

Children Born From Non-Religious Marriages From The Perspective Of Child Protection Law And Psychology

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Abstract: *Marriages of different religions occur due to the conditions of Indonesian society, which is composed of different races, cultures, tribes, and languages. The prohibition of non-religious marriages through the Marriage Act No. 1 of 1974 eventually became a widespread controversy, especially after the publication of the Supreme Court Ordinance No. 2 of 2023 on Guidelines for Judges in Judging Applications for Registration of Marriages between Different Religions and Beliefs. The ban affects the social and psychological needs of children born to different religious couples. The publication of the Supreme Court editorial resulted in unregistered marriages, and the legal status of children who were eventually born from marriages of different religions had difficulties marrying and adapting to their environment. Psychologically, children experience anxiety due to their parents' condition and influence when interacting or socializing. As for the aspects of anxiety, they include emotional, physiological, cognitive, and behavioral anxieties.*

Keywords: *Interreligious marriage, Child protection, Marriage registration, Anxiety*

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Abstrak: Pernikahan antaragama terjadi karena kondisi masyarakat Indonesia, yang terdiri dari berbagai ras, budaya, suku, dan bahasa. Larangan pernikahan antaragama melalui Undang-Undang Perkawinan No. 1 Tahun 1974 akhirnya menjadi kontroversi yang luas, terutama setelah diterbitkannya Peraturan Mahkamah Agung No. 2 Tahun 2023 tentang Pedoman bagi Hakim dalam Mengadili Permohonan Pendaftaran Perkawinan antara Agama dan Kepercayaan yang Berbeda. Larangan tersebut mempengaruhi kebutuhan sosial dan psikologis anak-anak yang lahir dari pasangan dengan agama yang berbeda. Penerbitan editorial Mahkamah Agung mengakibatkan pernikahan yang tidak terdaftar, dan status hukum anak-anak yang akhirnya lahir dari pernikahan beda agama mengalami kesulitan dalam menikah dan beradaptasi dengan lingkungan mereka. Secara psikologis, anak-anak mengalami kecemasan akibat kondisi dan pengaruh orang tua mereka ketika berinteraksi atau bersosialisasi. Adapun aspek-aspek kecemasan, mereka meliputi kecemasan emosional, fisiologis, kognitif, dan perilaku.

I. INTRODUCTION

Indonesia, as the largest island state, has a wide variety of societies. The multicultural condition of Indonesia, ranging from cultural, racial, religious, tribal, and language differences, of course raises other issues due to the existence of such differences. In unity, such fundamental differences result in the reunion of all societies of different languages, races, tribes, and religions. Such encounters often lead to the occurrence of falling in love and ending in marriage.

Currently, the religions recognized by the Indonesian government are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Konghucu. While the flow of faith continues to grow and live in Indonesian society, The confession of these religions eventually resulted in marriages between the believers. This is inevitable, even if the state guarantees such religions, and is regulated in Article 29, paragraphs (1) and (2) of the 1945 Basic Law as follows:

The nation is founded on one God.

(1) The state guarantees the freedom of every inhabitant to embrace his religion and to worship according to his religion and beliefs.

The Indonesian Conference on Religion and Peace (ICRP) reports that between 2005 and 2023, there were 12 to 15 marriages per month. The ICRP has advocated for 177 different religious couples in Indonesia since 2016. As of 2023, the ICRPs have recorded 89 different religious couples marrying, 24 of whom are already married or in preparation for marriage.¹

Marriages of different religions since the introduction of the Marriage Act have been difficult. According to Article 2 of Act No. 1 of 1974 on Marriage, marriage is legal if it is made in accordance with the laws of each of its religions and beliefs. The rule explicitly states that marriages of different faiths are not allowed. In practice, however, marriages of different religions are often held abroad and then registered at the Civil Registry. One example of a religious marriage that is quite legendary is the marriage of the artist Lidya Kandau with Jamal Midrad. Another non-religious marriage that attracts Indonesia's public attention is the marriage of President Jokowi's special staff, a Muslim woman who is married to a Catholic man. Marriage is done through the religious ceremony of each bridegroom.

¹ Syahriani Siregar, "ICRP Catat Tren Kenaikan Pasangan Beda Agama Dari Tahun Ke Tahun," 2023, <https://pontianakpost.jawapos.com/nasional/1462746656/icrp-catat-tren-kenaikan-pasangan-beda-agama-dari-tahun-ke-tahun>.

The prohibition of religious marriages in the Marriage Act eventually became a controversy for society. The controversy eventually became widespread when Supreme Court of Arbitration (SEMA) No. 2 of 2023 was issued Guidelines for Judges in the Trial of Applications for Registration of Inter-Religious Marriages of Different Religions and Beliefs In the SEMA, there are two things regulated, namely, legal marriage in accordance with the provisions of Article 2 paragraph (1) and Article 8 letter F of Law No. 1 of 1974 on Marriage. Furthermore, it is stated that the Court must not accept requests for registration of inter-ethnic marriages of different religions and beliefs.

In the long term, marriage between different religions will have a social and psychological impact on the child born by the couple, while in legal terms, it will have legal consequences for children born from different religious couples. Besides, the child's side also has its own impact, such as psychological conditions such as identity confusion, which is trying to find an understanding of what is believed. Children may also feel stressed about choosing one particular religion or find it difficult to identify with one religion.² Internal conflict means that a child feels obliged to choose one religion or even feels depressed by a conflict between parents³, Even experiencing stress and anxiety, situations of religious differences in the family can create stress and anguish in children, especially if they feel insecure or depressed by such differences.⁴ It is important to remember that each child is an individual with unique experiences, and the impact of religious differences in the family can vary. Parents can help their children overcome these potential psychological impacts by opening up channels of communication, providing emotional support, and ensuring that they feel supported in their own exploration and development of religious beliefs.

² Mufidatul Ma'sumah, Sulthon Miladiyanto, and Fenia Aurully Aisyah, "Perlindungan Hukum Anak Hasil Perkawinan Beda Agama Dalam Memeluk Agama," *The 4th Conference on Innovation and Application of Science and Technology (CLASTECH 2021)*, no. Ciastech (2021): 195–204, <http://publishing-widyagama.ac.id/ejournal-v2/index.php/ciastech/article/view/3310>.

³ Afny Hanindya, Istar Yuliadi, and Nugraha Arif Karyanta, "Studi Kasus Konflik Beragama Pada Anak Yang Berasal Dari Keluarga Beda Agama," *Jurnal Ilmiah Psikologi Candrajiva* 3, no. 3 (2014): 156–70, <https://candrajiva.psikologi.fk.uns.ac.id/index.php/candrajiva/article/view/87/79>.

⁴ Putri Yanuariska Sari, "Coping Pada Anak Dalam Perkawinan Beda Agama Di Kecamatan Kalibawang," *Jurnal Bimbingan Dan Konseling* 2, no. November (2015), <https://candrajiva.psikologi.fk.uns.ac.id/index.php/candrajiva/article/view/87/79>.

II. METHOD

This article uses a normative juridical research method sourced from library studies.⁵ This method addresses the issues arising in this research, which are closely linked to the need for data that can be obtained through searching for materials such as books or other writings.⁶ "Normative juridical" means that this research refers to legal norms found in legislation and court decisions, as well as norms that are applicable and binding on society.⁷

This research utilizes secondary data. Secondary data refers to information acquired not directly from the field, but rather through literature research or reviews..⁸ This research utilizes secondary data. Secondary data refers to information acquired not directly from the field, but rather through literature research or reviews.⁹

This research incorporates a psychological method alongside the normative legal perspective to comprehend the psychological dynamics of children from households with parents of differing religions. This method involves distributing survey questionnaires to respondents from households with parents of varying religions. The study aims to provide an overview of the psychological circumstances that respondents encounter in relation to their family life experiences with parents who have differing beliefs. The study employed a questionnaire designed using a Likert scale to assess respondents' attitudes, perceptions, and psychological experiences concerning the problems they face. The Likert scale is a widely utilized assessment method in social and psychological research to evaluate individuals' opinions or views of a social issue.¹² The formulation of the question items is based on the concept of anxiety as explained by Beck and Clark, which states that anxiety is a complex response involving cognitive, affective, physiological, and behavioral aspects.¹³ Therefore, the indicators in this research survey are structured based on these four aspects.

⁵ Serjono Soekanto dan Sri Mamudji, *Penelitian Hukum Normatif (Suatu Tinjauan Singkat)*, Cet. 8, (Jakarta: PT Raja Grafindo Persada, 2004), hlm. 29.

⁶ Sri Mamudji, et.al., *Metode Penelitian dan Penulisan Hukum*, (Jakarta: Badan Penerbit Fakultas Hukum Universitas Indonesia, 2005), hlm. 9-10.

⁷ Serjono Soekanto dan Sri Mamudji, *Penelitian Hukum Normatif (Suatu Tinjauan Singkat)*, Cet. 8, (Jakarta: PT Raja Grafindo Persada, 2004), hlm. 34.

⁸ *Ibid.*, hlm. 28.

⁹ Soerjono Soekanto, *Pengantar Penelitian Hukum*, (Jakarta: Penerbit Universitas Indonesia, 2008), hlm. 21.

The respondents in this survey number 18 individuals from Generation Y and Z with family backgrounds of parents from different religions. The demographic data of the respondents include gender, age or generation, father's religion, mother's religion, and the religion practiced by the respondents. The data obtained from the questionnaire results were then analyzed descriptively by examining the frequency and percentage of respondents' answers on each aspect of anxiety. The results of the analysis were subsequently presented in the form of graphs to illustrate the tendencies of respondents' psychological conditions based on affective, physiological, cognitive, and behavioral aspects.

III. RESULT AND DISCUSSION

A. Interreligious marriage in Indonesia, Malaysia, and Brunei Darussalam

Indonesia, Malaysia, and Brunei Darussalam are countries with a majority population of Muslims. This condition, of course, has a strong influence on the legal decisions concerning the marriages of different religions that take place in the three states. The question arising from a marriage of different religions is about the legal status of the child born, including the religious status to be chosen.

According to articles 40 [c] and 44 of the Compilation of Islamic Law (KHI), a marriage of a different religion is not valid unless the children born out of the marriage are not valid either by the law of the country or its religion.

1. Interreligious marriage in Indonesia

Legal certainty over marriages of different religions is, of course, very much needed by Indonesian society. The development of marriage law in Indonesia must, of course, consider the conditions of legal protection that should be granted to children born from marriages of different religions. The state must provide legal protection to every citizen of its country, including making efforts to protect through efforts to positivize Islamic law into national law.¹⁰ The presence of the Marriage Act in Indonesia explicitly does not regulate marriage between different religions. This means that the Marriage Act does not accommodate marriages between different faiths in the midst of the massive Indonesian society. Article 8(f) of the Marriage Act even explicitly mentions the prohibition of marriage of a different religion; that is, marriage is prohibited between two persons having a relationship that, by their religion or other applicable rule, is forbidden

¹⁰ Sri Wahyuni, "Pelaksanaan Perkawinan Campur Beda Agama Di Daerah Perbatasan Sambas Kalimantan Barat Antara Living Law Dan Hukum Positif Indonesia," *Al-Ahwal* 9, no. 1 (2016): 31–46, <https://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1113/1032>.

to marry. According to the provisions, the duration of a marriage is required to have the same religion so that its implementation does not suffer obstacles or cause religious misconduct, as in the case of the marriage of the artist Asmirandah with Jonas Rivano. The marriage of Asmirandah and Jonas was a public shock because Jonas converted to Islam during his marriage, and it was discovered that Jonas returned to his religion after the marriage. The marriage was eventually resumed after Asmirandah embraced Christianity, according to Jonas. The first marriage in the Islamic system, of course, is not valid under Indonesian marriage law until eventually Asmirandah chooses to change religion, and then the marriage is recorded in the registration of marriage at the civil registry office.

Kumparan noted that several cities in Indonesia registered marriages of different religions, namely Surakarta, South Jakarta, Purwokerto, Bandung, and Malang. According to data from the Population Administration and Civil Records Service in August 2022, Islamic believers were 458,660 (79.1%), Christian followers were 78,873 (13.6%), and Catholics were 39,909 (6.89%). This condition leads to the occurrence of marriages between people of different religions. The article in Kumparan mentions that there are 37 cases of non-religious marriages in the Surakarta State Court. The number of copies of different religious marriages resulted in the same number of provinces in Central Java that married different religions nationally.¹¹

In 1996, the Supreme Court issued Decision No. 1400/K/Pdt/1986 to regulate marriages of different religions through the establishment of a court. The MA decision became the jurisprudence of the judges to settle similar cases. The establishment of marriages of different religions is carried out in accordance with the Population Administration Act. In Article 34 of the Adminduk Act, marriages entered into in accordance with the provisions of applicable law must be registered at least 60 (sixty) days after the marriage is entered into. The marriage is registered in the civil records by registering it in the Register of Marriage Acts and publishing the Cite of the Marriage Act. Moreover, in Article 35, it is also stated that the marriage record is also applicable to marriages established by the Court. The provisions of Article 35 may be interpreted as the opening of a marriage of a different religion, as long as it has been determined by the court.

The publication of Supreme Court Ordinance No. 2 in 2023 does not mean that it can end the marriages of different religions that occur in Indonesian society and does

¹¹ ERA, "Nikah Beda Agama: Cara, Hukum, Dan Syaratnya," 2020, n.d.

not solve the existing problems. Even the different religious marriages continue to occur despite the Constitutional Court (MK) through MK Decision No.24/Law-XX/2022 and MK No.68/Ley-XII/2014 on the testing of Article 2 paragraph (1) and paragraph (2), as well as Article 8 letter f of the Marriage Act consistently refusing to legalize the marriage of different religions through testing of the two articles.

2. Interreligious marriage in Malaysia

Malaysia is a country with a majority population of Muslims. Like Indonesia, Malaysian occupation also consists of a variety of different races, tribes, cultures, and religions. Even Malaysia provides space for immigrants of other religions to settle and work in this neighboring state. The same conditions as in Indonesia do not exclude the possibility of marriages of different religions. Nevertheless, Malaysia still has strict rules on non-religious marriages. Holding firmly to the principles of Sunnah Wal Jamaah, Malaysia prohibits marriage between a Muslim and a non-Muslim. Non-religious marriages are not recognized in Malaysia. Wahyuni, in his research, mentioned marriages made by Dayak Kalimantan citizens with Malay Malay citizens who were in the border area between Indonesia and Malaysia. In practice, the marriage is based on the agreement of the prospective bride. If carried out in the territory of Sajingan Sambas, West Kalimantan, Indonesia, or in the territory of Serawak, Malaysia, If marriages are made in the territory of Sajingan-Indonesia, then the rules applied under Indonesian law are registration according to the laws of Indonesia. Citizens of Malaysia fulfill the conditions required by their country. In contrast, marriages were made in Malaysian territory, then the citizens of Indonesia, who must complete the conditions of marriage according to marriage rules in Indonesia, were registered under the law for marriage in Malaysia. Mixed marriages of different religions are carried out in border areas using the Dayak customary marriage model that possesses the dominant customs in society. Different marriages are based on the law of each religion, therefore citizens of different religions of one party will follow the religion of the other party.

If you look at the practice of marriage like above, then it can be said that the marriage of different religions in the end smuggles the laws of marriages of the country of Indonesia and Malaysia.

3. Interreligious marriage in Brunei Darussalam

Brunei Darussalam, with a population of 67%, makes Islam the main religion, the other occupations are 10 percent Christian, 13 percent Buddhist and 10 percent animist,

which is generally non-Melawian.¹² If a non-Muslim wants to marry a Muslim, he is obliged to embrace Islam. The people of Brunei are afraid if they marry people of different religions because, according to Islamic law, marriage is not legal and is called adultery. The state will punish the citizens of its country who commit adulteries. Therefore, Brunei citizens will choose to leave Brunei if they are to marry other religions.

B. Legal Protection of Children Born in Dissolute Marriages

A child is a person who is 0 years old (since he is still in the womb) until he has not reached the age of 18. (Article 1, Number 1 of Law Number 35 of 2014) Children are a vulnerable group and should therefore be protected by the state, the government, the regional government, society, and their parents or guardians. The obligation to protect such children is an integral part of Article 20 of the Child Protection Act. The implementation of child protection is to guarantee and protect children and their rights to live, grow up, participate in an optimal manner in accordance with the dignity of human beings, and to be protected from violence and discrimination. Therefore, in order to fulfill the obligation of protection, it is necessary to provide integrated protection, irrespective of the ethnicity, religion, race, gender, nationality, culture, language, legal status of the birth order, or physical condition of the child.

Children born from marriages of different religions are legally born from a valid marriage if they are recorded in the Office of Religious Affairs (for those who adopt Islam) and are registered at the Civil Records of couples who are married outside Islam. However, in the course of registration, such marriages often encounter obstacles because both the Religious Office and the Civil Records Department refuse to carry out registration and eventually proceed to the legal path through the court to make the marriage.

Children are the future of every marriage. The purpose of marriage is to continue the offspring in the family. Children, as individuals, depend heavily on their parents until they reach adulthood. The freedom to choose or decide the course of his future must begin early in the foster care of his parents. The problem arises when parents who marry people of different religions have a pattern of parenting in worship. Children born from different religious marriages in the end follow the instructions of both parents to worship by being taught a different religion and adhered to by their parents. Every citizen of the country has the right to choose their own religion because religious rights are a human

¹² NN, "Profil Negara Brunei Darusalam," Kedutaan Besar Republik Indonesia di Bandar Sri Begawan Brunei Darusalam, 2020.

right that everyone has and is protected by the Indonesian constitution. Simply put, the Islamic law adopted by the majority of Indonesians and the legislative regulations in Indonesia tend to differ in regulating the protection of religious rights for children.

Islam regulates everything using two sources of Islamic law: the Quran and the Hadith. In Islam, the boundaries set in the Islamic Shariah and the obligation to insert values of accuracy and belief based on Islamic religion are observed. In the context of Islam, religion is a goal and a way of life, not an option. A Muslim holds on to his religion to organize his life in order to be better and maintain his Muslim identity. Muslim parents will preserve the identity of their children by providing them with religious sciences such as akidah, tauhid, and other false sciences. Likewise, a parent who has a religion other than Islam will continue to guard and monitor the faith of his children through the teaching of the religion that he follows.

Section 66 of the Marriage Act No. 1 of 1974 states that "for marriage and everything related to marriage under this Act, the provisions in the book of the *Burgelijks Wetboek*, the Christian Ordinance on Marriage (*Huwelijk Ordonantie Christen Indonesier S. 1933 No. 74*), the Regulations on Mixed Marriages (*Regeling Op De Gemengde Huwelijken S. 1898 No. 58*), and other regulations governing marriage so far regulated in the Act, shall be declared invalid."

However, a non-religious marriage entered into prior to the enactment of Act No. 1 of 1974 on Marriage is deemed to be valid on the basis of Article 64 of Law No. 1, 1974, "For marriage and anything connected with marriage that occurred before this law came into force, which is carried out according to the old regulations, is valid."

Referring to Article 64 of the Act No. 1 of 1974 on Marriages, before the birth of the Law No. 1 of 1974, marriages of different religions were legalized and had a place for the registration of the marriage that had taken place. Things that are not permitted then become an obstacle to the state to keep holding the registration of marriages of different religions. Although in the current laws marriage has been prohibited, seeing the facts that occurred does not exclude the possibility of marriages of different faiths occurring again. If only jurisprudence for later marriages of different religions can be recorded, then this constitutes a legal inconsistency existing in Indonesia, including Law No. 1 of 1974 on Marriages that declares the marriage to be valid in accordance with each other's beliefs.

Otherwise, with the law of marriage, the law considers that the important thing in understanding the question of marriages between religions is not about the religious differences themselves but about the responsibility of the state in protecting and

guaranteeing its citizens' rights. What is being questioned is the vertical relationship between the state and the citizen, not the horizontal relationship between citizens of different religions, beliefs, and interpretations.

For parents who have religious differences in their marriage, this will be a special issue when introducing religious concepts to their children. Each of them will introduce different religious concepts according to their religious teachings. Religious differences in marriages will result in psychosocial stress and mental conflict, which in turn will lead to the dysfunction of marriage itself. If there is an unresolved conflict over religious differences, the husband or wife is unlikely to practice the religious doctrine consistently but rather to choose a secular way of life.

The main thing to bear in mind for any parent who marries a different religion is the provision in Article 43 of the Law of the Republic of Indonesia No. 35 of 2014 on Amendments to the Law No. 23 of 2002 on the Protection of Children, which states that:

- (1) The state, government, regional government, community, family, parents, guardians, and social institutions guarantee the protection of the child in embracing his or her religion.
- (2) The protection of the Son in the embrace of his religion, as referred to in the first paragraph, includes the cultivation, guidance, and practice of religion for the Son.

According to the article, every child has the right to determine his or her religion when he or she is able to choose the religion that he or she wishes to adhere to, can be responsible for his or her choice, and can qualify and practice according to the terms of the religion of his or her choice and the rules of the laws in force. Religious freedom for every Indonesian citizen is contained in articles 29, paragraphs (1), and (2) of the 1945 Basic Law, which state that (1) "The State is based on the One God" and (2) "the State guarantees the freedom of every inhabitant to embrace his religion and worship according to his or her religion and beliefs." Whereas in Article 28, paragraphs (1), (2), and (3), it is stated that "everyone is free to embrace his or her religion and devote himself to his or her religion, choose education and teaching, choose employment, choose citizenship, choose the place of residence in the territory of the state and leave it, and has the right to return". The condition of being able to freely choose the religion of a child can, of course, only be achieved after being declared to be speaking or able to choose. Therefore, when he grows up, he will live and depend on the religious education given by his parents.

One thing to remember and be concerned about for everyone who is going to marry different religions is that everyone has their own faith and faith in their Lord. One

will choose to trust in his Lord, who is believed to have the truth, so that all the rules in his religion will be believed and then applied in everyday life. Choosing to commit a marriage of a different religion, according to the author, must be stated in the marriage agreement. The contents of the marriage agreement must mention the pattern of parenting that will be carried out in the family, especially in the practice of religious worship. For example, if a son is born, he will follow his father's teaching, and if a daughter is born, she will follow her mother's religion. This religion will also continue to go hand in hand with the cultural diversity of Indonesia and its own role as a sticker of social relations, i.e., the establishment of customs and religious traditions in society.

In every rule that requires a systematic path, the existing rule incorporates the civil rights that citizens are entitled to receive. As for civil rights, they generally relate to the principle of freedom, which is interrupted by the presence of the state. States, through governments, tend to regulate, restrict, and sometimes prohibit civil liberties. Civil liberties that are linked to religious values and governed by religious principles are often intertwined with the sovereign right to regulate social life. The right to choose a living mate, for example, must be a freedom that must be recognized by the government. But the reality is, the state does not just allow the freedom to choose couples of the same sex or different religions.

The state should not be allowed to force a person to marry a person of the same religion, because the marriage of a different religion is also part of the freedom to choose a future husband or wife. Moreover, marriages of different religions are an implication of the reality of the discovery of religion, ethnicity, tribe, and race that exists in Indonesia, so if there is a ban on marriage between religions, then it is the same as denying the realities of discovery.

The law of human rights, as described earlier, cannot be enforced without a positive law governing it. Although the human rights doctrine permits interreligious marriages, if the government refuses to register them, they will lose their meaning. The publication of the Supreme Court judgment prohibiting the registration of marriages of different religions indirectly denies such rights through the marriage registration agency. It created a precedent that the government forced a person to choose a religion, which was solely in the interests of unifying the law and administration of the government. The denial of registration of marriages of different religions, both in terms of their implementation and registration, is clearly contrary to the human rights perspective and

violates the principles contained in human rights, especially religious and family rights, which are a civil right of a person.

The reason is that Act No. 39 of 1999, which is a legal instrument specifically governing human rights in Indonesia, explicitly states in Article 22, Paragraph 1, that "everyone is free to embrace his or her religion and to worship according to that religion and belief". Article 10, paragraph (1), further affirms that "everyone has the right to form a family and to continue offspring through legal marriage".

There is a legal relationship between husband and wife, a marriage, which gives rise to the same rights and obligations as a husband and a wife in a position of equality because each has responsibilities, pursues the best interests of the child, and provides legal protection to the child. If the marriage is not registered, then there will be a loss to the status of children and joint property that will be difficult to share fairly.

C. The Psychological Dynamics of Children Born from Non-Religious Marriages

Humans are homo-religious because they have a religious instinct.¹³ They were born with the primordial human nature of Islam but could be Jewish, Christian, or Majusi because of some factors that originated from their parents, namely the influence of the environment or education. Humans basically have two basic needs, physical and spiritual, and they must be balanced so that there is no stress.¹⁴ The balance is in the need for love, security, freedom, success, and curiosity. The combination of these needs leads people to seek religious needs because, through religion, all these needs can be overcome. The center of a child's religious life lies with his parents. Every child's emotional reaction is heavily influenced by the attitude of his or her parents because what he or she is taught will have a great deal to do with his or her future life.¹⁵

It would be fascinating to discuss how various religions tackle family issues in light of the aforementioned knowledge. Families can be studied from a variety of angles, including a legal viewpoint, a psychological viewpoint, and a sociological viewpoint.¹⁶ From a psychological point of view, a family is a group of people who live together in the

¹³ K. A. Sucianing and K. & Heriyanti, "Pengaruh Agama Terhadap Psikis Manusia (Perspektif Psikologi Agama)," *Swara Vidya* II, no. 1 (2022): 33–43.

¹⁴ Wahdah Oktafia Hasanah and Fara Tiara Haziz, "Implementasi Teori Humanistik Dalam Meningkatkan Kesehatan Mental," *Nosipakabelo: Jurnal Bimbingan Dan Konseling Islam* 2, no. 02 (2021): 79–87, <https://doi.org/10.24239/nosipakabelo.v2i02.841>.

¹⁵ Popy Puspita Sari, Sumardi Sumardi, and Sima Mulyadi, "Pola Asuh Orang Tua Terhadap Perkembangan Emosional Anak Usia Dini," *Jurnal Paud Agapedia* 4, no. 1 (2020): 157–70, <https://doi.org/10.17509/jpa.v4i1.27206>.

¹⁶ M Shochib, *Pola Asuh Orang Tua Dalam Membantu Anak Mengembangkan Disiplin Diri* (Jakarta: PT Rineka Cipta, 2014).

same place, and each family member has emotional contact with each other so that they are influenced, pay attention to each other, and children will follow what their parents do and then become their habits. Parents are required to be able to create a harmonious household life as well as balance physical and emotional needs. If physical needs include things like clothing, food, and home, then emotional needs aim to unite families on the basis of education and religious appreciation for the whole family member. Facts show that cross-religious families do exist, where there are diverse ethnic groups living in different religions and cultures. It is confusing for the child to see that their parents have different religions, let alone that the couple gives religious education based on their respective beliefs. Based on the facts, there is a potential for mental problems such as the presence of emotional or unstable feelings as a result of the condition. Living in the midst of differences will make it difficult for individuals who are incapable of accepting and appreciating the differences that exist in society.¹⁷

Non-religious marriages have a psychological impact on certain families.¹⁸ The impact on the child is doubts about his or her own religion or belief. They are confused about which one to follow—whether to follow the religion of one of their parents according to their own choice or the religion written in the covenant. Earlier research has found that psychological problems are experienced by all members of families of different religions. In children, the problems are depressed feelings of seeing one of their parents performing prayer alone, uncomfortable feelings when his friend knows his parents are of a different religion, embarrassment of being the center of attention of others, a sense of doubt about the religious truth of his parents (different), and fear of the demands of the parents.¹⁹

One of the reasons for the prohibition of non-religious marriages is to preserve the integrity of marriage because religious differences can have many consequences for the couple, one of which is the problem of raising children. In agreement, Hamdanah explains that the foundations of religious values can easily be built if parents have the same beliefs; otherwise, it will be difficult to do so if parents have different beliefs. Such conditions make it difficult for children to determine their attitudes and beliefs because

¹⁷ Evangelista Christiani, "Transmisi Nilai Orang Tua Berbeda Agama Pada Anak," *Acta Psychologia* 1, no. 1 (2021): 72–79, <https://doi.org/10.21831/ap.v1i1.43311>.

¹⁸ Siham Yahya et al., "Sadly, Not All Love Affairs Are Meant To Be ... ' Attitudes Towards Interfaith Relationships in a Conflict Zone," *Journal of Intercultural Studies* 37, no. 3 (2016): 265–85, <https://doi.org/10.1080/07256868.2016.1163534>.

¹⁹ Hamdanah Hamdanah, "Psychological Impacts on Interfaith Families in Palangkaraya in Educating Their Children," *The Open Psychology Journal* 11, no. 1 (2018): 279–91, <https://doi.org/10.2174/1874350101811010279>.

of the dominant influence of their parents, which causes anxiety in their minds. anxiety, according to Clark²⁰

Anxiety is a complex and active cognitive, affective, physiological, and behavioral response that occurs because of an unpleasant condition that is unpredictable and uncontrollable and can threaten the interests of the individual. Anxieties are a complex cognitive, affective, fisiologico, and behavioral response system that occurs when there is a situation that is considered displeasing because it is unexpected and uncontrollable and potentially threatens the interest of the person.²¹

1. Affective Aspect

The first aspect is the affective aspect. When children of different religious parents experience emotional anxiety, it generates feelings of fear and depression. Based on the results of the survey, we obtained the results shown in the picture 1.

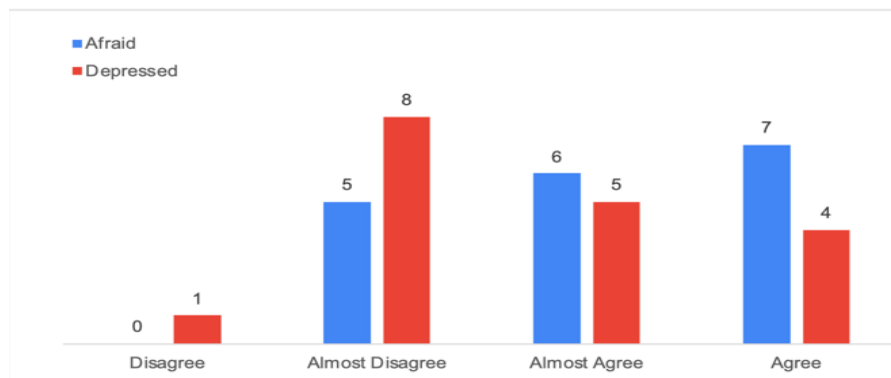


Figure 1. Survey Results for Behavioral Aspects

Based on the graph on the behavioral aspects, it can be described that of the 18 children who have different religious parents, the average has a fear of religious value claims from both parents, where under some circumstances he is asked to choose one of his parents' religions. A total of 72%, or 13 respondents, were afraid of claims of religious values from both parents. Moreover, 50%, or nine respondents, felt depressed when seeing their parents worship according to their religion and beliefs. This condition occurs when parents impose one of the beliefs or when they are unable to appreciate the difference between them.²²

2. Physiological Aspects

²⁰ Aaron T. Beck and David A. Clark, "An Information Processing Model of Anxiety: Automatic and Strategic Processes," *Behaviour Research and Therapy* 35, no. 1 (1997): 49–58, [https://doi.org/10.1016/S0005-7967\(96\)00069-1](https://doi.org/10.1016/S0005-7967(96)00069-1).

²¹ Ita Purnamasari, "Hubungan Antara Efikasi Diri Dengan Kecemasan," *Psikoborneo: Jurnal Ilmiah Psikologi* 8, no. 2 (2020): 238, <https://doi.org/10.30872/psikoborneo.v8i2.4907>.

²² Giovani Prasasti, "Orangtua Beda Agama, Anak Harus Bagaimana?," *liputan 6.com*, 2018, <https://www.liputan6.com/health/read/3411372/orangtua-beda-agama-anak-harus-bagaimana>.

The second aspect is the physiological aspect, where this aspect will emerge as a reaction of a child who has a different religious parent, that is, experiencing stress or anxiety that scans a physical response. Based on the results of the survey, we obtained the results shown in Figure 2.

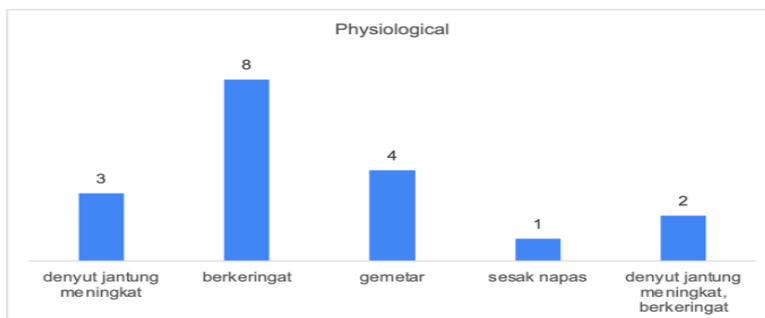
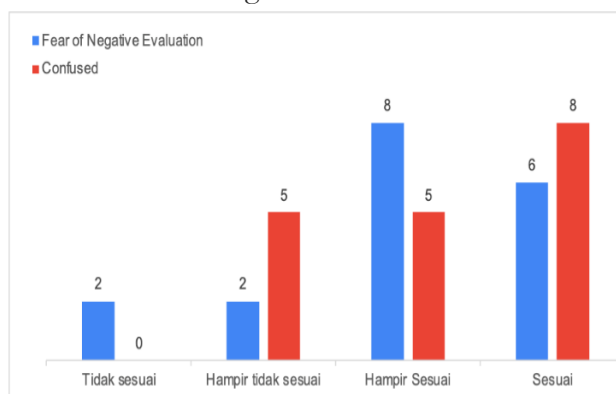


Figure 2. Results Survey Aspek Physiologis

Looking at the chart above, the most common physical reaction experienced by children with different religious parents is sweating (55% or 10 people). Out of 10 people, two experienced two reactions at once: sweating and an increased heart rate. 4 people, or 22% of them, were trembling; 3 people, or 16%, felt their heart rate increase; and 1 person, or 0.5%, experienced shortness of breath when they felt anxious. Thus, it can be described that children who have different religious parents feel anxiety that results in physical reactions such as shaking, increased pulse, shaking, or sweating. A child often feels anxious when he finds out that the people around him have different religious beliefs than they do, especially if it is done by his parents.²³

3. Cognitive Aspects

The cognitive aspect becomes the third aspect, which is the response of the child's mind to the condition of the different religious parents. It appears to be the presence of something going on around that feels tense. Based on the results of the survey, we obtained the results shown in Figure 3.



²³ Hamdanah, "Psychological Impacts on Interfaith Families in Palangkaraya in Educating Their Children."

Figure 3. Cognitive Aspects Survey Results

Cases of non-religious parents also imply on the cognitive aspect, where of all respondents who have already responded, it is known that 14 people, or 77%, fear they will get a negative judgment from the environment if they are known to have different religious parents. Moreover, 13 people, or 72% of them, experience confusion about the religious teachings of both parents because the child will receive two different conceptions from both parents. Different religious backgrounds must have very different values, principles, and ways of thinking.²⁴

4. Behavioral Aspects

The last aspect of anxiety is the behavioral aspect, where the anxieties experienced by children with different religious parents appear to evade their behavior out of shame and become dependent on hesitation in determining actions. Based on the results of the survey, we obtained the results shown in Figure 4.

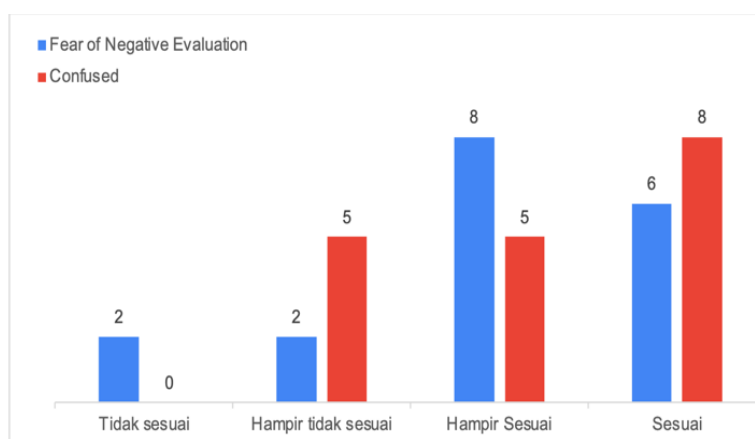


Figure 4. Behavioral Aspects Survey Results

Based on the graph above, it is known that the behavioral response of children whose parents are of different religions is the presence of shame and doubt. In fact, eight out of eighteen people feel ashamed of being the focus of attention because of different religious parents, but 10 out of 18 people feel shameless, so that 55.5% of the respondents feel shameful when receiving judgment or attention from others regarding their different religions. However, 14 out of the 18 people, or 77.7% of respondents, doubt the religious truth of their parents.²⁵

²⁴ Roberth Edward Tabaleku and Apriana Haelitik, "Metode Pendidikan Orang Tua Beda Agama Terhadap Pertumbuhan Iman Dan Implikasinya Pada Pendidikan Anak," *Inculco Journal of Christian Education* 3, no. 1 (2023): 81–97, <https://doi.org/10.59404/ijce.v3i1.143>.

²⁵ Putram Yunus Ilham and Yohana Wuri Satwika, "Pengambilan Keputusan Religiusitas Pada Remaja Yang Memiliki Orang Tua Beda Agama," *Character: Jurnal Penelitian Psikologi. Beda* 08, no. 224–238 (2021).

Table 1. Research Demographic Data

Subject	Gender	Generation/Age		Parents Religion		the religion practiced	Information
		Y	Z	Father	Mother		
1	F		17	Moslem	Catholic	Moslem	Same father as
2	M	35		Konghucu	Moslem	Moslem	Same mother as
3	F		25	Catholic	Moslem	Moslem	Same mother as
4	M		25	Christian	Moslem	Christian	Same mother as
5	M		22	Moslem	Budha	Catholic	-
6	M		30	Catholic	Catholic	Moslem	Same father as
7	F		26	Budha	Moslem	Catholic	-
8	F		22	Moslem	Moslem	Catholic	Same father as
9	F		24	Catholic	Catholic	Budha	Same father as
10	F		23	Moslem	Moslem	Christian	Same father as
11	M	33		Moslem	Christian	Catholic	-
12	M	30		Christian	Christian	Budha	Same father as
13	M		28	Christian	Moslem	Christian	Same mother as
14	M	32		Moslem	Catholic	Moslem	Same mother as
15	M		23	Christian	Moslem	Christian	Same mother as
16	M	33		Moslem	Moslem	Hindu	Same father as
17	M	30		Moslem	Christian	Catholic	-
18	M	29		Catholic	Catholic	Christian	Same father as

Source: Research Data 2023

Based on the graph above, it is known that the behavioral response of children whose parents are of different religions is the presence of shame and doubt. In fact, eight

out of eighteen people feel ashamed of being the focus of attention because of different religious parents, but 10 out of 18 people feel shameless, so that 55.5% of the respondents feel shameful when receiving judgment or attention from others regarding their different religions. However, 14 out of the 18 people, or 77.7% of respondents, doubt the religious truth of their parents.²⁶

IV. CONCLUSION

According to the survey, children of different religious parents have to choose one of the religions of their parents or decide for themselves what religion they will follow other than the religion of their two parents. Respondents consist of generations Y and Z; based on the individual generation Y being more religious with their fathers, 42.8% of the respondents, and the rest decide to choose a religion other than their parents' religion or their mother's religion. Thus, it can be explained that the son of a parent of a different religion averages the same religion as his father.

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²⁶ Putram Yunus Ilham and Yohana Wuri Satwika, "Pengambilan Keputusan Religiusitas Pada Remaja Yang Memiliki Orang Tua Beda Agama," *Character: Jurnal Penelitian Psikologi. Beda* 08, no. 224–238 (2021).

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