

Islamic Fundamental Responses On Inter-Faith Marriage
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Abstrak

Perkawinan beda agama sebelum dan sesudah perkawinan dan menggambarkan fungsi dari integrasi social antara pasangan yang berbeda agama, sebelum dan sesudah perkawinan. Dan sosialisasi nilai dan peranan terhadap anak dari hubungan pasangan yang berbeda agama. Disisi lain kepada keluarga beda agama tersebut perlu lebih ditingkatkan nilai-nilai toleransi yang sudah ada, dan sekaligus mengurangi sikap sekularistik dan sinkritik dalam memahami agama.

Untuk lingkup keluarga dan masyarakat yang lebih luas, dengan mengambil hikmah dari kondisi keluarga beda agama ini, maka nilai-nilai toleransi dan keberagaman, yang tinggi yang tidak bersikap sekularistik-sinkritik, harus ditumbuhkembangkan secara simultan, sehingga proses integrasi dalam masyarakat dapat berlangsung terus, tanpa harus membonsai keberagaman penganut agama. Agama, sebagai system budaya, dapat berfungsi sebagai pengintegrasi social antara suami isteri yang berbeda agama karena adanya nilai-nilai modernitas dan subbudaya yang bersifat sinkritik dan subbudaya yang sekularistik, sehingga berkembang sikap toleran terhadap penganut agama lain.

Kata Kunci: *Islamic Fundamenta, Inter-Faith Marriage Responses on Inter-Faith Marriage*

Introduction

The concepts of marriage are a system that united some subs in commitment form of life. Each subs should integrated the aspects in a system. The system can be guiding the subs to the right consensus of marriage. Therefore, the substantial sub of marriage is a commitment; the commitment is a basic thing in marriage, in commitment, we can make agreement that can reduce all matter, which is a prototype of marriage. Thus, the foundation of marriage is commitment, because commitment can be function as an opposing that can protect and save as well from the chaos potential in marriage.

One aim of marriage is make one society in a small field from the grant field of life. The society will combine all concepts of individual who decide to marriage. Here the mingle vision became the main issue that diminish all segregation which it is possible to appear in marriage life. The agreement vision it is imperative things in marriage because of the variation

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paradigm can obliterate the strictly concept that build based on the marriage intention.

Based on some argument about the prescription of marriage above, we should consider about how to make an ideal marriage from the right view of fate. The fate wishes that all couple of marriage should have alike a vision that can be yield to the permanence of marriage, like the job description of each entity and child as well.

Therefore, some religion recommends that all couple should consider about the akin culture before decide to get married; the recommendation was created because it is better to build a marriage from the similar vision and it is can occur only through the identical culture. So the statement collateral with admonition of inter faith marriage premise.

It is make sense, if the aspire of marriage is the sustainability of marriage it self and child as the result of marriage. However, it is be a contradictive if we get back to the real purpose of marriage, when agreement and commitment be a foundation of marriage. So we can conclude that the point it is not about culture anymore, but consensus be the guideline of marriage.

Consequently, we can ignore about religion and culture if our target in marriage is try to build a partnership which has parallel vision in facing the future. Therefore, we need a person who has qualified and future orientation as well, not only blames the system including culture and religion.

Looking forward the concept of marriage, we should view the form of real family, the aim of family, and vision of family, and the major point is what will you do in our marriage? And how to build our family with the great marriage?

Some questions above can answered in several things that the marriage is the media of family. We can use the family as the tool to catch the future and build the family based on the rule that concurrence firstly.

Family is a small social institution that has an important role in process of cultural change among generation, including moral value changeable and tolerance admits to different. In the social cultural change, modern family is symbolized with cultural family of pluralism. For instance, the diversity of inter-faith marriage, which is still debated up to now. Furthermore, Religious diversity in a family or institution of a family generally, is a center of individual cultural construction, tribe cultural stemming tradition, religious cultural stemming, or mixture of culture. As a symbol system which has meaning for its followers and its supporters, religion, of course, will have an effect to the social system (Suparlan, 1980: 70). According to the reality, Indonesia is a pluralistic community either in religion or tribe side. Therefore, the existence of tolerance and confession to pluralism will obviate the exclusivists group, in order to make the integration easier (James & Kuhn, 1991: 11).

Nowadays, the more modernity increase, the more social culture going on with the quicker acceleration that is along with the globalization process that makes the society stay in a village-world network. It seems to me that this world looks like a countryside, which becomes a place for various social cultural aspects meet. It is as if religion as culture, in its intensity whatever it can become independent factor in its relationship with the structure and the function of religious diversity in a family. Nevertheless, according to Islamic view, Inter-faith Marriage is very heating to discuss. Here, there are some fatwas about Islamic prohibition on inter-faith marriage, which are issued by MUI and NU.

Islamic Fundamental Responses on Inter-Faith Marriage

There are some reasons why Moslem scholars prohibit inter-faith marriage. First, inter-faith marriage is equal to adultery. Second, there will be no harmony in a family (in inter-faith marriage). Third, there is no religious (Islamic) construction to the children (Nawir, 2004: 76-77). These things based on some texts of holy Qur'an:

"And who are among you (independent people) who have insufficient of expenditure to marry an independent and Moslem woman, He may marry religious woman, from slaves that you have. God knows your belief; a partial of you are from a partial of others. Therefore, "marry them" (as God permits) and give a dowry according to proper. On the other hand, they are also women who keep themselves away from adultery and they are also not women who are taking others (men) as their concubine; and if they have kept themselves carefully by marrying, then they do despicable deed (adultery), hence, they get half punishment from the penalization of independent women who have husbands. (The permit to marry slave) is for men (among you) who worry to keep themselves from adultery. Moreover, the patience is better for you. In addition, God is the most forgiver and the most humane", (QS. 4: 25).

And you must not marry "*musyrik*" women, before they become "believer". Actually, a Moslem slave woman is much more better than a *musyrik* woman although she draws your heart. In addition, do not marry *musyrik* men with (*mukmin* women) before they become Moslems. Actually, a Moslem slave woman is much more better than a *musyrik* woman although she draws your heart. Basically, They (*musyrik*) invite to the hell while God invites to heaven. The forgiveness and permit are from Him. Furthermore, God explains His verses (commands) to the men in order that they are able to take the lesson, (QS. 2: 221).

In addition, it seems to me that perhaps there are two important things we need to see from positive perspective; first, the state (Indonesia) does not permit or allow to inter-religious married. Commonly, in religious law, there are two explanations: first, it mentions in the text of Qur'an explicitly where

a Moslem man is allowed to marry non-Moslem woman. It is exactly mention in QS. Al-maidah: 5. Moreover, there is wide explanations which mention by the scholars about this verse. Generally, the women whom are allowed by God (Islam) to marry are "*ahlul kitab*" in this sense, Jews and Christians. However, in this verse is not called "*ahlul kitab*" but "*alladzîna û tû al-Kitâb*", means people who have a holy book.

Therefore, In Qur'an, there is categorization of *musyrik* group, *mukmin* and *ahlul kitab*. *musyrik* People are those who trust in the existence of God, but they do not believe any other of the scriptures (holy books) and prophets or messengers. They are called Makkah *musyrik* and according to Islamic law, they must not be married at all. "*ahlul kitab*" are people who believe in angels and other scriptures like Qur'an, Torah, Injil and Zabur. They believe that those scriptures came down through the messengers, like the Qur'an which came from God through Muhammad. Therefore, marry women "*ahlul kitab*" like what I have mentioned earlier are allowed. Allover, it depends on from what side we see it.

The second reason is that inter-faith marriage does not cause the harmony in a family but it frequently causes internal conflict, especially after the childbirth (what religion s/he should follow). Moreover, what will happen if the couple (husband and wife in inter-faith marriage) let me say fundamentalist, I am sure that there will be a conflict. For me, the key is depends on how we inculcate the social interaction at ourselves (husband and wife) as social individual or community. Such as social interaction among family who have different religion should act positive and negatively. Act positively if there is an interaction and act negatively if there is a quarreling or conflict, moreover divorce. In this case, social interaction that I mean is the united between man and woman who marry in a different religion which is well-known as inter-faith marriage. In this case, integration of social interaction intended to federate between men and women who have different religion in a marriage recognized by the term of inter-faith marriage. Then after staying in a marriage, they should keep their household harmony. Harmony is the main purpose of everyone who is doing marriage. Conflict is not a purpose, but it can be seen as a temporary process. This thing is explainable from the modernity theory expressing that modern community tended to have tolerant to other religions (Nawir, 2004: 73).

The next reason is there will be no religious construction to the children. For me, religious constriction for children is still tentative because to embrace a religion is after the children *baligh*. Nevertheless, it cannot be denied if many of children who embraced a religion since s/he is still kids (underage or have not *akil baligh*). As parents of inter-religious marriage, it is very difficult to educate or teach the children (before *akil baligh*) about religious teaching except s/he has been adult (s/he can make her/his own decision). One thing that we should remember that force children to embrace one of their parents' religion is including violence.

Therefore, just let your children choose which s/he would like to embrace, except, if a couple (husband and wife) make covenant before marriage. For example, if the child is a boy, he should follow his father and if the child is girl, she should follow her mother. If that happens, I think that the quality of children's religious education will not appear. Indeed, I am going to try to explore MUI and NU fatwas as follows;

NU fatwas on Inter-religious Marriage

The earliest fatwa in Indonesia concerning with inter-religious marriage which was issued by a socio-religious organization which claimed that more than 35 million members, *Nahdatul ulama* (NU), in 1962. It addressed for the first issue of Inter-religious marriage at its Summit Conference (*Muktamar*) in 1962, for the second time at a Conference on recognized Path (*Muktamar Tharoqah Muktabarah*) in 1968 and for the third time at the Conference XXVIII in Yogyakarta 26-28 November 1989. In all these years, the same fatwa was pronounced, which stated that Inter-religious marriage was not allowed. The NU members have reasons which written in its original writing from Arabic derived that from *fiqh* texts.

The first text is *al-syarqawi Matanan wa Sharhan-Alsyarqawy*: text and interpretation, in volume 2, page 237. This first reason was a Qur'an verse: "Don't marry female polytheist idolatries or pagans (*musyrik*) unless they became believers (*mukmin*). This interpretation of what *musyrik* females to marry Muslim males. This fatwa stipulated that female from the people of the book (*ahlul Kitab*) is allowed to marry Muslim male, because *ahlul kitab* was not a part of the *musyrik*. The people of the book included the Christians and Jews, whereas the former had the New Testament (*injil*) and the latter the Old Testament (*Torah*). It did not include *suhuf* (scriptures) of the prophets before Moses and Jesus such as Abraham, *Idris*, and so forth. Therefore, according to this fatwa, Moslem males are only allowed to marry Christian and Jewish females even in the periods before the change.

The second text is *al-muhadhdhab* in volume 2, page 44. This fatwa stated that it is prohibited for Moslem males to marry Christian and Jewish females after the change of the scriptures (*tabdil*). It can be discerned from the fatwa statements, short and straightforward answers given to avoid ambiguity. Fatwa was meant to be clear enough to be understood and implemented by the fatwa on the same issue meant that there were still among Indonesian Moslems, notably the NU members, uncertainties on the issue in the period after 1962, which led to the need issue of another fatwa in 1968. It should be understood clearly at this point that NU has used the institution of marriage as a ritual in creating a sense of exclusiveness in the external dimension. Externally the core relationship is one thing that exists among believers and non-believers, selves and others. (Ali, 1994: 7).

For Muslim organizations centered in Java, such as NU, this fact was so worrying that legal efforts were taken repeatedly on the grounds that inter-religious marriage was perceived largely favor Christianity because Muslim females became Christians and in such inter-religious marriages. In other words, to these Muslim groups, inter-religious marriage was tantamount to subtle conversion to Christianity.

As can be discerned from the fatwa statements, short and straightforward answers were given to avoid ambiguity. Fatwa was meant to be clear enough to be understood and implemented by the audience, which was mostly layman. Yet, the repeated issuance of the fatwa on the same issue meant that there were still among Indonesian Muslims, notably the NU members, uncertainties on the issue in 1968. This reconfirmation makes it clear that questions could emerge several times requiring repeated *fatwas*. This may also suggest that different muftis from different periods issued similar answers (fatwa) on the same issue. The fatwa underwent little change, which could mean a lack of dynamic re-interpretation of the Holy Scripture and *fiqh* sources. This lack of change could be further understood by considering the belief that inter-religious marriage is regarded to be related to basic beliefs (*aqidah*) rather than merely social relationship (*muammalah*). Family is not merely a matter of social interaction but also that of religious interaction, for it involves rituals as well.

The definitions of who is a believer and who is not, depends in large part on a corpus of shared meaning, for a number of reasons, any distinction becomes a power issue. The way power is organized internally and the process by which it is justified or criticized, will have consequences for the religious group's own attitude towards religious pluralism. In the case of the *fatwas* on inter-religious marriage, a group's identity depends very much on its leaders (including the *Ulama* and their institution) who act as the exclusive face of the group. Rituals such as marriage express and recreate the solidarity, identity, and boundaries of a Muslim community. Marriage is strongly united *ad intra* and weakly divisive *ad extra*. The prohibition of inter-religious marriage by the NU has been to maintain the solidarity and identity of Muslim *Umma* and it is thus hard to expect changes.

MUI Fatwas on Inter-religious Marriage.

MUI fatwas show an exclusive religious understanding, based on passages of the Qur'an and the *Hadits*. One of the *Qur'an* verses was interpreted to have instanced male believers not to marry female *musyrik*, unless the latter became believers (*mukmin*), however they loved each other, because the latter (*musyrik*) would lead the believers into hell. A *second* justification cites another verse saying that male Moslems may marry women from the people of the book (*ahlul kitab*). The *third* basis for judgment is that a non-Moslem male has no right to marry a new female Moslem. For the reason, *mukmin* in the verse was translated as Muslim,

while *musyrik* and *kafir* as non-Muslim. At this point, MUI did not take any consideration of other interpretation of the terms. *The forth* reason of the prohibition fatwa is related to averse on family (*ahlul*). The verse states that believers should be serious in preventing their families from hell. *The fifth* argumentation used a *hadith* which viewed the institution of marriage as the half part of religion. *The last argument* referred to a prophetic of *hadith* says that every child is born in a pure condition (*fitrah*) before he or she was influenced by his parents should always educate their children to be Muslims. For Moslems, Islam is believed to be the religion of *fitrah* (Ali, 1994: 8-9).

It is clear now that MUI regards the inter-religious marriage as a matter of belief. Nonetheless, those passages in MUI *fatwas* should not only be understood in their religious contexts but also in their social cultural political context. Interestingly, the socio-political context has shaped where the theological position has already taken.

The argumentation of the fatwa that prohibited a male Muslim from marrying a female non-Muslim was not based on the explicit statement of the Koran, which clearly allows a male Muslim to get married a female from the people of the book. Instead, the fatwa was based on the legal reasoning of the concept of *maslahat-mafsadat* (pros and-cons, cost-benefit). The MUI took the hardest position amongst existing legal opinions on inter-religious marriage.

The fatwa also contradicts classical *fiqh* texts that had been so far consulted by the MUI in other *fatwas*. For the benefit of public interest (i.e. Muslim community), the MUI prohibits a Muslim man from marrying a woman of the people of the book although it is explicitly allowed in the Koran and is supported in the classical *fiqh* texts. Why was such inter-religious marriage viewed by the MUI harmful to Muslim community? The socio-political context of the issuance of the fatwa contains a possible answer.

The reconfirmation of this particular fatwa by the Jakarta regional council of the *Ulama* (Jakarta MUI) on August 11, 1975, was in response to articles in the Jakarta daily newspaper, *Sinar Harapan* (generally known as a Christian-backed newspaper), concerning what was called the *Pancasila* marriage, which allows inter-religious marriage under the pretext of *pancasila* state ideology. The council regarded the idea of *Pancasila* marriage insulting and thus found it necessary to issue a fatwa to prevent such a practice. The fatwa stated the argument that marriage institution is not merely a matter of reproduction but also a matter of obedience to God. Here again marriage was regarded as a matter of faith, rather than a matter of human love and social interaction. Therefore, the Jakarta MUI argues, Islam forbids a Muslim woman to marry a non-Muslim man.

The Jakarta MUI fatwa recognize that a Muslim man may marry non-Muslim woman of the people of the book if he is fully confident that he can lead his offspring to Islam. In addition, his *wali* (guardian) must provide a written agreement with the man that the marriage would be annulled if the man returns to his old faith. The fatwa was signed by the chairman, Abdullah Shafi'i, and the secretary, *Ghozali Syahlan*, of the Jakarta regional council of *ulama* (MUI Jakarta). At this point, the fatwa used only the Koranic verses as its basis of judgment.

Only a week later, on August 19, 1975, did the Jakarta MUI supplement the fatwa by presenting the *fiqh* texts of *al-Jaziri*, *al-fiqh 'ala al-Madhahib al-Arba'a*, and that of *sayyid Sabiq*, *fiqh Sunna*, and two works of *tafsir* by *Rashid Rida*, *al-Mana'*, and *Sayyid Qutb*, *Fi Zilal al-Qur'a n*, all of which prohibit a Muslim woman from marrying a non-Muslim man regardless of his being *mushrik* or of the people of the book. This supplements show a greater strictness in preventing inter-religious marriage from occurring between Muslims and the people of Books (not only the *Mushrik*), although the Koran clearly allows Muslim to marriage members of the people of the Book.

Some ten years later, on September 30, 1986, the Jakarta MUI issued the fatwa in the form of public letter arguing that Muslims not to engage in inter-religious marriage under any circumstances. This time, it was a response to a letter sent by a Muslim, Mr Nasimul Falah who asked about the legal status of the marriage between two artists, Djamal Mirdad, a Muslim man, and Lidya Kandouw, a Christian woman. It was also a response to a series of articles and reports in the mass media such as *Kompas*, *Pelita*, and *Panji Masyarakat* during the month of July 1986 about the growing number of inter-religious marriages. The statistics released by the Jakarta Civil Registration office showed that from April 1985 to July 1986 there were 239 cases of inter-religious marriages involving 112 Muslim men and 127 Muslim women.

The letter further said that a Muslim marriage should be registered in the office for Muslim Affairs (KUA) under Islamic procedures. If one of the marrying parties is a Muslim, The letter asks the Civil Registration Office to advise the couple to have their marriage registered in the office for Muslim Affairs (KUA). The letter regards this to be in line with the *Pancasila*, The 1945 constitution, and the 1974 Marriage Law.

The *fatwas* issued by the National and Jakarta MUI were radical in terms of their contradiction with the explicit verses of the Koran. The religious content of the fatwa reflects the mainstream kind of Islamic interpretation that the world is divided into two: Muslim world and non-Muslim world, into which various terms in Islamic texts are translated and interpreted in the light of religious competition. One may argue that contextual interpretation have been ignored in the *fatwas* when interpreting such Koranic terms as *Mukmin*, *Mushrik*, *ahl al-kitab* to have meant simply

Muslims and non-Muslims. The *fatwas* used the term non-Muslims without further detailed qualification.

However, the *fatwas* were not radical in terms of their attempt to give the highest priority to the integrity of Islamic *umma*. This can be explained by looking at its history and goals. The MUI was founded by the government and its foundation was aimed at achieving the double task of promoting unity and solidarity among the Muslim community and representing Islam towards the government. The MUI was also founded in response to the existence of other religious organizations such as the Conference of Catholic Bishop of Indonesia (MAWI), the protestant Council of Churches (PGI), Hindu and Buddhist representation, and secretariat *Aliran Kepercayaan* for indigenous beliefs.

In 1978 the MUI strongly supported the government decision to limit the number of foreign missionaries and to regulate aid given through churches. In 1981 the MUI issued the fatwa on the prohibition of participation in Christian celebrations by Muslim. There were some other cases which showed tensions between Muslims and Christians as well as between religious communities and the government. The *fatwas* on inter-religious marriage can be understood as part of the whole tense relationship. Interestingly, all parties seem to have used the *Pancasila* ideology as one of references in their argumentations.

In the 1970s and 1980s, Indonesia leaders were categorized as either pro-Islam. Ali Murtopo for example was criticized to be anti-Islam by many Muslim leaders and student demonstrators, especially when he supported the idea of a new marriage law which allowed Muslim woman to marry non-Muslim and recognized Civil marriage. The new bill was among other things, to allow inter-religious marriage, stipulating that difference in religion is not an impediment to marriage. The *Muhammadiyah*, for example, responded to this plan by sending a letter dated July 28, 1973, to a number of relevant ministers, arguing that the bill contravened Islamic Law. According to *Muhammadiyah*, a female Muslim may not marry a non-Muslim, whether *Mushrik* or the people of the book. The debate was fierce but eventually ended with a compromise in December 1973, which was issued nationally in early 1974 as the marriage Law. It stipulates that marriage can only be carried out in accordance with any one of the religions of involving parties.

In 1992 old controversy on inter-religious marriage flared up again. The number of inter-religious marriages went up, in contrast to what occurred after the previous *fatwas*. More cases were reported and publicly known. There were cases in which one party refused to convert to another party's religion. Some people argued that this case was not yet regulated in the marriage Law or that there was a legal vacuum. Consequently, these people argued that such marriages were allowed because there was no legal prohibition.

On January 7, 1992, being aware of the increasing number of inter-religious marriages, The then Minister of religion, Munawir Sjadzali, again raised the issue and argued the need for the new bill which would allow inter-religious marriage. Among his reasons was that religious heterogeneity was inevitable and so inter-religious marriage need not be prohibited. Sjadzali also reasoned that human rights should not be violated by any regulations. Sjadzali admitted that some churches allowed marriage between Christians and non-Christians, while almost all Islamic, Hindu, and Buddhist institutions did not. People were forced to be hypocrites just to legalize marriage. People married abroad and therefore avoided the restriction. What Sjadzali's arguments revealed was that, despite the *fatwas*, in practice they could be ignored or circumvented it is therefore important to understand the context of each fatwa issued.

As a Moslem, I strongly disagree with the fatwa of MUI "*forbid Inter-religious Marriage*". Like what mentioned in Islamic scripture: "Do not marry polytheist idolatries female or pagan (*musyrik*) unless s/he became a believer (*mukmin*)". Furthermore, it is also mentioned in other verse, see... (SQ., Mumtahanah: 10). Here, I am questioning that actually what is the main purpose of married? If the main aim of married is to create a "*sakinah mawaddah warrahmah*" family. Then, what is the concept of islamic law about it? However, as in fact, there are many broken islamic families in this life. It means, getting married (the same religion) does not guarantee the happiness and integrity of "*sakinah mawaddah warrahmah*" itself. Nevertheless, it seems to me that inter-religious married has some benefits like share and understand one another.

Critical Comment

I argue that, religion is only an alternative from all of choices. The diversity of religious symbols is not a barrier to unite the individual religious diversity. As a result, it does not only develop inter-religious marriage but also make a couple (who undergo inter-religious married) keep their household united. In a religion, it is also consider as a reference in conducting social action, especially in looking and keeping better relation in order to prevent household conflict and divorce, of course.

Here, it is also hoped indeed to inculcate relationship pattern which based on tolerance between spouse (a couple, a husband and a wife). Furthermore, it is needed also to minimize and prevent the happening of dispute, so the difference of social system and religion-culture will never be problems. Moreover, if it is oriented to the children, I assume that what becomes a prohibition in Islam will not happen.

Furthermore, One thing that we should pay attention is the feeling to be tolerance, educate the children to act and do better things. This will bring something good toward; for example, give freedom to children in embracing a religion that they wish without any enforcement. From that side, we will

have high position of tolerance to others, relatives, communities and environment, as according to human rights that is mention in the second section of marital Law, "UU No. 1, 1974" that marriage is validating, if it is done based on his or her trust. It means, every Indonesian nation (WNI) who wants to get married shall pass his or her own religious institution and obey the religious rules. Then if both having different religions, hence religious institution cannot marry them except one of them is following other religion.

In Indonesia, there is no code/law arranging about the prohibition to marry someone who has religious diversity, only marriage code or law "UU No.1 1974"; giving connubial understanding about marriage: "matrimony between man and woman as spouse with a purpose to form a happy and everlasting household or family based on the only one God (religion). It means, if we would like to marry, we should based on matrimony "*Ikatan lahir batin*". Thereby, we will feel a more meaningful and useful life throughout inter-religious married "marriage in the diversity of religion".

All statement above can guide us to understand what the real aim of marriage is and how to implement it in our marriage subsistent. The basic concept also that can make our marriage be valuable is put the commitment as the major steer, and it is better if we do not matters the religion and culture. We can live in harmony anyway, if we see the differentiation as the color of life that can make our life more colorful.

Conclusion

Islamic fundamental refuse interfaith marriage because the First, inter-faith marriage is equal to adultery. Second, there will be no harmony in a family (in inter-faith marriage). Third, there is no religious (Islamic) construction to the children. Therefore, In Qur'an, there is categorization of *musyrik* group, *mukmin* and *ahlul kitab*. *musyrik* People are those who trust in the existence of God, but they do not believe any other of the scriptures (holy books) and prophets or messengers. They are called Makkah *musyrik* and according to Islamic law, they must not be married at all. "*ahlul kitab*" are people who believe in angels and other scriptures like Qur'an, Torah, Injil and Zabur. They believe that those scriptures came down through the messengers, like the Qur'an, which came from God through Muhammad. Therefore, marry women "*ahlul kitab*" like what I have mentioned earlier are allowed. Allover, it depends on from what side we see it. In addition, beside that Islamic fundamental reason is that inter-faith marriage does not cause the harmony in a family but it frequently causes internal conflict, especially after the childbirth (what religion s/he should follow). Moreover, what will happen if the couple (husband and wife in inter-faith marriage) let me say fundamentalist, I am sure that there will be a conflict. For me, the key is depends on how we inculcate the social interaction at ourselves (husband and wife) as social individual or community.

I argue that, religion is only an alternative from all of choices. The diversity of religious symbols is not a barrier to unite the individual religious diversity. As a result, it does not only develop inter-religious marriage but also make a couple (who undergo inter-religious married) keep their household united. In a religion, it is also consider as a reference in conducting social action, especially in looking and keeping better relation in order to prevent household conflict and divorce, of course. Furthermore, One thing that we should pay attention is the feeling to be tolerance, educate the children to act and do better things.

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