious marriages according to Indonesian Marriage Law” (Fitria Agustin, 2018: 43-54). This study explores the position of children in marriage in different religions and the lineage of children with their parents when children choose a different religion with their parents. With the approach of literature and empirical normative legal research methods as a research framework used, this study found that marriages between adherents of different religions according to Law No. 1 of 1974 are not valid, either muslim men with non-muslim women or vice versa. While children born from the marriage of a Muslim woman with a non-Muslim man the child is considered invalid. The child's lineage follows that of his mother. Furthermore, a study conducted by I Ketut Sukadana, “inheritance rights of children born from interfaith marriages according to customary law in Bali” (I Ketut Sukadana, 2020: 124-131).

The above research only discusses interfaith marriage, but only focuses on the topic of fatwas and views of Islamic community organizations regarding interfaith marriage, interfaith marriage in KHI and Human Rights, and the impact of interfaith marriage on the position of children. Meanwhile, research on the views of interfaith leaders has not been discussed. This is what will be studied by the authors in this study. Assessing the views of interfaith leaders, has not been studied by previous studies, let alone research conducted in areas such as Toraja.

RESEARCH METHODOLOGY

This research will use qualitative research. Qualitative research explores information, facts, and events in a primary and in-depth manner. It is in line with what is defined by Denzin and Yvonna; qualitative research includes the use of subjects studied with a collection of various empirical data—case studies of personal experiences, introspection, life journeys, interviews, texts resulting from observations, historical, interactional and visual—which describing moments of daily meaning and problems that have become a person's life experience (Norman K. Denzin and Yvonna S. Lincoln, 2009: 2). In this research we will study and research the views of interfaith figures regarding interfaith marriages. Qualitative methods are relevant to describe and narrate their views, responses, and understanding of interfaith marriages. The data sources in this research are primary sources originating from Islamic, Protestant, Catholic, Hindu, Buddhist, Confucian, and Toraja Ancestral Religion figures, Alluk Tudulo.

Furthermore, added to this is the marriage between people of different religions. Secondary data sources are literature, including books, journal articles, articles in the media, and notes that discuss and research interfaith marriages. The methods used by researchers to obtain data include observation, interviews, documentation, and FGD. Analyzing data includes collecting data from recordings and reading literature, sorting information, describing existing data, and Interpreting the data. The final step is data analysis by interpreting it into results and discussion.

RESULT AND DISCUSSION

Interfaith Marriage in Indonesia: Facts and Policy

Many Indonesians marry across religions, including religious artists such as Dimas Anggara and Nadine Chandrawinata. Dimas believes in being a Muslim, while Nadine is a Catholic. They married in Bhutan, Nepal, on May 5 2018. Until now, their domestic life has been harmonious, friendly, and shared. To this day, they maintain their respective religions. During the Christmas celebration, Dimas accompanied Nadine. Likewise, during Eid, Nadines also celebrated with Dimas.

Then, the interfaith Marriage between Frans Mohede and Amara was held in Hong Kong in 1999; they married while maintaining their respective religions. They have three children and have been married for 22 years. The household between Frans and Amara is harmonious and peaceful. Frans is Christian, while Amara is Muslim. Both of them often celebrate Christmas and Eid. Frans and Amara's household could be an example of a lasting interfaith marriage. In March 2022, the virtual world was shocked by the blessing of the marriage of a woman

wearing a hijab in the Church. In the photo, we can see the bride wearing a white dress and *hijab* and the groom wearing a black suit, their backs to the church altar. According to marriage counselor Nurcholis, the viral blessing procession was a blessing for an interfaith marriage held at St. Mary's Church, Ignatius Krapyak, Semarang City. This interfaith marriage is carried out in two ways, namely, Islamic and Catholic.

Marriage is regulated in Law Number 1 of 1974 in Article 1 of this Law, which states that marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family or household based on the Almighty Godhead. In the 1974 Marriage Law, there is an article that deals with interfaith marriages, but this article seems to avoid this issue, namely in article 2, paragraph 1, which reads; Marriage is declared valid if it is carried out based on their respective religions and beliefs. Apart from avoiding interfaith marriages, this article leaves the issue of marriage to each religion, which means that Muslim marriages are regulated by Islamic law. The Hindu Religion regulates followers of the Hindu religion who wish to marry. Catholic citizens follow Catholic regulations. Most recently, the Supreme Court of the Republic of Indonesia prohibited the complaint judge from granting a request to determine an interfaith marriage. This prohibition is contained in the Supreme Court Circular Letter (SEMA) Number 2 of 2023 concerning Instructions for Judges in Adjudicating Applications for Registration of Marriages Between Religious People of Different Religions and Beliefs. SEMA is a response to people who reject interfaith marriages. SEMA supports that all religions in Indonesia prohibit interfaith marriages. This rule is also the attitude of the Supreme Court regarding the increasing number of court decisions determining the legal status of couples who marry from different religions, which has drawn reactions from the wider community. On the other hand, the Supreme Court's decision to issue this regulation is a legal step contrary to the Population Administration and Human Rights Law. This SEMA is contradictory to the human rights of every citizen because marriage matters are part of the individual and the holder of each individual's rights.

Interfaith Marriage in Toraja: Understanding, Practice and Tradition

In this research, the conceptual framework used is Michel Foucault's theory of power relations. According to Foucault, power relations are different from power, like the conception given by structural experts, namely seeing those who dominate over non-dominant groups - where the way of looking at power relations is hierarchical. The power referred to here is the vertical nature of power relations in which one tries to dominate.

For Foucault, power relations are society's workings or strategies of power and knowledge. Power relations are the space where knowledge is expressed and conveyed. Power relations are not part of ownership but of what humans think or understand. We postpone the question of what power is, but the power relations that Foucault means are how this power functions (K. Bertens, 2014: 310). knowledge, part of discourse, requires power while exercising power requires knowledge (Gerald Turkel, Michel Foucault, 1990: 170 – 193). That is why in this power relationship, knowledge and power cannot be separated; both are inherent in how they work. The only way to know about facts and reality is through a power relationship. The subject must use understanding through knowledge because knowledge is part of power. So power is exercising influence over him. The location of power is not in the subject, even though it influences the subject; the location of the power relationship is in every existing relationship, which is why its attitude is like a network. Foucault said that power is a multiplicity of power relationships that always exist within the community in which they are located, with the formation of their groups or organizations as a process that emerges through continuous struggle, confrontation, changing, strengthening, and maintaining it (Michel Foucault, 1990: 92 -93). The views and perspectives of interfaith figures are very relevant to read within the conceptual framework of the theory built by Foucault. We argue that the views of interreligious figures in Toraja regarding interfaith marriages are part of the power relations produced from knowledge about interfaith marriages. The views or perspectives of interfaith leaders will be based on the work of network power relations. From these power relations, we will discover and explore why various interfaith groups respond to interfaith marriages, whether there is consistency or religious resistance.

Marriage is a sacred bond between two people in building a household relationship. Humans, as creatures who have belief or belief in something that "created themselves" or something supernatural - which is believed in religious traditions believe that marriage cannot be separated from religious norms. In the perspective of various

religions to bind two pairs of people, religion is one way to formalize the religiosity of their relationship. However, the problem is how both partners desire to build a household but have different religions or beliefs. Of course, this will be a problem. Religion and belief, in the view of its adherents, often require that when building a relationship towards marriage, equality of religion is often a prerequisite. However, this often contrasts situations and conditions where people have various religions, such as Indonesian citizens with religious beliefs.

In Indonesia, interfaith marriages are rampant. One of them is in Tana Toraja because the multi-religious situation of Toraja supports this, so it requires a bond between two people with various religious and ideological views. Interestingly, in the view of religions, interfaith marriages are often a tug-of-war and will never be discussed; in the view of religions that religious leaders often put forward, some accept it, and there are even those who reject it. To clarify, the acceptance and rejection of this sacred procession, which has become a social fact, needs to be reviewed more deeply, especially from the perspective of religious figures in Tana Toraja.

Interfaith Marriage: Social Facts and Traditions that Must Be Accepted

There are two perspectives from religious figures regarding interfaith marriages. Not a few people reject this interfaith marriage. In the view of the Catholic religion, marriage is contained in the Codex, namely the Catholic religious guidebook or codification of canonical regulations for the Church. In Codex 1055, it is explained that marriage is an agreement (Foedus) between a man and a woman that is formed between them, namely a union or consortium for all life, which, according to its natural characteristics, is directed at mutual prosperity (bonum continuum), as well as the birth and education of children (bonum polis).

The word Foedus, meaning agreement, means that marriage goes beyond the juridical aspect. Marriage has meaning as the fundamental reality of humans as spiritual creatures because they are creatures God wills. In Catholicism, Marriage is only recognized once in a lifetime and is a mutual will between the two partners, not just encouragement from family or other people. There is no coercion regarding marriage because all humans have the will to choose their life path, including a life partner. Even though in the context of men or women of different religions, if this happens to one of the candidates from the Catholic religion, there is a dispensation between the two. There are two different marriage contexts in Catholicism: Marriage between different religions; this model is where Catholics marry followers of Buddhism, Hinduism, Islam, Confucianism, or even adherents of their ancestral religions.

Meanwhile, the second model is a different Church, namely a marriage between a Catholic and someone from a Protestant religious background. There are prohibitions in Catholicism, but because there are practices based on sociological reality. Another reason is that beliefs cannot limit both partner's love and care for each other because it is from the bottom of the heart between the two couples. Marrying people of different religions is also challenging to avoid. For example, it is difficult for men or women to find partners of the same religion in certain areas.

For this reason, there is a marriage dispensation or permission for interfaith marriages in the Catholic Church. Permission for adherents of the Catholic faith is given directly by the Archbishop. In Toraja, the Archdiocese of South Sulawesi must give this permission. However, in practice, it is carried out by the local Pastor. Even though marriage is permitted through dispensation, in the Catholic view, the most ideal marriage is within the Catholic Church. Marriage between different religions is still valid but not a sacrament.

Couples wishing to have an interfaith marriage must first approach the Bishop to obtain dispensation to marry. Some conditions must be agreed upon for a marriage dispensation: Requesting permission from the Bishop as proof of respect for proposing marriage to members, From non-Christians who do not receive baptism, and going through civil and religious legal procedures. After obtaining a dispensation for permission to carry out a marriage, there are also technical conditions that need to be obtained: First, They must promise that the Marriage will be once in a lifetime; Second, non-Catholics must promise that they will not change their religion; Third, the education received by children is Catholic church education. Obtain a dispensation and proceed to the blessing of marriage; non-Catholics and Catholics must meet these conditions to validate the marriage.

The Catholic side will also continue to make efforts to guide those who marry people of different religions so that their faith does not tempt them. Even though it was initially rejected because it is based on relationships between human beings, which allow them to build intimate relationships based on consensual impulses, the Catholic Church accepts interfaith marriages, as long as both partners - especially those from outside the Catholic community - follow the applicable rules and conditions.

In the view of the ancestral religious figure Aluk Todolo or what Toraja people often call "*Alukta*," interfaith marriages are also accepted among them. Aluk Todolo is an ancestral religion that lived and grew in Tana Toraja; before the presence of world religions, Aluk Todolo was the initial religion held by the Toraja people - which was created by Puang Matua who was in the sky and passed down through nene' manure in Langi' predecessors Toraja people. Alukta Puang Matua is God the creator—who created all of nature together with Aluk, which has religious meaning. Adherents of Aluk Todolo have the duty and obligation to glorify and worship Puang Matua and his servants. Aluk is a medium for worshiping Puang Matua by carrying out Lentenan Aluk or ceremonies. As well as avoiding barriers or prohibitions, one form of ritual carried out by Alukta is Marriage. To encourage marriage based on mutual consent or driven by the parents' wishes, Alukta views marriage as having several levels, namely: Bo'bo' Banang, the first level of Marriage; Sina suan is the middle level; and the highest level is Rampuallo'. This level is seen from the social strata of the couple who is getting married. What differentiates these three levels can be seen in the provision of food during the wedding ritual. In the first level, Bo'bo' Banang, the ingredients are fish. The food provided in the Sina Suan wedding procession is pork, while the Rampuallo procession can mix. It is a long-standing tradition; in fact, it must be maintained as the identity of the Toraja people.

Marriage for Padang is something sacred, with one of its goals being to continue the offspring. In the context of interfaith marriages, Alukta can accept it, even though from the state's perspective, the state does not serve it, and this is unclear because interfaith marriages have become a fact. Alukta's acceptance of interfaith marriages can be seen from how Alukta does not insist that the wedding procession follow the Alukta ceremony. For example, one of the couples is Protestant and wants to marry an Aluk Todolo follower. Based on the family agreement between the two parties, they would marry in a Protestant way; Alukta allowed it, but Alukta would not enforce the wishes that the family had discussed. Alukta will also not perform marriage blessings because they have already been blessed in one religion. If we want to get married using the Alukta procedure, the wedding will be performed by a Tominaan or Topareng community leader; if we want to move to Alukta, the wedding will be performed in Tongkonan.

According to Pastor Aser, marrying from a different religion is not a problem. Marriage is a commitment based on love between two partners, so it is not questioned. So, interfaith marriages can be accepted. Indeed, in the view of the Toraja Church, interfaith marriages cannot be legalized. However, because marriage is an individual matter and it is everyone's right, interfaith marriages must be accepted. Many of the congregation and their families have interfaith marriages and live happily. Marriage between people of the same or different religions does not guarantee happiness but is left to each individual.

In our Church's view, interfaith marriage processions will not be approved, and the blessing cannot be carried out in the Church unless the marriage is between Protestants, even if they are of different denominations. Couples going to get married usually come to a religious figure, a priest. The priest will provide guidance to choose a partner and carry out the marriage in the same faith. However, if the couple still chooses to continue the marriage even though they are of different religions, that is their choice. The Church cannot force it, let alone carry out acts of discrimination.

There is a difference between the organization's and the actors' views; from the perspective of power relations, this is how knowledge or power works. It does not belong to anyone but works in relationships. In Foucault's perspective, power is not possessed but exercised through knowledge where strategic positions are related and constantly shifting. It means that even though religion and the state have regulated that interfaith marriages are not possible because these figures are in strategic positions and are in the middle of relationships, what they say that interfaith marriages are something that is accepted is the way power relations work. So, the knowledge

conveyed by Pastor Aser is how power relations work, which reveals how these religious figures view marriages related to interfaith marriages.

In the Buddhist view, interfaith marriage cannot be avoided. There is a fact that many Buddhists carry out interfaith marriages. In Buddhism, a man who is a Buddhist chooses to live with a family or without a family. A woman can also choose not to have a family or to have a family. When a man does not choose to have a family, he can become an Anagarika, a novice, or a monk who chooses to live in a monastery.

Meanwhile, in the Theravada view, women who choose not to marry can live as an anagarini who must obey the attha sila. Anguttara Nikaya II 57 said the best marriage is between a good man (Dewa) and a good woman (Dewi). God will praise this couple. Marriage is a mental and physical bond between a man and a woman, but it is also a choice for Buddhists whether to marry or not.

In the context of interfaith Marriage in Toraja, Buddhism seeks partners from fellow Buddhists because all religious adherents have different norms and principles. However, Buddhism does not force interfaith marriages. Even interfaith marriages have become a fact in the families here. A Buddhist married to a Catholic, m -respectively. Even though it is directed at marrying people of the same religion, marriages between different religions are not prohibited because, according to him, inter-religious marriages are not explicitly found in Buddhist books.

Interfaith Marriage: Facts That Must Rejected

Interfaith marriages have always been a polemic because religion in Indonesia has always been a sensitive and sensational matter. Apart from religious figures from various religions accepting it for specific reasons, in Toraja, there are also religious figures who reject interfaith marriages. One of them is in Islam. Islam views marriage as essentially a contract regulated by religion to give men the right to own the entire body of a woman to form a household. Based on texts in the Koran, one of which is in Surah An-Nisa verse 21, marriage is not just an ordinary agreement but a firm agreement. Islam teaches marriage as a phenomenon that is welcomed with gratitude and joy. Marriage is not just about releasing sexual desires between two partners, but marriage also promises harmony in life for every human being.

Islam requires marriage not only to protect and care for offspring but beyond that, Marriage in Islam must lead to peace and tranquility in this world and the hereafter. Regarding interfaith marriages, Toraja is very susceptible to interfaith marriages. The local term is Siparampo, meaning the two couples have lived together without clear ties. They have had children, but their relationship has not been recorded at the Office of Religious Affairs (KUA), and this is not comforting from an Islamic perspective. Interfaith marriages are not permitted because they violate religious provisions and violate state law. Rejecting interfaith marriages, following the view of most Fuqaha, that Muslim women are not allowed to marry non-Muslim men, and this is based on the Qur'anic text contained in Surah Al-Baqarah verse 221, which means prohibition for people who believe in Islam not to marry idolaters (especially polytheists). However, what is also a problem in Islam is the interpretation of how a Muslim man marries a non-Muslim woman. Because state regulations prohibit interfaith marriages, it can be seen in the Marriage Law Number 1 of 1974 concerning marriage in Article 2 paragraph 1, which states that marriages are considered valid following a particular religion.

Marriage is left to each religion. So, Muslims cannot marry non-Muslims. For this reason, the steps taken by Muslims are to prevent interfaith marriages if one of them is Muslim and the partner is non-Muslim. Guidance and advice will be provided so that non-Muslim couples are happy to enter Islam. Inviting non-Muslims to convert to Islam is an effort to bind both partners to one religion, in this case, Islam. The wedding procession can be held at the KUA, mosque, or home. So, there are no valid interfaith marriages in the view of Toraja Islam. Only non-Muslim couples must convert to Islam.

Religious figures who rejected interfaith marriages came from religious figures at the Indonesian Nation's Gospel Meeting Church (KIBAID) Jemaat Sasa'. According to the KIBAID Church, marriage is a relationship united through mutual love and blessed through the blessing of marriage. It is recommended to marry within one religion because we have to follow the legal regulations in Indonesia contained in the UUP, which legitimizes every citizen to marry according to the rules of their respective religion. In the KIBAID Church, if

a congregation member wants to get married to a partner with a different belief, they will not be blessed without a ritual service. Even though they reject interfaith marriages, there are also members of the Kibaid Church who perform interfaith marriages, Syampa said:

"There are our members who are married to people of different religions; their husbands are Muslims, but they do not have a marriage blessing at the KIBAID Church."

There is still the opportunity for interfaith marriages even though the Church prohibits it. KIBAID Church figures also do not force anyone to marry someone from a different religion; that is each person's right. Do not accept marriages from people of different religions because it is based on Corinthians chapter 6 verses 11-8 and is clarified in verse 14, which reads: Do not be an unequal couple with people who do not believe. For what similarities are there between truth and iniquity? This verse is the basis for the KIBAID church's decision not to hold interfaith marriages. Even so, the KIBAID Church still accepts its members who have entered into interfaith marriages through marriage blessings in other places, or if their partners are not members and want to join, they are welcome to come in. KIBAID Church remains open to its congregation and will not force congregation members who want to receive blessings to marry in other religions.

The rejection of interfaith marriages carried out by Muslims and the KIBAID Church based on the texts of their respective books and based on the PPA can also be supported by the Supreme Court Circular (SEMA), which prohibits interfaith marriages in Indonesia. This SEMA will perpetuate the prohibition on interfaith marriages in Indonesia.

CONCLUSION

As a goal of living together, marriages in Manado and Toraja often involve interfaith marriages. The factor in the occurrence of interfaith marriages is that both people have feelings of affection for each other, so religion, which is their belief and belief, cannot limit the existence of interfaith marriages. In Toraja, religious marriage has become a social fact. Even so, this issue gives rise to polemics, especially seen from the perspective of religious leaders. In Toraja, several religious figures, including Catholics, the Toraja Church, and Aluk Todolo, accept interfaith marriages. This fact is accepted because interfaith marriage has become a sociological reality, so religions must think about this so that their adherents do not take shortcuts.

In Catholicism, suppose there is one person who wants to marry a Catholic, and both of them are reluctant to maintain their respective religions. In that case, they must get a marriage dispensation if they follow certain conditions. Likewise, from the perspective of the ancestral religion, Aluk Todolo, and the Toraja Church, Marriage is each person's life choice and the individual's right. There are also religious figures in Toraja who reject interfaith marriages, such as Buddhists, Muslims, and the Kibaid Church. For them, interfaith marriages are not permitted in their religion. In Islam, Marriage is not just a human will but must also be based on religious commands. The reason that interfaith marriages are rejected is not only based on religion. However, it is also based on Law on Marriage Number 1 of 1974, article 2, paragraph 1, which states that marriage is valid if it is carried out following each respective religion. Knowledge about marriage in Toraja is a product of social relations. So, even though religious leaders are in the same place at the same time, they have different views on the same facts and issues regarding interfaith marriages. So there are two views regarding the issue of interfaith Marriage: Rejected or accepted. It shows that interfaith marriages are produced by power relations whose nature is multiplicity, not shared, and can vary even in the same space. It proves that power is not a possession but is everywhere.

For religious figures in Toraja, interfaith marriages impact the family and society. The impacts of interfaith marriages include negative and positive impacts. The negative impact of interfaith marriages will complicate the religious status of children born to parents of different religions. Suppose the child is not yet an adult. In that case, he will be in a dilemma about which religion to follow, considering that religious traditions are often considered part of morality in Indonesia. Religious education for children is very dilemmatic, in contrast to Catholicism, where to obtain a dispensation to marry, the child must attend Catholic religious education. Apart from that, interfaith marriages will impact children's inheritance rights. Because, from a legal perspective,

interfaith marriages are not recognized, there is an assumption that the child born is illegitimate. So, he only inherited from his mother. It was not easy to inherit from his father.

Apart from that, interfaith marriages have a positive social and religious impact. Interfaith marriages open people's minds and broaden their social circle. Marrying from a different religion means that the family does not only associate with families of the same religion. However, have family relationships and communicate with families across religions. Apart from that, interfaith marriage is one of the cultural pillars for building tolerant relationships between religious communities. The tolerance that occurs is the coexistence of shared awareness; relations between religious communities are maintained, cared for, and protected. From here, a multicultural reality can be maintained. Interfaith marriages are a forum for maintaining and recognizing the plurality that exists in Indonesia.

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