

## **Islam and Christianity at *Rumah Gadang*: The Household Characteristics of Minangnese Interfaith Marriage**

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**Abstract:** This study discusses the Islam and Christianity at *Rumah Gadang*. Characteristics of Minangnese interfaith marriage in Padang, Yogyakarta, and Salatiga. Minangnese households in these three cities are unique because they have two different beliefs. Despite this, their domestic life continues to be harmonious, and no conflicts based on religious beliefs exist. The research setting was carried out in three cities in Indonesia: Padang, Yogyakarta, and Salatiga. This research explains the process of interfaith marriage for Minangnese who live outside the Minangkabau administrative area. It also describes factors that make their household life harmonious even though they have two different beliefs. Then, it explains the implications of the household life of Minangnese interfaith marriages outside the Minangkabau region, namely in Padang, Yogyakarta, and Salatiga. The research method used is qualitative, using a sociology of religion approach. The informants interviewed were Minang people who were married to Christian partners and Minang figures who lived in the research area. Meanwhile, respondents were taken randomly from residents living around the research object. This research found that the household characteristics of Minangnese interfaith marriage tend to be adaptive, tolerant, and Sufistic. This study claims that religion, which has been accused of being the source of conflict and divorce in the household, is not valid. This can be seen from the social interactions of couples of interfaith marriage who live in harmony, peace, and harmony.

**Keywords:** Characteristics; Household; Interfaith Marriage; Minangnese.

### **Introduction**

Minangkabau people (Minangnese) are considered to be one of the traditional communities in Indonesia who are religious and uphold traditional values. Traditional values correlate with Islamic values in shaping Minangnese's behavior. However, this is different from the conditions when they live outside the Minangkabau geography, where they display life phenomena that are contrary to traditional provisions and even contrary to the rules contained in the Islamic religion. The characteristics of Minang people who live outside the Minangkabau geography are influenced by their understanding of the developing social situation. One of the unique things that happens to Minangnese is interfaith marriages. This article explains how the marriage process can take place and how they can build a harmonious life in the household. This article explains how they maintain a positive social identity in a society with such conditions. This paper examines three cities, namely Padang, Yogyakarta, and Salatiga.

Literature related to interfaith marriages globally can be divided into three trends. First, the relationship between patterns of social and political life. For example, the phenomenon of high public interest in finding partners of different religions in urban areas (Pew Research Center, 2015), discussion about the fatwa prohibiting interfaith marriages from religious mass organizations (Mutakin, 2021), a relationship between socio-religious history and the phenomenon of interfaith marriages in several countries in the world (Aini, 2008), the influence of social politics on the formation of society's outlook in

the 20th Century (Niam, 2008), building a democratic culture through the freedom to choose a life partner (Aini et al., 2019), policy in Tunisia as a multicultural model to create social harmony (Buisson, 2016) and availability of employment opportunities according to religious status (Fernández-Reino et al., 2023). The second is the relationship between religious and socio-cultural patterns, such as interfaith marriages seen from the concept of mashlahah murlahah (Yusuf, 2013), the access and availability of Islamic education in non-Muslim majority areas has resulted in misunderstandings about the concept of marriage (Idris et al., 2022), and factors influencing changes in wedding traditions (Auni et al., 2022). The third is the relationship between religious patterns and religious doctrine, such as the context of Law Number 1 of 1974 concerning Marriage (Hanifah, 2019), the study of the plurality of religious law and re-analyze the Judicial Review article on interfaith (Junara et al., 2019), comparative study of the opinions of tafsir scholars, MUI, and Islamic family law regarding marriage (Turnip, 2021), arguments of court judges in adjudicating and deciding the legality of interfaith marriages (Mursalin, 2023), and the polemic of interfaith marriages in Indonesia (Adil & Jamil, 2023).

This study aims to explain the interfaith marriage process for Minang people living outside the Minangkabau administrative area. The process is divided into three patterns; worship, tradition, and social interaction. This study also explains factors that make their household life harmonious despite having two different beliefs. The factors that influence their lives are discussed: regional geography, socio-cultural, and religion. The study also explains the implications of the lives of Minangnese interfaith households who live outside the Minangkabau area, namely in Padang, Yogyakarta, and Salatiga. This study's implications are divided into individual, social, and cultural aspects. The individual aspect is the orientation of changes in moderate religious attitudes while the social aspect changes in tolerant religious social interactions. The implication of the cultural aspect changes in the religious culture of society.

This study argues that the social life of Minangnese interfaith household outside the Minangkabau administrative areas (Padang, Yogyakarta, and Salatiga) is divided into adaptive, tolerant, and spiritual patterns. The adaptive pattern appears more dominant in Minangnese interfaith marriage in Padang. The majority of people in Padang are Muslim and live side by side with the Nias people, who are mostly Christian, so to maintain a conducive situation, they always need the ability to adapt to differences in tradition and religion. The problem of the many demands of custom, family, and the widespread advice and lectures of Islamic religious teachers do not cause them to break off their marital relationship with their partners. The tolerant pattern is dominant in Minangnese interfaith marriage in the multi-cultural and multi-religious Yogyakarta. Most religious figures in Yogyakarta think moderately and can guide all levels of society to live tolerantly towards different cultures, including the Minangnese living in Yogyakarta. The spiritualist pattern is seen in Minangnese interfaith marriage in Salatiga. This can be seen from the practice of their household life, which is always present and active in carrying out worship in their respective places of worship.

## Literature Review

### The Nature of Marriage

Marriage is a very important event in human life. Marriage does not only involve the relationship between two individuals of different sexes, but also involves the relationship between their respective extended families (Hidayah et al., 2024). In other words, marriage can be the cause of the formation of new family relationships. As according to Hilman Hadikusuma, marriage is not only a civil bond but also a traditional bond and at the same time kinship (Ansori, 2022). Marriage also means provisions that are generally applicable so that with the practice of marriage, humans can develop in quantity and quality to protect the world. From a theological perspective, marriage is a sacred, strong and sturdy agreement to live together legally between a man and a woman. Creating a family that is harmonious, polite, peaceful, loving and happy (Pelu & Dakhoir, 2021).

In the Compilation of Islamic Law (KHI) there are several pillars that must be fulfilled in order to carry out a marriage, including those related to the religious status of the couple getting married, namely

that they must both be Muslim (Abubakar et al., 2022). However, Indonesia as a plural country, whose society is diverse in terms of ethnicity, race, language, culture and religion, results in interfaith marriages occurring. In this case between Islam and Christianity and other religions. So the issue of this kind of marriage is sensitive and is always an interesting study for researchers. Even though the trend of interfaith marriages in Indonesia continues, from a legal perspective it still has pros and cons. Like the Indonesian Ulema Council (MUI), the religious organizations Muhammadiyah and Nahdlatul Ulama forbid such marriages (Wardatun & Smith, 2020). Furthermore, the 1974 law on interfaith marriages, although it does not strictly prohibit it, in the context of the state also does not allow it. Despite all that, the phenomenon of interfaith marriages still occurs in Indonesia.

### Interfaith Marriage in Indonesia

In Indonesia, if we refer to data from the Central Statistics Agency (BPS), it is found that the number of interfaith marriages is 0.5% or the equivalent of 228,795 couples. This total number appears to be the lowest for interfaith marriages occurring in Aceh, this is due to the enactment of Islamic criminal law (Qanun). Meanwhile, the highest numbers were seen in eastern Indonesia, for example in West Papua (1.822%), then Jakarta (1.8%), Papua (1.6%), West Kalimantan (1.5%), and East Nusa Tenggara (1.4%). The data found shows that the majority of interfaith marriages occur between Muslims and Christians. Meanwhile, very few are found in other religions (Badan Pusat Statistik, 2019).

In practice, even though there is a clear legal prohibition, the trend of interfaith marriages continues in Indonesia (Farroh & Busro, 2023; Rosidah et al., 2023; Sonafist & Yuningsih, 2023). They are trying to find ways to have marriages that can be recognized by the state (Saepullah, 2019). Even though they have to go through various bureaucratic complexities, family approval, social taboos, and the doctrines of religious figures. The paths they took included: 1) Having a marriage abroad and after that submitting an application for its registration to the population and civil registration service office (DISDUKCAPIL); 2) Carry out a religious conversion before marriage and return to your original religion after obtaining a marriage record; and 3) marrying within the country accompanied by a request for a District Court judge to issue a decision ordering the local DISDUKCAPIL to register it (Rajafi et al., 2024). On the one hand, these three paths are considered a kind of legal smuggling of interfaith marriages, but on the other hand, they are separate steps for interfaith couples who want to get married (Farid et al., 2022; Jatmiko et al., 2022).

### Minang People's Ideal Marriage

By consensus it is agreed that the ideal marriage for Minang people is a same-religion marriage, namely both Muslims (Dewi et al., 2019). This is because Islam is a social identity owned by every Minang individual, as written in the traditional philosophy "*Adat basandi Syarak, syarak basandi kitabullah. Syarak mangato, adaik mamakai* (Tradition is based on law, law is based on the Koran. Law determines, custom uses) (Ashadi & Sefriyono, 2023; Warman, Elimartati, et al., 2023). This philosophy explains that in the Minang people's view of life, Islam has a higher position than custom. Therefore, all actions and behavior of the Minang people cannot be separated from the rules set by Islam, including regarding marriage (Fakhyadi & Samsudin, 2024).

Furthermore, the ideal marriage for the Minang people is an exogamous marriage. In the sense of marrying a partner from a different ethnic group but still living in the same village or area (Fithri et al., 2023). This kind of marriage aims to maintain the unity of society in the area. Then, another ideal form of marriage is to marry your uncle's daughter. In the Minang tradition, marrying an uncle's child is known as "*pulang ka bako*" (Naldo et al., 2023). This last marriage model is actually highly recommended to strengthen the relationship between the nuclear family (Warman, Zulkifli, et al., 2023).

### Method

This study focuses on Minangnese interfaith marriages in Padang, Yogyakarta, and Salatiga. These three areas were chosen because several Minangnese were found to be in interfaith marriages. Apart from

that, these three areas are the migration destinations for the Minangnese. This descriptive study looks at the household life of Minangnese interfaith marriage. This type of research provides an accurate picture of the current situation in Minangnese household life. This qualitative study focuses on an in-depth understanding of the attitudes, views, and social behavior of the Minangnese in Padang, Yogyakarta, and Salatiga. This research uses primary and secondary data sources, namely informants, respondents, and documents related to the household life of Minangnese who are married to couples of different religions.

The informants interviewed were Minangnese interfaith married couples living in the focus areas of this study (Padang, Yogyakarta, and Salatiga). Meanwhile, respondents were taken randomly from residents living around the research object. The research techniques used were in-depth interviews, participant observation, and content analysis of texts related to interfaith marriages. The in-depth interview was carried out with Minangnese interfaith married couples and several Minangnese figures who had authority in understanding Minangkabau traditions. Apart from that, researchers also interviewed residents who lived around the houses of Minangnese interfaith married couples. The participatory observations of the development of social phenomena were conducted in Padang, Yogyakarta, and Salatiga. The phenomena were observed starting from community religious patterns, patterns of practicing traditional values, and patterns of social interaction. The content analysis of texts related to interfaith marriage was also carried out. The texts studied include journal articles published in various national and international journals.

The analysis technique used in this study is ethnography, which is a cultural study approach. The ethnographic approach in qualitative research aims to understand culture, values, and socio-religious interactions, in this case, the social context of Minangnese living in Padang, Yogyakarta, and Salatiga. The analysis process starts with collecting interview data, observations, and document texts related to the lives of Minangnese in these three cities. Then, it proceeds with the transcript of the research results into a data document. The next process is coding the data into groups of meaning units and concepts that appear in the data. After that, themes and concepts emerge from the data to form relevant thematic patterns. The next step is to analyze social concepts, values, and actions' relationship and meaning with relevant literature. Finally, the conclusions were drawn based on in-depth data analysis of worship patterns, cultural tradition patterns, and social interaction patterns of Minangnese in Padang, Yogyakarta, and Salatiga.

**Table 1. Concept of Religious Patterns**

| Concept: Characteristics of Minangnese                           | Indicators   |
|--|--|
| 1 Variable A: Worship pattern                                    | <ul style="list-style-type: none"> <li>• Religious doctrine</li> <li>• Worship Practices</li> <li>• Attendance at places of worship</li> </ul> |
| 2 Variable B: Patterns of relationships with cultural traditions | <ul style="list-style-type: none"> <li>• Support the existence of religious and cultural traditions</li> </ul>                                 |
| 3 Variable C: Religious social interaction patterns              | <ul style="list-style-type: none"> <li>• Among religious communities</li> <li>• Inter-religious</li> <li>• Intra-religious</li> </ul>          |

## Results and Discussion

### The Social Life of Interfaith Minangnese Households in Padang

The study was carried out in Padang, West Sumatra Province, located on the west coast of Sumatra. The social context of the people of Padang (Minangnese) is that the majority of adherents of the Islamic religion are surrounded by Christians who live in border areas, especially in the Mentawai Islands Regency, Pasaman Regency, and Darmasraya Regency. The city of Padang, the province's capital, then became a center for various ethnicities, traditions, and religions. The low level of socio-religious conflict is due to the high level of tolerance among religious communities in society which is supported by customary

rules. Most people in Padang work as traders and entrepreneurs, so much of their time is spent in shopping centers and business centers. With interactions between people, religious knowledge's privacy boundaries become weak. Many Muslims in Padang experienced a disruption in their knowledge of Islamic rules and performed interfaith marriages.

Following is an interview with Mr. Zainal, on 11 December 2022.

*"To me, it's normal if I marry a Christian partner. Because in context, she (wife) is also a human and a creature of God. Regarding differences in beliefs, in my opinion, that's just something that doesn't need to be a problem. Even though my family did not accept this fact I was ostracized and expelled from the extended family".*

In the social life of the Minangkabau community, if a Minangkabau individual enters into an interfaith marriage then by custom the person concerned is expelled from the community as a form of customary law. This is what causes many Minangkabau to marry couples of different faiths and then they keep their marriages in secret as a form of self-protection, so as not to be expelled from the traditional community. Based on an interview with Mr. Zainal, there is a phenomenon of religious pluralism with the slogan "all religions share the same truth". The implication is that in the religious identity. For example; The Hijab is supposed to be a symbol of the Islamic religion but Christians use it in public areas, such as markets and schools. There is a trend of inter-religious conversions caused by inter-religious marriages. Based on interviews with Islamic religious figures (Lahmi, 12 December 2022) who said:

*"The level of tolerance between religions among the people of Padang is high, usually Muslims live next to the Church and conversely Christians live next to the Mosque. They live side by side in harmony without disturbing each other".*

Based on observations (Padang, 11 August 2023) researchers saw the church as a place of worship for Christians and as a place for religious learning surrounded by Muslim communities. According to Lahmi's statement, no major conflicts were caused by differences in certain religious traditions. The people of Padang who work as traders in the market often leave their children at home all day and do not cause excessive worry because of the presence of the Church next to their house.

Based on an in-depth interview with Mr. Zainal, a Minangkabau man married to a Christian woman said that the household they built had never experienced conflicts based on their respective beliefs. They build a household with agreements made at the beginning of the marriage. For example, the prohibition on eating pork, dogs, and drinking palm wine – all of which are prohibited by Islam following the couple's worship rituals at church or vice versa. Even though the tradition of eating pork and drinking palm wine is permissible in his wife's beliefs, and because there is an agreement not to consume it, this tradition does not apply in his household. Zainal said that things like this were why his household life was always in harmony.

According to Mr. Zainal:

*"At the beginning of my household life, I faced challenges, especially regarding halal food. However, as time went by, my worries finally disappeared because my wife understood how Islam regulates the consumption of halal food".*

The conclusion is that Minangkabau people who marry couples of different religions in Padang maintain household harmony better. They adapt to different socio-religious environments. The existence of pluralism slogans and the occurrence of interfaith marriages create an attitude of tolerance for individuals who marry partners of different religions. Domestic conflicts are caused by economic pressure and differences of opinion in political choices driven by the bad attitudes of irresponsible politicians.

Furthermore, in domestic life, religious harmony between two couples with different beliefs in Padang is strongly influenced by local traditional and traditional values. Based on an interview with a resident (Ahmad, 12 December 2022) who said that:

*"The people of Padang have traditional traditions which are carried out by Tigo Tungku Sajarangan (Traditional Leader, Scholar, and Religious Figure), and Tigo Tungku Sajarangan protects all communities – both in terms of social, religious, and ethnic status. All problems that occur in people's lives can be resolved well without leaving behind or giving rise to new problems."*

According to an informant, although the city of Padang is inhabited by a majority Muslim community the pattern of worship was initially Sufistic because the identity of the Minangkabau people influenced this as devout followers of Islam who emphasized aspects of faith and belief. However, in the later period, the religious pattern was influenced by immigrants from neighboring provinces, such as North Sumatra and Riau. In worship, they still carry out according to religious teachings, but in muamalah, or interactions between religious communities, they merge because they meet and interact daily. Interaction in public spaces is integrated and does not differentiate between religions.

**Table 2. Characteristics of the household life patterns of interfaith married couples in Padang**

| Concept: Characteristics of the household life patterns of interfaith married couples in Padang | Indicators   | Abstraction of Religious Patterns |
|---|--|-----------------------------------|
| 1 Variable A: Worship Pattern   | <ul style="list-style-type: none"> <li>Understanding of Religion</li> <li>Studying with religious teachers</li> <li>Visiting houses of worship</li> </ul>                          | • Sufficient                      |
| 2 Variable B: Pattern of cultural traditions  | <ul style="list-style-type: none"> <li>Customary law for interfaith marriage</li> <li>Tigo Tungku Sajarangan tradition</li> <li>Culture of giving each other halal food</li> </ul> | • Adaptive                        |
| 3 Variable C: Religious and social interaction patterns   | <ul style="list-style-type: none"> <li>Interfaith marriage</li> <li>Development of pluralism</li> </ul>  | • Adaptive                        |

Source: Research data, 2023.

### The Social Life of Minangnese Interfaith Households in Yogyakarta

Yogyakarta is a municipal city located in the Special Region of Yogyakarta Province. This city is located in a very strategic area and is attractive as a student city and tourism city. The religious community in Yogyakarta is heterogeneous. The pattern of interaction among religious communities is classified as harmonious according to Machasin, chairman of the Indonesian Ulema Council (MUI) in Yogyakarta. Yogyakarta is inhabited by the Javanese tribe, the majority of whom adhere to Islam, and a small number who are Catholic. According to Machasin, even though the city of Yogyakarta is very harmonious regarding religion, the community is always encouraged to adapt to the surrounding environment and remain alert to things that could damage religious harmony. Meanwhile, according to the majority, religious practices in Yogyakarta have a moderate view. This can be seen from the high level of public interest in studying religion from the perspective of worship alone and looking at religious teachings from the social and human side.

Researchers' observations of Minangnese interfaith marriage in Yogyakarta were found to be interesting. The head of the family who is a Minangnese and has learned at a religious school (Surau) can make his household life well organized and memorable. The vision of a harmonious household that they build is always maintained even though demographically he lives in a cultural and religious environment with a Catholic partner. This is proven by the children they have, where they already have eight grown-up children. According to an informant named Rachmat;

*"In general, to maintain the Islamic values that I believe in and so that they do not decline, I always seriously carry out my religious obligations. Likewise, my partner always maintains her worship rituals well. In matters of worship, we do not interfere with each other in our daily lives and do not blame each other. We have always maintained this commitment from the past until now. Likewise, with the children we have, we do not force them whose religion they must follow. Even though all my children adhere to Islam, they never underestimate his mother's beliefs".*

The religious traditions carried out by his mother's Catholic brothers in Yogyakarta have not diminished the familial warmth between me and the children and the extended family. According to Suryo, who is the Father and uncle of Rachmat's children;

*"In fact, if you look at the past, naturally interactions between Muslims and non-Muslims run harmoniously, taking care not to disturb each other. Now this history has been proven to occur in my extended family. Because I have relatives and children who are Muslim. They are very kind and always respect me as their brother and uncle. In my religious beliefs (Catholic), the good treatment I receive must be returned with kindness too".*

According to Suryo, the current socio-religious problem is that a small number of religious communities worldwide are too rigid in understanding the literary texts of the holy books they believe in, making it difficult to compromise on legal, social, and humanitarian matters. This is caused by a traditional religious education background and not being open to new thoughts and interpretations. As in the case of interfaith marriages, my sister has proven that her belief in Catholicism has not diminished in the slightest even though she has a household leader who is Muslim and of Minangkabau descent. At the same time, the government, through religious institutions, strictly prohibits and forbids such marriages (Suryo, 2022). Harmony in the household can be achieved in many ways, such as by respecting each other, encouraging partners who are experiencing sadness, and reassuring each other that we are God's creations. Although this argument has received a lot of rejection from the majority of adherents of all religions in the world.

Minang people who live with partners of different religions in the city of Yogyakarta make the religious pattern in the household very moderate and tolerant, thus creating harmony in life. Religious education for each couple is running and developing well. Interactions between family members are harmonious and take care of each other not to undermine each other's beliefs. Religious leaders in the city of Yogyakarta work with government elements to create harmony between religious communities (Suryo, 2022).

**Table 3. Characteristics of household life patterns of interfaith married couples in Yogyakarta**

| Concept: Characteristics of household life patterns of interfaith married couples in Yogyakarta | Indicator   | Abstraction of Religious Patterns                          |
|---|---|--|
| 1 Variable A: Worship Pattern   | <ul style="list-style-type: none"> <li>Moderate and tolerant understanding of religion</li> <li>Implementation of the religion of <i>ahlus sunnah wal jamaah</i></li> <li>Quite a lot of mosques</li> </ul>   | <ul style="list-style-type: none"> <li>Moderate</li> </ul> |
| 2 Variable B: Pattern of cultural traditions  | <ul style="list-style-type: none"> <li>The tradition of paying money for Qurban in Eid al-Adha and Eid al-Fitr</li> </ul>   | <ul style="list-style-type: none"> <li>Moderate</li> </ul> |
| 3 Variable C: Religious social interaction patterns   | <ul style="list-style-type: none"> <li>Harmonious interaction between Muslim and non-Muslim communities</li> <li>Problems related to some people who have little understanding of Islam</li> <li>The existence of the Religious Harmony Forum and the Ulama Consultative Council for dialogue on religious issues.</li> </ul> | <ul style="list-style-type: none"> <li>Tolerant</li> </ul> |

Source: Research data, 2023.

### The Social Life of Minangnese Interfaith Household in Salatiga

The city of Salatiga is located between the cities of Semarang and the city of Solo with a geographic area of 850 m above sea level and has cool weather. The majority of the people work as farmers and planters. Regarding religion, on average the people of Salatiga are Muslims, although many people are

non-Muslims. In 2021, the city of Salatiga was named the most tolerant city in Indonesia (Pane, 2023). This shows that there is good cooperation between the government, religious figures, and community leaders.

Indicators of being a tolerant city can be seen in the behavior of people who respect each other among religious adherents. The people of Salatiga also like to help celebrate holidays for every religion. Apart from that, there is also a pattern of interfaith marriages held by the people of Salatiga, including families from the Minangkabau ethnicity. During the observations made by the researchers, four Minang people were married to Christians. Despite this, the diversity of families with different beliefs continues to run well, which has implications for the realization of household harmony. This kind of relationship pattern emerged from the confession of Arif, a Minangnese man who had been married for 13 years to a Christian partner;

*"My wife and I always provide support and remind each other to always maintain worship in our respective beliefs. For example, whenever prayer time comes, my wife always reminds me and tells me to do it. In other worship services, such as fasting in the month of Ramadan, my wife is very busy preparing food at dawn and breaking the fast - even in this particular worship service, sometimes my wife also participates in carrying it out. Meanwhile, for my wife's worship, I also provide support and attention to her so that she is always diligent and active in going to church. Because in my view all places of worship are places of goodness and a forum for conveying religious values to their adherents".*

This culture of supporting each other in religion has become a characteristic of society in Salatiga. A culture of tolerance among religious followers has become a regional government program implemented in every sub-district. Assistance programs for all houses of worship and religious schools also receive support. According to Bambang, all the problems involving conflict in Salatiga, even though they occur very rarely, occur only due to misunderstandings by individuals who do not know their religious teachings well. Therefore, to anticipate the occurrence of conflict with a religious background, the government always provides education related to the actual context of religious teachings to the community.

Minangkabau families who have interfaith couples in Salatiga have their religious and cultural strengths. They always develop and enliven traditions in the Islamic religion, such as commemorating the Prophet's birthday, Isra' Mi'raj, and so on. They follow these major Islamic holidays with great fanfare, such as making recitations, carrying out Dhikr in mosques, and other forms of worship. If we look at history, commemorating Islamic holidays is an acculturation of Islam and Indonesian culture initiated by previous Islamic scholars and religious leaders, so that its implementation is meaningful. Meanwhile, their Christian partners are always active in celebrating Christian religious holidays in the Church. This pattern of tolerance and caring for each other in Salatiga has implications for peaceful and harmonious social life.

**Table 4. Characteristics of the household life patterns of interfaith married couples in Salatiga**

| Concept: Characteristics of the household life patterns of interfaith married couples in Salatiga | Indicator   | Diversity Pattern Abstraction |
|---|---|-------------------------------|
| 1 Variable A: Worship Pattern   | <ul style="list-style-type: none"> <li>• Society adheres to Sufism</li> <li>• Implementation of the religion of <i>ahlus sunnah wal jamaah</i></li> <li>• There are many mosques and people are enthusiastic about praying</li> </ul> | • Sufism                      |
| 2 Variable B: Pattern of cultural traditions  | <ul style="list-style-type: none"> <li>• Traditions of birth, circumcision, marriage, death</li> <li>• The tradition of reciting the Qur'an at night</li> </ul>   | • Moderate                    |
| 3 Variable C: Religious social interaction patterns   | <ul style="list-style-type: none"> <li>• Harmonious interaction between Muslim and non-Muslim communities</li> </ul>  | • Sufism                      |

- Problems related to some people who have little understanding of Islam
- The existence of the Forum Ulama Lintas Tengah which is based on Sufism

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Source: Research data, 2023.

## Discussion

### The relationship between religious patterns and politics

The characteristics of the religious patterns of the Minangkabau people in Padang, Yogyakarta, and Salatiga were influenced by the policies of these regional governments (Siraj, 2019). There was a discourse regarding religious policies to strengthen the understanding of religious practices in urban areas (Asmorojati et al., 2022). There was patronage of religious authorities in moderate religious discourse in urban areas in Indonesia (Berenschot, 2020). There was the socio-political influence of religion in the 21st Century on the thinking of religious leaders in urban communities in Indonesia (Niam, 2008). Religious and traditional leaders build a moderate religious culture through religious public spaces (Yuniarto, 2019). Policies in urban areas in Indonesia can be used as a multicultural model to create social harmony in society (Patriani & Burhan, 2019).

### The relationship between religious and socio-cultural patterns

Urban areas such as Padang, Yogyakarta, and Salatiga have strong cultures and religions, making it easier for the development of moderate and peaceful understanding (Abdurrahman, 2019). There was access and availability of religious counseling and education platforms in urban areas in Indonesia (Idris et al., 2022). There was a collaboration between the community and government officials in socializing religious harmony through FKUB facilitates social control of symptoms of conflict (Leksana & Leksana, 2021). Economic, linguistic, and social factors influence the development of religious and cultural traditions (Auni et al., 2022). It is necessary to strengthen the recognition of local wisdom in inter-ethnic religion as conflict resolution in urban areas in Indonesia (Rasyid et al., 2023). There is a need for moderate religious character education through non-formal and informal activities (Amilda et al., 2023). Besides that, improving the economy and public education can also prevent misunderstandings and social and religious conflicts in urban areas with a multicultural and multireligious character (Setiawan & Amar, 2021).

### The relationship between diversity patterns and religious doctrine

The role of religious figures in moderate and tolerant religious socialization is important in preventing socio-religious conflict (Nirzalin & Febriandi, 2020). Religious public spaces such as FKUB, Majlis Taklim, and Religious Sermons are places to spread discourse on religious moderation (Junara et al., 2019). Spirituality education, in this case, Sufism, also forms the character of a religious Muslim society that is tolerant of differences (Chanifah et al., 2021). The phenomenon of the Sufism movement currently developing in urban areas contributes to spreading peaceful religious teachings and shunning all forms of violence and anarchism (Dodi & Abitolkha, 2022). However, there is also a polemic about interfaith marriages or intermarriage in urban areas in Indonesia (Adil & Jamil, 2023). If so, there is a form of religious moderation in urban areas in Indonesia (Aryati & Suradi, 2022; Nasir & Rijal, 2021) in that the typology of religious moderation in urban areas in Indonesia has a trend; Adaptation, Tolerance, and Spiritualist.

The phenomenon of marriages carried out by Muslim Minang people with Christian partners in various regions in Indonesia finally provides a conceptual framework for wider public understanding that the sociology of religion as a theory is able to provide a new discourse in interpreting legal products that have been followed by society. It turns out that the legal understanding that has stated that different religious factors in household life can be the main cause of social conflict and the breakdown of household relationships is not correct. Because based on this research, religion can function as positive energy in structuring a harmonious life.

## Conclusion

The most important thing from this study is that the characteristics of the diversity of patterns of household life of Minangnese interfaith marriages in Padang, Yogyakarta, and Salatiga have three (3) tendencies; Adaptive, Tolerant, and Spiritualist. The formation of an adaptive, tolerant, and spiritual religious pattern correlates with political, social, and religious doctrine factors. Therefore, to form a pattern of moderate diversity in the lives of households of different religions, cooperation between policyholders or government, traditional leaders, academics, and religious leaders is needed. On the other hand, if there is no cooperation between the three elements above, Minangnese interfaith couples will be confused and easily end their domestic life, which then leads to social conflict. The government plays a role as a facilitator in resolving all problems in the life of Minang interfaith couples. Traditional leaders function to control social dynamics that are vulnerable to friction and conflict by strengthening local wisdom. Academics function to carry out research and outreach related to current issues based on data and facts. Religious figures carry out religious education and outreach in the community.

The contribution of this research explains the characteristics of the life patterns of Minangnese interfaith households who can live in harmony despite their differences. Through dialogical efforts and strengthening local wisdom, they provide strength in maintaining the stability of their household life. It turns out that the current understanding that the factor of different religions in household life can be the main trigger of social conflict and the breakdown of household relationships is proven to be incorrect. Based on this research, religion can function as a stimulant in structuring a harmonious life. This is proven that even though in Minang households there are two different beliefs combined with ethnic differences, it is with the spirit of differences that peace is created. This research uses a sociological approach to religion with the concept of household life patterns of Minangnese interfaith marriage and the social system. The variables used are worship, religious tradition, and social interaction patterns.

The shortcomings of this study were the limited number of informants and the short amount of time, so a lot of data was not obtained. The informants studied besides the Minangnese who entered into interfaith marriages, and there were also traditional leaders, religious leaders, the government, and a limited number of community members. Apart from that, the limited aspects looked at are only about household life patterns. Meanwhile, problems in complex society are not revealed comprehensively in this research. For example, this research has not studied the relationship between the life patterns of Minang households married to partners of different religions and economics and education. Therefore, further research is needed to deepen the discussion related to this study. This research provides individual and social recommendations for strengthening household life with adaptive, tolerant, and Sufistic characteristics to develop a moderate understanding of religion.

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## Conflict of Interest

The authors declare that they have no conflict of interest.

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