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Humanitarian Values in Interfaith Marriage in Ende Regency from the Perspective of Maqashid Shari'ah

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Abstract: Interfaith marriage remains a controversial issue in Indonesia due to the tension between humanitarian values, religious freedom, and Islamic legal norms. This study aims to analyze humanitarian values in interfaith marriages in Ende Regency and examine their compatibility with the objectives of Maqashid Shari'ah. This research employed a qualitative method with a normative-empirical approach. Primary data were obtained through in-depth interviews with an interfaith married couple in Ende Regency, while secondary data were collected from the Qur'an, Hadith, legislation, fatwas, books, and relevant scholarly articles. The findings reveal that the couple interprets humanitarian values through love, mutual respect, tolerance, trust, and freedom of religious practice. Empirically, these values contribute to the creation of a harmonious family life characterized by open communication, respect for religious differences, and peaceful coexistence. However, from the perspective of Maqashid Shari'ah, such harmony remains problematic in relation to the protection of religion (hifz al-din) and the preservation of lineage (hifz al-nasl). The absence of a unified religious orientation within the family and the agreement to allow future children to choose their religion independently may affect the transmission of religious values across generations. This study concludes that although interfaith marriage may embody humanitarian values at the sociological level, its compatibility with the objectives of Islamic law remains debatable. Therefore, humanitarian values in Islam should be understood not only in terms of tolerance and individual freedom but also in relation to the protection of faith, family identity, and long-term spiritual welfare.

Keywords: Interfaith Marriage, Humanitarian Values, Maqashid Shari'ah, Hifz al-Din, Hifz al-Nasl.

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Abstrak: *Perkawinan beda agama masih menjadi isu yang kontroversial di Indonesia karena berada pada persimpangan antara nilai kemanusiaan, kebebasan beragama, dan norma hukum Islam. Penelitian ini bertujuan untuk menganalisis nilai kemanusiaan dalam perkawinan beda agama di Kabupaten Ende serta mengkaji kesesuaiannya dengan tujuan-tujuan Maqashid Syari'ah. Penelitian ini menggunakan metode kualitatif dengan pendekatan normatif-empiris. Data primer diperoleh melalui wawancara mendalam dengan pasangan pelaku perkawinan beda agama di Kabupaten Ende, sedangkan data sekunder diperoleh dari Al-Qur'an, Hadis, peraturan perundang-undangan, fatwa, buku, dan artikel ilmiah yang relevan. Hasil penelitian menunjukkan bahwa pasangan memaknai nilai kemanusiaan melalui cinta, saling menghormati, toleransi, kepercayaan, dan kebebasan menjalankan ibadah sesuai keyakinan masing-masing. Secara empiris, nilai-nilai tersebut berkontribusi terhadap terciptanya kehidupan keluarga yang harmonis melalui komunikasi yang terbuka, penghormatan terhadap perbedaan agama, dan kehidupan yang damai. Namun, dalam perspektif Maqashid Syari'ah, keharmonisan tersebut masih menghadapi persoalan pada aspek pemeliharaan agama (hifz al-din) dan pemeliharaan keturunan (hifz al-nasl). Tidak adanya kesatuan orientasi keagamaan dalam keluarga serta kesepakatan memberikan kebebasan kepada anak untuk menentukan agamanya di masa depan berpotensi memengaruhi proses pewarisan nilai-nilai keagamaan antar generasi. Penelitian ini menyimpulkan bahwa meskipun perkawinan beda agama dapat merepresentasikan nilai kemanusiaan pada tataran sosiologis, kesesuaiannya dengan tujuan-tujuan syariat Islam masih menjadi perdebatan. Oleh karena itu, nilai kemanusiaan dalam Islam tidak hanya dipahami sebagai toleransi dan kebebasan individu, tetapi juga mencakup perlindungan terhadap agama, identitas keluarga, dan kemaslahatan spiritual jangka panjang.*
Kata Kunci: *Perkawinan Beda Agama, Nilai Kemanusiaan, Maqashid Syari'ah, Hifz al-Din, Hifz al-Nasl.*

Introduction

Marriage in Islam is a sacred institution that functions not merely as a means of fulfilling human biological needs, but also as a medium for establishing a family characterized by sakinah, mawaddah, and rahmah.[1] The Qur'an describes marriage as Mitsaqan ghalizhan a solemn and binding covenant intended to realize tranquility in life, preserve lineage, and maintain religious

[1] Allysa Novita Putri and Iffatin Nur, "Analyzing Court Decisions on Interfaith Marriage: A Maqasid Sharia Perspective," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6, no. 1 (2024), p. 27.

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values within the family.[2] Accordingly, unity of faith constitutes one of the essential foundations for building a harmonious and sustainable household.[3] From the perspective of Islamic family law, religious compatibility is regarded as a factor that strengthens a shared vision of life, patterns of child education, and the spiritual orientation of the family.[4]

Amid the increasing openness of modern society, the phenomenon of interfaith marriage continues to generate intense debate.[5] The growing intensity of social interaction, education, employment, and social mobility has expanded spaces of encounter among adherents of different religions.[6] These conditions have given rise to personal relationships that, in many cases, lead to the decision to establish a household while each party maintains his or her respective religious belief.[7] This phenomenon is commonly framed within the discourse of individual freedom, religious tolerance, pluralism, and human rights.[8] Marriage is viewed as a personal right that should not be restricted by religious differences, provided that both parties are committed to living together harmoniously.[9]

Ende Regency, East Nusa Tenggara Province, represents a socially significant setting in the context of interreligious relations. Social life in Ende is marked by relatively harmonious interaction between Muslim and Catholic communities, a pattern that has persisted over a long period. The tradition of

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[2] Syafaul Mudawam, "The Uṣūl Al-Fiqh Approach on the Understanding of Islamic Law in Contemporary Era: Source and Contextualization," *Asy-Syir Ah Jurnal Ilmu Syari Ah Dan Hukum* 55, no. 2 (2021), p. 315.

[3] Hariman S. Siregar et al., "Ushul Fiqh on the Evidences of Interfaith Marriage: An Islamic Education Perspective," *Atthulab Islamic Religion Teaching and Learning Journal* 9, no. 1 (2024), p. 113–25.Arbanur Rasyid and Fatahuddin Aziz Siregar, "Interreligious Marriages: Can Couples in Interfaith Marriages Live a Happy Life?," *AHKAM : Jurnal Ilmu Syariah* 25, no. 1 (2025), p. 159–76.

[4] Kemas M. Gemilang et al., "Discussing the Phenomenon of the Appointment of Judges in District Courts Regarding Interfaith Marriages From a Legal Logic Perspective," *Al-Istinbath Jurnal Hukum Islam* 8, no. 2 (2023), p. 307.

[5] Abd. Qohar et al., "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thaba'thabaí and Their Relevance With Family Law in Indonesia," *Al-Istinbath Jurnal Hukum Islam* 7, no. 1 (2022), p. 225.

[6] Edi Kurniawan et al., "Early Marriage, Human Rights, and the Living Fiqh: A Maqasid Al-Shari'a Review," *Al-Risalah Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020), p. 1–15.

[7] Lalu S. B. Mujib and Khairul Hamim, "Religious Tolerance in France: A Perspective of Maqasid Shari'A," *Khazanah Sosial* 4, no. 3 (2022), p. 477–90.

[8] Zaenal Fanani, "Nikāh Sirri and Its Impact: The Perspective of Maqashid Ash-Shari'ah of Imam Asy-Syathiby," *At-Tahdzib Jurnal Studi Islam Dan Muamalah* 12, no. 2 (2024), p. 171–81.

[9] Zuhdi Hasibuan, "For the Sake of Protecting Physcal Needs: Maqasid Sharia Perspective Toward Judges Consideration on Child Custody," *Al-Hukama* 13, no. 1 (2023), p. 76–92.

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tolerance and strong social relations amid religious diversity has made this region a social space in which interfaith marriage may occur.[10] In the social reality of Ende society, interfaith marriage is not merely a legal phenomenon, but also a social and humanitarian phenomenon involving the negotiation of values, identities, beliefs, and relationships among family members and the wider community.[11]

Interviews with an interfaith married couple in Ende Regency indicate that the decision to marry was based more on love, trust, loyalty, and mutual respect than on shared religious identity. The couple perceived religious difference not as an obstacle to building a family, as long as each party provided space for religious freedom and respected the other's beliefs.[12] They also stated that they were able to build a harmonious household through open communication, tolerance, and mutual agreement in resolving various family issues.[13] This finding suggests that humanitarian values constitute one of the principal arguments used to sustain interfaith marriage within a plural society.[14]

A number of previous studies have examined interfaith marriage from various perspectives. Awaliya Safithri and Hasbi Ash Shiddiqi discuss the registration of interfaith marriages from the perspective of maqashid Shari'ah, focusing on the protection of civil rights and family integrity.[15] Jonathan Hervine Siarill and Benny Djaja examine the legal implications of Supreme Court Circular Letter Number 2 of 2023 for the registration of interreligious marriages in relation to legal certainty.[16] Najiburrahman et al, analyzes interfaith marriage from a human rights perspective, emphasizing freedom and non-

[10] Syahrudin Hidayat et al., "The Norm of Marriage Age Limit and Cultural Contestation of Child Marriage Law in Rural Communities," *Jurnal Hukum Islam* 21, no. 1 (2023), p. 55–82.

[11] Ainul F. Isman and Euis Amalia, *Relevance of Maqasid Al-Shari'ah for Achievement Sustainable Development Goals (SDGs) on Zakat Institutions in Indonesia*, 2023.

[12] Kurniawan et al., "Early Marriage, Human Rights, and the Living Fiqh: A Maqasid Al-Shari'a Review." Wardana Said, Hukmiah, Suriani Nur, Sri Wahyuni, Rahmatul Akbar "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (n.d.), p. 1372–90.

[13] Baharuddin Ar and Nurainiah Nurainiah, "The Influence Of Communication In Creating Household Harmony In Aceh Barat District," *Jurnal Al-Ijtimaiyyah* 10, no. 1 (2024), p. 122–31.

[14] Rizqon Rizqon, "Analisis Perkawinan Beda Agama Perspektif KHI, HAM Dan CLD-KHI," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 1 (2022), p. 13–24.

[15] Awaliya Safithri and Hasbi Ash Shiddiqi, "Pencatatan Perkawinan Beda Agama (Kajian Terhadap Perlindungan Hak Sipil Dan Keutuhan Keluarga Perspektif Maqasid Syariah)," *Jurnal Hukum Das Sollen* 10, no. 2 (2024), p. 164–86.

[16] Jonathan Hervine Siarill and Benny Djaja, "Legal Implications Following the Constitutional Court Decision No. 24/PUU-XX/2022 and the Supreme Court Circular No. 2 of 2023 Regarding the Prohibition for Courts to Grant Marriage Registration Requests Across Different Religions" *Indonesian Journal of Law and Economics Review* 20, no. 4 (2025).

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discrimination.[17] Nevertheless, most of these studies remain oriented toward legal-formal aspects and have paid limited attention to the empirical experiences of interfaith couples living within pluralistic social environments.

Based on a review of previous scholarship, there remains a research gap that requires further investigation. Studies on interfaith marriage have generally focused on normative debates concerning legal validity, human rights, and marriage registration, while the social experiences of interfaith couples and the construction of humanitarian values within their family life have rarely been analyzed in depth.[18] Moreover, few studies have comprehensively brought together the empirical reality of interfaith family life and the analytical framework of maqashid Shari'ah. In fact, maqashid Shari'ah functions not only as an instrument of legal reasoning, but also as a framework for assessing the extent to which a social practice is capable of realizing human welfare (*maslahah*).

The novelty of this study lies in its attempt to analyze the humanitarian values lived and practiced within interfaith families in Ende Regency through the perspective of maqashid Shari'ah. This study does not merely examine the legal norms governing interfaith marriage, but also explores the empirical experiences of interfaith couples in constructing harmonious family life. In doing so, this study seeks to bridge the dialogue between the social realities developing within society and the fundamental objectives of Islamic law, particularly the preservation of religion (*hifz al-din*), the preservation of lineage (*hifz al-nasl*), and the maintenance of harmonious family life.

Against this background, this study aims to analyze the humanitarian values that emerge in the practice of interfaith marriage in Ende Regency and to examine their compatibility with the principles of maqashid Shari'ah. The main research question is how interfaith couples understand humanitarian values in their family life and how such practices are viewed from the perspective of maqashid Shari'ah. Through this inquiry, the study is expected to provide a more comprehensive understanding of the relationship between tolerance, religious freedom, family life, and the objectives of Islamic law in a multicultural society.

This study employed a qualitative method with a normative-empirical approach. The normative approach was used to examine Islamic legal principles, statutory regulations, fatwas, and relevant fiqh literature concerning interfaith marriage, while the empirical approach was applied to explore the lived

[17] Najiburrahman Najiburrahman et al., "Legalitas Hukum Perkawinan Beda Agama Dalam Praktik Hukum Masyarakat Indonesia: Harmonisasi Hukum Positif Dan Hukum Agama," *Hakam : Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam* 8, no. 2 (2024).

[18] Mutiara Fahmi et al., "Islamic Jurisprudence and Local Wisdom in the Humanitarian Protection of Rohingya Refugees by Acehnese Figures," *El-Mashlahah* 14, no. 2 (2024).

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experiences of an interfaith married couple in Ende Regency, East Nusa Tenggara.[19]

Primary data were obtained through semi-structured in-depth interviews with a Muslim Catholic married couple selected purposively based on their direct experience of interfaith marriage.[20] The interviews explored the background of the marriage, religious practices within the household, child education, family harmony, social relations, and the couple's understanding of tolerance and humanitarian values.[21] Secondary data were collected from the Qur'an, Hadith, Indonesian legal regulations, MUI fatwas, books, and relevant scholarly articles.[22]

Data were collected through interviews, documentation, and library research.[23] The data were then analyzed qualitatively through data reduction, data display, and conclusion drawing.[24] The empirical findings were interpreted using the framework of Maqashid Shari'ah, particularly *hifz al-din*, *hifz al-nasl*, and the objective of establishing a sakinah family, in order to assess the

[19] Fitri Yanti Katili et al., "Harmonization of Interfaith Marriage Law in Indonesian Legal System : Between Social Reality and Legal Certainty," *International Journal of Social Welfare and Family Law* 2, no. 1 (2025), p. 22–32.

[20] Mudawam, "The Uṣūl Al-Fiqh Approach on the Understanding of Islamic Law in Contemporary Era: Source and Contextualization."Mochammad Rizky Eka Aditya et al., "The Problem of Interfaith Marriage in Indonesia: A Juridical-Normative Approach," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 2 (2023), p. 456. Ibnudin Ibnudin et al., "Reconstruction Interfaith Marriage Law in Indonesia: Relevance of Sociology Knowledge and Maqasid Sharia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 25, no. 1 (2025), p. 70–86. Ahmad Rajafi, Arif Sugitanata, and Vinna Lusiana, "The'Double-Faced'Legal Expression: Dynamics and Legal Loopholes in Interfaith Marriages in Indonesia," *Journal of Islamic Law* 5, no. 1 (2024), p. 20–43.

[21] Siregar et al., "Ushul Fiqh on the Evidences of Interfaith Marriage: An Islamic Education Perspective."Rosdiana Rosdiana, Ummu Hanah Yusuf Saumin, and Masayu Mashita Maisarah, "Legitimacy on Inter-Faith Marriages: An Analysis of the Role of Religious Councils on the Legal Policy in Indonesia," *AHKAM : Jurnal Ilmu Syariah* 19, no. 1 (2019).

[22] Agus Purnomo et al., "Dimensions of Maqāṣid Al-Sharī'Ah and Human Rights in the Constitutional Court's Decision on Marriage Age Difference in Indonesia," *Samarah Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1397.

[23] Selamet Santoso et al., "Prevention of Divorce Through the Marriage Certification Program in Cilacap Regency, Central Java: The Lens of Al-Ghazālī's Maṣlaḥah," *Sawwa Jurnal Studi Gender* 18, no. 2 (2023), p. 307–32.

[24] Qohar et al., "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thaba'thabaí and Their Relevance With Family Law in Indonesia." Erie Harianto and Made Warka, "The Political Scrimmage of the Religiuus Court's Law as the Judicical Institution in the Reformation Era in Indonesia," *Al- Ihkam: Jurnal Hukum Dan Pranata Sosial* 11, no. 1 (2016), p. 177–200.

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compatibility of humanitarian values in interfaith marriage with the fundamental objectives of Islamic law.[25]

Humanitarian Values as the Basis of Interfaith Marriage in Ende Regency

This study involved one interfaith married couple in Ende Regency, East Nusa Tenggara. The informants consisted of a Catholic husband who works as a member of the Indonesian National Police and a Muslim wife who works as a private-sector employee. Based on the interview findings, their relationship began through intensive interaction in the workplace from 2023, which eventually led to their decision to marry in 2025.[26]

The informants explained that their decision to marry was not grounded in religious similarity, but rather in love, trust, loyalty, and respect for each other's character.[27] In their view, religious difference was not an obstacle to building a household, provided that both parties were committed to mutual respect and to maintaining a harmonious relationship.[28]

This finding indicates that humanitarian values served as the primary foundation for the formation of an interfaith family.[29] These values were manifested through respect for individual freedom, recognition of human dignity, and a commitment to peaceful coexistence.[30] From a sociological perspective, the construction of humanitarian values developed by the couple is consistent with a humanistic view that places love, respect, and freedom at the foundation of interpersonal relationships.[31]

Nevertheless, from the perspective of Islamic family law, marriage is not merely understood as an emotional relationship between two individuals, but as

[25] Bani Syarif Maula and Ilyya Muhsin, "Interfaith Marriage and the Religion–State Relationship: Debates between Human Rights Basis and Religious Precepts," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024), p. 791–820.

[26] Interview with Interfaith Married Couple in Ende Regency, East Nusa Tenggara.

[27] Allysa Novita Putri and Iffatin Nur, "Analyzing Court Decisions on Interfaith Marriage: A Maqasid Sharia Perspective," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6, no. 1 (2024), p. 27–38.

[28] Agus Sunaryo and Ahmad Hadidul Fahmi, "Evaluation of the Maqāṣid Al-Sharī'ah Liberalization: An Examination of the Notion of 'Prioritizing Public Interest over Textual Evidence,'" *Al-Manahij: Jurnal Kajian Hukum Islam*, 2024, p. 1–16.

[29] Agus Purnomo et al., "Dimensions of Maqāṣid Al-Sharī'Ah and Human Rights in the Constitutional Court's Decision on Marriage Age Difference in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1397–421.

[30] Santoso et al., "Prevention of Divorce Through the Marriage Certification Program in Cilacap Regency, Central Java: The Lens of Al-Ghazālī's Maṣlaḥah."

[31] Mujib and Hamim, "Religious Tolerance in France: A Perspective of Maqasid Shari'A."Fajri M Kasim, Abidin Nurdin, and Salman Abdul Muthalib, "The Protection of Women and Children Post-Divorce in Sharia Courts in Aceh: A Sociological Perspective," *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022), p. 411–32.

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an institution that carries broader religious and social objectives.[32] Marriage constitutes *Mitsaqan ghalizhan*, a solemn covenant intended not only to realize the happiness of the couple, but also to preserve religion, lineage, and the continuity of moral values within the family. Therefore, the humanitarian values used as the basis for interfaith marriage require further analysis through the perspective of Maqashid Shari'ah.[33]

Religious Freedom within the Household and the Perspective of Hifz al-Din

The interview findings show that the couple granted full freedom to each party to perform religious worship according to their respective beliefs. The informants emphasized that there had never been any coercion to convert or any pressure in carrying out religious activities. On the contrary, both parties provided moral support when the other engaged in worship and respected each other's religious celebrations.

Empirically, this practice succeeded in creating a relatively harmonious household atmosphere. Religious difference did not become a dominant source of conflict because the couple prioritized dialogue, tolerance, and respect for each other's beliefs.

However, from the perspective of Maqashid Shari'ah, this condition raises an issue in relation to hifz al-din (the preservation of religion).[34] Al-Shatibi places the preservation of religion as a primary objective of the Shari'ah because religion constitutes the foundation of both individual and family life.[35] In a Muslim family, the household functions not only as a shared domestic

[32] Zuhdi Hasibuan, "For the Sake of Protecting Physcal Needs: Maqasid Sharia Perspective Toward Judges Consideration on Child Custody," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 13, no. 1 (2023), p. 76–92. Muhammad Arief Rizka, Mujiburrahman, and Muhammad Faqih, "Keluarga Berbasis Posdaya Sebagai Upaya Mewujudkan Generasi Emas NTB (Gen)," *Jurnal Pengabdian Kepada Masyarakat IKIP Mataram* 2, no. 4 (2017), p. 7–22. Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial,* Vol. 17, no. 1 (2022).

[33] Kurniawan et al., "Early Marriage, Human Rights, and the Living Fiqh: A Maqasid Al-Shari'a Review."Arne Huzaimah and M. Tamudin, "Material Rights of Children in Guardianship Maqashid Al Sharia Perspective," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 1 (2024), p. 181–98. Nur Saniah, Nawir Yuslem, and Hasan Matsum, "Analysis of Maqāshid Sharī'a on Substitute Heir in Compilation of Islamic Law (KHI)," *Al-'Adalah* 20, no. 1 (2023), p. 35.

[34] Sudarti Sudarti and Ainun Najib, "The Interfaith Marriage In Indonesia Reviewed From A Maqasid Shari'ah Perspective," *Al-Syakhsiyyah: Journal of Law and Family Studies* 5, no. 2 (2023).

[35] Ali Sati et al., "The Digital Transformation of Tafsir and Its Implications for Islamic Legal Derivation in the Contemporary Era," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025), p. 389–415.

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space, but also as a medium for the internalization of faith-based values and the formation of the family's spiritual orientation.[36]

The presence of two different theological orientations within a single household has the potential to create ambiguity in the spiritual leadership of the family. Although tolerance may produce social peace, from the perspective of maqashid, such a condition does not fully support the realization of religious preservation, which is one of the principal objectives of Islamic law.[37]

Child Education and the Challenge of Hifz al-Nasl

The findings indicate that the couple agreed to introduce the child to moral values from both religions and to grant the child freedom to determine his or her own religion upon reaching adulthood. According to the informants, this decision was taken as a form of respect for the child's right to choose his or her belief independently. From a humanitarian perspective, this approach is viewed as a form of respect for individual freedom and as an effort to avoid coercion in matters of.[38] The child is expected to grow into a tolerant, open-minded person who appreciates religious differences.[39]

Nevertheless, the perspective of Maqashid Shari'ah offers a different assessment. The concept of hifz al-nasl is not limited to the biological continuity of offspring, but also includes the preservation of identity, morality, and the continuity of religious values in the next generation.[40] In Islam, parents bear the responsibility to guide and instill religious values in their children from an early age.[41]

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[36] Syahfitri Pasaribu and Islamiyah, "Ketahanan Keluarga Dalam Perspektif Al-Qur'an: Fondasi Spiritual Di Tengah Dinamika Zaman," *At-Ta'wil: Jurnal Pengkajian al-Qur'an Dan at-Turats* 3, no. 01 (2025), p. 60–78.

[37] Mohd Taufik Harun et al., "Eksklusivitas Ijtima' Ulama Komisi Fatwa MUI Tentang Salam Lintas Agama Perspektif Maqashid al-Syari'ah Dan Moderasi Beragama," *Al Muhkam: Journal of Islamic Law and Jurisprudence* 1, no. 2 (2025), p. 127–37.

[38] Nor Salam et al., "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law," *De Jure: Jurnal Hukum dan Syar'iah* 16, no. 1 (2024), p. 179–96.

[39] Hafidh 'Aziz and Muhamad Aditya Hidayah, "Critical Reflections on the Role of Islamic Early Childhood Educators in Building Tolerance Awareness in Educational Setting," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 2 (2024), p. 151–63.

[40] Zanariah Binti Noor and Nazirah Lee, "Preserving Child's Faith in Malaysian Law: A Maqasidic Approach," *Ulumuna* 27, no. 1 (2023), p. 1–32. Dhoya Safira Tresna Lestari and Muhammad Hamdan Ainulyaqin, "Program Industrialisasi Dalam Mengatasi Kesenjangan Ekonomi Di Masyarakat: Perspektif Ekonomi Islam," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022), p. 288.

[41] Imam Pribadi, "Fostering Religious Tolerance in Early Childhood: The Influence of Parental Role," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2023), p. 192–204. Rosdalina Bukido and A Zainal Azhar Ishak, "Exploring the Verdict of Interfaith Marriage under Maqāṣid Sharīa Insights," *Mazahibuna: Jurnal Perbandingan Mazhab* 6, no. 1 (2024), p. 65–79.

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Therefore, the agreement to grant full freedom to the child in determining religion in the future may create uncertainty in the process of transmitting Islamic values. This finding shows that children's religious education constitutes one of the most crucial points in assessing interfaith marriage from the perspective of Maqashid Shari'ah.[42]

Family Harmony and the Meaning of Sakinah in Maqashid Shari'ah

Based on the interview findings, the couple stated that they were able to maintain household harmony through open communication, mutual respect, and a commitment not to impose religious beliefs on one another. They also explained that religious difference had taught them patience, self-control, and the ability to understand others.

This finding indicates that, sociologically, interfaith marriage does not always result in conflict, as is often assumed in public debates. In the case examined in this study, the couple succeeded in building a relatively stable and harmonious household life.[43]

However, the concept of harmony in Islam is not measured solely by the absence of conflict or the presence of psychological comfort. The Qur'anic concept of sakinah contains a spiritual dimension that connects family tranquility with unity of religious orientation and obedience to Allah. Therefore, the empirical harmony identified in this study needs to be distinguished from normative harmony in the perspective of Islamic law.[44]

Thus, two forms of harmony emerge from this study. The first is sociological harmony, reflected in tolerance, communication, and respect for difference. The second is normative harmony, measured by the family's ability to realize the objectives of the Shari'ah, particularly the preservation of religion and lineage. The first form of harmony is clearly visible in the couple's life, whereas the second remains debatable from the perspective of Maqashid Shari'ah.[45]

Syahrizal Abbas and Ramzi Murziqin, "Sharia-Based Regional Regulations in the Indonesian National Law System," *Jurnal Ilmiah Peuradeun* 9, no. 3 (2021), p. 536.

[42] Syarief Husien, "Legal Uncertainty Regarding the Status of Children Born Out of Wedlock in the Perspective of Hifdzu Al-Nasl," *Jurnal Hukum* 40, no. 2 (2024), p. 63–74.

[43] Muhammad Ulinnuha, "Harmony in Interfaith Marriage: A Phenomenological Perspective of Alfred Schutz in Bandungan District, Semarang Regency, Central Java," *ADHKI: Journal Of Islamic Family Law* 6, no. 1 (2024).

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Humanitarian Values in Interfaith Marriage from the Perspective of Maqashid Shari'ah

The findings show that humanitarian values in interfaith marriage are manifested through love, tolerance, respect for religious freedom, trust, and a commitment to peaceful coexistence.[46] These values have proven capable of maintaining the couple's interpersonal relationship and creating socially harmonious family life.[47]

However, Maqashid Shari'ah teaches that humanity is not measured solely by emotional happiness or individual freedom. Human welfare also includes the protection of religion (hifz al-din), lineage (hifz al-nasl), intellect, life, and property.[48] Therefore, the assessment of interfaith marriage cannot be confined to the level of social relations, but must also consider its implications for the fundamental objectives of Islamic law.[49]

Based on this analysis, the study finds that interfaith marriage in Ende Regency presents a paradox between social reality and Islamic legal norms. Empirically, the couple was able to build a harmonious household through humanitarian values.[50] However, from the perspective of Maqashid Shari'ah, this practice continues to face challenges because it has the potential to weaken the preservation of religion and the continuity of religious education for future generations.[51] Accordingly, humanitarian values in Islam should not be understood merely as respect for individual freedom, but also as an effort to

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[47] Vincent Jhun Dorias et al., "The Dynamics of Filipino Interfaith Families in Bukidnon, Southern Philippines: Strategies Towards the Attainment of Everyday Peace," *Langkit : Journal of Social Sciences and Humanities* 14, no. 1 (2025), p. 27–42.

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safeguard human welfare comprehensively, both in worldly and spiritual dimensions.[52]

Conclusion

This study demonstrates that interfaith marriage in Ende Regency constitutes a social phenomenon arising from intensive interreligious interaction and is grounded in humanitarian values such as love, mutual respect, tolerance, trust, and a commitment to living together. The interview findings reveal that the couple serving as informants in this study was able to establish a relatively harmonious household through open communication, respect for religious freedom, and mutual agreement in resolving various family issues. These findings indicate that, empirically, religious difference does not always function as a direct cause of conflict in household life. Nevertheless, the analysis from the perspective of Maqashid Shari'ah indicates that such sociological harmony is not fully aligned with the fundamental objectives of Islamic law. In relation to hifz al-din (the preservation of religion), interfaith marriage presents a challenge in the form of the absence of a unified religious orientation within the family, which may affect the process of internalizing faith-based values. Meanwhile, in relation to hifz al-nasl (the preservation of lineage), the agreement to grant children freedom to determine their religion in the future raises concerns regarding the continuity of religious identity transmission and religious education within a Muslim family. Thus, this study identifies a dialectic between humanitarian values as sociologically understood by interfaith marriage actors and the concept of human welfare (maslahah) as formulated within Maqashid Shari'ah. From an empirical perspective, humanitarian values are manifested through respect for freedom, tolerance, and peaceful coexistence. However, from the perspective of Maqashid Shari'ah, humanitarian values are not measured solely by the harmony of interpersonal relations, but also by their capacity to preserve religion, lineage, and the continuity of Islamic values within the family. This study contributes to the development of Islamic family law scholarship by bringing together the empirical realities of interfaith family life and normative analysis based on Maqashid Shari'ah. Further research is therefore needed involving a larger number of informants and more diverse family backgrounds in order to obtain a more comprehensive understanding of the dynamics of interfaith marriage within Indonesia's multicultural society.

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Interview

Interview with Interfaith Married Couple in Ende Regency, East Nusa Tenggara.