

## **A Happy Life in a Different Religious Marriage Experience in Malang City**

**Edwind Satri Simatupang**

Sekolah Tinggi Filsafat Teologi Widya Sasana Malang, Jawa Timur, Indonesia, Jl.  
Terusan Rajabasa No.2, Pisang Candi, Kec. Sukun, Kota Malang, Jawa Timur  
65146

E-mail: edwindsatrisimatupang@gmail.com

**Yohanes Endi**

Sekolah Tinggi Filsafat Teologi Widya Sasana Malang, Jawa Timur, Indonesia, Jl.  
Terusan Rajabasa No.2, Pisang Candi, Kec. Sukun, Kota Malang, Jawa Timur  
65146

E-mail: yohanesendi82@gmail.com

### **ABSTRACT**

This research focuses on interfaith marriages in Malang City, lived by several families with loyalty. In general, interfaith marriages are often considered a way to indoctrinate people into joining a particular religion. Interfaith marriage amid multiculturalism is an effort to respect each other's differences, not differences. The city of Malang, one of the fertile land areas for the growth of major and world religions since the colonial era, is an example of cultivating tolerance and religious differences. This study aims to show that interfaith marriages foster an attitude of tolerance within the small community (family) to avoid various kinds of social friction in society. The view of interfaith marriage is the basis for appreciating religious values in differences and not differences. Interfaith marriage promotes individual rights and freedoms within the state and upholds the values and spirit of family harmony. This study uses qualitative field research. Data was collected through observation, interviews, and documentation, as well as being analyzed and conclusions drawn. This study found that families who live in interfaith marriages make families respect religious differences seen as guidelines that lead to good, righteous, and holy lives. Interfaith marriages appreciate differences, not differences, so that the seeds of freedom of rights for children emerge in guiding their life journey, especially relations with God in religious values. Happiness can be experienced with fidelity even though the marriage is of different religions.

**Keywords:** Religion; Malang city; Value; Marriage.

## **INTRODUCTION**

The phenomenon of interfaith marriage today often occurs. Interfaith marriages between Muslim-Christian, Buddhist-Confucian, Catholic-Hindu, and various aspects underlie these marriages' existence. Interfaith marriages color the lives of multicultural Indonesians and also draw the attention of scholars and scholars on the issue of interfaith marriages. Interfaith marriages have yet to be clearly established; although there is, the regulation is still being determined. There is an opinion that marriage outside the religion is uncertain rules, so this marriage can be implemented as long as there is no precise regulation.

One of the cities from the historical background of the colonial era that became fertile ground for the growth of major world religions is the city of Malang (Sumbulah, 2015). Marriage is a form of love that must be carried out together without having to seek personal comfort, but it is the joint responsibility of husband and wife. Interfaith marriage is familiar among the community, especially in Malang City, in addition to various cultural and social environmental issues that are quite sensitive. This will still be done in relation to interfaith marriage, and the marriage will still take place with their beliefs. The step can be to find a religious leader ready to marry the two couples. The stipulation in Marriage Law No. 1 of 1974 states that interfaith marriage has the effect of problems in the social environment because differences in beliefs, legal systems, regulations, and other effects are felt by those who carry it out.

In Malang, known as a city of tolerance, there is high respect for the rights and freedoms of each individual. Abdullah (2022), in his thesis, bureaucracy about interfaith marriage on a case study in Malang said that in the Kepanjen sub-district of Malang district, the majority are Muslims, which does not rule out the possibility of interfaith marriages. Religious diversity in Malang is the basis for building tolerance and freedom of rights for its people. The results of Abdullah M's research found that economic factors, social situations, educational aspects, the individual will, love, and marriage accident.

Based on the social facts of society in Malang as a place of tourism, studying, and business that makes people interested and settled also affects the aspect of interfaith marriage (Jihaduddin, 2015). His thesis discussed religious conversion for marriage reasons and its relevance to household welfare from a religious perspective in Malang. One of Muhammad Jihaduddin's findings in his thesis is that marriage will gain prosperity or harmony when the promises and intentions of both partners are indeed carried out in life together in line with religious values. In short, if this is done, then religious conversion will reach the target.

Suwito Catur Prakasya (2015), in his thesis on the analysis of marriage and Islamic law, referring to article 2 of Law No. 1 of 1974 on the implementation of recording marriages of different religions in DKPS that the importance of socialization activities related to marriages of different faiths and to the government

should reformulate the marriage law in order to avoid liberal assumptions in marriages of different faiths. Gumiri (2020) In his research on harmonious interfaith marriages in Malang City, he saw and got informants that interfaith families felt very harmonious. This expression is proven by the loyalty in the bond of living together long enough until now. Indrayanti (2016) research found that the 1945 Constitution and Pancasila contain the basic value of the right to choose religion is freedom that protects everyone to form a family. The basis upholds the right and freedom to live in a family despite different faiths.

His thesis research (Abdul Gafur, 2014) found that the meaning of interfaith marriage for families in the Kepanjen sub-district, Malang City was that interfaith marriage is a life choice, love needs, and comfort. Interfaith marriages occur because of a match between parents, a necessity due to pregnancy, and also because of love. Interfaith marriage must first commit so that, with time, the relationship between husband and wife and children can be maintained properly based on the commitment that has been built together on the promise of interfaith marriage. Looking at the current social phenomenon, various families are married with different faith and belief backgrounds, whether Catholicism with Islam, Catholicism with Hinduism, or Buddhism. When loving people of different religions, what is needed is a high level of trust and mutual understanding, and respect for one another.

Families in interfaith marriages are very prone to conflict because there is a conversion impact of the interfaith marriage. Families living with different beliefs and faith have the consequence of being emotionally divorced from the family who participated in raising them to adulthood (Fatimah & Amirudin, 2019). In addition, Larasati & Desiningrum (2016) said that post-marital life is a different experience for individuals; forming promises is very important in marital life even though they are of different religions or faiths. In addition, Bonar Hutapea (2011) said in his research. Couples say they love each other, so they try to reduce their differences, especially regarding religion. Strong love is why they live in a family despite different beliefs. It begins with pure and sincere love to live as a couple and dare to take risks, and the woman expresses her willingness and readiness to be married.

Based on the exposure of social facts and previous research studies that discuss couples of different religions, we found a novelty about living together with different religions. This research focuses on the experience of informants and all the efforts and values that are lived in interfaith marriages to arrive at a happy experience. Researchers found that interfaith marriages make married couples more tolerant of other religions; religion is a guideline that leads to a good and right life and provides love for children with religious values because religion is sacred. This research found that interfaith marriages appreciate differences, not distinctions, so children's seeds of freedom of rights appear in guiding their life journey, especially the relationship with God in religious values.

The objectives of this research can be presented in several ways. 1) Interfaith marriages foster an attitude of tolerance within the scope of a small

community (family) to avoid various kinds of social friction in society. 2) The view of interfaith marriage is the basis for appreciating religious values in difference and not differentiation. 3) Interfaith marriage elevates individual rights and freedoms in the state and upholds the value and spirit of family harmony.

## **METHOD**

The research method used is descriptive-qualitative research to explore efforts to live out religious values and deepen moderation, tolerance, and the existing culture of Malang City and the entire community. Informants are several family couples who have lived in interfaith marriages faithfully. The location of the first informant is on Sawojajar Street in Malang City, and the second informant is on Kesatrian Street in Malang City.

Qualitative research is an effort to explore social problems with different methodologies. So, this research describes data, overviews, and analyzes it in line with reality (Kaharuddin, 2021). The background of using this method is due to the informant's situation, which is possible using data collection through interviews. This research aims to find situations and concepts about the appreciation of religious and national values for interfaith marriages in Malang City.

## **RESULT AND DISCUSSION**

### **Theoretical Basis of Marriage in Islamic Law**

Marriage is a relationship intended for men and women who promise married life. In Islam, marriage is worship because it is *mitsaqan ghalizan* obedience and implementation of Allah's mandate. Marriage in Islam generally means a contract that legalizes the relationship between men and women who are not mahram relations so that rights and obligations arise (Wiludjeng, 2020). It means that the couple intends to live together, and their relationship is legalized by the marriage that has been accepted. Both partners must build a unified life to become a good partner. Most Islamic scholars consider marriage as haram, halal, or permissible. However, a person's circumstances and ability to marry may change this. It can become *makruh*, *sunah*, *wajib*, or *haram* (Ramulyo, 1996).

Marriage is a *sunatullah* that is common to all living things. Allah chooses marriage as a form of life and procreation. The literal term marriage, taken from Arabic, has the meaning in language, namely intercourse, intercourse. This has yet to enter the marriage partnership itself, but only it is meaning. According to Safitra (2018), most scholars of the four madhhabs, MUI, NU, Muhammadiyah, agree that marriage between people of different religions is prohibited. This comes from the verses Al-baqarah 221 and Al-Mumtahanah 10 in the Quran, which indicate that believers cannot marry polytheist women. In Islam, marriage with a disbeliever is not allowed. Muhammadiyah scholars decided interfaith marriage was invalid in the 22nd Tarjih Congress held in Malang in 1989. It is not permissible for a Muslim man to marry a woman from a polytheistic religion, such as Buddhism, Hinduism,

or Confucianism, except Islam. This is comparable to the prohibition of marriage between a Muslim man and a Jewish woman. In addition, another reason can be understood, namely that marrying someone of a different religion creates problems and poses challenges to building *sakinah* family in line with Islamic provisions.

### **The Purpose of Marriage in Islamic law**

Marriage in Islam is to endeavor to live together in a *sakinah*, *mawadah*, and *rahmah* family. *Sakinah* family means peace, tranquility, serenity, and happiness. A marriage based on *sakinah* is the goal of a holy marriage and is expected by everyone, not only married couples but also as an example for everyone that marriage is actually to bring peace and joy. *Mawaddah* means love, referring to total self-giving to avoid everything bad, hated, and hurts him him (Ismatulloh, 2015). In short, *mawadah* encourages individuals to be calm and mature in creating good things and avoiding all bad deeds.

*Rahma* defined as mercy, is a feeling of compassion and empathy driven by unconditional love and goodwill towards others who should be cherished and loved. Mercy becomes the basis for giving love and compassion from the deepest heart to carry out goodwill to all people, especially those who should be loved and cherished.

### **The Theoretical Foundation of Marriage under Catholic law**

Marriage is a mutual agreement between two people. Marriage occurs by the will of God, who works in the two partners who make a covenant before God. God's love unites the subjects into one as God's love lives. Likewise is in the unity of God's love. God imparts inner strength and vocation to man and woman in the unity of brotherly love and nobleness of life (Raharso, 2014).

In the Christian family, the two essential characteristics of marriage are unity and indissolubility (Go, 2006). Catholicism values the sanctity of marriage so much that marriage is seen as sacred. Catholic marriage denotes unity, and marriage is unity for life after celebrating it.

In marriage, vows are expressions in which a man and woman give themselves totally to each other as part of an irrevocable agreement. Both partners' covenant must be carried out and committed to for life. In other words, a marriage agreement is an act of will uniquely human with all of one's intellectual, volitive, spiritual, and moral capacities (Raharso, 2014).

### **The Purpose of Catholic Marriage**

By its very nature, Marriage is sacred and referred to as a Sacrament is one type of sign that distinguishes it from other types of signs because it relates to divine things and holy things (Diester, 2004). The communion of the whole life of husband and wife forms the purpose of Marriage. According to Rubiatmoko (2016),

marriage is entered into with two purposes: the first is for husband and wife to live happily, and the second is to have children and educate them. Every Marriage has a primary purpose, such as to achieve the welfare of husband and wife. Marriage is real and achieves its purpose when both partners experience peace and harmony. Living together characterizes a true marriage. A couple living in prosperity is a sign that the Marriage is truly based on God's love which is carried out in the Marriage. Over time, it does not rule out the possibility of conflict, but again the purpose of the Marriage is to be remembered and lived again.

Catholic marriage also aims for the birth of children. The natural purpose of marriage is to be willing and able to procreate. Childbearing involves the intimate relationship of husband and wife in sexual intercourse. In other words, childbirth is the fruit of the covenant, and the purpose of marriage is to be ready and open to the birth of children. As consummation becomes the consummation of the marriage agreement, children's birth becomes the crown of marital happiness (Raharso, 2014). In addition, when a child is born, the couple is obliged to carry out the promise to educate the child in a Catholic manner. The couple has to do their utmost to educate the child in all aspects of his/her social, physical, cultural, ethical, and faith appreciation.

### **The Law of Intermarriage between Religions**

Interfaith families are found in the first Christian tradition (Raharso, 2011). There are two characteristics of marriage, namely unitas, and indissolubility, and the marriage contract must be valid (Kusumawanta, 2007). The nature of the church requires Catholics to find a partner of the same faith. Marriage is between a man and a woman who have been baptized and propose to enter into marriage. In the Catholic Church, intermarriage is an obstacle. This hindrance stems from intermarriage being considered a threat to the integrity of Israel's faith. In addition to maintaining the integrity of the faith, marriages outside the faith were not allowed because life and association outside God made the Israelites turn away from their loyalty and devotion to God (Raharso, 2005).

Mixed marriage in Canon 1125 (Rubiarmoko & et al., 2016) explains that the regional authority grants permission for the interfaith marriage. Based on reasonable and plausible reasons, the priest requesting the favor of the interfaith couple and permission for mixed marriage (*mixta religio*) should fulfill the required conditions: (1) The Catholic party is prepared to avoid the danger of abandoning the faith. (2) The Catholic party will make every effort to ensure that the children are baptized and educated in the Catholic faith. (3) Information to the other religious party about the Catholic party's promises and obligations so that they are fully aware of their promises and obligations. (4) Instruction to the couple about marriage's purpose and essential characteristics, such as the couple's happiness, offspring, and educating children in Catholicism.

The law prohibits interfaith marriages. Every religion requires the married couple to have the same religion and faith. Mixed marriages between Catholics and Muslims have provisions and differences:

1. Islamic law allows men to marry more than one at a time, while women are not allowed to marry.
2. According to Islamic teachings, Muslim women are inferior to men, and wives must obey their husbands.
3. The Indonesian Ulema Council explicitly emphasizes that marriages of different religions are haram.
4. The wife has no right to divorce her husband because, in Islamic law, the marriage bond is terminated at the husband's decision.
5. In Islamic law, the role of fathers and mothers in educating children is different.

The laws and regulations of the Catholic Church do not give husbands the right to polygamy and wives the right to polyandry. This is because marriage in the Catholic Church prioritizes unity and is indissoluble because men and women have two main characteristics, monogamy and eternity, from the beginning of their union (Hadiwardoyo, 1988). The unity of the dignity of man and woman is a total gift of self and love in marriage because it is unique according to God's design from the beginning of creation (Go & Suharto, 2004).

Husband and wife have the same position. They are equal and equal. That is why the Catholic Church does not want a divorce after marriage is celebrated. Therefore, the roles of the spouses have the same responsibilities and duties, such as looking after each other's welfare, having children, and educating children in a Catholic manner. In the Catholic Church, mixed marriages are no longer a problem for those with a future husband or wife of a different religion. The attitude of Catholics towards marriage is the same as others, which is that they want a harmonious marriage. It aims to foster love between husband and wife and children. This marriage should not be performed, but according to Canon 1086 (Rubiatmoko & et al., 2016), a dispensation can be granted in Article 2 after fulfilling some requirements. Dispensation is an exemption from the law in juridical language.

Based on the provisions of the Canon, the baptized party must know: whether the unbaptized party wants to be baptized or not; if he does not want to be baptized, he must investigate whether he wants to live together with him in peace and not attack the Creator, or not (Balun, 2011). Thus, couples of different religions are willing to live together in joy and sorrow and do not find fault or bring religion and beliefs when there is conflict in the family. The Catholic Church used to disapprove of intermarriage because intermarried people were seen as a threat to the Catholic faith and the faith of children (Mirsal, 2001). Today, the Church recognizes the value of faith and love and the opportunities for growth and understanding between such couples.

## Interview Result

### *Family I*

The first couple is Mr. Sadrak Suelo, 12 brothers from Jakarta, born in Jakarta after he was one year old, he moved to Purworejo, then his brother took him to Malang, and his wife Mrs. Suni Kamariyati. Mr. Sadrak was born on November 17, 1932, while his wife was in 1938. They married in 1954. They first met when they were in Malang.

Mr. Soelo lived in the TNI dormitory with his brother. His wife, Mrs. Suni Kamariyati, was at school then, attending SMPK in Celaket. Eventually, they got to know each other and got married. At that time, Mr. Soelo's religion was Muslim, and Mrs. Suni Kamariyati's religion was also Muslim, so when both parents approved the marriage.

Over time, Mr. Sadrak Soelo decided to change religions and moved to Protestantism at GKKH (Gereja Kristus Kristen Harapan) in 1979. There, he started a new life as a Protestant. Then there was a religious surgical marriage from 1979 until now in 2020. The beginning of his becoming Protestant because a friend invited him; because he was invited, he was finally interested in entering and becoming Protestant. When he became Protestant, his wife had no problem with it. However, she was surprised to hear about it, and the extended family was not angry and could say that this family was nationalist—the experience of marrying different religions (An interpretative phenomenological analysis).

In the course of marriage until now, they have never blamed religion, they have never blamed their beliefs, walk like a family in general, and every time there is a family conflict, they do not under the name of religion, but ordinary conflicts like families in general. Indeed, on the way, Mr. Sadrak Soelo wanted to invite his wife to follow him, but his wife refused because Mrs. Suni Kamariyati was a descendant of the Madura kingdom, so that was what prevented Mrs. Suni Kamariyati from becoming Protestant, but finally, family became a nationalist family, they did not think about beliefs and debated beliefs. Then her children choose religion, choose whatever they choose. So in that family, the children are Catholic and Protestant, and one could say that this family is nationalist because it is liberating and does not question religion in the family. Love is still love in the family, as a father, a wife, and a child.

### *Family II (family of the late Mr. Tomi Sumitro and Mrs. Elisabet Yuliyanti)*

Mrs. Elisabet was born on July 5, 1972, and Mr. Tomi Sumitro was born on June 11, 1971. Mr. Tomi Sumitro is deceased. He recently passed away on April 30, 2020, due to complications. Mrs. Eli was married on November 21, 1999. Mrs. Eli and the late Mr. Tomi when there was 17 Agustus in the Malang area, especially in his house on Jalan Batu Jajar. Mr. Tomi, who came from Pati, stayed there and became the August 17 committee, and that is where the two of them got



acquainted, told each other stories, and dated for five years, and finally, they decided to get married.

The marriage was an interfaith marriage. Mr. Tomi is Muslim, and Mrs. Elizabeth is Catholic. This interfaith marriage was initially not a problem when asking for the blessing of both parents and brothers and sisters. There was no problem because, from the beginning, they had agreed on this, had discussed it for a long time, remained married, and still held their respective beliefs. Eli's parents said there was no problem with interfaith marriage, but there was still a marriage in the Church, which was what Eli's father hoped for. On November 21, 1999, they finally got married. The children because there was a Catholic marriage from a mother and there was a promise that her children would be educated in Catholicism, then her two children, Yoga and Angel, also became Catholic.

In the middle of the journey, there was indeed a desire for Mrs. Eli to invite her husband to become Catholic. However, finally, they both reflected that beliefs do not need to be contested. It is better to walk with their respective beliefs, but one family and love runs in the family despite different religions. Mrs. Eli also still reminds her husband that he should continue to worship, and if he forgets to ask why he does not pray, or vice versa, the husband tells his wife why he does not go to church, and things like this are still reminded to each other even though they have different beliefs.

If there are conflicts in the family, we never bring up religion and beliefs. We must support each other because the principle is not against everyone's religion and beliefs. The love of this family never blames religion, which can be seen when Eli's husband is sick. Mrs. Eli did not leave her husband but continued to care for him as a form of love. Even though they have different religions, love is still visible in their daily lives.

Moreover, this interfaith marriage experience has been going on for 21 years. Various kinds of life journeys and struggles as a family, especially the experience of family life with different religions, but the form of love remains in the family. Moreover, this happened in the family of Mrs. Eli and the late Mr. Tomi.

### **Analysis of the Decision to Marry a Non-religious Partner**

Indonesia recognizes that the five religions work together and support each other. As such, interfaith marriage is not affected. According to two major religious views in Indonesia, interfaith marriage is prohibited in the theoretical study. In Islam itself, it is said that this marriage is invalid or haram. Meanwhile, Catholicism itself also prohibits it because it will endanger faith. However, currently, the Catholic Church has allowed only dispensation. In Indonesia, many cases of interfaith marriage ultimately destroy family life, but there are also those who are harmonious in family life. From the results of previous research, it has been said that couples of different religions are prone to problems in the family and the environment.

This condition is not always experienced by families who marry different religions. As like the family of Mr. Tomi Sumitro, this interfaith marriage was initially not a problem when asking for the blessing of both parents and brothers and sisters there was no problem, because from the beginning they had agreed on this and had been discussed for a long time, remained married and still held their respective beliefs. This is what happened between these families. Thus, interfaith marriage is not about the religion, but how the couple can love sincerely without seeing what religion our partner is.

In interviews with the two couples, namely Mr. Sadrak and Mr. Tomi, both said that the decision to get married was not something that started with sweet words but many challenges and obstacles. Like Mr. Sadrak Suelo, who initially became Protestant because a friend invited him because he was invited, he was finally interested in entering and becoming Protestant. When he became Protestant, his wife had no problem with it even though she was surprised to hear it, and the extended family was not angry, and it can be concluded that this family is nationalist. Likewise, with the family of Mr. Tomi and Mrs. Eli, although the father of Mrs. Eli asked to stay married in the Church, a good lesson is that Mr. Tomi did not matter at all. Likewise, the parents of Eli's mother themselves said there was no problem with interfaith marriage, but there was still a marriage in the Church, and that was what the father of Eli's mother expected. They respect each other without being selfish. This is also what they teach their children.

### **The Implications for the Life of Interfaith Marriages**

In the theoretical basis above, it has been described that Islam and Catholicism directly reject interfaith marriage relationships. This is because both religions believe that marrying people of different faiths is haram and can damage their faith. In the past, the Catholic Church disagreed with mixed marriages because people who intermarried were seen as a threat to the Catholic faith and the faith of children (Mirsal, 2001). In previous studies, there are also those who say that not all interfaith marriages are interpreted according to the basis of theory and the opinions of others from previous studies.

Previous studies found that every person who marries different religion always has the dynamics of life that have become the nature of human life. Based on people's assessments and interviews, it is said that marriages of different religions do not always fight, disrespect, and feel pain. However, this research says that not all couples fight, disrespect, and feel pain because only those without deep love will do that. As Mrs. Eli said, this family's love never blames religion; this can be seen when Mrs. Eli's husband is sick. Mrs. Eli did not leave her husband but continued to care for him as a form of love. Thus, there are two goals, namely true love, and religion, without disturbing the partner's faith.

## CONCLUSION

Interfaith marriage amid multicultural Indonesia is important to get attention. Interfaith marriages should not be viewed from a negative perspective either towards interfaith married couples or adversely affecting the environment. Interfaith married couples in Malang City have become one of models for building good values. Interfaith marriages make married couples more tolerant of other religions; religion is seen as a guide that leads to a good and right life, providing love for children with religious values because religion is good and holy. Interfaith marriages highly value differences, not distinctions, so the seeds of freedom of rights appear in children in guiding their life journey, especially the relationship with God in religious values. Interfaith marriages foster an attitude of tolerance within the community in order to avoid various kinds of social friction in society. Interfaith marriage elevates individual rights and freedoms in the state and upholds the value and spirit of family harmony.

## ACKNOWLEDGMENTS

I would like to thank the Widya Sasana Malang Institute of Theological Philosophy for providing support through knowledge and funding for this research. Thank you also to the lecturers who have provided support, input, and suggestions in the process of carrying out this research and to my parents who have always motivated me in my studies.

## REFERENCES

- Abdullah, M. (2022). *Birokrasi Pernikahan Beda Agama di Indonesia (Studi Kasus di Kabupaten Malang)*.
- Balun, B. S. (2011). *Perkawinan katolik : pedoman memperoleh dispensasi gereja*. Lamalera.
- Diester, N. S. (2004). *Teologi Sistematis 2 Ekonomi Keselamatan Kompendium Sepuluh Cabang Berakar Biblika dan Berbatag Patriska*. Kanisius.
- Fatimah, I. P., & Amirudin, A. (2019). Agama dan Pernikahan Pasangan Beda Agama di Sendangmulyo Semarang. *Endogami: Jurnal Ilmiah Kajian Antropologi*, 3(1), 1–8.
- Gafur, A. (2014). Makna Perkawinan Beda Agama Bagi Keluarga (Studi Pada Keluarga yang Melakukan Perkawinan Beda Agama di Kecamatan Kepanjen, Kabupaten Malang) (Doctoral dissertation, University of Muhammadiyah Malang).
- Go, P. (2006). *Hukum perkawinan gereja katolik : teks dan komentar*. Dioma.
- Go, P., & Suharto, S. (2004). Kawin Campur, Beda Agama Dan Beda Gereja: Tinjauan Historis, Teologis, Pastoral, Hukum Gereja, dan Hukum. In *Penerbit Dioma*. Dioma.
- Gumiri, E. R. (2020). Keharmonisan Keluarga Perkawinan Beda Agama Di Kota dan Kabupaten Malang. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 1(1).

- Hadiwardoyo, A. P. (1988). *Perkawinan dalam tradisi katolik*. Penerbit Kanisius.
- Hutapea, B. (2011). Dinamika Penyesuaian Suami-Istri dalam Perkawinan Berbeda Agama (the Dynamics of Marital Adjustment in the Interfaith Marriage). *Sosio Konsepsia: Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial*, 16(1), 101–122.
- Indrayanti, K. W. (2016). Penetapan dan pencatatan perkawinan beda agama di Indonesia yang berkeadilan dan berkemanusiaan. *Jurnal Cakrawala Hukum*, 7(2), 195–205.
- Ismatulloh, I. (2015). Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Qur'an (Prespektif Penafsiran Kitab Al-Qur'an Dan Tafsirnya). *Mazahib*.
- Jihaduddin, M. (2015). *Konversi agama sebab perkawinan dan implikasinya terhadap keharmonisan rumah tangga: Perpektif elit agama Islam dan Kristen di Kota Malang*. Universitas Islam Negeri Maulana malik Ibrahim.
- Kaharuddin, K. (2021). Kualitatif: Ciri dan Karakter Sebagai Metodologi. *Equilibrium: Jurnal Pendidikan*, 9(1), 1-8.
- Larasati, S., & Desiningrum, D. R. (2016). Pengalaman Menikah Beda Agama (Sebuah Interpretative Phenomenological Analysis). *Jurnal Empati*, 5(3), 583–588.
- Mirsel, R. (2001). *Pasanganku Seorang Katolik: Sebuah Inspirasi Bagi Pasangan Kawin Campur Katolik-Non Katolik*. Lembaga Pembentukan Berlanjut Arnold Janssen (LPBAJ).
- Prakasya, S. C. (2015). Analisa Terhadap Pelaksanaan Pencatatan Perkawinan Beda Agama Ditinjau Dari Pasal 2 UU No 1 Tahun 1974 tentang Perkawinan dan Hukum Islam (Studi Di Wilayah Hukum Dinas Kependudukan dan Pencatatan Sipil Kota Malang) (Doctoral dissertation, University of Muhammadiyah Malang).
- Raharso, A. T. (2011). *Halangan-Halangan Nikah Menurut Hukum Gereja Katolik*. Dioma.
- Raharso, A. T. (2014). *Paham Perkawinan dalam Hukum Gereja Katolik*. Dioma.
- Ramulyo, M. I. (1996). *Hukum Perkawinan Islam*. Bumi Aksara.
- Rubiatmoko, R., & et al. (2016). *Kitab Hukum Kanonik*. Grafika Mardi Yuana.
- Safitra, K. (2018). *Hukum Pernikahan Beda Agama Islam dan Non-Muslim*. Redaksi Dalam Islam.
- Sumbulah, U. (2015). Pluralisme dan kerukunan umat beragama perspektif elite agama di Kota Malang. *Analisa Journal of Social Science and Religion*, 22(1), 1–13.
- Wiludjeng, J. M. H. (2020). *Hukum perkawinan dalam agama-agama*. Penerbit Universitas Katolik Indonesia Atma Jaya.