SOCIOLOGICAL STUDY OF ISLAMIC LAW ON THE IMPACT OF INTERFAITH MARRIAGE IN DOMESTIC LIFE (STUDY IN TIRAWUTA DISTRICT, EAST KOLAKA DISTRICT, INDONESIA)

a St Halimang

ABSTRACT

Objective: Interfaith marriages are prohibited from a religious perspective, but this still happens in household life in Tirawuta District, East Kolaka Regency. This study aims to determine the impact and considerations based on the sociology of Islamic law on interfaith marriage families.

Methods: The problem in this research is related to the negative impact and how Islamic law shari'ah perceives the phenomenon of interfaith marriage. This research is a descriptive qualitative study, using a normative syar'i and sociological approach, classified as field research. The data collection technique used is observation, interviews, documentation, data analysis techniques used, descriptive qualitative. As for checking the data, the validity of the data, triangulation is used.

Result: The results of the study were thirteen pairs of different religions; the marriage process was agreed according to the agreed religious process. The occurrence of interfaith marriages is due to several factors such as economic factors, a person's curiosity about Islam, and a lack of religious knowledge. This continues to have a positive impact but also a negative impact. The impact caused by interfaith marriages has a positive impact because there are still partners who are committed to building a household and worship according to the Islamic religion, negative because there are still partners who follow the religion they like, after the marriage they return to their original religion, they are easily divorced. The sociological conditions of families of different religions in Tasahea village are conducive, according to the nature and characteristics of Islamic law which requires humanity and morality.

Conclusion: Interfaith marriages can have quite a disturbing impact on Islamic religious ideology which is inconsistent with the objectives of Islamic law, especially maintaining religion. In principle, Islamic law forbids interfaith marriages to prevent the danger of apostasy, the breakdown of the household due to ideological complications, creeds that carry a high risk of converting religions, the stakes of the religion of their offspring because religion is seen as a game.

Keywords: sociology of law, interfaith marriage.

Received: 14/08/2023
Accepted: 13/11/2023
DOI: https://doi.org/10.55908/sdgs.v11i11.670

---

* Doctor in Law, Faculty of Sharia and Law at UIN Alauddin Makassar, E-mail: sthalimangkendari@gmail.com, Orcid: https://orcid.org/0009-0009-4070-6984
ESTUDO SOCIOLÓGICO DA LEI ISLÂMICA SOBRE O IMPACTO DO CASAMENTO INTER-RELIGIOSO NA VIDA DOMÉSTICA (ESTUDO NO DISTRITO DE TIRAWUTA, DISTRITO DE KOLAKA ORIENTAL, INDONÉSIA)

RESUMO

Objetivo: Os casamentos inter-religiosos são proibidos do ponto de vista religioso, mas isso ainda acontece na vida familiar no distrito de Tirawuta, East Kolaka Regency. Este estudo tem como objetivo determinar o impacto e as considerações baseadas na sociologia da lei islâmica sobre as famílias de casamento inter-religioso.

Métodos: O problema desta pesquisa está relacionado ao impacto negativo e como a lei islâmica shari‘ah percebe o fenômeno do casamento inter-religioso. Esta pesquisa é um estudo qualitativo descritivo, de abordagem syari‘ normativa e sociológica, classificada como pesquisa de campo. A técnica de recolha de dados utilizada é a observação, entrevistas, documentação, técnicas de análise de dados utilizadas, qualitativa descritiva. Quanto à verificação dos dados, a validade dos dados, a triangulação é usada.

Resultados: Os resultados do estudo foram treze pares de religiões diferentes, o processo de casamento foi acordado de acordo com o processo religioso acordado. A ocorrência de casamentos inter-religiosos se deve a vários fatores, como fatores econômicos, curiosidade da pessoa sobre o Islã e falta de conhecimento religioso. Isso continua a ter um impacto positivo, mas também um impacto negativo. O impacto causado pelos casamentos inter-religiosos tem um impacto positivo porque ainda existem parceiros que se comprometem a construir um lar e cultivar de acordo com a religião islâmica, negativo porque ainda existem parceiros que seguem a religião que gostam, depois do casamento voltam para seus religião original, eles são facilmente divorciados. As condições sociológicas das famílias de diferentes religiões na aldeia de Tasahea são propícias, de acordo com a natureza e características da lei islâmica que exige humanidade e moralidade.

Conclusão: Os casamentos inter-religiosos podem ter um impacto bastante perturbador na ideologia religiosa islâmica, que é inconsistente com os objetivos da lei islâmica, especialmente a manutenção da religião. Em princípio, a lei islâmica proíbe os casamentos inter-religiosos para evitar o perigo de apostasia, o colapso da família devido a complicações ideológicas, credos que carregam um alto risco de conversão de religiões, as apostas da religião de seus filhos porque a religião é vista como um jogo.

Palavras-chave: sociologia do direito, casamento inter-religioso.

1 INTRODUCTION

Marriage is an agreement between a man and a woman or marriage referred to here is 'aqd (agreement) between a man and a woman to live in a household (form a family) based on the provisions set by syara‘ (religion). Interfaith marriage means marriage between religions, and one of them is Muslim, both polytheists and people of the book. Discourse on the study of inter-religious marriages has a special concern, especially in the study of Islamic law (Saepullah: 2019).
One of the objectives of marriage regulated in the Islamic religion is to fulfill religious instructions in order to establish a harmonious family in exercising the rights and obligations of prosperous family members, which means to create inner and outer peace, so that happiness arises, namely affection between family members. Allah created humans with guidance, so the Messenger was sent, what is the function of the Apostle, as an example to guide his people, so that they live according to His program, namely *rabbana atina fiddunya*, in the afterlife they will also be happy, see QS al-Rum / 30:21.

And among the signs of His power is that He has created for you wives of your own kind, so that you are inclined to and feel at ease with him, and He made them between you with love and affection. Indeed, in that there are signs for people who think (Kemenag, 2000: 644).

This verse is in line with the purpose of marriage in KHI, namely to create a family that is *Sakinah, mawaddah* and *rahmah*. *Sakinah* becomes the aikon of a family, when the family is *mawaddah warahmah*, *Sakinah* is an eternal partner, couples who are packed with sakinah meet when they arrive in the afterlife. In this regard, Islamic law does not allow interfaith marriages to occur or do not occur in two faiths.

Mixed marriages between people of different religions and one of them is Muslim, both polytheists (Kemendikbud, 2008: 1059). As well as people of the book or followers of religions other than Islam who have holy books (Azra, 2001: 77). Legislation no. 1 of 1974 concerning marriage that "Marriage is valid if it is carried out according to Islamic law". However, there are still phenomena in society that interreligious marriages are found, as happened in several areas in Southeast Sulawesi, including in Subdistrict Tirawuta District East Kolaka, based on initial observations, there were 11 couples in one village, namely Tasahea Village, so the impact was very worrying where there were several couples returning to their religion of origin, such as Islam to Christianity, Islam to Hinduism (Interview of Darwis, 2018). If it is associated with phenomena that occur in society, it is interesting to study in depth from the sociological side of Islamic law using social methods.

The purpose of the problem discussed is to find out and find answers to the problems above so that we can find out why interfaith marriages occur in the Subdistrict Tirawuta of Rate-rate in District East Kolaka. To find out the impact of interfaith
marriage on household life in Kec. District rates East Kolaka. To find out the study of the sociology of Islamic law on the impact of interfaith marriage in household life.

There are 13 pairs of different religions in Subdistrict Tirawuta whose marriage process was in the Islamic way, while three couples married in the Christian way and one married in the Hindu way. However, only four pairs remain that have maintained Islam well until now and five pairs have returned to their original religion, namely Christianity. Several pairs of them still claim to be Muslims but their children are given the freedom to choose the religion they want. The factors for the occurrence of interfaith marriages include: Economic factors, Islamic curiosity factors, Lack of religious knowledge, especially Islam, are: (a) Interfaith marriages can have positive and negative impacts. The positive impact is that the couple, in running the household ship, has carried out the practice of worship based on Islam quite well. Meanwhile, the negative impact that occurs in interfaith marriages is embracing religion as they please, divorce easily occurs. (b) The sociological condition of interfaith marriage families in Tasahea village is conducive, this is because the people of Tasahea village highly uphold the values of tolerance and mutual cooperation towards fellow human beings. a. When viewed from the perspective of the factors that occur in interfaith marriages, including economic factors, it is not in accordance with Islamic law because Islamic law always orders people to always try, because the economy is one of the basic needs that must be maintained in any way and should not stand idly by. also the lack of religious knowledge which is a factor in the occurrence of interfaith marriages. In religion, humans are required to understand the substance of the religion they adhere to and choose religion in a free choice based on responsibility.

2 LITERATURE REVIEW

Based on the results of an intensive survey, both in the form of searching on the internet, works of reading books and other research results, the researchers found relevant research, although not too significantly relevant, but has a relationship with the title we will raise, among others.

Research conducted by Carolinna Wibowo with the title Family Harmony of Different Religions (Study in Ngentak Sundoharjo Ngaglik Sleman Yogyakarta), the results of her research found that building a harmonious family is influenced by factors of husband-wife relations, relations between family members, family and extended
family relations, and family and community social relations. Family harmony relations are part of the creation of harmonious social relations between community members. The research conducted by Harjono entitled The role of community leaders in minimizing interfaith marriages in Unggulino Village, Subdistrict Puriala District Konawe, and the results of his research are that the factors for the occurrence of interfaith marriages are social factors, hereditary factors and customary factors so that even if religious leaders and community leaders try to prevent them it still has no effect. The similarity with this paper is that they both examine interfaith marriages. The difference lies in the approaches and targets to be studied, namely the factors of their occurrence and their impact on household life.

Research that is similar to this research has not found exactly the same, but has a few, including research conducted by Aminah with the title of interfaith marriage according to the perspective of Islamic law in the Subdistrict Sabulakoa sub-problem with the sub-problem of how actually happens in Islam and how the process of carrying out interfaith marriages and how to review Islamic law on interfaith marriages. More focus on the implementation process and the law of interfaith marriage. The difference with this research will be how the factors occur and the impact it has on interfaith marriages and will analyze through a sociology study of Islamic law the impact of interfaith marriages on household life (studies in the subdistricts Rate-rate of East Kolaka district).

Criticism of the search and literature review above, it seems that the author has not found any literature that discusses the title in this study, but only relates one literature to another, with significant objects of discussion. Therefore this discussion is directed at the study of the sociology of Islamic law on the impact of interfaith marriage on household life (studies in the subdistricts Rate-rate of East Kolaka district).

3 METHODOLOGY

The research was conducted in District Kolaka Timur, to be precise Subdistrict Tirawuta in Rates. This area became the research location because the initial observations showed that there were several interfaith marriage couples, so the research object to be studied was adjusted to the title chosen by the author. Basically the use of research methods is intended to convey technically about the methods used in research. This study uses a descriptive method, namely a research procedure that produces
descriptive data in the form of written or spoken words from the people and the observed behavior. This research procedure by Bogda and Taylor is also called a qualitative method (Moleong, 1999: 3). This approach is directed at the situation and the individual holistically (whole), in this case the researcher may not isolate individuals or organizations into variables and hypotheses, but needs to view them as part of a whole. This qualitative approach is also used because the data needed is in the form of information distributions that do not need to be quantified (Tim Dosen Fakulty of Syariah, 2005: 11). Through this approach researchers try to understand social phenomena. The form of the data needed is how exactly a clear picture of the factors in the occurrence of interfaith marriage including its impact on family life is then analyzed systematically, factually, and accurately regarding the efforts of the object of study. The analysis carried out in this study is qualitative in nature, namely looking for relationships between various interpretive concepts, to be further analyzed deductively, namely comparing with existing theories, and at the same time will be tested by connecting the facts found in the research. The steps taken are: (1) Inventoring the data found in the research (2) Making connections between one source and another, (3) Interpreting the data obtained, and comparing them to each other, (4) formulating and describing the data in the form of a research report.

**4 RESULTS AND DISCUSSION**

The condition of interfaith marriages in the Tasahea village Tirawuta sub-district there were approximately 13 pairs of interfaith marriages according to the results of interviews with community leaders who are also former village chief for two terms. The following table lists the interfaith marriage couples:

<table>
<thead>
<tr>
<th>No.</th>
<th>Couples of different religions</th>
<th>The religion of each partner is different</th>
<th>Marriage Process</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Anto - Suwastini</td>
<td>Islam</td>
<td>Hinduism</td>
<td>Islamically</td>
</tr>
<tr>
<td>2</td>
<td>Sutiyono - Suhartini dan Rusmini</td>
<td>Christian</td>
<td>Islam</td>
<td>Islamically</td>
</tr>
<tr>
<td>3</td>
<td>Sutiyono - Suhartini dan Rusmini</td>
<td>Christian - Islam</td>
<td>Christian</td>
<td>Islamically</td>
</tr>
</tbody>
</table>
The list of tables illustrates that nine out of 13 pairs of different religions married in the Islamic way, while three married in the Christian way and one married in the Hindu way. However, only four pairs remain that have maintained Islam well until now and five pairs have returned to their original religion, namely Christianity. Several pairs of them still claim to be Muslims but their children are given the freedom to choose the religion they want. The researcher will describe the list of tables one by one in accordance with the results of interviews from various parties, starting from the government, community leaders, religious leaders and perpetrators of interfaith marriages.

4.1 THE FACTOR OF THE OCCURRENCE OF INTERFAITH MARRIAGE

a. Economic factors, where the Tasahea people are economically incapable so they are easily provoked to Christians where the Christians have Christianization programs by distributing assistance to people who cannot afford such as distributing one dose of indomethacin, distributing rice and other necessities to meet the needs of daily life. As conveyed by community leaders as well as religious leaders said that here what causes people to change religions is...
generally economic factors, especially for those who can't afford it (Interview of Darwis, 2018).

b. The factor of wanting to know about Islam, there is one Christian believer who stated that I want to marry a Muslim, I really want to understand Islam in depth, but because my first Muslim wife, Suhartini, understood Islam very well and intended to learn about Islam, but only five years after my marriage she died, so I did not fully understand the procedures for implementing Islamic law. After that, he remarried to Islam, but the second wife did not understand Islam at all. Starting from the procedure for praying, how to pray in worship is completely not understood. So I say, rather than you don't know anything about Islam, it's better for you to join Christianity because I already know about the procedures for practicing Christianity, starting with the procedures for praying and so on (Interview of Sutiyono: 2018).

c. The factor is the lack of religious knowledge, especially Islam. This factor is the lack of religious knowledge, especially Islam. Do not know about Islamic law let alone read the al-Qur’an and understand its contents, where the al-Qur’an serves as a guide for Muslims. As stated by Sutiyono that my wife named Rusmini is Muslim but doesn't know anything about Islam either how to pray, how to pray to her God and so on, how can we follow her religion, namely Islam, if she doesn't know about Islam herself.

4.2 IMPACT OF INTERFAITH MARRIAGE

The impact of interfaith marriages in Islam Interfaith marriages in Tirawuta sub-district, if we examine the factors involved in the occurrence of interfaith marriages, can be seen as having two impacts, namely positive impacts and negative impacts, including:

a. The positive impact is because until now there is still a harmonious family and the sons and daughters also follow the religion of their parents, namely Islam and the daughters also wear Muslim clothing by wearing hijab. One of the proofs that he has spread the symbols of Islam in his heart.

b. The negative impact that occurred in interfaith marriages in Tasahea village can be seen that there were several couples who embraced religion as they pleased and considered it a game, including: (a) Embracing religion as they pleased (b) after that there was a divorce.
4.3 STUDY OF THE SOCIOLOGY OF ISLAMIC LAW ON INTERFAITH MARRIAGES

The sociological condition of interfaith marriage families in Tasahea Village is conducive, this is because the people of Tasahea village highly uphold the values of tolerance and mutual cooperation towards fellow human beings. As stated by Made Winada that even if the family is married to different religions in the family there are no disputes just because of religious factors, each individual performs worship according to the religion he adheres to and between them maintains solidarity between Muslims and non-Muslims. This is in accordance with the principles of democracy in Indonesia where democracy includes freedom of speech, freedom of association and organization, freedom of expression, freedom of choice in general elections and gender equality, political life and religious freedom within it (Elly Sadeli, 2023). Therefore, every citizen is free to determine the religion and worship he adheres to as long as he maintains solidarity. When viewed from the perspective of the factors that occur in interfaith marriages including economic factors, it is not in accordance with Islamic law because Islamic law always instructs people to always try, because the economy is one of the purposes of shari’ah. With regard to this, Shari'ah considers property as a basic need that must be maintained in any way and may not stand idly by, as said by Allah SWT in QS. Al-An’am/6:135.

Say: "O my people, do as much as you can, Verily I also do (also) ..."
In addition, by trying independently to seek economic prosperity is a manifestation of the concept of sustainable development which states that the economy and society must work in harmony (Ivan Tolkachev, et. al., 2023).

The results of the research as described show that there are three tendencies.

4.4 REAL CONDITION OF INTERFAITH MARRIAGE IN!RATE-RATE SUBDISTRICT OF EAST KOLAKA DISTRICT

The sociological condition of interfaith marriage families in Tasahea village is conducive, this is because the people of Tasahea village highly uphold the values of tolerance and mutual cooperation towards fellow human beings. As stated by Made Winada that even if the family is married to different religions in the family there are no disputes just because of religious factors, each individual performs worship according to the religion he adheres to and between them maintains solidarity between Muslims
Halimang, ST. (2023). Sociological Study of Islamic Law on the Impact of Interfaith Marriage in Domestic Life (Study in Tirawuta District, East Kolaka District, Indonesia)

and non-Muslims. Regarding solidarity in Tasahea Village of Tirawuta Subdistrict is in accordance with the sociology of Islamic law. Solidarity in Islamic law is not only recommended among fellow Muslims but also between Muslims and non-Muslims which consists of providing social security in material, service and moral forms.

Forms of implementing Muslim solidarity towards non-Muslims with social security in the form of materials and services include the following: Assisting non-Muslims in meeting the needs of the world and living side by side in peace. Because in Islam there is no prohibition for Muslims to provide social assistance to non-Muslims as long as the assistance is not related to theological matters. As Allah says in the Qur'an Surah Hujurat/49:13; Provide protection to non-Muslims living in Islamic countries. According to Islamic teachings, non-Muslims who wish to live in an Islamic state cannot be rejected and treated arbitrarily. Must be protected like Muslims themselves, as long as they are willing to follow the regulations made by the government, such as willingness to pay taxes. This basis can be seen in the Word of Allah swt. in QS. al-Taubah/9: 29

One of the factors causing interfaith marriages in East Kolaka District is the lack of religious knowledge. When viewed in terms of economic factors, it is not in accordance with Islamic law because Islamic law always orders people to always try, because the economy is one of the basic needs that must be maintained in any way and may not stand idly by, as word of Allah SWT in QS. Al-An'am/6:135.

Say: "O my people, do as much as you can, Verily I also do (also) ..."

Still related to the economy, there is also in the sunnah of the Prophet Muhammad SAW. who commands to love hard work. With regard to instructions and encouragement of hard work are as follows:

(Hadith history) from Miqdam R.A., from Rasulullah saw., said: "There is no better food for someone to eat than food that comes from his own hands. And indeed the Prophet Dawud eat from his own hands. (Narrated by Bukhari) (Next written by Muslim: pp. 721).

The hadiths above provide clues about the work ethic. The Prophet wanted every Muslim to work hard and not be ashamed to work hard as long as it was halal and to criticize people who begged. With regard to work ethic in the Qur'an there are verses that can provide instructions so that a person can improve work ethic including:
a. Time Management

A Muslim is required to be able to use time as effectively as possible to be filled with all kinds of good activities, especially when carrying out work. Allah said in QS. Ash-Syarh/94: 7-8.

"So when you have finished (from a matter), do it in earnest (affairs) others and only to your Lord should you hope."

In addition to these verses, there are also many verses that contain the oath of Allah SWT, using time, such as wal 'asri, wad-duha, wal-laili, wan-nahari and others. This conveys the message that everyone who wants to be successful must be able to make the best use of time.

b. Work according to the field and competence

A person's work ethic will multiply if the work he is doing is indeed work that is in accordance with his area of competence. If someone does work that is not their field, especially if they do not have competence, it is impossible to get maximum results, what will happen is failure. This is implied in the word of Allah SWT in QS. Al-Isra/17:84

Say: "Each person acts according to his own circumstances." Then your Lord knows best who is more righteous in his way.

In addition to economic factors, there is also a lack of religious knowledge which is a factor in the occurrence of interfaith marriages. In religion, humans are required to understand the substance of the religion they adhere to and choose religion in a free choice based on responsibility. In this regard, then Rasulullah SAW. Explained that "seeking knowledge is obligatory for every Muslim" (Yusuf: pp. 256). The point is that all Muslim humans, both men and women, are obliged to seek knowledge. In this regard, the knowledge that must be known by a person about his religion is limited to knowing the basics of aqidah, worship, procedures for behavior, understanding Allah's laws contained in commands and His-prohibitions and understanding halal and haram laws that are faced in everyday life in general or specifically in daily life. This means that the choice of religion is not a playful choice where the consequences of that choice are ignored.

As the results of the interview stated that interfaith marriages, researchers observed positive and negative impacts. The interfaith marriage couple shows that it has
a positive impact because until now there are still couples who maintain a harmonious household and their sons and daughters also follow the religion of their parents, namely Islam and their daughters also wear Muslim clothing by wearing hijab. One of the proofs is that he has spread the symbols of Islam in his heart. The negative impact is because there are several interfaith marriage couples who make fun of religion, have converted to Islam through marriage in the Islamic way and then return to their original religion (apostasy) then the word of Allah swt. Concerning apostasy can be seen in QS. Al-Maaidah /5: 5

"... Whoever disbelieves after believing (does not accept Islamic laws), then his deeds will be erased and he will be among the losers on the Day of Resurrection.

This verse warns that whoever infidels after believing then all the good deeds he has done will be erased and in the hereafter he will be among the losers.

Even though at the beginning of this verse the translation is "halalized to marry women) women who protect honor among women who believe and women who protect honor among people who were given the Al-Kitab before you, if you have paid their dowry with the intention of marrying them, not with the intention of committing adultery and not (also) making them mistress.

Basically, the marriage of Muslim men with ahl al-Kitab women has been justified, but the Caliph Umar forbade mixed marriages, with the aim of protecting the position of Muslim women and security. He further said that marriage between adherents of religion is inseparable from the desire to create sakinah in the family which is the goal of marriage, because a new marriage will be lasting and peaceful if there is a compatibility in the views of life between husband and wife. Never mind religious differences, cultural differences and even education levels often lead to misunderstandings and failures in marriage (Halimang, 2017: 146).

There is also in QS.an Nahl / 16: 106.

"Whoever infidels in Allah after he has believed (he earns Allah's wrath), except for the person who is forced to infidel while his heart remains calm in believing (he has not sinned), but whoever expands his chest for disbelief, Allah's wrath will befall him and he will have a great punishment."

Interpretation of this verse Allah swt. explaining the strong threat to murtad, namely kufr returning after believing in prioritizing misguidance rather than His-
guidance (hidayat) they get the wrath and punishment of Allah SWT, except in forced situations, for example saying murtad with the tongue because their lives are threatened, but their hearts are still full of faith. There is no sin and law leading to him as long as he remains faithful.

5 CONCLUSION

The most important result of this study, which was previously unknown, is that the factor in the occurrence of interfaith marriages is only an economic factor and a lack of understanding of religion, especially Islam, so that it is easy to play religion, because if you have economic ability it is impossible to be easily provoked, also if you understand religion well then it is not easy to turn your heart back and forth to follow religion. With regard to the law of inheritance in families of different religions, obstacles to receiving inheritance are matters that cause the loss of the heir's right to receive inheritance from the inheritance of the heirs. Scholars agree on things that can hinder them, namely: killing (2) different religions (3) slavery. This is in accordance with the hadith of the Prophet saw. Which means: Abu 'Ashim has told us, from ibn Juraij, from ibn Syihab, from 'Ali bin Husain, from Umar bin Utsman, from Usamah bin Zaid radiallahu 'anhuma: That the Prophet said, said: Muslims do not inherit infidels, and infidels do not inherit Muslims. The hadith implies that there is no inheritance between Muslims and infidels, and vice versa. Likewise, Jumhur Ulama agreed that different religions are a barrier to inheritance. The literature/theory/concepts and methods used have been able to answer the problem, especially the Mashlahat/Maqashid al-Syariah theory, Sadd sharia theory and social theory/objectives have been achieved but not maximized. Self-critics: Lack of studies still requires further study through assistance or community empowerment.
REFERENCES


Halimang, ST. (2023). Sociological Study of Islamic Law on the Impact of Interfaith Marriage in Domestic Life (Study in Tirawuta District, East Kolaka District, Indonesia)


