



The Phenomena of Different Religion Marriage Among Artists; Perspective Texture of Verses Ahkam (Muhammad Ali Ash-Shabuni)

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Abstract. Talking about interfaith marriage is not a new phenomenon anymore but has become commonplace in society and has even become a trend among celebrities. However, in interfaith marriages, we often encounter questions about whether interfaith marriages are legal or not and the law in Islam, whether the man or woman is Muslim. Life like this is a necessity that has become the nature or instinct of every human being. Therefore, Islam pays considerable attention to this marriage issue, including marriages between people of different religions or interfaith marriages. religious texts that prohibit Muslim marriages with polytheists. In general, apart from the laws in force in Indonesia, religious teachings also become a "barrier" to marriage. So that most of them took the initiative to carry out marriages abroad, or in other ways, namely holding marriages according to the religions of both parties. In this case, those who hold a view based on relativism on religious truth and benefit, do not make a problem of marriage between a Muslim and a non-Muslim, both male and female.

Keywords: marriage, cross religion, socio cultural.

1. INTRODUCTION

Along with the progress of the times, deviations from religious rules are increasingly being carried out by the community. One of the deviations that often occurs in society is the problem of marriage, where the matter of faith is often underestimated in the process of choosing a life partner. Most people actually put forward feelings of love and worldly criteria, the impact that we are feeling right now is the increasing number of household rifts caused by behavior which, if we want to admit it more honestly, is the culprit is weak faith.

The irony is that nowadays there are even more cases of inter-religious marriages, namely marriages between a man and a woman who adhere to a different religion, according to Suparman Usman in his book entitled 'Inter-religious Marriage'. The demand for marriages between couples of different religions to be legalized in Indonesia seems to be getting stronger lately. Moreover, this is generally done by celebrities who in fact are witnessed by the public because their marriages are usually blown up by the media.

This is what can then form public opinion that interfaith marriage is a common thing, because sociologically, it is a mistake, even if you get used to it too often, over time it can be considered good. When these new cases of interfaith marriage emerged, many people or some people were still debating the issue of interfaith marriage. So, what is the law on interfaith marriage according to the Qur'an and the laws and regulations regarding marriage that apply in Indonesia?

2. RESEARCH METHODS

This study uses a qualitative approach, the type of research is library research. Data collection techniques in this study were interviews, observation, and documentation studies. The data analysis uses data condensation, data presentation, and conclusion drawing. The aims of the research are (1) to describe the logical consequences of interfaith marriage, and (2) to describe the views of Islamic law on interfaith marriage in the Book of Tafsir al-Ahkam by Shaykh Aly al-Shabuny.

3. RESEARCH RESULTS AND DISCUSSION

Interfaith marriages among artists are often considered controversial, this action is in the public spotlight because the husband and wife come from different religions. This act of interfaith marriage, in fact, is not something new because it has been going on since ancient times.

However, this action is now controversial because it becomes public consumption, especially among artists who are well-known and become role models for society. The act of interfaith marriage among artists needs to be seen from the perspective of the interpretation of the ahkam verse. In Islam, the act of marriage is an act of mubah (permissible) because it is stated in the Koran and regulated in Islamic sharia law as one of the obligations for Muslims who want to live in blessings and a good life.

When someone wants to get married, there are several conditions that must be met, including the consent of the bride and groom, the existence of witnesses who legalize the marriage, the agreed dowry and the presence of a marriage guardian. In addition, in Islam, the two people who are going to marry must have something in common. When someone wants to get married, there are several conditions that must be met, including the consent of the bride and groom, the existence of witnesses who legalize the marriage, the agreed dowry and the presence of a marriage guardian. In addition, in Islam, the two people who are getting married must have the same religion, because this is done to ensure the creation of a healthy and harmonious relationship and to pursue the ultimate goal of happiness for every married couple. However, in the Al-Quran, there is no detailed explanation regarding the law on interfaith marriage. Therefore, the scholars view this action with several different opinions. In the view of Hanafi scholars, it is permissible to have interfaith marriages if there are several conditions that must be met, such as a wife being a religious woman among the people of the book who still adheres to their religion and remains in a state of sane and the world is full of lust and sincerely obeys the living that is given .(Ranuwijaya 2004)

The phenomenon of interfaith marriage among artists is often in the spotlight in society, especially in Indonesia, where the majority of the population is Muslim. Interfaith marriages between artists sometimes become controversial because of their high viewing index and their influence on fans who know them as role models. In view of the Islamic religion, the whole concept of marriage itself is grouped as worship because it contains elements of respect, understanding, and loyalty

In the context of interfaith marriage, there are several verses of the Koran that are often quoted, such as Surah Al-Baqarah verse 221, which discusses the relationship between a Muslim woman and a man who is not a Muslim. The approach to the interpretation of these verses will vary depending on the context, purpose and method of interpretation used by the scholar in question.

In this case, it is important to seek understanding from trusted and qualified scholars, and to consider various perspectives and approaches that exist in the Islamic world. Also, keep in mind that Islam is a broad and diverse religion, and there is room for differences of opinion in the interpretation of certain verses of the law.

Interfaith marriage is not only a religious ban in Indonesia, but has also been prohibited by law, however, not a few Indonesian Muslims for various reasons have married people who do not share their religion. Because the state does not facilitate marriages that are not in accordance with according to the law, some of them go abroad to get married or use the services of certain institutions in Indonesia that facilitate interfaith marriages. (Amin Husein 2010)

Actually, Allah SWT in His words listed in the Qur'an has explained the legal marriage of a Muslim to a non-Muslim, or in short it is called interfaith marriage.

As Allah SWT says:

Meaning: and do not marry polytheistic women, before they believe. Indeed, a believing slave woman is better than a polytheist woman, even though He attracts your heart. and do not marry polytheists (to believing women) before they believe. Verily, a believing slave is better than a polytheist, even though He will seduce your heart. they invite to hell, while Allah invites to heaven and forgiveness with His permission. and Allah explains His verses (His commandments) to human beings so that they take lessons. (Q.S Al-Baqarah: 221).

3.1 Word Interpretation

The word al-musyrikāt (المُشْرِكَاتُ) which means polytheistic women and the word al-musyrikīn (المُشْرِكِينَ) which means polytheistic men, is the plural form of al-mushrikīn (المُشْرِكِ) which means people who associate partners with Allah SWT with other than Him or people who carry out an activity with a dual main purpose, to Allah and to other than Him, for example Ahlul Kitab. In Q.S. Al-Taubah (9): 29-30 explains that among the Ahlul Kitab groups are Jews and Christians. The Jews believe that Uzair is the son of God, so do the Christians who believe Isa al-Masih is also the son of God .

This is the basis for a group of scholars to say that what is meant by المُشْرِكِينَ and المُشْرِكَاتُ in this verse includes the People of the Book. Among the reasons for the scholars who classify Jews and Christians as people of the book who commit acts of shirk is the word of Allah in Q.S.al-Taubah (9): 31, which reads سُبْحَانَهُ عَمَّا يُشْرِكُونَ which means "Glory is He (Allah) from what they associate with" and Q.S. an-Nisa' (4):48, which reads إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ؕ which means "Surely Allah will not forgive (sins) for associating partners with Him, and He forgives other sins for those who he wants".¹

¹ Fakhruddin Ar-Razi, *Tafsir Al-Kabir* (Kairo: Dar el-hadith, 2012).

Thus, the Jews who say Uzair is the son of Allah or the Christians who say Isa al-Masih is the son of Allah and believe in the trinity, which Islam considers to have associating partners with Allah, however the Qur'an does not call them polytheists, but calls them people of the book as stated in the word of Allah Q.S.al-Baqarah (2): 105: The word لا تتكفروا المشركات: means do not marry a woman who adheres to paganism. Mushrik women are women who worship idols and do not adhere to any divine religion. This is similar to Muslim men. some are of the opinion that the meaning generally applies to women of the Ahlul Kitab as well. Because the people of the book are polytheists, based on the word of Allah SWT:

Meaning: the Jews say: "Uzair is the son of God" and the Christians say: "Al still is the son of God". Thus was their Speech with their mouths, they imitated the Words of the former disbelievers. Cursed by their God, how did they turn away? they make their pious people and their monks as gods besides Allah and (also they deify) Al, still the son of Maryam, even though they were only ordered to worship the One God, there is no God (who has the right to be worshiped) besides Him. Glory be to Allah from what they associate. Meaning: they obey the teachings of pious people and their monks blindly, even though the pious people and the monks order them to commit immorality or forbid what is lawful. (Al-syaukani 2007)

the word أمة مؤنة means women who are slaves as opposed to free women. From the word amawa the last letter is removed without referring to a certain pattern and replaced with ha'ta'nits (gender feminine). Plural of "ima'." Allah SWT says

Meaning: and marry those who are alone among you, and those who are worthy (married) of your male slaves and your female slaves. if they are poor Allah will enable them with His grace. and Allah is Extensive (His gifts) and All-Knowing.

أما الإماء فلا يدعونني ولدا..... ادتداعينو الأموات بالعار

Meaning: let unmarried men or women who are not married, be assisted so that they can marr.²

3.2 Global Meaning

Allah SWT Says the meaning of which is as follows: Do not you, O believer, marry polytheistic women until they believe in Allah and the Last Day, truly slave girls who believe in Allah and His Messenger are more important than free women who are polytheists even though women are polytheists captivates your heart because of her beauty and wealth and anything that attracts attention such as position, position, or power.

And do not marry polytheistic men to believing women among you until they believe in Allah and His Messenger. Indeed, you marrying believing women to believing slaves is better for you than you marrying them to free men who are polytheists. even though he captivates your heart because of position, lineage, or position. In fact, they are male and female polytheists - those whom it is forbidden for you to have marriage and family relations with them call you to something that will plunge you into hell, while Allah calls to deeds that are rewarded with heaven, and explains His arguments and arguments to mankind so that they take lessons so they can distinguish between good and bad, bad and good. (Muhammad Ali Ash-Shabuni 2016)

² (syahabuddin Mahmud al-lausi 2014)

First, it was narrated that this verse was revealed regarding (what happened to) Martsad bin Abi Murtsad Al-Ghaznawi, who once brought a number of captives from Mecca to Medina, while during the Jahiliyah era, he had a relationship with a woman named 'Anaq, then the woman visited the Murtsid and asked: "Aren't you still not married?" Murtsid replied: "Darling, 'Islam has gotten in the way between us." Then the woman asked again: "Didn't you mean to marry me?" He replied: "Yes, but I will go to Rasulullah SAW to ask permission from him." Then this verse came down. (syahabuddin Mahmud al-lausi 2014)

According to As-Suyuthi, that event was not the cause of the revelation of this verse, but the cause for the revelation of the verse in surah An-Nur:

Meaning: on the day (when), their tongues, hands and feet bear witness against them for what they used to do. (QS. An-Nur (24); 3)"

Second, it was narrated from Ibn Abbas, that this verse was revealed in connection with the incident that Abdullah bin Rawahah experienced, where he once had a black female servant. When he got mad at her, he hit her. then he felt bad and went to the Prophet Muhammad. and told him what he had experienced with the woman earlier. Then the Messenger of Allah asked him: "How (about) that woman, O Abdullah he replied: She was fasting, praying, perfecting her ablution and saying the creed, asyhadu an laa ilaha illallah wa asyhadu anna muhamdan Rasulullah SAW. Then the Messenger of Allah said: " O Abdullah, is she a believer?" So Abdullah said, "By the one who sent you, I will free her and marry her. Then he married her. So people ridiculed: "Abdullah married a slave girl," while they liked to marry polytheistic women because they liked the height of their offspring, so this verse was revealed.

3.3 Variety of I'rab

First, Allah says, "Hatta yu min (QS. Al-Bagarah [2]: 221)." "Hatta means "Ila" and the word "yu' min" is mabni breadfruit because it is connected with nun niswah (woman) in the position nashab, which originally was "yu 'minan."

Second, the word of Allah, "Even though a'jibakukum (QS. Al-Bagarah [2]: 221)." The letter waw is positioned as thing, and the word lau has the meaning in (If), as well as every word "lau" which is connected with a past verb (fi'il mādhi). This is like the word of God, "Even though a'jabaka katsratul khabits (QS. Al-Ma'idah [5]: 100); which means "in a'jabaka (even though he amazed you). The word that is stored is "La 'amatun mu 'minatun khairun min musyrikatin wa ' in a' "juangkum [Indeed, a Mukminah woman is much better than a polytheist woman even though she amazes you].

Third, the word of Allah, "Walà tunkihul musyrikina (QS. Al-Bagarah [2]: 221); with ta' which has the vowel dhammah because the word is ruba'i (four-letter) namely "'ankaha" which also requires two objects, namely first, "al-masyrikin*" and secondly, it is discarded, the contents of which are "al-mu' minātu." There is the word of Allah SWT, "Wala tankibul musyrikati (QS. Al-Baqarah [2]; 21: with faq which is difathah is a form tsulation (a verb with three letters), namely from the word *nakaha" which means "'La tatazawwajul musyrikati (don't you marry polytheistic women|" which only requires one object. (Sulaiman Bin Umar 2004)

3.4 Gentleness of interpretation

First, what is meant by "marriage" in this verse is a contract that makes it permissible to have intercourse with polytheistic women."

According to Al Karathi what is meant is 'marrying' not 'having intercourse. so (to him) he was told: that indeed there is nothing in al-Our' an pronunciation of wathi (coitus) because the Qur'an uses the language of satire, and this is one of the softest words in the Qur'an.

Ibn Jarir Ath-Tabari said:

I asked Abu Ali about what they said, "marrying women." Then, he replied, "The Arabs have distinguished clearly in the use of each word so that there is no biased understanding. "Nakaha imraatahu aw zaujatahu" then what is meant is having intercourse, because if it is already mentioned with the word wife, then there is no need for a contract anymore so the meaning is intercourse.

Second, regarding the word of Allah "better than polytheistic women even though it attracts your heart (QS. Al-Bagarah (2): 221)" contains subtle hints. Namely, that what must be considered in choosing a mate is "morals and religion", not beauty, lineage and wealth, as the Prophet SAW said.

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لاتتکحوا النساء لحسنهن, فعسى حسنهن أن يرديهن ولاتتکحوهن عل أموالهن فعسى أموالهن أن تطغيهن

"Do not marry women because of their beauty, because their beauty might actually destroy them; do not marry women because of their wealth, because their wealth may even make them deviate, but marry them because of (their) religion, truly a servant who black is stupid, religion is more noble."

Third, it is understood that forgiveness is given to someone before he is put into heaven. Therefore, in another verse, the pronunciation of forgiveness is mentioned before the pronunciation of heaven, as Allah says "And hasten to forgiveness from your Lord and heaven (QS. Ali 'Imran (3): 133)," while in this verse:

Meaning: they invite to hell, while Allah invites to heaven and forgiveness with His permission. and Allah explains His verses (His commands) to humans so that they will take lessons. (Surah Al-Bagarah (2): 221)

The pronunciation of heaven takes precedence over the pronunciation of forgiveness, because to maintain the form of mugabalah "(face to face) with the word hell, "They invite to hell while Allah invites to heaven and forgiveness with His permission." (Q.S Al-Bagarah [2]: 221)(Ibn Jarir At-Tabari 2009)

Fourth, in this verse there is Badi' Muhassinät Lafzhiyyah, which is called 'muqâbalah', which refers to two or more meanings directly, as it is called the pronunciation "amar" (servants) opposite the pronunciation "'abd" (male slaves).), the pronunciation of "believer" is opposite the pronunciation of "musyrikah" and the pronunciation of "janna-(heaven) is opposite the pronunciation of "nar" (hell). This is a aspect of the literary side that is arranged neatly so that it makes sentences more beautiful.

The difference between mugabalah and thibäq is that mugabalah faces two or more similar meanings and then connects them with words that have opposite meanings. As for thibàq in just two words like beginning and end, "Adha" laughs and "Abka" cries.

3.5 Legal Content

First, is it Haram to marry People of the Book?

Allah's Word "And do not marry polytheistic women until they believe (QS. Al-Bagarah [2]: 221)," shows that it is forbidden to marry Muslim women and idol worshippers. As for women of the People of the Book (Jews and Christians) , then it is permissible to marry, because Allah says:

Meaning: today it is lawful for you who are good. the food (slaughter) of those who were given the Bible is lawful for you, and your food is lawful (also) for them. (And Halalized mangawini) women who protect honor[402] among women who believe and women who protect honor among people who were given the Bible before you, if you have paid their dowry with the intention of marrying them, not with intention of committing adultery and not (also) making him concubines. Whoever disbelieves after believing (does not accept Islamic laws), then his deeds will be erased and he will be among the losers on the Day of Resurrection.

That is the opinion of the majority of scholars and including the scholars of the four schools of thought.

Ibn Umar was of the opinion that it is forbidden to marry women of the People of the Book and when asked about a man (Muslim) marrying a Christian or Jewish woman, he replied: Allah has forbidden Muslim women to marry, and I do not see any shirk that greater than a woman who said: Isa is God, or his God is a human servant of God. Shah Imamiyah and some Shah Zaidiyah also held the same opinion and they said that verse 5 of Al-Ma'idah was transcribed by QS. Al-Bagarah (2): 221 in the form of naskhul khash bil am (the general argument supersedes the specific argument).

The Opinion of clergy

a) The majority of Jumhur scholars are of the opinion that the pronunciation of "musyrika" does not include Ali's Book, because Allah says "The disbelievers from the People of the Book and the polytheists do not want any good to be sent down (OS. Al-Bagarah [2]: 105) ", here Allah attaches (connects) the pronunciation of "musyrikin" to the pronunciation of "ahlil kitāb", while 'athaf functions to connect between two different words or two sentences, so zhahiriyah, the pronunciation of "musyrikāt" cannot include "kitabiyât" (women of the People of the Book).

b) They hold on to the history of the Salaf scholars who allow marrying women of the People of the Book. Qatadah said in interpreting the verse, that what is meant by "al-musyrika" is "musyrikatul arab" (Arab musyrika women), who do not have a (divine) book. From Hammad, he once said: "I once asked Ibrahim about marrying Jewish and Christian women, he replied: 'Sure. Then I asked (again): "Didn't Allah say 'Do not marry polytheistic women'?' Then he replied: 'That (what is meant) are Zoroastrian women and idol worshippers.

c) They also reasoned, that this verse in surah Al-Bagarah does not supersede the verse in sura Al-Ma'idah, because the verse in sura al-Baqarah is the beginning of the verses that turn in Medina while sura Al-Ma'idah verses the last verse that was revealed in Medina, even though according to the rules, it was the last verse that was sent down earlier and not the other way around.

d) It was also narrated that Hudzaifah once married a Jewish woman, then Umar sent a letter to her asking Hudzaifah to let her go. Then Hudzaifah replied to Umar's letter saying: Do you think that it is unlawful to marry her and then you order me to let her go? Umar

replied: I do not consider it illegitimate, but I am worried that you will marry prostitutes from among them. This shows that what Umar said was only a form of caution, doesn't mean he thinks that marrying a woman is unlawful? The law book is illegitimate.

e) They also rely on the hadith narrated by Abdurrahman bin Aug from Rasulullah SAW. that he said of the Magi:

سنوا بهم سنة أهل الكتاب غير نكحى نسائهم ولا اكلى دباثهم

"Treat them as (you treat) People of the Book, only (what is not permissible is) marrying their women and eating their sacrifices,"

So if it is not permissible to marry women of the People of the Book, of course what the Prophet said. meaningless at all.

After following this discussion, At-Tabari said: The strongest opinion regarding the interpretation of this verse (QS. Al-Baqarah (2): 221) is the opinion of Qatadah (which said): that what is meant by His word "And do not marry musyrikah women" are those who are not Ahl al-Kitab, namely musyrikah women, and the verse in which the zhahir is 'am (general) while the inner is specific (special), is not explained by any verse, and that the women of the People of the Book are not belong to it, because Allah has said "'and women who guard their honor from those who were given the book (QS. Al-Ma'idah [5]: 5)", that is, it is lawful for Muslims to marry them as Allah has permitted they marry believing women.

It was narrated from Umar that he once said, "Muslim men (may) marry Christian women (and (conversely) Christian men may not (may) marry Muslim women." As for Umar's attitude that he did not like Talha and Hudzaifah who married women Jews and Christians are afraid of being followed by other Muslims so that they will stay away from Muslim women or maybe there are other intentions, so he orders them to let them go.

I (Ash-Shabuni) think, may Allah have mercy on Umar, because he has seriously paid attention to the benefit of the Muslims and managed them with (far) views and for the sake of benefit (so he said what he said about marrying women of the Expert Book), what need is there for us to have such wise rules?

Second, who are the Muslim men who are forbidden to marry believing women?

The faith of Allah, "And do not marry polytheistic men to Muslim women so that they believe (QS. Al-Baqarah (2):'221)"; what is meant by "pagan men" here are all non-Muslims, followers of non-Islamic religions, including idol worshipers, Zoroastrians, Jews, Christians and people who apostate from Islam. All of them are forbidden to marry Muslim women, because Islam is not high. If this can be overcome, then Muslim men may marry Jewish or Christian women while their men may not marry Muslim women. Allah, the Most High, the Most Great, has explained in His words "They invite them to hell", that is, they invite disbelief which will be the cause of going to hell. A man has power and authority over a woman (his wife), so it is feared that he will force his Muslim wife to disbelief, so that she will leave her religion. Their children will also follow the father's religion. A Jewish or Christian father will certainly educate and direct their children according to the religion they embrace so that their children become infidels who are experts in hell.

On the other hand, a Muslim man still respects and glorifies the Prophets Musa and Jesus, and believes in their apostleship and believes in the Torah and the Bible as books revealed by Allah SWT. That way, Muslim men who are married to Jewish or Christian women, their beliefs will not hurt the feelings of their Jewish or Christian wife's faith. This is different when the husband is a Jew or Christian and his wife is a Muslim woman, where

the husband does not believe in the Holy Qur'an and does not believe in the apostleship of Muhammad saw. his faith.

3.6 Undang-Undang Di Indonesia

Marriages between adherents of religions are not regulated in the Marriage Law. In the Marriage Law No. 1 of 1974 the term interfaith marriage is not recognized as in Article 2 paragraph 1, namely "Marriage is legal if it is carried out according to the laws of each religion and belief".

The Marriage Law only regulates marriages outside Indonesia and mixed marriages. In this case, the Compilation of Islamic Law (KHI), which is the result of Presidential Instruction (Inpres) No. 1 of 1991 which was signed by the President on 10 June 1991 and 22 July 1991, was strengthened by KMA No. 154 of 1991 concerning the implementation of the Presidential Instruction.

The KMA is even stricter by categorizing inter-religious marriages into the chapter on the prohibition of marriage as contained in Article 40 (c), Article 44, Chapter X Prevention of Marriage, Article 61 KHI. Article 40 (c) reads: "It is prohibited to enter into a marriage between a man and a woman under certain circumstances: c. a woman who is not a Muslim." Whereas Article 44 of the KHI reads: "A Muslim woman is prohibited from marrying a man who is not Muslim," and Article 61 of the KHI reads: "Not being equal cannot be used as an excuse to prevent marriage, unless not being equal because of differences in religion or *Ikhtilaf al-dien*".

So if the Compilation of Islamic Law in Indonesia is the result of *ijtihad* or legal innovation in interpreting collective Qur'anic provisions, it is a law that must be followed by Indonesian Muslims. As a result, marriage between adherents of religions is legally prohibited, because it is clearly a form of obstruction of marriage and it must be prevented from happening.

Based on the explanation above, marriages carried out in the jurisdiction of Indonesia must be carried out with one religious path, meaning that interfaith marriages are not allowed to be carried out and if they are forced to carry out interfaith marriages, it means that the marriage is invalid and violates the law.

So, according to the positive law that applies, namely Law Number 1 of 1974 concerning Marriage, it does not recognize interfaith marriages, so interfaith marriages cannot be formalized in Indonesia. Marriages of Muslim couples are registered at the Office of Religious Affairs (KUA) and marriages of couples of non-Muslim religions are registered at the Civil Registry Office (KCS).

This proves that marriages carried out by people of different religions and beliefs are clearly against the law and cannot be carried out in the Republic of Indonesia and there should be no tolerance or defense of those who do so, either by individuals or by any institution. Office of Religious Affairs and Civil Registry as an institution that is given the authority to serve the registration of marriages, it will not even serve a marriage as long as the prospective husband and wife are still of different religions. The community is also expected to follow these rules properly, meaning that they should not be tricked by pretending to join the religion their partner adheres to just because they want to fulfill administrative requirements, but after getting married they return to their original religion.

Marriage between two different brides is not a simple matter in Indonesia. Besides having to go through social and cultural friction, the bureaucracy that must be passed is complicated. It's no wonder that many couples with different beliefs end up choosing to

marry abroad. Couples who decide to marry abroad will later receive a marriage certificate from the country concerned or from the local representative of the Republic of Indonesia (KBRI).

Upon returning to Indonesia, they can register their marriage at the civil registry office to obtain a Certificate of Foreign Marriage Reporting. Even so, it does not mean that marriages with religious differences cannot be realized in the country.

In fact, based on the decision of the Supreme Court Number 1400 K/Pdt/1986, couples with different beliefs can request a court order. The jurisprudence states that the civil registry office may enter into interfaith marriages, because the civil registry office's job is to record, not legalize. However, not all civil registry offices accept interfaith marriages.

Civil registry offices that are willing to accept interfaith marriages will later register the marriage as non-Islamic. Couples can still choose to marry with the provisions of their respective religions. The trick is to find religious leaders who have different perceptions and are willing to marry couples according to their religious teachings, for example, Islamic-style marriage contracts and Christian blessings.

However, this method is also not easy because it is rare for religious leaders and the civil registry office to marry couples of different faiths. Finally, the final way that is often used by interfaith couples in Indonesia to legalize their marriage is to comply temporarily with one of the religious laws. Usually, the problem that arises is friction between families over whose belief is used for legalization.

CONCLUSION

Interfaith marriages, Ulama agree that it is forbidden for Muslim men to marry polytheistic women and similarly for Muslim women it is forbidden to be married to polytheistic men. The difference between the scholars is with regard to the meaning of mushrik, who is called a mushrik. Then the ulema also forbade a Muslim man from marrying an infidel woman and similarly a Muslim woman is prohibited from marrying an infidel man.

Meanwhile, the scholars agree on the prohibition of women marrying Ahl al-Kitab men, but they differ on the legal status of a Muslim man if he marries a woman from the People of the Book. For scholars who do not equate the term Ahl al-Kitab with the term polytheist as explained in surah al-Baqarah verse 221 and the term infidel as explained in surah al-Mumtahanah verse 10, then marrying a woman from Ahl al-Kitab is permissible or permissible. However, the condition for a woman to marry is that she is a good woman (muhsanat), and a Muslim man who marries her must also have strong faith. Some other scholars forbid marrying women of the People of the Book as a whole, both Jews and Christians because they are of the opinion that the verse regarding the permissibility of marrying women of the People of the Book has been deleted (mansukh).

There are also scholars who forbid marriage like this because they are of the opinion that the term Ahl al-Kitab is included in the group that prohibits marrying polytheistic and non-believer women. First, it is forbidden to marry a polytheist woman who worships idols who do not have a divine book. Second, it is forbidden to marry non-believers (idol worshipers and people of the book) with Muslim women. Third, the difference between humans in God's judgment is good deeds, so a woman who is a believer servant is more noble than an independent woman who is polytheistic.

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