



Challenges and Issues in Mixed Marriage Between the Indonesian and Non-Indonesia Diaspora

Sally Kalek^{1*}

¹ Clinical Psychology University of Canberra, Australia

Abstract: This study examines the challenges and issues that arise in mixed marriages between Indonesian and non-Indonesian diaspora, especially from an Islamic perspective. This study highlights various issues faced by couples in mixed marriages, such as cultural differences, gender roles, religious views, and children's education as well as various identity issues for the couple. The research method uses a qualitative method through an in-depth literature review of primary sources that discuss marriage in Islam and the cultural challenges of mixed marriages. This study also looks at the acculturation process that occurs in mixed marriages and how Muslim couples maintain their religious identity amidst different socio-cultural pressures. The results of the study show that couples in mixed marriages are often faced with conflicts related to differences in cultural norms and values, especially in terms of food, clothing, and roles in the household. Differences in religious practices can trigger tension in relationships. Children from mixed marriages also often experience confusion about religious identity, which can affect their spiritual development. In conclusion, mixed marriages can be successful if couples can overcome their differences by understanding, respecting, and upholding Islamic values.

Keywords: Cultural Identity, Culture and Tradition, Family Dynamics, Gender Equality, Mixed Marriage

Abstrak: Penelitian ini mengkaji tantangan dan isu yang muncul dalam perkawinan campuran antara diaspora Indonesia dan non-Indonesia, terutama dari perspektif Islam. Penelitian ini menyoroti berbagai isu yang dihadapi oleh pasangan dalam perkawinan campuran, seperti perbedaan budaya, peran gender, pandangan agama, dan pendidikan anak serta berbagai persoalan identitas bagi pasangan tersebut. Metode penelitian menggunakan metode kualitatif melalui telaah pustaka yang mendalam terhadap sumber-sumber primer yang membahas tentang perkawinan dalam Islam dan tantangan budaya perkawinan campuran. Penelitian ini juga melihat proses akulturasi yang terjadi dalam perkawinan campuran dan bagaimana pasangan Muslim mempertahankan identitas agama mereka di tengah tekanan sosial budaya yang berbeda. Hasil penelitian menunjukkan bahwa pasangan dalam perkawinan campuran sering dihadapkan pada konflik yang terkait dengan perbedaan norma dan nilai budaya, terutama dalam hal makanan, pakaian, dan peran dalam rumah tangga. Perbedaan praktik keagamaan dapat memicu ketegangan dalam hubungan. Anak-anak dari perkawinan campuran juga sering mengalami kebingungan identitas agama, yang dapat memengaruhi perkembangan spiritual mereka. Kesimpulannya perkawinan campuran dapat berhasil jika pasangan dapat mengatasi perbedaan mereka dengan saling memahami, menghormati, dan menjunjung tinggi nilai-nilai Islam.

Kata Kunci: Budaya dan Tradisi, Dinamika Keluarga, Identitas Budaya, Kesetaraan Gender, Pernikahan Campuran

Corresponding Author: Sally Kalek (sally.kalek@gmail.com)

Article History: Received: November 01, 2024; Revised: November 30 2024; Accepted: Desember 27, 2024

DOI: <http://dx.doi.org/10.24042/smart.v%vi%i.24500>

Copyright © The Author(s). 2024 Open Access This is an open access article under the (CC BY-SA 4.0) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

A. Introduction

Mixed marriage is an increasingly prevalent phenomenon in a global society, where geographical, social, and cultural boundaries are becoming increasingly blurred along with the development of communication technology, migration, and education, allowing for more intensive interaction between individuals from different backgrounds. (Tezcan, 2024) In Indonesia, the diaspora spread across various parts of the world experiences unique dynamics in building marital relationships with couples from different countries or cultures. These mixed marriages, which include racial, ethnic, and religious differences, often present a variety of social, cultural, and religious challenges, especially for Muslim couples. (Djawas & Nurzakia, 2019)

The challenges in mixed marriage between the Indonesian and non-Indonesian diaspora include various complex issues, especially regarding cultural differences, religion, and family values. (Husna et al., 2024) One of the main problems faced by Muslim couples in mixed marriages is how they can maintain their religious commitments amid the influence of different cultures. (Setiyowati, 2016) Many Muslim couples feel pressured to adjust to new cultural norms that may be contrary to Islamic teachings, especially when they live in a country with a majority non-Muslim population. (Wafi et al., 2023)

In addition, other problems that often arise are differences of opinion regarding gender roles, diet, children's education, and participation in religious rituals. (Fierro, 2024) For example, a husband or wife may face difficulties carrying out their worship or educating their children about Islamic values if their spouse does not support or understand the importance of religion in daily life. Not only does this create conflict in relationships, but it can also negatively impact children's development, which may grow up with confusion about religious identity. (Humbertus, 2019)

Acculturation, or adapting to a new culture, is also a significant challenge in mixed marriages. Muslim diaspora couples often feel trapped between maintaining their Muslim identity and adjusting to their non-Muslim partner's culture. (Ismail et al., 2024) These conflicts are often exacerbated by pressure from extended families or social communities, who may not accept mixed marriages or not support couples' efforts to maintain their religious values. (rohana & Iffan, 2022)

Some studies have addressed mixed marriage from a variety of perspectives, including cultural issues, gender roles, and acculturation. In Indonesia itself, research related to mixed marriage often focuses on aspects of state laws and regulations, as expressed by Ali and Abdullah, who highlight the role of Islamic law in regulating interfaith marriage. However, these studies explore less socio-psychological dimensions, such as how religious identity is maintained in a mixed marriage environment or how the acculturation process affects domestic life. (Ali & Abdulloh, 2019) Hidayat's study of mixed marriage in Indonesia provides initial insight into cultural challenges and gender roles, but it does not focus on the experiences of the Indonesian diaspora abroad who face more significant cultural differences. (Hidayat, 2020) In addition, although there are studies that address the impact of mixed marriage on children, such as the one by Schwartz and Unger that highlights identity confusion in children from mixed families, these studies rarely

touch on the Muslim context and how Islamic teachings influence child-rearing in interfaith marriage. (Schwartz & Unger, 2010)

Meanwhile, this research offers novelty in several essential aspects. First, this study fills the gap by exploring mixed marriage from the perspective of Islam among the Indonesian diaspora, something that has rarely been discussed in previous literature. Most previous research on mixed marriage has focused more on general cultural and acculturation issues without specifically highlighting the challenges faced by Muslim couples living abroad. Second, this study pays special attention to how Muslim couples in the Indonesian diaspora maintain their religious identity in the context of mixed marriage, which is heavily influenced by non-Muslim cultures. In many previous studies, the dimension of religiosity was often overlooked or only discussed at a glance, even though for Muslims, this aspect is very crucial in married life. Third, the study also highlights how children from mixed marriages face a crisis of religious and cultural identity, as well as how Islamic values-based parenting can affect their spiritual development. This dimension is essential, especially in the context of the diaspora, where the dominant cultural environment is often at odds with Islamic values. Therefore, this research is expected to contribute to the literature on mixed marriage, religious identity, and childcare in cross-cultural and religious families.

This study aims to examine the main challenges faced by the Indonesian diaspora involved in mixed marriage, especially from the perspective of Islam. The study will also explore how Muslim couples maintain their religious identity amid different cultural influences and how the acculturation process affects their relationships. In addition, this study will study how Muslim couples in the Indonesian diaspora educate their children in mixed families and how Islamic values can be maintained in the context of mixed marriage. In addition, this research makes an essential contribution to the literature on mixed marriage, especially in the context of the Muslim diaspora. By understanding the challenges faced by Muslim couples in mixed marriages, this study can guide individuals facing similar situations. In addition, the research is also expected to provide insights for Muslim communities and religious leaders on the importance of supporting couples involved in mixed marriages so that they can maintain religious commitments and build harmonious households.

B. Research Methods

This study uses a qualitative approach (Miles & Huberman, 2014) through an in-depth literature review of the primary sources related to mixed marriage and Islam and an analysis of social and psychological phenomena that occur in mixed marriage. Sources include religious literature, the Qur'an and hadith, and writings from scholars who delve into interfaith marriage, acculturation, and identity in globalization. The method also includes a phenomenological analysis of the challenges faced by the Indonesian Muslim diaspora who are married to non-Muslim couples or from different cultural backgrounds.

This approach was chosen to provide a comprehensive understanding of the complexities faced in mixed marriage, particularly in maintaining a strong religious and cultural identity amid rapid social change. Thus, this research not only focuses on the normative aspects of marriage in Islam but also pays attention to the

empirical experiences of couples in navigating mixed marriages in various cultural contexts.

C. RESULT

Mixed Marriage: Definition, Rules, and Challenges in the Islamic Family

Mixed marriage is a concept that covers various dimensions based on the differences in the backgrounds of married couples. In the legal aspect, mixed marriage is defined as a marriage between two individuals who have different nationalities. In Indonesia, this is regulated in Law Number 1 of 1974 concerning Marriage, specifically Articles 57-62. In addition, mixed marriage also includes aspects of religious law differences, where the spouses come from different beliefs, thus posing challenges in determining the laws that apply to the marriage. In the religious aspect, mixed marriage is defined as a marriage between individuals who have different religious beliefs. In Islam, this is often debated because the rule allows a Muslim man to marry a woman in the Qur'an but prohibits a Muslim woman from marrying a non-Muslim man. This definition is rooted in the desire to maintain the continuity of Islamic values in the family. On the other hand, other religions may have different rules regarding the validity of mixed marriages. (Dewi & Syafitri, 2022)

From a social point of view, mixed marriage is defined as a marriage between two individuals who come from different cultures, customs, or tribes. These differences are often a challenge in uniting the traditions and customs embraced by each party. However, on the other hand, mixed marriage in the social aspect can also enrich family life with cultural diversity that expands the horizons and experiences of both parties. In a psychological context, mixed marriage refers to the union of two individuals with different mindsets, lifestyles, and values. This requires high adaptability and tolerance from the couple to create harmony. Differences in grades are often a source of conflict, especially when it comes to parenting, but with effective communication, these challenges can be overcome. Mixed marriage, in many aspects, reflects diversity as well as the potential for harmony that can be achieved through mutual understanding and commitment. (Djawas & Nurzakia, 2019)

Mixed marriage, in the Compilation of Islamic Law (KHI), is defined as a marriage between two individuals of different religions or nationalities. The KHI, which is a guide to Islamic law in Indonesia, regulates marriage in the context of Sharia and the customs of the Indonesian Muslim community. In this case, the KHI does not explicitly provide a particular chapter on mixed marriage, such as Law Number 1 of 1974, but affirms the principles of legal marriage in Islam. According to Article 40 of the KHI, marriage is prohibited if it is carried out between a Muslim and a person who is not a Muslim. This is in line with the principle in Islamic jurisprudence, which prioritizes the unity of faith as the foundation of the household. Thus, mixed marriages involving religious differences are considered invalid, according to the KHI. However, if one of the non-Muslim couples is willing to embrace Islam, the marriage can be held according to Sharia. KHI also pays attention to the legal status of children and other legal consequences that arise from mixed marriage, for example, in terms of determining nasab, inheritance, and children's rights. In this context, the KHI aims to maintain the continuity of Islamic values and protect the rights of Muslim families. For example, KHI emphasizes the importance of marriage

being carried out in accordance with Islamic law so that the child born has a clear and valid destiny. (Akbar et al., 2024)

Mixed marriage in the context of an Islamic family refers to a marriage between two individuals who have different backgrounds, both religious, national, cultural, and customary. In Islamic law, the most frequently discussed mixed marriage is between a Muslim and a non-Muslim. This arrangement is strictly regulated to maintain the harmony of religious values and the continuity of family life in accordance with Sharia principles. In addition, mixed marriage also involves challenges in harmonizing various legal systems, especially in the context of international civil law. Regulations related to mixed marriage in Indonesia are explained in Law Number 1 of 1974 concerning Marriage. Article 2, paragraph 1 states that marriage is valid if it is carried out according to the laws of each religion and belief, while Articles 57-62 regulate mixed marriages involving two nationalities. In Islam, mixed marriage is regulated by the principle of prudence, where Muslim men are allowed to marry women from the Ahlul Kitab, while Muslim women are required to marry Muslim men. The goal is to ensure that Islamic values are maintained in the family. However, the implementation of mixed marriage is not spared challenges, especially in the aspects of faith and childcare. Religious and cultural differences are often a source of conflict, especially regarding how religious values are instilled in children. In addition, differences in nationality can present administrative and legal problems, such as determining the citizenship status of a child and the recognition of marriage in the country of origin of one of the parties. This requires strong cooperation between the couple as well as a deep understanding of applicable legal regulations. (Anisah, 2018)

In the Islamic family, mixed marriage requires a contextual approach that is not only based on religious texts but also takes into account social and cultural situations. Muslim clerics and scholars encourage couples in mixed marriages to build good communication and commitment to Islamic values. With this solid foundation, mixed marriage can be an opportunity to enrich the family culturally while practicing tolerance and diversity within the framework of Islamic values. Mixed marriages between the Indonesian and non-Indonesian diaspora face some complex challenges, especially in terms of cultural and traditional differences. (Thalib, 2023) Each couple often comes from different backgrounds, with conflicting values and norms. This can create conflict, especially regarding marriage rituals, how to educate children, and the division of roles in the household. In addition, pressure from families and communities to maintain their traditions often exacerbates the situation, leaving couples in a cultural identity dilemma. (Pertwi et al., 2019)

On the other hand, legal and civic aspects are also essential issues in mixed marriages. Couples may face difficulties regarding legal status arrangements, such as the registration of marriages in their respective countries and the citizenship rights of children born out of such marriages. (Mujiburohman et al., 2023) This issue not only has an impact on daily life but also the family's future planning. Social discrimination and stigma against mixed marriages can add to the pressure, so couples need to struggle to find support in more inclusive communities. These challenges require couples to have strong communication skills and be open to adapting to create a harmonious relationship. (Fatahullah et al., 2020)

Mixed Marriage between the Indonesian Diaspora and Non-Indonesians from the Perspective of Islamic Law

Mixed marriage between the Indonesian and non-Indonesian diaspora brings a variety of complex challenges and issues, especially from the perspective of Islamic law. In this context, Islamic law has strict rules regarding marriage, including requirements for couples who want to get married. In Islam, marriage has a significant position, both as a social and spiritual contract. The Qur'an and hadith provide clear guidelines for choosing a partner, including aspects of religion, morality, and character. When it comes to mixed marriages, Islam provides different provisions for Muslim men and women. For Muslim men, it is permissible to marry a woman from the "Book Scholars," i.e., Jews or Christians, based on a verse of the Qur'an in Surah Al-Maidah (5:5). This verse states that the food of the Book of Scholars is halal for Muslims, as well as marriages with women who maintain the purity of the Book Scholars. However, Muslim women are not allowed to marry non-Muslim men, as affirmed in Surah Al-Baqarah (2:221), which emphasizes the importance of faith as the foundation of marriage. In many cases, mixed marriages between Muslims and non-Muslims, although legally permissible, are often faced with various challenges. On the one hand, this marriage requires a deep understanding and commitment to respect each other's religious beliefs. On the other hand, marriage also has the potential to present conflicts related to religious practices, children's education, and participation in religious rituals that may be contrary to Islamic teachings. (Utami & Ghifarani, 2021)

In addition, the marriage process in Indonesia is also influenced by state laws that require marriage registration at a civil registry office. For couples who want to marry different religions, they must face legal challenges that can hinder or even prevent the marriage. Existing laws often do not consider cultural and religious diversity, so couples must find creative solutions to unite their two backgrounds in a legally valid bond. On the other hand, the issue of education and the formation of children's identities from mixed marriages is also a concern. Couples must decide how they will educate their children in the context of two cultures and religions. This requires good communication and agreement on the values that children want to inculcate, as well as how they will live religious practices that are appropriate to the background of both parents. In many cases, uncertainty regarding a child's education can add to the strain in the relationship. (Bidaya & Dewi, 2021)

On the other hand, although there are many challenges that mixed couples face in the context of Islamic law, there is also room for innovation and adaptation. (Kaymak, 2023) Many couples have found ways to reconcile their differences and create new traditions that combine elements from both religious backgrounds. With an open and respectful approach, couples can overcome legal and social challenges and build a more inclusive and supportive life. This shows that although Islamic law provides strict guidance, understanding, and tolerance can still be a bridge to achieving happiness in a mixed marriage.

Cultural Challenges in Mixed Marriage between the Indonesian and Non-Indonesian Diaspora

Complex cultural challenges often mark mixed marriages between the Indonesian and non-Indonesian diaspora. (Angjaya, 2014) According to data from Indonesia's Central Statistics Agency (BPS), the number of mixed marriages has increased

significantly in recent years, reflecting globalization and population mobility. However, this marriage involves the merger of two individuals and two cultures, which can lead to conflicts of values and norms. For example, differences in views on gender roles, religious practices, and family rituals are often a source of tension in relationships. (Midia et al., 2023)

One of the main cultural challenges in mixed marriages is the differences in social norms and family traditions. In Indonesia, collective values and family roles are highly valued, while in many non-Indonesian cultures, individuals often place more emphasis on freedom and autonomy. A survey conducted by Gadjah Mada University shows that more than 60% of couples in mixed marriages have difficulty balancing the expectations of their respective families. This frequently necessitates complex negotiations and compromises between the couple to establish an acceptable middle ground for both parties. (Ramadhani et al., 2024)

One of the biggest challenges in mixed marriages is the significant cultural differences between couples. (Awang et al., 2022) For the Indonesian diaspora married to a non-Indonesian partner, differences in daily habits, such as food, clothing, and education, can be a source of tension in relationships. Many couples find adjusting to their partner's cultural habits difficult, especially when those differences touch sensitive aspects such as how they dress, diet, or parenting. (Rohaini et al., 2022)

In the context of mixed marriages between Muslims and non-Muslims, these cultural differences are often exacerbated by differences in religious views. (Mossière, 2022) For example, a Muslim may feel uncomfortable with the custom of non-Muslim couples celebrating religious holidays that are not recognized in Islam, such as Christmas or Easter. Similarly, non-Muslim couples may feel pressured to follow Islamic religious rituals, such as fasting or prayer, which they consider to be a heavy obligation. In addition, gender roles in the household are also often a source of conflict. In Muslim cultures, the role of men as family leaders and breadwinners is strongly emphasized, while in many Western cultures, couples are often expected to share responsibilities equally, including when it comes to finances and childcare. This tension often arises when one of the couples feels that their responsibilities do not match their cultural or religious expectations. (Armansyah et al., 2022)

Despite the many challenges, mixed marriages also offer opportunities to enrich the couple's life experience. Engagement in two cultures can create a broader perspective and improve intercultural understanding. According to a study by the International Journal of Intercultural Relations, couples from mixed marriages are often more open to new experiences and have better adaptability. By harnessing these strengths, couples can build stronger and mutually supportive relationships, creating new traditions that combine elements from both cultures and generate an inclusive environment for their families.

Muslim Identity in Mixed Marriage between the Indonesian and Non-Indonesian Diaspora

Mixed marriages between the Indonesian and non-Indonesian diaspora bring significant challenges related to Muslim identity, especially when one of the couples is Muslim. Data from the Pew Research Center shows that Indonesia is the country with the largest Muslim population in the world, which means that religious values and practices are deeply rooted in the culture of the community. When a Muslim

marries a non-Muslim, couples must be confronted with the critical question of how they will maintain their religious and cultural identity in the context of the broader relationship. One of the critical issues in mixed marriage is how Muslim couples maintain their religious identity in relationships with couples who come from different religious or cultural backgrounds. Many Indonesian diaspora feel pressured to adjust to new cultural norms that are contrary to Islamic teachings, especially when they live in a country where the majority of the population is non-Muslim. (Rosidah & Fitriani, 2023)

This process of acculturation often poses a dilemma for Muslim couples, as they have to balance their commitment to religion and their desire to fit into their partner's culture. Some couples may feel alienated from their Muslim community, while others feel pressured to maintain their religious identity amid new cultural pressures. This identity crisis is often exacerbated by the strong influence of secularization and liberalization in many Western countries. Many Muslims feel inferior in the face of more individualistic and liberal Western cultural norms, especially when they conflict with Islamic values. In this context, Muslim identity is often at stake, and many couples find it challenging to find a balance between maintaining their faith and adjusting to a different cultural environment. (Sagala & Fibrianti, 2024)

On the other hand, mixed marriage can also be an opportunity to strengthen Muslim identity through intercultural dialogue. In a study by the Journal of Intercultural Communication, couples from mixed marriages reported that they could learn from each other and understand each other's beliefs. About 70% of respondents stated that mixed marriage helped them to deepen their understanding of their respective religions. This creates an opportunity to strengthen Muslim identities in a more inclusive and open context, integrating elements from both cultures into everyday life. (Naratama & Dewi, 2023)

Muslim identity in mixed marriages between the Indonesian and non-Indonesian diaspora is a complex and multifaceted issue. Despite challenges related to children's education, societal views, and social experiences, mixed marriage also provides space for dialogue and better understanding between cultures. With an open approach and a commitment to mutual respect, couples can create a rich and diverse identity while maintaining the Islamic religion's fundamental values. This enriches their life experiences and contributes to a broader understanding in an increasingly globalized society. (Liman, 2021)

Impact on Children in Mixed Marriages between Indonesian and Non-Indonesian Diaspora

Mixed marriages between the Indonesian and non-Indonesian diaspora can have a significant impact on children born from the relationship. One of the main challenges is the formation of children's cultural and religious identities. Children from mixed marriages are often in complex positions where they have to navigate between two different cultures. Data from the Indonesian Institute of Sciences (LIPI) shows that many children from mixed marriages experience identity confusion, which can lead to uncertainty in understanding who they are and what they believe. (Kezia & Andryawan, 2023)

Children from mixed marriages often face significant identity confusion, especially when both of their parents have different religious or cultural beliefs. In

many cases, these children grow up feeling torn between two different identities, which can affect their religious and social development. (Devi et al., 2023) In Muslim families, religious education is essential, and parents are expected to provide a solid religious education to their children from an early age. However, in mixed marriages, this is often a challenge, especially if one of the parents is not Muslim or does not practice religious practices. Children may feel confused about their religious identity, and in some cases, they may choose to leave religion altogether. (Widanarti, 2019)

These conflicts are often exacerbated by differences of opinion about religious and moral education between the two parents. One couple may want their children to receive a rigorous religious education, while the other may prefer a more relaxed or secular approach. This can create tension in the family and affect the relationship between parents and children. Education is also an important aspect that affects children's development. In mixed marriages, couples often have to make decisions about the values and teachings that will be applied to the child's education. According to a study by UNICEF, children from mixed marriages who receive an inclusive education about both cultures are more likely to adapt and appreciate diversity. However, without a planned approach, these children may feel alienated from one or both cultures, hindering their social and emotional development. In addition, the social impact of mixed marriage can also affect children. A survey by Komnas Perempuan shows that children from mixed marriages often face social stigma and prejudice from society. This can lead to them experiencing bullying or bullying at school, which negatively impacts their mental and emotional health. Children who do not have strong social support tend to experience higher levels of stress and anxiety, which can affect their academic performance and social relationships. (Kahramandika M et al., 2024)

Parental involvement in children's lives is crucial in helping them navigate these challenges. Research by the Journal of Family Psychology reveals that open communication between parents regarding their respective values and traditions can provide children stability and a sense of security. Children who feel supported and understood by their parents tend to have higher self-confidence and are better at building social relationships with their friends. However, despite the various challenges, mixed marriages can also provide children with the opportunity to develop a broader perspective. Children raised in environments that value cultural and religious diversity often become more tolerant and open to differences. A study by the International Journal of Intercultural Relations showed that children from mixed marriages have better adaptability in dealing with diverse social situations, so they are better prepared to interact with people from different backgrounds. (Pangestu, 2015) Overall, the impact of mixed marriage on children can vary depending on the parent's approach to educating and supporting them. With good communication, inclusive education, and strong social support, children can grow into individuals who appreciate diversity while developing a solid identity. This not only benefits them personally but also contributes to the formation of a more inclusive and harmonious society).

D. Discussion

Mixed marriage between Indonesian Citizens (WNI) and Foreign Citizens (WNA) has complex legal and social implications. In addition to cultural and religious challenges, other issues require special attention. One of them is marriage registration, which often faces administrative obstacles due to procedural differences in the husband or wife's country of origin. Without legal registration, the legal status of marriage can be questioned, which has an impact on the rights of spouses and children later in life. This process requires couples to complete various official documents from both countries, such as birth certificates or unmarried certificates. The issue of children's citizenship is also a significant challenge. Children born from mixed marriages in Indonesia can have dual citizenship up to a certain age, in accordance with Law Number 12 of 2006 concerning Citizenship of the Republic of Indonesia. However, after passing the age limit, the child must choose one nationality. This process often causes administrative confusion, especially if the country of one parent does not recognize dual citizenship. In addition, the issue of land rights is also an essential problem because Indonesian citizens who are married to foreigners cannot have land ownership. To overcome this, couples often make a marriage agreement to separate the property. (Pertiwi et al., 2019)

Marriage agreements play an important role in protecting the rights of the couple, both related to property and joint property management. This legal instrument is relevant not only in the context of land ownership but also in regulating the division of assets during marriage and in the event of divorce. However, many couples do not understand the importance of this agreement, so they are vulnerable to facing legal problems later in life. In addition, mixed marriage also poses policy challenges for the government, such as simplifying procedures for registering cross-border marriages, providing guidance on child citizenship, and strengthening legal protections for mixed couples. Various studies have highlighted the impact of these challenges. A study by Komnas Perempuan (2020) shows that mixed couples often face social stigma due to a lack of public understanding of the dynamics of cross-border marriage. A UNICEF study (2019) highlights the importance of educational support for children of mixed couples to face complex identity challenges. In this context, collaboration between couples, the government, and the community is needed to overcome various problems. With good communication, inclusive policies, and community support, mixed couples can build harmonious and prosperous households. (Wafi et al., 2023)

Mixed marriages between the Indonesian and non-Indonesian diasporas can have a significant impact on children born from such relationships. In this context, forming cultural and religious identities is one of the main challenges. Children are often caught between two cultures, where they must navigate conflicting values. For example, a child from a mixed marriage between an Indonesian Muslim and a Christian from abroad may experience confusion in understanding the traditions of both religions, such as when celebrating Eid al-Fitr and Christmas at the same time. Situations like this can lead to uncertainty in their identity, as they feel not fully attached to one culture. (Rosa Kisworo & Dona Budi Kharisma, 2019)

Mixed marriages, while offering opportunities to enrich the life experiences of couples from different backgrounds, also present complex challenges, especially for Muslim couples. These challenges are not only limited to cultural aspects but also

involve profound religious issues, which affect children's identity, family relationships, and development. One of the biggest challenges in mixed marriage is how couples can maintain their religious identity amid different cultural pressures. For the Indonesian diaspora who marry non-Muslims, maintaining religious commitment is often a tough test, especially when they have to navigate significant cultural and religious differences. Many couples feel pressured to adjust to new cultural norms that are contrary to Islamic teachings, which can ultimately affect their relationships with their Muslim partners, families, and communities. (Ramadhan et al., 2024)

In addition, children from mixed marriages often face significant identity crises, especially when both of their parents have different religious or cultural beliefs. Religious solid education is essential in Islam, and the inability to provide consistent religious education to children can negatively impact their spiritual development. Children may feel confused about their religious identity, which can ultimately lead to a decline in faith or even abandonment of religion altogether. Nevertheless, mixed marriages can also provide opportunities to enrich a couple's lives, provided they can navigate the challenges presented by cultural and religious differences. In many cases, couples who successfully overcome these challenges report feeling more robust and mature in the face of differences and that their relationships are based on mutual understanding and respect for each other's differences. Couples in mixed marriages need to have open and honest communication about their expectations in terms of culture, religion, and roles in the household. In addition, support from the Muslim community and a deep understanding of Islamic teachings can also help couples overcome the challenges faced in mixed marriages. Thus, while mixed marriages present significant cultural and religious challenges, with good communication, appropriate support, and a deep understanding of their respective religious and cultural identities, couples can build harmonious and prosperous households. (Alvandi et al., 2024)

Education also plays an essential role in shaping the identity of these children. In many cases, couples must decide which approach to take to educate their children. A study by UNICEF showed that children who received an education that combined values from both cultures could better adapt and appreciate diversity. For example, children taught about tolerance from both perspectives can more easily interact with friends from different backgrounds. However, without a clear plan, children can feel alienated, as experienced by some respondents in the study who reported identity confusion. Social impact is also an important issue. Research by Komnas Perempuan shows that children from mixed marriages often face stigma and prejudice from the surrounding community. They can be the target of bullying or bullying at school, especially if their social environment does not understand or value mixed marriages. For example, a child who has both parents from different backgrounds may face ridicule from their peers, which can negatively impact their mental and emotional health. In extreme cases, this can cause children to feel isolated and unwanted, potentially disrupting their social development. (Pahutar et al., 2024)

Parental involvement is crucial in helping children cope with these challenges. Good communication between parents regarding their respective values and traditions can provide children with stability and a sense of security. A study by the Journal of Family Psychology found that children from families with open

communication about cultural differences tend to have higher self-confidence. For example, when parents explain why they celebrate two types of religious celebrations, children feel more comfortable and can appreciate both traditions. In addition, parents also need to provide vital emotional support. When children feel distressed due to social stigma or bullying, support from parents can help them cope with the problem. For example, a child who experiences bullying at school may feel better when his parents listen to his complaints and help find a solution. Emotional solid support can strengthen a child's self-confidence and help them overcome challenges in a social environment. (Safaat, 2023)

Despite its many challenges, blended marriages offer a unique opportunity for children to develop tolerance and a better understanding of diversity. Children raised in environments that respect cultural and religious differences tend to be more open and tolerant of others. A study by the International Journal of Intercultural Relations shows that children from mixed marriages can often better adapt to diverse social situations. For example, they may be more likely to get along with friends from different backgrounds and be more open to new ideas.

Thus, despite the significant challenges, mixed marriages can also provide children with a valuable experience. They learn to appreciate and understand two cultures, which can be valuable assets in today's global society. With the proper support from parents and the environment, children can grow into strong and independent individuals, able to contribute positively in an increasingly complex society. Overall, the impact of mixed marriages on children can vary depending on how parents support them. Through good communication, inclusive education, and strong social support, children can build a rich and diverse identity while still appreciating the values of both cultures. This is beneficial not only for them personally but also for society as a whole, which increasingly needs individuals who can adapt and understand diversity).

E. Conclusion

The mixed marriage between the Indonesian and non-Indonesian diaspora faces various complex challenges, but it also offers opportunities for growth and innovation. With good communication, cultural understanding, and support from both families, couples can create a harmonious and mutually beneficial relationship. This analysis shows that perseverance and openness to learn from each other can lead to positive results despite obstacles. Mixed marriage between the Indonesian and non-Indonesian diaspora presents complex challenges, both in terms of culture and religion. Islam allows interracial and interfaith marriage under certain conditions, but couples must be prepared for the challenges that arise, including in terms of maintaining Muslim identity, raising children, and overcoming cultural differences with couples and extended families. The support of the Muslim community and a deep understanding of religious teachings can help couples overcome these challenges and build a harmonious household. Couples in mixed marriages need to maintain good communication and respect cultural and religious differences, as well as to ensure that religious values are upheld in their home life. In this way, the challenges faced in a mixed marriage can be overcome, and couples can enjoy a prosperous and harmonious married life.

F. References

- Akbar, A., Lubis, A., Putri, M. N., Habib, M. H., & Andinata, M. F. (2024). Sejarah Pernikahan Campuran di Indonesia. *Jurnal Pendidikan Tambusai*, 8(1), 4448–4457. DOI: <https://doi.org/10.31004/jptam.v8i1.13066>
- Ali, A., & Abdulloh, B. (2019). Peran Hukum Islam dalam Mengatur Pernikahan Antaragama di Indonesia. *Jurnal Hukum Islam*. *Jurnal Hukum Islam*, 10(2), 125–142.
- Alvandi, A., Putri, N. A., Sadiyah, Y. Z., Yohanes, & Dienullah, M. D. (2024). Akibat Hukum Perceraian dalam Perkawinan Campuran Antar Warga Negara. *Indonesian Journal of Law and Justice*, 1(4), 11–11. DOI: <https://doi.org/10.47134/ijlj.v1i4.2132>
- Angjaya, S. (2014). The Inter-Asia Global Marriage: Interaksi Budaya di dalam Perkawinan Campuran Pasangan India-Indonesia di Jakarta. *Paradigma: Jurnal Kajian Budaya*, 5(1). DOI: <https://doi.org/10.17510/paradigma.v5i1.161>
- Anisah, N. (2018). Pelaksanaan Perkawinan Campuran Di KUA Tahunan, Jepara Dalam Tinjauan Undang-Undang Perkawinan di Indonesia. *Isti'dal : Jurnal Studi Hukum Islam*, 5(1), Article 1. DOI: <https://doi.org/10.34001/istidal.v5i1.854>
- Armansyah, A., Taufik, M., & Damayanti, N. (2022). Dampak Migrasi Penduduk pada Akulturasi Budaya di Tengah Masyarakat. *Geodika: Jurnal Kajian Ilmu Dan Pendidikan Geografi*, 6(1), Article 1. DOI: <https://doi.org/10.29408/geodika.v6i1.4463>
- Awang, A., Ghani, R. A., Musa, R., & Mat, A. C. (2022). The Challenges of Mixed Marriage in Malaysia from Mualaf's Circle. *Academic Journal of Interdisciplinary Studies*, 11(6), 203–216. Scopus. DOI: <https://doi.org/10.36941/ajis-2022-0162>
- Bidaya, Z., & Dewi, A. P. (2021). Tinjauan Status Kewarganegaraan Asing Akibat Perkawinan Campuran Menjadi Warga Negara Indonesia. *CIVICUS : Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila dan Kewarganegaraan*, 9(1), 54–61. DOI: <https://doi.org/10.31764/civicus.v9i1.5817>
- Devi, N. P. D. A., Widiati, I. A. P., & Suryani, L. P. (2023). Implikasi perkawinan campuran yang tidak didaftarkan terhadap hak milik atas tanah bagi warga negara indonesia. *Jurnal Analogi Hukum*, 5(2), Article 2. DOI: <https://doi.org/10.22225/ah.5.2.2023.233-238>
- Dewi, A. S., & Syafitri, I. (2022). Analisis Perkawinan Campuran Dan Akibat Hukumnya. *Juripol (Jurnal Institusi Politeknik Ganesha Medan)*, 5(1), Article 1. DOI: <https://doi.org/10.33395/juripol.v5i1.11323>

- Djawas, M., & Nurzakia, N. (2019). Perkawinan Campuran di Kota Sabang (Studi terhadap Faktor dan Persepsi Masyarakat tentang Dampak Perkawinan Campuran). *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 2(2), Article 2. DOI: <https://doi.org/10.22373/sjhk.v2i2.4740>
- Fatahullah, F., Israfil, I., & Hariati, S. (2020). Problematika Keabsahan Perkawinan Beda Agama Yang Dilakukan Di Luar Wilayah Hukum Indonesia. *Jurnal Kompilasi Hukum*, 5(1), 41–55. DOI: <https://doi.org/10.29303/jkh.v5i1.36>
- Fierro, M. (2024). If she is a woman, she will be Christian. Religious affiliation in some mixed marriages in Islamic societies. *Anaquele de Estudios Arabes*, 35(1), 1–4. Scopus. DOI: <https://doi.org/10.5209/anqe.90269>
- Hidayat, R. (2020). Tantangan Budaya dan Peran Gender dalam Pernikahan Campuran di Indonesia. *Jurnal Sosial Dan Budaya*, 6(2), 89–105.
- Humbertus, P. (2019). Fenomena Perkawinan Beda Agama Ditinjau Dari UU 1 Tahun 1974 Tentang Perkawinan. *Law and Justice*, 4(2), Article 2. DOI: <https://doi.org/10.23917/laj.v4i2.8910>
- Husna, N., Ari, M. K. H. A. A., Suryani, S., Anizar, A., & Juliandi, B. (2024). Children Citizenship Status of Acehese-Rohingya Mixed Marriage in Aceh: Maqāṣid Sharī'ah Perspective. *Al-Ahkam*, 34(1), 169–192. Scopus. DOI: <https://doi.org/10.21580/ahkam.2024.34.1.20162>
- Ismail, N., Koeshandoyo, E. W., Malik, M. Z., Machdalena, S., & Agustina, P. (2024). Language maintenance in the family to maintain family harmony: A case study of mixed marriages between Sundanese women and French men. *Forum for Linguistic Studies*, 6(1). Scopus. DOI: <https://doi.org/10.59400/fls.v6i1.2023>
- Kahramandika M, R. R., Abdillah, M., Febriansyah, N., S, F. P., & Wijaya, M. M. (2024). Perkawinan Campuran Antara Pasangan Berbeda Kewarganegaraan Di Indonesia Berdasarkan Hukum Perdata Internasional. *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora*, 2(1), Article 1. DOI: <https://doi.org/10.572349/kultura.v2i1.893>
- Kaymak, Ö. (2023). Mixed Marriage Patterns in Istanbul: Gendering Ethno-religious Boundaries. *Modernity, Memory and Identity in South-East Europe*, 257–283. Scopus. DOI: https://doi.org/10.1007/978-3-031-08023-4_10
- Kezia, A., & Andryawan. (2023). Tinjauan Yuridis Terhadap Harta Perkawinan Berupa Hak Milik Dalam Perceraian Perkawinan Campuran. *Jurnal Serina Sosial Humaniora*, 1(1), Article 1. DOI: <https://doi.org/10.24912/jssh.v1i1.24469>
- Liman, P. D. (2021). Perlindungan Hukum Terhadap Perkawinan Campuran Di Indonesia. *Jurnal Ilmiah Publika*, 9(2), 183–196. DOI: <https://doi.org/10.33603/publika.v9i2.6354>

- Midia, F. G., Apriyana, D., & Duta, A. A. (2023). Perkawinan Antara Warga Negara Indonesia dan Warga Negara Asing dalam Melindungi Hak Perempuan dan Anak (Implementasi UU Nomor 12 TAHUN 2006 Tentang Kewarganegaraan RI). *Syakhshiyah Jurnal Hukum Keluarga Islam*, 3(1), Article 1. DOI: <https://doi.org/10.32332/syakhshiyah.v3i1.7075>
- Miles, M. B., & Huberman, A. M. (2014). Analisis data kualitatif: Buku sumber tentang metode-metode baru. Universitas Indonesia Press.
- Mossière, G. (2022). When sharing religion is not enough: A transregional perspective on marriage, piety, and the intersecting scales of identity transmission among female converts to Islam in mixed unions. *Social Compass*, 69(3), 347–364. Scopus. DOI: <https://doi.org/10.1177/00377686221090786>
- Mujiburohman, D. A., Salim, M. N., Junarto, R., & Sutaryono. (2023). Mixed Marriage In Indonesia: Joint Property And Foreign Land Ownership Restrictions. *Lawyer Quarterly*, 13(4), 424–435. Scopus.
- Naratama, T., & Dewi, A. T. (2023). Perceraian Pada Perkawinan Campuran Di Indonesia Dalam Perspektif Hukum Perdata Internasional. *Warta Dharmawangsa*, 17(3), Article 3. DOI: <https://doi.org/10.46576/wdw.v17i3.3582>
- Pahutar, A. A., Ritonga, M., Hanafi, A. H., & Siregar, N. H. (2024). Perkawinan Campuran Dalam Dampak Globalisasi Pada Hukum Keluarga. *Jurnal EL-QANUNIY: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, 10(1), Article 1. DOI: <https://doi.org/10.24952/el-qanuniy.v10i1.10979>
- Pangestu, G. P. (2015). Studi Tentang Perkawinan Campuran Antara Warga Negara Malaysia—Indonesia. *Jurnal Hukum Prodi Ilmu Hukum Fakultas Hukum Untan (Jurnal Mahasiswa S1 Fakultas Hukum) Universitas Tanjungpura*, 3(1). DOI: <https://jurnal.untan.ac.id/index.php/jmfh/article/view/8678>
- Pertiwi, E., Nurpadilah, A. P., & Wijaya, D. (2019). Akibat Perkawinan Campuran Terhadap Anak Dan Harta Benda Yang Diperoleh Sebelum Dan Sesudah Perkawinan. *Jurnal Rechten : Riset Hukum Dan Hak Asasi Manusia*, 1(2), Article 2. DOI: <https://doi.org/10.52005/rechten.v1i2.36>
- Ramadhan, M. K., Sukiati, S., & Harahap, Y. (2024). Akibat Hukum Terhadap Hak Asuh Anak Di Bawah Umur Atas Putusnya Perkawinan Campuran (Putusan Pengadilan Negeri No.664/Pdt.G/2018/Pn.Dps). *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora*, 2(9), Article 9.
- Ramadhani, Y., Sulfinadia, H., & Efrinaldi, E. (2024). Perkawinan Campuran Antar Suku Perspektif Hukum Islam. *Humani (Hukum dan Masyarakat Madani)*, 14(1), Article 1. DOI: <https://doi.org/10.26623/humani.v14i1.8326>

- Rohaini, E., Soeriatmadja, T. T., & Nurhakim, L. I. (2022). Equality of Rights and Impact of Property in Mixed Marriage. Budapest International Research and Critics Institute-Journal (BIRCI-Journal), 5(1), Article 1. DOI: <https://doi.org/10.33258/birci.v5i1.3792>
- rohana, & Iffan, A. (2022). Perkawinan Masyarakat Diaspora (Studi Kasus di Kota Blitar). Syaksia: Jurnal Hukum Perdata Islam, 23(2), Article 2. <https://doi.org/10.37035/syaksia.v23i2.7057>
- Rosa Kisworo, & Dona Budi Kharisma. (2019). Problematika Hukum Perkawinan Campuran Berdasarkan Kasus Pernikahan Jessica Iskandar Dengan Ludwig Frans Willibald Dalam Perspektif Hukum Perdata Internasional. Jurnal Privat Law, 7(1), DOI: Article 1. <https://doi.org/10.20961/privat.v7i1.30096>
- Rosidah, K., & Fitriani, A. (2023). Problematika Pernikahan Beda Negara dengan Perbedaan Agama di Tinjau dari Hukum Islam dan Hukum Perundang-undangan. Al-Gharra : Jurnal Ilmu Hukum Dan Hukum Islam, 2(2), Article 2.
- Safaat, R. A. (2023). Tindakan Bullying di Lingkungan Sekolah yang Dilakukan Para Remaja. Jurnal Global Ilmiah, 1(2), 97–100. DOI: <https://doi.org/10.55324/jgi.v1i2.13>
- Sagala, E., & Fibrianti, N. (2024). Legal Issues Regarding Interfaith Marriage According to Indonesian Marriage Laws: Problematika Hukum Terhadap Perkawinan Beda Agama Menurut Undang Undang Perkawinan. Annual Review of Legal Studies, 1(3), DOI: Article 3. <https://doi.org/10.15294/arls.vol1i3.6497>
- Schwartz, S. J., & Unger, J. B. (2010). Identity and Cultural Confusion in Mixed-Family Contexts: The Role of Culture and Religion. Journal of Family Psychology, 24(4), 465–473.
- Setiyowati, S. (2016). Perkawinan Beda Agama Dalam Perkawinan Campuran. SPEKTRUM HUKUM, 13(1), Article 1. DOI: <https://doi.org/10.35973/sh.v13i1.1098>
- Tezcan, T. (2024). Gender gap in religiosity and interfaith marriage attitudes: Muslim migrants in Germany. International Journal of Intercultural Relations, 102. Scopus. DOI: <https://doi.org/10.1016/j.ijintrel.2024.102040>
- Thalib, M. C. (2023). Implications of Mixed Marriage in the Perspective of Gorontalo Customary Law and Its Reality based on International Private Law Principles. Jambura Law Review, 5(1), 179–198. Scopus. DOI: <https://doi.org/10.33756/jlr.v5i1.16798>
- Utami, D. P., & Ghifarani, F. K. (2021). Perkawinan Campuran Di Indonesia Ditinjau Dari Hukum Islam Dan Hukum Positif. MASADIR: Jurnal Hukum Islam, 1(2), 156–175. DOI: <https://doi.org/10.33754/masadir.v1i2.372>

- Wafi, A. R. A., Khosyiah, S., & Saepullah, U. (2023). Perkawinan Campuran antara Beda Agama dan Beda Bangsa dalam Perspektif Hukum Indonesia. *El 'Aailah: Jurnal Kajian Hukum Keluarga*, 2(2), Article 2. DOI: <https://doi.org/10.59270/aailah.v2i2.177>
- Widanarti, H. (2019). Tinjauan Yuridis Akibat Perkawinan Campuran Terhadap Anak. *Diponegoro Private Law Review*, 4(1). DOI: <https://ejournal2.undip.ac.id/index.php/dplr/article/view/5107>