

Analysis of the Central Jakarta District Court Decision Regarding Permits for Registration of Interfaith Marriages

(Study of Decision Number 155/Pdt.P/2023/PN.Jkt.Pst)

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ABSTRACT

Marriage is a legal bond between a man and a woman to form a happy and complementary household, as stated in the Law. According to Law Number 16 of 2019, marriage must comply with the religious laws of both parties involved. Despite various religions, interfaith marriages are common. In a case at the Central Jakarta District Court, an interfaith marriage between Joshua Evan Anthony (Christian) and Stefany Wulandari (Islam) was approved. The judge's decision was based on laws related to population administration and human rights, allowing the couple to register their marriage. The study concludes that there is a legal gap regarding interfaith marriages in the current Marriage Law, urging lawmakers to address this issue. It is recommended that judges handling similar cases have a solid legal basis for their decisions. Revising Law Number 1 of 1974 concerning Marriage to address interfaith marriages is essential in promoting legal clarity on this matter.

Keywords: Interfaith Marriage, Registration of Interfaith Marriage

INTRODUCTION

As we know, interfaith marriage does not have specific rules. However, a long time ago, interfaith marriage was regulated by a decree issued by the Government of the Netherlands East Indies; namely, Royal Decree No. (Stb. 1898 No. 158) dated December 29, 1896, known as the Mixed Marriage Law (*Regeling op de Gemengde Huwelijken*), hereinafter referred to as the GHR. However, after the enactment of the Marriage Law Number 1 of 1974 (hereinafter referred to as the Marriage Law), especially after 1983, the enforcement of interfaith marriage became increasingly difficult.

Marriage is a relationship between a man and a woman who become a married couple to create a happy, harmonious, mutually supportive, and complementary household. Marriage must be based on a valid agreement or contract recognized by religion and state. A valid marriage is regulated by law as regulated by law. Marriage must be by their respective religions, but many marriages are also encountered with different religions or beliefs. Interfaith marriage is a marriage in which both parties adhere to different religions and beliefs. According to Abdul Hafiz, interfaith marriage is a marriage between two people of different religions, one is Muslim and the other is non-Muslim (non-Muslim). Therefore, according to Hilman Hadiksma,

interfaith marriage is a marriage between a man and a woman of different religions, even though the religion adheres to the same thing or has ritual practices and religious beliefs that are different from other religions.¹

Marriage registration is the collection of administrative information about marriage organized by the Marriage Registration Officer (VAT), to create legal order. Marriage registration is required as proof of marriage. This proof of marriage is then required to meet the administrative requirements for making birth certificates, family cards, and others. Marriage registration is regulated in Article 100 and Article 101 of the Civil Code. Article 100 of the Civil Code states that a marriage is evidenced by a marriage certificate that is included in the population list. An exception to this article is found in Article 101 of the Civil Code, according to which if a marriage is not recorded or disappeared from the population list, then the marriage can be proven by a determination in court.²

It is known that interfaith marriage is not new in Indonesia's ethnic, cultural, and religious society. Since ancient times, interfaith marriages have occurred between ordinary people and community leaders. So it does not mean that interfaith marriage is not a problem, in fact, this always reaps disputes in society. Often, couples who want to marry different religions circumvent the law by getting married abroad or by changing their partner's religion so that the marriage can take place.

In Indonesia, a marriage is considered invalid if both parties are of different religions, for example in the teachings of Christianity, interfaith marriage is invalid because according to the teachings of Christianity, it does not meet the requirements for marriage. In addition, the teachings of Islam also strictly prohibit anyone from holding mixed marriages, because it is not by the rules of Islam. Therefore, the 1974 Marriage Law was formed as a form of legal unity that applies to all citizens, also provides legal certainty and guarantees the realization of greater marriage, because marriage is based on trust and marriage must also be recorded, ensure legal certainty in society to obtain their respective rights.³

Considering that in this case marriage has a religious function where marriage cannot be separated from the religious aspect, especially in Law Number 16 of 2019 concerning Amendments to Marriage Law Number 1 of 1974 concerning Marriage, emphasizing that the

¹ L. Sulistiani Siska, *The Status of Customary Law, the Result of Interfaith Marriage According to Positive Law & Islamic Law* (Bandung: Reflika Aditama, 2015).

² Rachman, Anwar. H. M, dkk, *Hukum Perkawinan Indonesia Dalam Prespektif Hukum Perdata, Hukum Islam, Dan Hukum Administrasi* (Jakarta: Prenadamedia Group, 2020).

³ A. Prasetyo Witoko, "Penyeludupan Hukum Perkawinan Beda Agama Di Indonesia," *Journal UNS* 7, no. 2 (2019): 252.

importance of the religious aspect in the legal conditions of marriage is regulated in Article 2 paragraph (1) which states that a marriage is valid if according to the laws of both religions both for men and for women who carry out marriage. Thus, in addition to legal provisions which are positive laws in Indonesia, religious law also has a very important role in determining the validity of marriage. Such as the case in the Central Jakarta District Court's decision that granted the application for interfaith marriage between Joshua Evan Anthony, a Christian, and Stefany Wulandari, a Muslim. Where the judge considered that the decision was in line with Article 35 A of the Population Administration Law Number 23 of 2006. It is also based on the Supreme Court's decision Number 1400 K/PDT/1989 which granted the cassation application related to interfaith marriage licenses. Therefore, the court held that due to the geographical location of Indonesia, the heterogeneity of the population of Indonesia, and the various legally recognized religions in Indonesia, interfaith marriage is objectively acceptable and very likely to be carried out sociologically reasonably. Therefore, it is very ironic that interfaith marriage is not allowed in Indonesia because it is not regulated by the law.⁴

Many facts show that there are cases of interfaith marriages which we encounter a lot among the community. For example, the case covered by the decision, caused a dispute so that the Deputy Chairman of the People's Consultative Assembly H. Yandri Susanto, SPt asked the Supreme Court to cancel the decision of the Central Jakarta District Court while still affirming that the Court granting the application for registration of interfaith marriage in the case must adhere to the Constitutional Court's decision rejecting the validity of the interfaith marriage. In addition, the Central Jakarta District Court's decision to accept application 155/Pdt.P/2023/PN.Jkt.Pst is also contrary to the fatwa of the Indonesia Ulema Council (MUI) which issued a fatwa prohibiting interfaith marriage, in the July 2005 MUI Fatwa of L.H. Ma'ruf Amin.

Based on the background description above, the formulation of the problem in writing this law is, what is the legal basis and consideration of the judge in imposing the determination of the permit to register interfaith marriages at the Central Jakarta District Court (Study of Decision Number 155/Pdt.P/2023/PN.Jkt.Pst.) and what are the implications of the judge's determination on the registration of interfaith marriages. The purpose of writing this law is to find out the legal basis and considerations of the judge used in imposing the determination of the permit to register interfaith marriages at the Central Jakarta District Court (Study of

⁴ Hukumonline, "The Legal Basis of the Central Jakarta District Court Allows Interfaith Marriages," Hukumonline, 2024, <https://news.detik.com/berita/d-6796892/> posted: 2023/6/28.

Decision Number 155/Pdt.P/2023/PN.Jkt.Pst.) and also to find out the implications of the judge's determination on the registration of interfaith marriages.

METHOD

The type of research used by the author is a type of normative juridical research. Normative law research is a research process to examine and examine law as norms, rules, legal principles, legal doctrines, legal theories, and other literature to answer the legal problems being researched.⁵ The approach used is a *case approach* and a statute approach.⁶ The types of legal materials used in this study are, primary legal materials sourced from laws and regulations, official minutes, court decisions, and official documents of the State; secondary legal materials sourced from scientific publications of textbooks, legal journals, legal cases, jurisprudence related to the research topic; tertiary legal materials as a complement that provide additional clues or explanations to the primary legal materials and secondary such as those sourced from legal dictionaries or large Indonesian dictionaries, internet/website.

The technique of collecting legal materials is in the form of primary legal materials, secondary legal materials, and tertiary legal materials that are collected based on the topic of the problem by conducting a literature study.⁷ The analysis technique used in this study is a descriptive-analytical technique that describes the problems that occur and will be analyzed qualitatively, namely by using words and sentences to create discussion material that is systematic, easy to understand, and accountable.⁸

RESULTS AND DISCUSSION

A. Legal Basis for Judges in Imposing the Determination of Interfaith Marriage Registration Permits

A legal basis is a legal foothold or foundation used to regulate a problem or action. In general, the legal basis can be in the form of norms, rules, laws and regulations, legal principles, legal expert opinions, or other provisions that are binding and become guidelines in carrying out an activity or action. In legal certainty, there is an element that is very related to order in society, because legal certainty is the core of order itself. This means that with order, people can live in a certain way because they can carry out activities that are necessary in community life. As for the goal that not only guarantees justice but also creates legal certainty, certainty is

⁵ Burhan. Ashshofa, *Metode Penelitian Hukum*, Ketujuh (Jakarta: Rineka Cipta, 2013).

⁶ Muhaimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020).

⁷ Anonymous, "Research Methodology," eprints.uny.ac.id, 2023.

⁸ Muhaimin, *Legal Research Methods* (Mataram: Mataram University Press, 2020).

related to legal effectiveness. In addition, legal certainty will guarantee that a country has adequate and effective means to carry out existing regulations.⁹

Therefore, interfaith marriage in Indonesia has become a very high debate, about whether it can be implemented or not, has a valid condition or not, has legal force, or is null and void because this is the cause between the Civil Code and the legal umbrella of the Marriage Law which requires the issue of interfaith marriage. As for the legal principle for a country of law where there is a limitation of the authority of the judge, except for the limitation of relative authority, there is also a limitation of absolute authority. In the enforcement of absolute authority, it is also regulated by the provisions of formal law and material law, which are known as procedural law and substantive law. Judges in making legal decisions must also not violate the provisions of *Article 178 HIR/Article 189 R.Bg.* However, the legal principle of *due process of law* obtains the requirement that the making of judges' decisions is not allowed to contain things that can result in the treatment of human beings (justice seekers) that can result in unfair, illogical, and arbitrary treatment.¹⁰

In the determination of Number 155/Pdt.P/2023/PN.Jkt.Pst the judge granted the application of the two applicants based on several legal bases where in making a decision must be based on the legal basis where the judge deciding the case must give a fair verdict for the parties. Legal Basis is the provision of laws and regulations that underlie the application of an action or implementation by a person or body so that its limits, positions, and sanctions can be known. In general, the legal basis of the Central Jakarta District Court's decision is as follows:

a. Law Number 23 of 2006 concerning Population Administration

In Article 35 letter (a) of Law Number 23 of 2006 concerning Population Administration, as amended by Law Number 24 of 2013 concerning Amendments to Law Number 23 of 2006 concerning Population Administration (Population Administration Law). Marriage registration as referred to in Article 34 of the Administrative Law also applies to, Marriage determined by the court. And Article 35 Letter states that “what is meant by Marriage determined by the Court is a marriage between people of different religions”.

⁹ H. Margono, *Asas Keadilan, Kemanfaatan, Dan Kepastian Hukum Dalam Putusan Hakim* (Jakarta, 2020).

¹⁰ Syarif Mappiasse, *Logika Hukum Pertimbangan Putusan Hakim*. (Jakarta: Kencana, 2021).

b. Law Number 39 of 1999 concerning Human Rights

Article 10 paragraph (1) states that everyone has the right to form a family and continue the offspring through legal marriage and of free will.

c. Supreme Court Decision No. 1400/K/PDT/1986

In the Supreme Court Decision Number 1400/K/PDT/1986 which in the decision it is stated that the Supreme Court granted the cassation application regarding the Interfaith Marriage License, and the decision became jurisprudence on legal interfaith marriage through a court determination.

Based on the legal basis mentioned above, the Court held that interfaith marriage is objectively acceptable and very likely to occur sociologically, considering the geographical location of Indonesia, the heterogeneity of the Indonesian population, and the existence of various legally recognized religions in Indonesia. So it is very inhumane if the good faith of the two applicants is not granted because interfaith marriage is not allowed in Indonesia. After all, it is not regulated by the law.¹¹ Based on the evidence and witnesses submitted by the two Petitioners, all of them strengthened the judge to give a decision on the application filed by the two Petitioners, where the decision was to grant the application filed by Joshua Evan Anthony (Christian) and Stefany Wulandari (Islam), to hold an interfaith marriage and be recorded at the Population and Civil Registration Office, the judge also argued that there was a legal vacuum, Interfaith marriage is not expressly regulated in Law Number 1 of 1974 concerning Marriage. Thus, the judge permitted the petitioners in Decision Number: 155/Pdt.P/2023/PN.Jkt.Pst.

Seen in Article 1, Article 2 Paragraph (1) jo Article 8f of Law Number 1 of 1974 concerning Marriage. In the explanation of Article 1 it is stated: "As a country based on Pancasila, where the first precept is the One Godhead, marriage has a very close relationship with religion/spirituality, so that marriage not only has a born/physical element but also an inward/spiritual element also has an important role. Forming a happy family is the goal of marriage, and maintenance and education are the rights and obligations of parents. Then Article 2 Paragraph (1) jo Article 8f explains that marriage is valid, if it is carried out according to the law of each religion and its adherents of faith, then there is no marriage outside the law of each

¹¹ Indonesia Republik, Putusan Nomor 46/PUU-VIII/2010, 46 (Indonesia, issued 2010), [https://www.bphn.go.id/data/documents/putusan_46-puu-viii-2010_\(perkawinan\).pdf](https://www.bphn.go.id/data/documents/putusan_46-puu-viii-2010_(perkawinan).pdf).

religion and belief.¹² For this reason, it is necessary to have a legal certainty that is the basis for the judge's consideration in deciding on a determination in court. In the context of legal certainty, the law must be enforced, where everyone hopes for legal certainty in the event of a legal failure in a concrete event. Legal certainty is a protection for arbitrary actions, which has the understanding that a person will get something expected under certain conditions. Certainty is one of the unwritten characteristics. Law is a part where without the value of certainty, it loses its meaning because it cannot be used as a code of conduct for the community.

B. Judge's Considerations in Imposing the Determination of Interfaith Marriage Registration Permit

Consideration is the basis of a decision that contains the consideration of the decision and the reasons for the judge's responsibility to the community as to why the judge came to make such a decision. A judge's decision is an explanation made by the judge as a state official who is authorized to do so, pronounced at the trial, and has the purpose of resolving a case or dispute between the parties. The verdict is not only pronounced but in the form of an explanation issued in written form and then pronounced by the judge at the trial. If a concept of a decision is written, then it does not have the force of a decision before it is pronounced in the trial by the judge. The verdict pronounced at the trial cannot be different from the one written, but the judge's decision is not the only form to resolve the case, but the judge's decision still has a judge's determination.¹³

The legal aspect describes the way the judge classifies facts or events regarding the plaintiff and the defendant, and includes the legal basis used by the judge in assessing the facts and deciding the case, both written and unwritten law. The actual marriage law regulates the institution of marriage in Article 1 of the Marriage Law Number 1 of 1974, which emphasizes the understanding that marriage is an innate bond between a man and a woman as husband and wife whose purpose is to create a happy and eternal family based on faith in God Almighty.

¹² Mardalena Hanifa, "Interfaith Marriage Reviewed from Law Number 1 of 1974 Concerning Marriage," *Soumatara Law Review* 2, no. 2 (2019).

¹³ Sudikno Mertokusumo, *Penemuan Hukum (Sebuah Pengantar)* (Yogyakarta: Cahaya Atma Pustaka, 2005).

Regarding the validity and registration of marriage, it is written that a marriage is valid if it is carried out according to the laws of their respective religions and beliefs. What is meant by the law of each religion and belief includes the provisions of the Laws applicable to the religious or belief group, as long as it does not conflict with this Law or otherwise specified in this Law. In this regard, the author puts forward an explanation in Article 2 of Law Number 1 of 1974 concerning Marriage. Article 2 paragraph (1) of Marriage Law Number 1 of 1974 explains that marriage must not exist outside the laws of their respective religions and beliefs. So Muslims should not marry contrary to their religious law, just like Christians and other religions recognized in Indonesia. What is meant by religious law and belief is not only the law of the Holy Bible or the beliefs formed in the Church or Christian society that believes in God Almighty but also all the provisions of the Legislation.

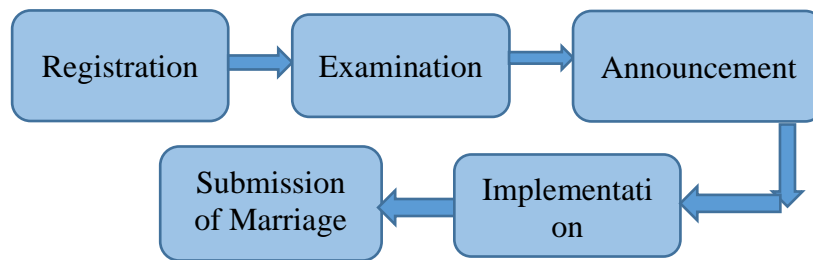


Chart 1. Marriage Registration Process (Islamic Religion)

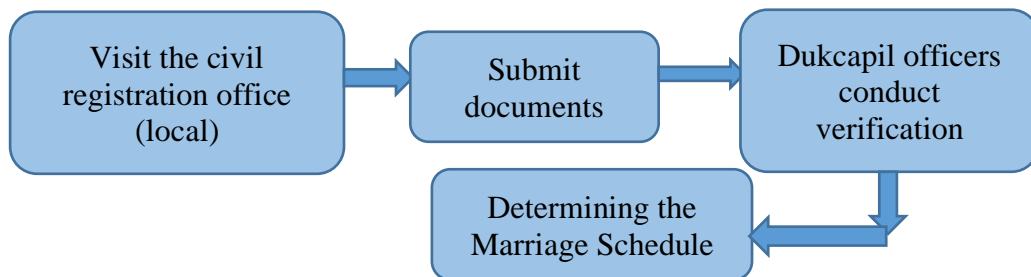


Chart 2. Marriage Registration Process (Christianity)

In the case of determining the application for the implementation of interfaith marriage, the most important thing is that the Judge may not reject a case because there is no or there is no regulation regulating it. The result of the judge's determination in granting the petitioner's petitioned was that, indeed, Marriage Law Number 1 of 1974 does not expressly regulate interfaith marriage, but that is the reality in society. In addition, this law does not specifically

prohibit interfaith marriage, thus creating a legal vacuum. Some of the judge's considerations in this case are as follows:

1. Interfaith marriage is not expressly regulated in Law Number 1 of 1974 concerning Marriage. The law also does not expressly prohibit interfaith marriage so there is a legal vacuum.
2. In line with this regulation, it is contained in the Jurisprudence of the Supreme Court of the Republic of Indonesia contained in the Decision of the Supreme Court of the Republic of Indonesia No.1400/KPdt/1986 dated January 20, 1989, which states that it is wrong if Article 60 of the Law on Marriage is appointed by the Head of KUA and the Extraordinary Civil Registration Officer of Central Jakarta City to reject marriage.
3. In Law Number 39 of 1999 concerning Human Rights, Article 10 paragraphs (1), (2), and Article 16 paragraph (1) stipulate that everyone has the right to form a family and continue their offspring through a legal marriage and of free will with the provisions of the Law.

C. Judge's Determination of the Registration of Interfaith Marriages

The final process in resolving a case in court is with the judge's decision. A judge's decision commonly referred to as a court decision is something that the parties to the case want or look forward to. So the final goal of the case examination process in the District Court, with the decision taken by the Judge containing the settlement of the disputed case. Therefore, one of the forms of improving the quality of judges' decisions in the professionalism of judicial institutions is when judges can make decisions by paying attention to three very essential things, namely:

- a) Keadilan (*rightness*)
- b) Kepastian (*rightness*)
- c) Utility (*zwachmatigheit*)

According to Article 35 of the Population Administration Law, marriages determined by the court must be reported. It is explained in the explanation of Article 35 Letter A of the Population Administration Law "Marriage determined by the court is a marriage between people of different religions". The reporting procedure is regulated in Article 34 of the Population Administration Law. Where reporting is mandatory no later than sixty days from

the date of marriage. Then, based on the report, the civil registration officer recorded the Marriage Certificate Register and issued a Marriage Certificate Citation. Meanwhile, residents who are Muslims report it to the Religious Affairs Office (KUA).¹⁴

Thus, in principle, the view of Islamic Law is that different religions are prohibited from holding marriages. The same thing is also regulated by Law Number 1 of 1974 concerning marriage, which in its implementation interfaith marriage is not regulated because the marriage is not justified by religious teachings, namely, there is an obstacle to the occurrence of marriage for the prospective husband or future wife of religious differences, where this is by what is required Article 2 paragraph (1) of the Marriage Law states “Marriage is valid, if it is carried out according to the law of each religion and its beliefs for each of its peers, while according to Article 2” there is no marriage outside the law of each religion and its belief, by the 1945 Constitution.

In Determination Number: 155/Pdt.P/2023/PN.Jkt.Pst, the Judge granted the application for an interfaith marriage license the judge stated that as a result of the marriage being granted, there was no problem, and the marriage was allowed. Interfaith marriage is valid if one of them is against one of their religions. Apart from that, the judge also saw that it was very inhumane if the application of the two applicants who had shown good faith to carry out the marriage should be rejected just because there was no law/law regulating interfaith marriage.

The Applicant in his application letter dated April 3, 2023, which was registered at the Central Jakarta District Court Clerk, under Register Number: 155/Pdt.P/2023/PN.Jkt.Pst, on April 3, 2023, had submitted an application that did not cause problems. Because with the granting of an interfaith marriage application, does not change a person in carrying out his role in the family, such as the rights and obligations of a husband and wife whose rights and obligations remain the same. The granting of an application for an interfaith marriage license is binding on both parties and must remain subject to the law. As well as the obligations of husband and wife as a married couple in general who exercise their rights and obligations by the applicable law. Even though marriage is legalized according to a certain religion, it does not mean that it abolishes a person's obligation as husband and wife. Because their rights and obligations will still be attached even if the marriage is legalized according to a certain religion. If the Panel of Judges of the Central Jakarta District Court who examines, adjudicates, and

¹⁴ Mohammad Mohabbat Khan, “History and Context of Public Administration in Bangladesh,” *Public Administration in South Asia: India, Bangladesh, and Pakistan*, 2017, 195–212, <https://doi.org/10.4324/9781315089294>.

decides *a quo case* has a different opinion, then please give a verdict that is as fair as possible (*ex aequo et bono*). Strengthened by the decision issued by the Central Jakarta District Court where the Judge stated that the decision was by:

1. Article 35 letter a of Law 23 of 2006 concerning Population Administration
2. Supreme Court Decision No. 1400 K/PDT/1986 granting the cassation application on interfaith marriage license
3. It is also based on Law Number 39 of 1999 concerning Human Rights.¹⁵

Because of these basics, the PETITIONERS apply *for a quo* to the Central Jakarta District Court to provide a determination for the sake of ensuring the principles of law, namely justice, certainty, and usefulness. Based on the above evidence, the PETITIONERS petition the Chief Justice of the Central Jakarta District Court, the Panel of Judges of the Central Jakarta District Court who examines, adjudicates, and decides *a quo case*.

D. Determination Number 155/Pdt.P/2023/PN.Jkt.Pst

Determination Number 155/Pdt.P/2023/PN.Jkt.Pst on the application of Joshua Evan Anthony, Population Identification Number 3172.0611.0495.0002, Place/date of birth Jakarta, 29 years old / April 11, 1995, Gender Male, Christianity, Indonesia Nationality, Address Jl. Kapu Barat No. 34 BL, Rt 010, Rw 002, Kel. Kemayoran, Kemayoran District, Central Jakarta, Student Occupation. Henceforth referred to as APPLICANT I. Stefany Wulandari, Population Identification Number 1871.0546.0497.0006, Place/ date of birth Bandung, April 06, 1997, Female Gender, Islamic Religion, Indonesia Nationality, Address Jl. HR Mangun Diprojo GG Puncak Buntu LK II, Rt 009, Rw 000, Kel. Bumi Kedamaian, Kedamaian District, Bandar Lampung City, Student Occupation. Henceforth referred to as APPLICANT II.

In the Determination, the judge granted the application of the two applicants, where the judge stated that granting the case of interfaith marriage license was not a problem, and the marriage was allowed. In the Determination of the Central Jakarta District Court, it has been known that the two applicants have been in a relationship for 10 years, and have carried out the marriage with a marriage ceremony according to Christianity at the Church of the Indonesia Bible Fellowship of the Pemilang Jamaat Pemilang South Tangerang City, with some of the judge's considerations as follows:

- a. The existence of the applicant's application based on the reason that there has been a written rejection by the Central Jakarta City Population and Civil Registration

¹⁵ Hukumonline, "The Legal Basis of the Central Jakarta District Court Allows Interfaith Marriages."

Office because there is a religious difference that causes the marriage to not be held, is also based on the Law of the Republic of Indonesia which does not recognize/recognize the marriage of two people of different religions, and then submits an application to the Central Jakarta District Court to obtaining permission in the form of a court determination.

- b. That the main purpose of submitting this application is so that applicants who have different religious beliefs can legally carry out and record marriages that occur between them both at the Population and Civil Registration Office of Central Jakarta and the Office of the Ministry of Religious Affairs of Jakarta.¹⁶
- c. Based on the letter of application linked to witness statements and evidence papers, the domicile of the two applicants is correct and is in the jurisdiction of the Central Jakarta District Court which in this case is the absolute authority of the Central Jakarta District Court to examine the case of the application.
- d. According to the provisions of Article 8 of Law Number 1 of 1974, religious differences are not a prohibition on marriage (as described by the author above)
- e. Judging from Article 60 paragraph (3) of Law Number 1 of 1974, it is appropriate that the case is the authority of the District Court. The reading of Article 6 paragraph (3) is: “If the official concerned refuses to provide the certificate, then at the request of the interested party, the Court shall give a decision without procedure and may not be asked to appeal again on the matter of whether the refusal to give the certificate is grounded or not”.
- f. Considering Article 35 letter (a): Marriage registration as referred to in Article 34 also applies to Marriage determined by the Court.

¹⁶ See the Central Jakarta District Court Decision Number 155/Pdt.P/2023/PN.Jkt.Pst



CONCLUSION

Application number 155/Pdt.P/2023/PN.Jkt/Pst was approved by the Central Jakarta District Court for an interfaith marriage registration permit. The decision was based on relevant laws and a Supreme Court decision. The granting of the permit signifies the legality of interfaith marriages, ensuring the rights and obligations of the individuals involved without creating any issues regarding their roles in society. The legal implications are permanent and governed by established laws. The author advises the public-facing forced interfaith marriage or wishing to maintain their beliefs to understand how to apply for interfaith marriage correctly to avoid obstacles in the District Court or Civil Registry Office. District Court Judges handling interfaith marriage applications should make decisions based on a strong legal basis to ensure accountability. The government's unclear regulations in Law Number 1 of 1974 on Marriage necessitate a revision to protect human rights.

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