



**International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2024**

**HARMONY OF INTERFAITH MARRIAGES IN SOCIAL AND
RELIGIOUS RELATIONS PERSPECTIVE OF SOCIAL
EXCHANGE THEORY**

Muhammad Ulinnuha, S.H.¹

¹Universitas Islam Negeri Salatiga

¹ulinnuhamuhammad190@gmail.com

ABSTRACT :

Conflicts due to religious differences still often occur today, but it is different from what happens in Kedungwangan Hamlet, although there are many interfaith marriages, social and religious harmony is something that is well maintained. This research aims to find out and analyze the meaning behind interfaith marriage families in which harmonious relations in social and religious life are built in the community. This research is a field based qualitative research with a social exchange theory approach. Data collection techniques consist of observation, in-depth interviews, and documentation. The results showed that social and religious harmony in Kedungwangan Hamlet is due to the historical factor of this hamlet that has practiced interfaith marriages for generations, the role of parents who teach tolerance values, the factor of community leaders who continue to preserve harmony in social life. The research also shows that Islam, Catholicism and Christianity can survive in maintaining religious harmony and social harmony because of social exchange. Interreligious adherents do this on the basis of several mutual benefits, namely the creation of a life of minimal conflict, mutual assistance for each other's religious ritual activities, mutual acceptance of interfaith marriages and each member is free to choose a religion.

Key words: Interfaith Marriage; Harmony; Social Exchange.

INTRODUCTION

Interfaith marriage is a husband and wife bond formed by couples of different religions. In Indonesia, interfaith marriage is prohibited and not legally recognized, but until now the practice of interfaith marriage continues to occur in society with various groups from public figures, officials, and ordinary people.¹ This shows that interfaith marriages still exist and are attached to the joints of society with various motives in practice. Usually, the marriage is carried out substantively in one religion only, either the religion of the bridegroom or the bride, there are also

¹ Sirman Dahwal, THE LAW OF DIFFERENT AGENCY MARRIAGE IN THEORY AND PRACTICE IN INDONESIA (Bandung: CV MANDAR MAJU, 2016).

those who carry out their marriage in two religions at once, but there are also those who carry it out abroad.²

Multi-cultural and multi-religious countries such as Indonesia are very vulnerable to conflicts of interest, especially in social and religious aspects. Problems arising from religious factors are often associated with interfaith marriages where marriages based on religious differences tend to experience higher conflicts than marriages of the same religion.³ However, in reality there is one hamlet in Semarang Regency called Kedungwangan Hamlet, in this hamlet there are three religions that develop in the community, namely Islam, Christianity, Catholicism. There are 8 families who practice interfaith marriage and there are also 10 families whose family members have different religions. Interestingly, although the beliefs of each family are different, the social and religious activities in the hamlet take place peacefully and harmoniously.

There have been many studies related to interfaith marriages. Among them are research conducted by Frida Ramadhani and Diding Rahmat in an article entitled *A Study of Islamic Law and Positive Law on Interfaith Marriages Based on Supreme Court Decisions*.⁴ By Misbahul Munir and Ahmad Dahlan entitled *Tinjauan Islamic Law in Nikah Beda Agama in the Book of Tafsir Al-Ahkam*.⁵ By Nur Anisah entitled *Legal Studies on Religious Marriage according to the Marriage Law and Islamic Law*.⁶ Some of the above studies discuss interfaith marriages in terms of Islamic Law, Law, and the Book of Tafsir. While this research seeks to explore the harmony of interfaith marriages with a focus on the study of religious sociology rather than the legality or law of religious marriage.

This study aims to comprehensively examine and analyze the meaning behind the harmony of interfaith marriages that take place harmoniously in social and religious life in society with the analysis of social exchange theory. In social exchange theory, it is suggested that individuals voluntarily enter and stay in a relationship as long as it is satisfactory and has many advantages for an individual or group. With this, the question will arise what is the advantage of the harmony of

² Kiky Rizky Novita Misika Putri, Tantan Hermansyah, "Social and Religious Problems in Interfaith Families in Sendangmuljo Village, Kulon Progo Regency, Yogyakarta," *Alamtara* : 5 (2021): 106-32.

³ Tsaniyatul Akmal and Faisar Ananda, "LEGAL SYSTEM AND AGE INTERACTIONS IN DIFFERENT AGE MARRIAGE IN THE ISLAMIC WORLD: North Sumatra State Islamic University," *Yustisi* 11, no. 1 (2024): 220-33.

⁴ Frida Ramadhani and Diding Rahmat, "A Study of Islamic Law and Positive Law Against Religious Marriage Based on the Supreme Court Decision NUMBER 1400 K/PDT/1986," *LEX OMNIBUS: Journal of Constitutional Law and State Administration* 1, no. 1 (2024): 28-41.

⁵ Misbahul Munir and Ayudya Rizqi Rachmawati, "Review of Islamic Law on Interfaith Marriage in the Book of Tafsir Al-Ahkam by Shaykh Aly Al-Shabuny," *Asa* 2, no. 2 (2020): 24-37, <https://doi.org/10.58293/asa.v2i2.8>.

⁶ Asiah Nur, "A Legal Study of Religious Marriage According to the Marriage Law and Islamic Law," *SamudraKeadilan Law Journal* 10, no. 2 (2015): 214, <https://media.neliti.com/media/publications/240404-kajian-hukum-terhadap-perkawinan-beda-ag-31c2c207>.

interfaith marriages and what each individual in Kedungwangan Hamlet gets for the relationship of social and religious harmony that occurs.

Methods

This research is a field based qualitative research (Field Research), namely researchers go directly to observe and collect the data needed in this study by means of researchers staying for 45 days at the research locus, namely Kedungwangan Hamlet. This research uses an empirical sociological approach with analysis using social exchange theory. Data collection techniques in this study consist of primary data and secondary data. The primary data is observation which is done directly by the researcher by staying at the research locus. In-depth interviews with couples who practice interfaith marriages, religious leaders, community leaders, and local residents. As for secondary data, researchers get it from the source of books, previous journals, reports, and diaries that are relevant to this research.

Result

A. Overview of Kedungwangan Hamlet

Kedungwangan Hamlet is one of the hamlets in Semarang Regency. Based on the data obtained by researchers, there are three religions that have developed in the hamlet community to date, namely Islam, Christianity, and Catholicism. There are also beliefs that are still believed by some people in Kedungwangan Hamlet, namely Pangestu belief, Sabto Dharma, and Kejawen.⁷

With the location of the hamlet which is quite far from the city center, Kedungwangan hamlet displays an atmosphere that is very thick with culture and ancestral values. This is shown by the many ancestral ritual activities that are routinely carried out every year, although in terms of different religious backgrounds it does not make obstacles in carrying out cultural activities. In fact, the three religions work together to succeed and enliven every cultural activity of the ancestors with enthusiasm and togetherness.

The social situation of the Kedungwangan Hamlet community is classified as not prosperous, this is indicated by the low quality of some of the community's human resources, high poverty, lack of access to employment, and the uneven level of education obtained by the community. The majority of people in Kedungwangan work as flower farmers, laborers, and factory employees. In the education sector, there are no education facilities in Kedungwangan hamlet, so children who want to go to school have to travel quite far to the next hamlet to attend school.

⁷ Head of Hamlet, "Interview," 25 July 2024.

B. Religious Marriage in Kedungwangan Hamlet

Interfaith marriage is not a new phenomenon in Indonesia, if you look at the history of Indonesia, interfaith marriages have existed since the Dutch colonial era. Before the existence of regulation number 1 of 1974 concerning marriage, at that time the Dutch government formed a regulation known as *Regeling Op De Gemengde Huwelijken* (HIR) or mixed marriage.⁸ The history of mixed marriages continues to develop and become more complex until now, the issue of interfaith marriages has always been an interesting discussion because the marriage law in Indonesia does not explain in detail and explicitly regarding interfaith marriages, so there are still many gaps regarding the implementation of marriages in society with various motives in practice.

One area with a high and unique number of religious marriages is Kedungwangan Hamlet, Semarang Regency. In this hamlet there are 8 families who practice interfaith marriages and there are many families with multiple religions in them but they are harmonious both within the family and socially in the community. "...there are 8 couples who practice interfaith marriage in this hamlet. They are DW with AT, AW with DH, I with K, AM with AW, W with S, D with J, S with C, D with J. Besides that, there are also dozens of families that are multicultural even though the parents are of the same religion..."⁹

The phenomenon of interfaith marriage in this hamlet is unique and interesting than other places, this is reinforced by often receiving appreciation from other villages because of the many interfaith marriages that are carried out in Kedungwangan Hamlet, as well as being able to live in harmony with happiness and harmony with each other and recorded until now there has never been a history of divorce or household conflict from interfaith couples. In addition, the Kedungwangan hamlet through the government and tourism awareness groups is currently branding this hamlet as a Pancasila hamlet.

The establishment of this harmonious relationship does not happen just like that, especially the history of the religion of origin of this hamlet, namely Islam. Kedungwangan hamlet became diverse religions and its plurality was formed because of the many interfaith marriages that occurred so that it changed the social and religious construction of one

⁸ Ali Akbar et al., "The History of Mixed Marriages in Indonesia," *Tambusai Journal of Education* 8, no. 1 (2024): 4448.

⁹ Modin, "Interview," 25 July 2024.

another. The daily interactions make the social and religious patterns broader and differences are a social reality every day.

C. Family Profile of Interfaith Marriage

1. DW's family with AT

DW (husband) is Muslim, married to AT (wife) who is Catholic. DW and AT were married in 1998 at St. Joseph's Catholic Church (Jago Church), Ambarawa District, Semarang Regency. At that time DW was 19 years old and AT was 17 years old. DW's parents' background is Islamic and AT's background is Catholic. DW and AT's marriage has been going on for 25 years and from the marriage a 24-year-old girl was born. The child chooses to be Catholic like her mother.¹⁰

2. AW's family with DH

AW (husband) is Catholic, married to DH (wife) who is Muslim. AW and DH were married on May 26, 2006 at the Mother of Love Church, Bandungan District, Semarang Regency. At that time AW was 17 years old and DH was 23 years old. AW's parents' background is Islamic and DH's parents' background is Islamic. The marriage has been going on for 17 years and 2 children were born from the marriage. The first child is an 8-year-old girl who currently chooses Islam. The second child is a 6-year-old boy who has no religion.¹¹

3. Family I with K

I (husband) is Catholic, but the explanation from I is that it is actually still in search. Even though he is Catholic, he never goes to church, I tends to find his religion in art. Married to K (Wife) is Muslim. I and K got married in 2009 at St. Yusuf Catholic Church (Jago Church), Ambarawa District, Semarang Regency. At that time I was 24 years old and K was 21 years old. I's parents' background is Catholic and K's background is Islamic. I and K's marriage has lasted for 24 years and from the marriage a 12-year-old girl was born who is currently in 5th grade. The child chooses to be Muslim like her mother.¹²

4. AM's family with AW

AM (husband) is Muslim, married to AW (wife) who is Catholic. AM and AW were married in 2008 at St. Joseph's Catholic Church (Jago Church), Ambarawa District, Semarang Regency. At that time AM was 21 years old and ATW was 26 years old. AM's

¹⁰ DW and AT, "Interview," 20 July 2024.

¹¹ AW and DH, "Interview," 20 July 2024.

¹² I and K, "Interview," 20 July 2024.

parents' background is Islam and AW's background is Catholic, but AW used to be Muslim along with his younger brother and sisters, but the teenager decided to apostatize and convert to Catholicism because religion is a call from God and AW felt his heart was called to convert to Catholicism. AM and AW's marriage has been going on for 15 years and from this marriage 2 children were born, namely the first child, a 14-year-old girl who is currently in junior high school. The child chose to be Catholic like her mother. The second child is a boy who is 2 months old and not yet religious.¹³

5. W family with S

W (husband) is Muslim, married to S (wife) who is Catholic. W and S were married in 2005 at home with the presence of a Penghulu, KUA Bandungan Sub-district, Semarang Regency. At that time W was 26 years old and S was 25 years old. W's parents' background is Islamic and S's parents' background is Islamic. W and S's marriage has been going on for 18 years and no children have been born from the marriage.¹⁴

6. D family with J

D (husband) is a Muslim with additional teachings of Pangestu (Paguyuban Ngestu Tunggal), married to J (wife) who is Catholic. D and J got married in 1988 at home by inviting the head of the KUA of Bandungan Sub-district, Semarang Regency. At that time D was 22 years old and J was 17 years old. D's parents' background is Islamic and J's parents' background is Islamic. D and J's marriage has lasted for 35 years and from the marriage 4 children were born, 3 girls and 1 boy. Children 1-3 are Muslim, the 4th child is Catholic like her mother.¹⁵

7. S family with C

S (husband) is Muslim, married to C (wife) who is Catholic. S and C were married in 2013 at St. Joseph's Catholic Church (Jago Church), Ambarawa District, Semarang Regency. At that time S was 22 years old and C was 18 years old. S's parents' background is Islamic and C's background is Catholic but both brothers and sisters are Catholic even though the parents are Muslim. S and C's marriage has been going on for 10 years and from the marriage a 5-year-old boy was born who currently has not chosen any religion.¹⁶

¹³ AM and AW, "Interview," 20 July 2024.

¹⁴ W and S, "Interview," 20 July 2024.

¹⁵ D and J, "Interview," 20 July 2024

¹⁶ S and C, "Interview," 20 July 2024

8. Families D and J

D (husband) is Christian, married to J (wife) who is Muslim. D and J are both widowers who have been married three times before. They got married in 2018 at St. Joseph's Catholic Church (Jago Church), Ambarawa District, Semarang Regency. At that time D was 40 years old and J was 42 years old. D's parents' background is Islamic and J's background is Islamic. D and J's marriage had been going on for 5 years and no children had been born from the marriage. However, D had one child from a previous marriage, and J had two children from a previous marriage.¹⁷

D. Social and Religious Harmony of Interfaith Marriages in Kedungwangan Hamlet

The social and religious relations that emerge and are built in the kedungwangan hamlet because of the existence of interfaith marriages that make religious and social diversity certainly make a new habit that is carried out repeatedly and rooted into a tradition or custom to be carried out together, the practices of social and religious harmony of interfaith marriages include the following:

1. Religious Activities

a. People Died

An interesting thing happened when one of the people of Kedungwangan Hamlet died, when a Catholic or Christian died, Muslims flocked to takziah and helped with the funeral process according to Catholic or Christian rules, namely helping to bathe, dress up to make grave holes. There have also been incidents of reading yasin letters when Catholics are seriously ill and indicated that they will die. DW, who is Catholic as well as the head of the RT, said that this happened because there was an individual initiative to help each other and a form of concern for each other.¹⁸

DW also explained that one of the more interesting things that might not be found elsewhere is that even though the deceased is a Christian or Catholic, there is a 7-day joint prayer activity (Tahlil and reading Islamic prayers). The activity is carried out for 7 days after death, besides that there are also events for 40 days, 100 days, and 1000 days of death. This event is held at night, because in the afternoon there is a special event from the Catholic or Christian umat. So that non-Muslim people when they die get 2 prayers, namely from their own religion and from Islam.

¹⁷ D and J, "Interview."20 July 2024

¹⁸ DW and AT, "Interview."20 July 2024

b. Boy circumcision

As we know, in Islam there is an order to clean the genitals, namely by circumcision. This is certainly still practiced in the community, especially among Muslims. However, from the interview results, D and J explained that it is different in Kedungwangan Hamlet, Catholics and Christians also perform circumcision not because of carrying out Islamic orders but to clean the genitals medically. Although not all but there are some who have done circumcision like Muslims. Before circumcision there is also a culture of prayer (*ngirim dugo*), in this event all representatives of the head of the family are invited and pray together for the circumcision event. The prayer in this event is carried out in an Islamic manner and non-Muslims follow it.¹⁹

c. Grave Pilgrimage

In Islam, the culture of grave pilgrimage is recommended in order to pray for deceased families. This grave pilgrimage culture is carried out by Muslims on Thursday afternoon after the Asr prayer, although this activity is an *amaliyah* of Muslims but non-Muslims also participate in this event. From the results of interviews conducted by researchers, couples of different religions explained that grave pilgrimage is a good thing for us to do together, although in practice it must use Islamic prayers. However, DH as a Catholic said that this pilgrimage activity should be done individually and not in congregation, but because it is a tradition, we must carry it out together so that social harmony between religions continues to run.²⁰

d. Good Friday and Holy Thursday events

As well as Muslim religious events, Good Friday and Holy Thursday are Catholic religious events. In this event, Muslims are often invited to the event and pray together. The Ascension of Jesus Christ or known as Holy Thursday is routinely carried out by Catholics but because it is already a culture in Kedungwangan Hamlet so it is carried out together with Muslims. According to Mr. Modin, this is a form of respect and attending invitations not participating in worship. Although there is actually opposition in conscience, this has become a

¹⁹ D and J, "Interview." 20 July 2024

²⁰ AW and DH, "Interview." 20 July 2024

habit that must be carried out together, as conveyed by AM when Islam does not compensate for it, there will be social inequality in society.²¹

e. Baby Birth

The birth of a baby is a great joy for a married couple. In Islam, it is common to make a tasyakuran activity for the birth of a baby, this activity is usually carried out on the 7th day of the child's birth, and is accompanied by hair cutting and naming the baby. In Islam there is also the Aqiqah of the child, which is interesting because in Kedungwangan Hamlet it is not only Muslim couples who perform this tasyakuran, but couples of different religions also perform this tasyakuran. According to the explanation of 8 families, this is a form of gratitude to God for the birth of a child. This kind of thing has become a custom that cannot be separated from the social activities of the people of Kedungwangan Hamlet.²²

2. Commemoration of Religious Holidays

a. Ramadan

Ramadan is the Muslim holy month, during which Muslims fast for 30 days from dawn to sunset. In this month, the harmony and harmony of the people of Kedungwangan Hamlet can be felt. Starting from the household of a couple of different religions, although different beliefs but still respect each other, for example at dawn and breaking the fast. Although the wife is Catholic, she is happy to prepare food for her husband's sahur, as well as breaking the fast. Even though the wife and children are Catholic, they are very respectful by eating together in the morning at dawn and in the afternoon at breaking the fast, even though they do not participate in fasting.

The harmony in the community is also very good, where in this month non-Muslims are not fasting but they take care in eating, not to disturb Muslims in carrying out their fast. Likewise, at night, non- Muslim couples of different religions still kindly allow their partners to pray tarawih at the mosque, even reminding each other when worshiping each other.²³

b. Eid al-Fitr

Eid al-Fitr is the day of victory for Muslims, in this month is the moment to forgive each other after fasting for one month and after establishing ukhuwah

²¹ Modin, "Interview."25 July 2024

²² Head of Hamlet, "Interview." 25 July 2024

²³ DW and AT, "Interview."20 July 2024

insaniyah for one year. An interesting custom in Kedungwangan Hamlet is that although Eid al-Fitr is a Muslim holiday, all people, Muslim and non-Muslim, flock to the mosque in the morning at 6:30 am, bringing kupat from their homes along with chicken opor to be eaten after the Eid prayer. Children, mothers, fathers, young and old all gather in the mosque and the courtyard. However, only Muslims perform the Eid prayer, while non-Muslims sit and wait for the Eid prayer to finish and eat the kupat and opor ayam together. After the meal is over, the elders go straight back to their homes to prepare for the open house, the young clean up the mosque and then group up with their respective groups such as families, youth organizations, children, etc. They make their own groups to go around house to house apologizing to each other.

c. Maulid Nabi and Isra' Mi'raj

Another major Islamic event, Maulid Nabi and Isra' Mi'raj, is held at the mosque. However, there is something interesting in this event, where this event, which is in fact a Muslim event, but non-Muslims also help in terms of labor, material, and even attendance at the event. For example, regarding the establishment of the tratak, contributions for the sound system and also other rentals, as well as for consumption costs. Because according to history, the kedungwangan mosque used to stand also because of togetherness, so it is claimed that the mosque does not belong to Islam alone but belongs to all the people of the kedungwangan hamlet.

It is very necessary for Muslims to be careful in inviting Muballigh because many non-Muslims come to the event, so the community must look for Muballigh who are tolerant and do not discuss too far about religious differences. Interestingly, when I participated in the Isra' Mi'raj event, I saw for myself the enthusiasm of the non-Muslim community in attending the event, unlike Muslims who when invited to church do not memorize what non-Muslims read. However, in this event, I really saw the head of the sub-district and the head of the RT whose religious background is Catholic but who memorized the readings of Muslims such as Al-Fatihah and other readings.

d. Eid al-Adha

In the Muslim event, there is also Eid al-Adha or often called Qurban Day, in this activity the priority of Qurban meat is still for Muslims. However, when there is excess meat or all Muslims have received meat, non-Muslims also receive Qurban

meat. If there is little qurbani meat, Muslims still think about non-Muslims by giving qurbani meat to Muslims who are entitled to meat. After that, the person who gets the qurban meat sets aside some of the meat for non-Muslims with a sodaqoh contract. Likewise, during Eid al-Fitr Zakat, all non-Muslims receive zakat rice with a sodaqoh contract.²⁴

3. Dress Culture

In the dress culture of the community, it is not easy to recognize how to dress with their religion. There are many non-Muslims who wear hijab and berpeci, but there are also many Muslims who do not wear hijab in religious events or daily activities. S said that this is in the realm of fashion not religion, regarding the hijab or non-hijab it is the choice and comfort of each that cannot force each other.

In the view of the community, clothing cannot be a characteristic of religion, precisely with this diversity of clothing is one form of tolerance and warmth of religious diversity in Kedungwangan Hamlet. People interact with each other without seeing what objects or clothes are worn.²⁵

4. Religious Freedom

Religion is a very important part of a person, it is not uncommon for every parent to emphasize the same religion or hereditary religion to their children. But this is not the case in Kedungwangan Hamlet, the phenomenon that occurs presents how free the freedom of religion in this hamlet is. For example, what happened to the family of the head of the hamlet, even though the head of the village and his wife are Catholic, as well as his ancestors, but his children are 4 people, none of whom are the same religion as their parents. All four of his children converted to Islam because of a clash of hearts and societies.

This was conveyed by Pak Kadus that he is very open and gives freedom to the whole community, even to his own children, to find a religious identity that suits their conscience and comfort, but he emphasizes that religion should never be made into a game, must be serious and responsible in carrying out their respective religions according to their choices.²⁶

²⁴ Modin, "Interview."25 July 2024

²⁵ D and J, "Interview."20 July 2024

²⁶ Head of Hamlet, "Interview."25 July 2024

Discussion

A. George C. Homans' Social Exchange Theory Homans

The social environment greatly influences a person's social behavior, be it personally or in groups. If the social environment facilitates and provides benefits or opportunities for the development of a person or community group in a positive way, it can achieve mature social development. Vice versa, if the social environment is less conducive and does not provide broadly beneficial feedback such as harsh treatment, non-interactive communication, or discriminatory social cooperation, the social behavior of the environment will tend to display conflict-prone behavior and many deviations.²⁷

George C. Homans is the main figure who originated the theory of Social Exchange. This theory was built as a social reaction to the ecological social fact paradigm where there is an environmental influence on the behavior of actors and the influence of actors on their environment. Based on this theory, a person or group in a relationship with another person because of the relationship there is a value of the rewards obtained and the relationship will harmonize into a good relationship because there is mutual benefit. Because humans are social creatures, which means that in relationships they need other people and must intersect with other people, individuals or groups and other people in the environment in social exchange theory view having social behavior that affects each other. According to George C. Homans, social exchange relationships contain several elements, namely elements of reward, sacrifice, and profit.²⁸

B. Analysis of the Harmony of Interfaith Marriages in Social and Religious Relationships from the Perspective of Social Exchange Theory

The social exchange theory of George C. Homans' social exchange theory is used by researchers to analyze the social and religious relationships that exist in Kedungwangan Hamlet. In the inter-religious relationship that occurs because of the inter-religious marriage that occurs in Kedungwangan Hamlet, there are several driving factors in social and religious harmony, namely:

1. Historical Factors

In line with the results of the research obtained, that the religion of origin of the ancestors in Kedungwangan Hamlet is Islam, this has changed with the many practices

²⁷ Shokhibul Mighfar, "SOCIAL EXCHANGE THEORY: An Examination of the Concept of George C. Homans' Concept of Social Exchange Theory," LISAN AL-HAL: Journal of Development of Thought and Culture 9, no. 2 (2015): 259–82, v9i2<https://doi.org/10.35316/lisanalhal.v9i2.98>.

²⁸ Douglas J. Goodman George Ritzer, *Modern Sociological Theory* (Jakarta: Prenada Media, 2020).

of interfaith marriages that continue to occur in Kedungwangan Hamlet making the religion there wider, namely the existence of Christianity and Catholicism. Changes in reality and social construction began to be established due to diverse relationships. Historical factors are important because Kedungwangan Hamlet is a hamlet that maintains tolerance and harmony between religions, this continues to be preserved on the basis of maintaining the history that has occurred and is a distinctive feature for the hamlet.

2. The Role of Parents

The role of parents is one of the factors for harmonious relations because parents in Kedungwangan Hamlet always teach their children to always respect differences and maintain harmony. In addition, parents also continue to encourage activities that are together for their children. All activities are open regardless of religious background. Even Islamic music is often played together with children of non-Muslim religions. This is interesting because not all places can accommodate diversity through art with the encouragement and enthusiasm of parents. Without encouragement and teaching from parents, children may not easily relate to other religions.

3. Collaborative Religious Leaders and Hamlet Heads

Furthermore, what is no less interesting is the policy factor of religious leaders and hamlet heads where the two interact with each other to create a peaceful society with policies and activities that encourage harmony such as cultural performances, art collaboration, mutual cooperation, accommodating youth through youth organizations. Every religious activity and hamlet activity always involves all religions and succeeds with each other.

From the explanation above, George C. Homans has a characteristic in exchange theory that stands out to analyze a social relationship, namely cost and reward. In interacting humans always consider the cost (cost or sacrifice) with the reward (award or benefit) obtained from the interaction. If the cost does not match the reward, then one of the parties experiencing this kind of dissatisfaction will feel resentful and stop the interaction, so that the social relationship will fail.²⁹ The harmony of interfaith marriages in social and religious relations in Kedungwangan Hamlet has several elements of social exchange as follows:

a. Reward

²⁹ Mirna Nur and Alia Abdullah, "Social Exchange: The Shifting Value of Ngantat Petolong Tradition in the Era of Modernization," *Journal of Ideas*, 2024, 249-58, <https://doi.org/10.32884/ideas.v10i2.1700>.

The rewards obtained from the harmony that occurs are all activities such as social and religious activities carried out in the kedungwangan hamlet get together with minimal conflict so that the above rewards are very important for the establishment of peaceful and equitable relationships for now and in the future. With a peaceful and harmonious relationship, every aspect of life can be organized and feel safe without fear in living their daily lives.

In addition, the reward is a life of tolerance and the freedom to embrace a religion is the absolute right of every individual without coercion from anyone including parents, because in this hamlet there are many families with different religions in them even though they are of the same religion. The next reward that can be obtained is the acceptance of interfaith marriages, because not all places accept and are open about interfaith marriages and this is a benefit obtained by interfaith couples because they can be accepted in society well.

b. Sacrifice (Cost)

In social exchange theory, the lower the sacrifice made while the reward is higher than the sacrifice, the tendency for a comfortable and harmonious life is very open. This is in line with the social reality that occurs in Kedungwangan hamlet, where all activities in this hamlet are mutually cooperative with each other and take turns causing lower costs or sacrifices because everything is carried out based on togetherness. Social and religious activities that are harmonious and carried out repeatedly characterize and indicate that the relationships that occur are reciprocal in the rewards or benefits obtained by one another.

Conclusion

The harmony of interfaith marriages in Kedungwangan Hamlet is established in a harmonious relationship both in social and religious terms. This is inseparable from several factors, namely history, the role of parents, as well as the policies of religious leaders and community leaders. The research also shows that between Islam, Catholicism, and Christianity can survive in maintaining religious social harmony and harmony because of social exchange. Inter-religions do this on the basis of several mutual benefits, namely the creation of a life of minimal conflict, mutual assistance for each other's religious ritual activities, mutual acceptance of interfaith marriages and each member is free to choose a religion. The benefits or prizes obtained are much higher than the sacrifices made, this is what makes this harmonious relationship continue to be repeated every day and makes people of various religions relate to each other in harmony into a social and religious atmosphere that is harmonious and full of peace.

Bibliography

- Akbar, Ali, Anisah Lubis, Mey Nisa Putri, Miftahul Hasanah Habib, and Muhammad Febri Andinata. "History of Mixed Marriages in Indonesia." *Tambusai Journal of Education* 8, no. 1 (2024): 4448.
- Akmal, Tsaniyatul, and Faisar Ananda. "LEGAL SYSTEMS AND RELIGIOUS INTERACTIONS IN INTERFAITH MARRIAGES IN THE ISLAMIC WORLD. North Sumatra State Islamic University." *Yustisi* 11, no. 1 (2024): 220-33.
- AM and AW. "Interview," 20 July 2024.
- AW and DH. "Interview," 20 July 2024.
- D and J. "Interview," 20 July 2024.
- Dahwal, Sirman. *INTERFAITH MARRIAGE LAW IN THEORY AND PRACTICE IN INDONESIA*. Bandung: CV MANDAR MAJU, 2016.
- DW and AT. "Interview," 20 July 2024.
- George Ritzer, Douglas J. Goodman. *Modern Sociological Theory*. Jakarta: Prenada Media, 2020.
- I and K. "Interview," 20 July 2024.
- Head of Hamlet. "Interview," 25 July 2024.
- Mighfar, Shokhibul. "SOCIAL EXCHANGE THEORY: An Examination of the Concept of George C. Homans' concept of social exchange theory." *LISAN AL- HAL: Journal of Development of Thought and Culture* 9, no. 2 (2015): 259–82. <https://doi.org/10.35316/lisanalhal.v9i2.98>.
- Modin. "Interview," 25 July 2024.
- Munir, Misbahul, and Ayudya Rizqi Rachmawati. "Review of Islamic Law on Interfaith Marriage in the Book of Tafsir Al-Ahkam by Shaykh Aly Al-Shabuny." *Asa* 2, no. 2 (2020): 24–37. <https://doi.org/10.58293/asa.v2i2.8>.

Novita Misika Putri, Tantan Hermansyah, Kiky Rizky. "Social and Religious Problems in Interfaith Families in Sendangmulyo Village, Kulon Progo Regency, Yogyakarta." *Alamtara: Journal of Islamic Communication and Broadcasting* 5 (2021): 106-32.

Nur, Asiah. "A Legal Study of Religious Marriage According to the Marriage Law and Islamic Law." *Samudra Keadilan Law Journal* 10, no. 2 (2015): 214.
<https://media.neliti.com/media/publications/240404-kajian-hukum-terhadap-perkawinan-beda-ag-31c2c207.pdf>.

Nur, Mirna, and Alia Abdullah. "Social Exchange: The Shifting Value of Ngantat Petolong Tradition in the Era of Modernization." *Journal of Ideas*, 2024, 249-58.
<https://doi.org/10.32884/ideas.v10i2.1700>.

Ramadhani, Frida, and Diding Rahmat. "Review of Islamic Law and Positive Law Against Interfaith Marriage Based on Supreme Court Decision NUMBER 1400 K/PDT/1986." *LEX OMNIBUS: Journal of Constitutional Law and State Administration* 1, no. 1 (2024): 28-41.

S and C. "Interview," 20 July 2024.

W and S. "Interview," 20 July 2024.

ACKNOWLEDGMENTS

I am very happy to be able to complete this research because writing and conducting research is not an easy thing, many sacrifices of time, thought, and money until the completion of this research. Many thanks to my beloved UIN Salatiga, especially to Mrs. Maslihatul Umami and Mrs. Tri Wahyu Hidayati who always helped, guided, and directed in the process of this research.