

**CHILDREN'S FAITH EDUCATION IN AN INTERFAITH
MARRIAGE FAMILY
(A Case Study of Moslem and Catholic Couples in the Special Region of
Yogyakarta)**

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Abstract

An increasing amount of interfaith marriage family in Indonesia can cause the increasing number of children who are born from this interfaith marriage. This issue certainly put the parents in complicated problems especially in arranging children's faith education. This research tried to find out on how children's faith education could be possibly done. This research focused on interfaith marriage families between Moslem and Catholic in Yogyakarta.

To solve core problem, the researcher used interview method for collecting data and descriptive-analytical method for analyzing them.

The conclusions which is found from the research are: 1. There are many ways that can be applied by parents from interfaith marriage especially the Moslem ones, to conduct children's faith education, such as: (a) to teach their children at home by themselves; (b) to invite Moslem mentor for teaching their children The Holy Quran at home; (c) to send their children to a mosque or Islamic institution; (d) to bring their children to Moslem mentor to study The Holy Quran; (e) to enroll their children in Islamic Boarding School. 2. As for the religion that will be chosen and adopted by children, it can be grouped into three variants: (a) determined by parents; (b) chosen by the children themselves; (c) defined by their grandfathers. Thus, parents have dominant role on children's faith education as well as how they finally made a choice on certain religion. The domination stated is caused by two matters: authority and closeness.

Key Words: Children's Faith education, interfaith marriage, *disparitas cultus*.

INTRODUCTION

Indonesia, with its plural society is separated into various communities according to differences in language, ethnicity, race or religion. However, despite of the diversity Moslems, Christians, Catholics, Hindus, Buddhists and Confucians altogether live in peace which is clearly noticeable in Java.

And one of among others good relationship established between them is what so called as interfaith marriage or a marriage between partners professing different religions. Recently interfaith marriage is surprisingly increased notably in big city such as Jakarta, Medan, Surabaya, as well as Yogyakarta. Interfaith marriage is not only done by public figures but also commoners whereas all religions prohibit interfaith marriage for the family and social issues may come up. In Islam for example, Islam strongly forbid a devout male Moslem to marry non Moslem woman (Qur'an, Surah Al-Baqarah: 221). Catholicism also opposes interfaith marriage which is mentioned in canon law that Non Catholic partner has to guarantee there won't be any religion conversion and allow his/her Catholic partner to fulfill the obligation in baptizing their children in the future.

In other words, when the interfaith marriage was done both partners were considered as breaking the law of their each religion and must be prepared to take all consequences. In addition people will question or judge their creed. And the most challenging aspect of interfaith marriages is probably handing down beliefs systems and life philosophies to children.

Therefore, the purpose of this study is to find out: 1) How parents with different faith conduct children's faith education. 2) How the children's religion from interfaith marriage will be decided.

LITERATURE REVIEW

The book of *Kawin Campur Adopsi Wasiat Menurut Islam*, written by Ahmad Azhar Basyir which is published in 1972 is one of pioneer books discuss about interfaith marriage issue. According to Azhar Basyir, interfaith marriage is a marriage between two partners with different religion, ethnics or nationality background. He also added

“... Islam strongly forbids a devout male Moslem to marry non Moslem woman (Qur’an, Surah Al-Baqarah: 221).”

“And do not marry *Al-Mushrikat* (idolatresses, etc.) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress, etc.), even though she pleases you.”

Azhar Basyir also said that

“... Islam forbids interfaith marriage between male Moslem and non Moslem woman in broad meaning. It is most importantly to protect what the husband and the future children believe (religion) and also to live in harmony within the marriage life where a mother plays very important roles to educate their children about Islam. We can imagine how hard it will be to teach Islam to the children with Moslem father and Confusian mother which both of religions have totally different dogmas. By tolerating interfaith marriage in the near future will result in the loss of the existence of Islam starting with the loss of a sense of enthusiasm for Islam as a religion that should be upheld in the midst of human life.

Islam prohibits the marriage of female Moslem with a male non-Moslem under consideration so that her belief in Islam remains protected/ unchanged under her husband’s influence. As well as the children they got from the marriage.”

In addition Azhar Basyir stated out of the considerations mentioned above there is more principal consideration that a Moslem shouldn’t give a way to non Moslem’s influence. At last Azhar Basyir said:

“... interfaith marriage can’t be done unless the mandatory requirement from both parties are fulfilled. Meanwhile an interfaith marriage is only allowed in Islam under circumstance when his belief in Islam is well protected and also the children they got from the marriage remain as Moslems. Also the husband should be the one who take the lead of the family life. For a female Moslem it’s still prohibited to marry non Moslem. But she is allowed to marry Moslem with different ethnics or nationality.

Thus there is a similiarity between the constitutional law of interfaith marriage in Indonesia and Islam which is not allowed female Moslem to marry a man with different religion background but the difference in ethnics and nationality is still acceptable.”

Eventhough the book of *Kawin Campur Adopsi Wasiat Menurut Islam* is adequately enough discusses about interfaith marriage from Islam point of view yet it doesn’t discuss about how to educate children who were born from interfaith marriage about Islam.

Another literature which discusses about interfaith marriage is a book written by Puro Hadiwardoyo. The book was published in 1990 by Kanisius as the publisher. The writer wrote the book using literary work of comparison. The book tries to objectively describe on the similiarities and the differences point of view between Islam and Catholic about interfaith marriage as well as the implications upon handing down beliefs systems and life philosophies to the children. According to Purwo Hadi Wardoyo, interfaith marriage may be a gift as well as full of risks. When both partners live their marriage life with full of responsibility it may give a good impact for both parties as well as both religions for they may conduct interreligious discussion between Moslem and Catholic. But Hadiwardoyo also added:

“... on the other hand, interfaith marriage is also risky for there will be two role models under the same roof eventhough there may be possible similarities but still it conveys a principal difference.

Even if the book of *Perkawinan Menurut Islam dan Katolik Implikasinya dalam Kawin Campur* already provided the comprehensible discussion from each Alquran’s and Bible’s point of view it is not beneficial enough to answer the problem may occur on the field. Moreover this book discussion is limited only between Moslem and Catholic.

Another study related to interfaith marriage can be found on Agung Prihartana’s book entitled *Pendidikan Iman Anak Dalam Keluarga Kawin Campur Beda Agama*. The book is published in 2008 by Kanisius as the publisher. As the tittle said, the writer begins the discussion of the interfaith marriage issue by mentioning the Catholic’s point of view on handing down beliefs systems and life philosophies to the children as one of the problem may come up after the marriage. Agung Prihartana said:

“... interfaith marriage has been increasing. The problem on handing down beliefs systems and life philosophies to the children is becoming complicated issue. The parents who did interfaith marriage are troubled whether to do their responsibly to educate the children certain beliefs system despite of understanding that religion is one of human right to be decided or give all the chance for the children to decide themselves.”

Agung Prihartana also added,

“... in the middle of their confusion the parents finally decided to give freedom for the children to choose what religion they believe to avoid the conflict. “

For this study, this book was taken as the main literature because for directly connected to the dissertation discussion eventhough the book is limited on rules only.

The book entitled *Kawin Lintas Agama, Perspektif Kritik Nalar Islam* which is written by Suhadi and published in 2006 presents more thought that allows interfaith marriage to happen. In this book, Suhadi tries to answer why is interfaith marriage is forbidden. The writer’s argument that allows interfaith marriage is based on historical and political issue during Prophet Muhammad SAW’s era which underlies the revelation of Surah Al-Baqarah, 221. Suhadi quoted Fazlur Rahman statement from his book *Islam*, explains that “Surah Al-Baqarah, 221 was revealed when the ruling oligarchy in Mecca strongly opposes Prophet Muhamad SAW’s struggle in conveying Islam. This ruling oligarchy was worried that Prophet Muhamad SAW’s struggle in conveying Islam to Mecca people would be major threat to the existency of their old political beliefs as well as ruining social structure which was very beneficial for certain group of people. This ruling oligarchy also thought Islam could put them into many disadvantages such as how Islam forbids usury and oblige Moslems to pay Zakat. Therefore, they spread propaganda to oppose Prophet Muhammad and wounded everyone who followed him.” They revoked Prophet Muhammad's social status as well as his followers, put moral pressure, and blockaded Moslem's economic activities for more than three years that made them live on the mountains. Many of them starved and contaminated by diseases. When the Moslem’s condition was getting even worse, Prophet Muhammad decided to move to Yatsrib which was gladly welcomed by the citizens. This condition then underlies the revelation of Surah Al-Baqarah, 221, the condition where some of Moslems are still imprisoned in Mecca. Then Prophet Muhammad SAW sent Martsad to help evacuating Moslems who still lived in Mecca. After completing his duty Marstad returned to Madinah with his intention to marry a non Moslem woman named Inaq. Based on this story then Suhadi wrote:

“Analysis about the situation which underlies the revelation of Surah Al-Baqarah, 221 led the writer to form a thesis that the prohibition against interfaith marriage has strong social dimension. The situation above clearly shows us the existency of political consideration because Prophet Muhammad was still traumatized by what happened before in Mecca to start new life in Madinah.”

Suhadi also added,

“On the contrary, an interesting fact told us that after Prophet Muhamad successfully survived in Madinah, he sent a representative to meet Muqauqis, a Copts’ dignitary in Egypt, to persuade him to be Moslem. Muqauqis refused but to recompense his refusal action, as a common ethical behavior which is taken by the social elite at that time, he offered two non Moslem women which then Prophet Muhamad took one of those women named Maria Qibtiyah as his wife.

Based on the fact above, Suhadi stated that

“The fact above is what Arkoun calls as social imaginary where Prophet Muhammad along with his followers’s implication here played the main role which finally underlies the revelation of Surah Quran that prohibits interfaith marriage. Here, we need to understand that it also embodied sociopolitical dimension formed by social formation.

Yet, in this book Suhadi doesn’t mention about children’s faith education from interfaith marriage.

Faith education is something fundamental for children. Ahmad Tafsir stated that,
“Not many people are aware that the key success of education lies on beliefs education at school, and the success on beliefs education at school depend on the family itself. Beliefs education in the family includes in how we teach them to praise Allah SWT, to respect their parents as well as their teachers. Their faithfulness to Allah is the key for them to devote themselves to Allah and to be able to respect their parents and teachers. Education is a failure when children do not respect their teachers especially the teacher who is lack of dignity. A teacher will lose his dignity when he has unacceptable personality. A great personality grows simultaneously with a strong faith. By means faith is the key of all.”

Ahmad Tafsir defines faith as more than just an understanding. Faith is a sense. A sense, that no matter where we are God is always with us. This matter is really far beyond of our understanding.

Education on religion aspects are mostly about the theory. Children fully understand that God always sees us yet still they tell lies. They theoretically understand what faith is but technically lose it.

Family is the most fundamental place where children learn religious values through role modeling, habituation, giving reward, praising and even giving punishment.

In short, to believe is in our heart. It’s also mentioned in Quran Surah Al-Hujarat, 14.

“The bedouins say: "We believe." Say: "You believe not but you only say, "We have surrendered (in Islam),' for Faith has not yet entered your hearts but if you obey Allah and His Messenger. He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful." (Qur’an, Surah Al-Hujarat, 14).

Regarding on how to educate children about religious values, Zakiah Daradjat says that,

“To build good values on children, teachers should be aware that they need what so called as habituations and practices which are compatible with their development tasks. Those

habitual actions will finally transform into an unshakeable personality because it is already strongly embodied in them.

Zakiah Daradjat also says that for children, what the children have experienced when they were little will be a fundamental matter for them. How they behave towards religious values was firstly formed through their experiences from their parents which then will be polished by the teachers at school, especially by the teacher they hold dear. When a religion teacher is loved by his students, the attempts to build their religious values can run smoothly and vice versa. To be loved, a teacher should understand well the students' developmental tasks as well as their needs. The applications of moral values in social interactions are far more important than a long given explanation.

Children who never learned about religious values when they were little, they won't understand how important those values are when they grow as full fledged adult. On the contrary, when children are already familiar with those values they will unconsciously have the inclination to live their life better because they always apply those religious values they have learned.

Parents play an important role in their children's spiritual development. How their children react and think on certain matter in the future is also influenced by how their parents behave.

As for how children feel about their parents, Zakiyah Darajat says that,

“...it is seriously complicated because it combines various emotions and urges to always interact, contradicts which then reaches the peak at the age of 3 where their relationship with their mother is not limited only for physical needs but it develops into emotional ties where a mother becomes someone they deeply love and how they are afraid of being far away from her or losing her love. Love, hatred, dependency, pride, and fear are all mixed up which develops a guilty feeling not because they did mistakes but just because they have the urge to do something forbidden.

As how to educate children about religious values, V. Pujiono explains,

“For Christians, family has a noble dignity and a fundamental role in the church as well as in society. According to their holy Bible, God himself blesses a marriage and family since God has already planned certain goal for them. Through marriage, a man and woman are demanded to continue their family lineage and to become inseparable partners (Acts 1-2).

About family, the followings are things that we need to underline: (1) family is the basic unit of society which consist of a man, a woman and children (Acts 1-2); (2) family is the first and fundamental place to train and educate children; (3) family is a place to train a future leader; (4) Christian family is a little part of Church.”

Since family plays an important role in educating children about belief, to live in harmony as a family is a necessity. V. Pujiono states that,

“Unfortunately, there are a lot of issues which can ruin family. The followings are some issues which caused conflict in family: (1) home can't be main families activity anymore; (2) parents are always too busy with their activities outside of home; (3) negative impact from mass media; (4) the increasing numbers of entertainment which may give negative impacts; (5) Economic materialism; (6) Instant culture is above moral values as well as religious values; (7) Consumptive life style.

If we are not cautious about those issues, it may endanger our family. Everyone will be too busy with his own and forget their surroundings.”

V. Pujiono adds that what so called as faith for Christian has the same essential as non Christian, a faith which is directed to Allah. Just like others, Christians fully believe in Allah. The difference is, for Christians their Allah is Jesus Christ. They believe in God as Father, Son and Holy Spirit. For Christians, (1) faith is a personal action to start new living under Jesus Christ's love. (2) faith means to fully believe in Jesus Christ, to believe Holy Bible as God's

creeds and to believe it as real truth (3) that what we feel mustn't affect our faith since faith is about determinacy.

As for the importance of family to educate children about faith, V. Pujiono states:

“Long time before a baby was born; usually parents have already prepared carefully for anything which is needed such as: name, clothes, bed, bathtub, towel, etc. Unfortunately, they often forgot about spiritual preparation which is far more essential. Actually we can initiate this spiritual preparation when the baby was still in the mother's womb. For example: a mother can try to communicate with the baby by expressing what mother was doing. For example by telling to the baby that right now she is cooking, she is working in the office, she is going out with daddy, or she is going to the church. Some parents didn't educate their children about faith at early age, not because they don't want it but because they lack of knowledge about the right way to hand down beliefs to their children. They believe that children can learn it from their teachers at Catholic school. They are less aware that education which is done outside of home is just a supplement and not to substitute any education that should be done at home.”

Muhammad Anis writes in his book entitled *Sukses Mendidik Anak*, that every parents wish their children to grow well but in fact many of them were disappointed since it didn't go well as they expected. The existency of Quran and Hadith as *hudan* and *tabyin* should be useful for Moslems in educating their children so that they can grow well. As for the family issues, Muhammad Anis explains, that based on Islam point of view, family plays an important role in forming children's character. A family which is living in harmony can be a strong support on fulfilling children's need so that their growth meets our expectation. Therefore, here the researcher tries to underline how a family can live in harmony according to Quran and Hadith.

As for the discussion on children and family, Muhammad Anis tries to place children onto a position which is already set in Quran and Hadith for parents to understand. Muhammad Anis writes that Quran and Hadith entrust structural responsibility as well as functional responsibility onto parents so that the children can live in harmony with their family. It will affect on how parents treat the children. Quran and Hadith oblige parents to pay attention to their children's basic needs appropriately.

Eventhough V. Pujiono and Muhammad Anis build their discussion from different point of view (Christian and Islam) but both discussions are still coherence to one another. Since the researcher has not found broader discussion on how we educate children about faith when they were born from an interfaith marriage, the researcher will focus the discussion onto faith education for children from interfaith marriage, between a Christian and Moslem in Yogyakarta.

Based on review of literature above, the researcher may conclude that the field research about faith education for children who are born from interfaith marriage between a Christian and Moslem is rarely discussed by any researchers. In other word, this research is considered new. Even so, there are still some weaknesses in it since this research only focus on one aspect and focus on faith education for children who are born from a Christian and Moslem partner at age of Kindergarten until primary school.

THEORETICAL FRAMEWORK

H.A.R.Tilaar says that education can be distinguished into two, education as a noun which is meant as *an educational institution* and education as *an interaction process* which is happened between students and teachers.

Whereas the term of Islamic education is an education that follows Islamic values with the following characteristics: monotheism, unity, to respect others, everything happens in this universe is all because of Allah, have a great awareness on knowledge, love freedom, justice, fraternity, the urge to create good deeds, tolerance, social interaction, etc.

Ahmad D. Marimba defines Islamic education in broader meaning. Islamic education is physical guidance as well as spiritual guidance which were taken from Islamic laws to form main character which is compatible with Islamic values.

Abdullah Nashih Ulwan, an educational expert from Middle-east says faith education for children includes in the following phases: first, *al-qudwah* (role modeling), as example: in front of their children, a moslem partner won't act fanatically about his own religion but always shows his tolerance on another partner's religion. Second, *al-'adah*; it means to help children to build good habituation for example to always invite and remind them to begin everything by praying to the God, to always remind them to go to the mosque for Moslem and to the church for the Christian.

Prophet Muhammad SAW said :

وعن عمرو بن شعيب ، عن أبيه ، عن جده - رضي الله عنه - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : (مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ ، وَاضْرِبُوهُمْ عَلَيْهَا ، وَهُمْ أَبْنَاءُ عَشْرِ ، وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ) حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ .

“Instruct your children to pray when they are already seven years old, beat them (if not pray) when they are ten years old. Distinguish them in his bed.” (H.R. Abu Dawud).

Third, *al-mau'idhah*, it means to always motivate children through advises and other explanations. As example, parent tells them about the stories of Rosul which contain precious moral values. Fourth, *al-'uqubah*, it means to give attention on children's interest, talent and potency so those can be well developed as well as to always watch over their behaviors, when parents found any destructive behavior, they can fix it as soon as possible. Fifth, to give reward when children has done good deeds and give punishment when they did wrong which is enough to make them understand their mistakes and commit to not to do the same mistake in the future.

As for the children's spiritual development, Jalaluddin says that even the experts have not come to an agreement on the issue. But commonly they admit how an education plays main role to build children's sense about religious values as well as their religious attitude. In other word, education is really fundamental to grow children's sense about religious values as well as to build their character.

Then, Jalaludid quotes Gilbert Highest's statement says that it may be hard to ignore how family is essential for educational process. Since birth until they start to enter school, children has only one environment, family. No wonder if Gilbert Highest says that children's habituation were mostly formed during the educational process at home. Start from waking up in the morning until they back to sleep at night, children got influenced by their environment at home.

W.H. Clark says that family is a first place where a basic education to build religious spiritual takes place. He also adds that it's difficult to clearly identify children's spiritual development since the process involves human's complicated spiritual condition. Even so, through the simple spiritual function involved in the process then stimulate the religion's development. In addition, it also shows us that family has an important role to implant religious spirit to the children.

No wonder, if Prophet Muhammad emphasizes the responsibility on parents. It is clearly mentioned in his hadith that, one of parents's function and role in implanting children's faith is to build their beliefs. Therefore, every newborn baby actually already has a potential possibility to follow certain religion but, about the choice to take, it depends on parent's guidances as well as the parent's influences.

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يُنَصْرَانِهِ أَوْ يُنَسْرَانِهِ أَوْ يُمَجْسَانِهِ وَيُكْفَرَانِهِ

“Abu Huraira (RA) reported that Allah’s Messenger said, “Every child is born on the religion (of Islam). Then his parents make him a Jew, a Christian or a polytheist.” (HR. Tirmidzi)

According to Agung Prihartono, there are two things that should be considered in the implementing children’s faith education in an interfaith marriage families.

First, faith education is a process. Instilling faith into children is not an instant thing, but requires a long process as well as the growth of children’s personality. Teaching and founding is means of the process of instilling faith into the children. In the process of faith formation, the teaching’s content is not sorted according to such order and system of theology, but according to the chronology of the child’s growth and spiritual needs based on age because the purpose of founding is not limited to knowledge only, more than that to help children to be through the experience the unitywith god.

Second, Catholic parents are required to provide faith education to their children under any circumstance. They should not delay or halt and even nullify those faith educations. The affirmation of the parent’s duty is not a blindfold imposition the church to the difficulties experienced by the Catholics of interfaith marriage families. This affirmation is a responsibility of the Church to preserve the dignity and the essential duties of parents as the primary and the first educators for their children.

Meanwhile, according to Lawrence Kohlberg's moral education cannot be separated.

Then Kohlberg presents the details motives for engaging in moral action as follows: Phase 1: The act is motivated by the avoidance of punishment and "conscience" which is an irrational fear of punishment; Phase 2: The act is motivated by the desire to be rewarded and advantage;Phase 3: The act is motivated by the anticipation of people's censure, whether real or imagined hypothetically (eg, sense of self-guilt); Phase 4: the act is motivated by the anticipation of a disgrace, the reproach institutionalized because of failure to perform the obligation and a sense of self-guilt for the harm done to others; Phase 5: Concern for maintaining respect for one another and to the society, (assuming their respect were more grounded on common sense rather than on emotions); Phase 6: Concerns about the attitude of self-blame for violating own principles.

Finally, from the Church's perspective, indeed a family which has interfaith marriage is not an ideal family.However, it does not mean that this family was bad and has no positive values. Parents have to provide religious / faith education for their children so they become faithful children and fear of Allah.

RESEARCH METHOD

Types of Research

This research which takes place in Yogyakarta is a qualitative research using a case research approach on the implementation of children’s faith education in interfaith marriage families between Moslem and Catholic to uncover the life experiences of individuals in interfaith marriage families.

The usage of individual's experience data here means as a description of individuals experiences in a particular family as citizens of a society which become the object of research. With such approach, it is expected, that the researcher would obtain a view of respondents and informants through reaction, response, interpretation, and visions of the citizens to the problem of children’s faith education in the interfaith married family between Moslem and Catholic in Yogyakarta and gain deep understanding qualitatively about the people's experience of educating children's faith in an interfaith married family environment.

Respondents, Informants and Research Object

In this study, the respondent is a family of interfaith marriage between Moslem and Catholic, who has been blessed with children, and obviously carries on children's faith education in each family, also states their willing to provide information related to this research.

While the definition of informants in this research are the family members at the home of couples who perform interfaith marriages between Moslem and Catholic, and know well about the ins and outs of those family that were primarily related to the implementation of children's faith education there, and able to provide information when they are interviewed by researcher. Also informants who know/an expert in this research and are willing to give information.

This research object is a husband and wife (with age of marriage between seven to fifteen years) who perform interfaith marriages between Moslem and Catholic, they have been blessed with children, and obviously carry on children's faith education and are living in Yogyakarta, and state to willingly provide information related to the problems of marriage, family, and the implementation process of children's faith education in their family. While the number of families studied were ten families with nine children, aged 6 up to 12 years, or preschool and elementary school children up to class 6. The focus of research is also about the process of children's faith education, but do not judge until the conclusion that the results of children's faith / religion education in an interfaith marriages family between Moslem and Catholic is better or worse than the children's faith education in the pure Islamic family and pure Catholic family.

Data Collection Methods

The methods of data collection in this research are:

Interview, is used to interview members of the families who perform interfaith marriages between Moslem and Catholic and has carried out the children's faith education in their families, including husband / wife, parents, parents in-laws and the people who live at the same home. Interview is also used to interview the informant research.

Documentation, this method to determine the marriage documents from the Civil Registry Office, Office for Religious Affairs, the Church, and other documents.

Observation is used to determine the state of menage, family's places of worship and the children's education place, with the technique of participant observation and non-participant.

Determination Procedure of Data Sources

In early studies, to obtain the source of the data, the researchers went directly to agencies and offices, such as the Chairman of the Religious Affairs Office (KUA) in the sub-district offices, the officer of the Advisory Board of Marriage, the chairman of Civil Registry (KCS), officer of the Church and chairman of the Paroki and institutions involved in handling issues of family and menage, as founded in the mass organizations, as like as chairman and administrator of Takmir Masjid and also the leader of Majelis Taklim. But the results are not encouraging, the researchers did not obtain the data source. Later, in the further data collection, researchers heed the suggestions submitted by Patton (1990) as cited by Kristi Poerwandari, about the procedure of determining the source of the data named a snowball sampling: Sampling is done in sequence by requesting information to a person who performs interfaith marriages between Islam and Catholicism. Form his person, researchers starts interviewing, after being contacted in advance and states his willingness to be interviewed, and so on. Then the researchers asked thus subjects about the other (potential) research subject or other resource can be contacted and interviewed with any questions.

The strategy of this research is a case study. The case study is a research strategy, where the researchers carefully investigate the activity and the process of children's faith education in an interfaith marriages family between Moslem and Catholic in Yogyakarta. This case is limited by

time and activity, as well as researchers gather information completely using data collection procedures based on a predetermined time.

According to John W. Creswell in his book; *Qualitative Inquiry And Research Design*, a case study is used extensively in the research of social sciences, whether in psychology, sociology, political science, anthropology, history and economics as well as in practical sciences. The focus of the case study is specifying the case in an event that includes either the individual, ethnic group or a portrait of life.

Technical analysis of the data used is exploratory-descriptive analysis model involving three components analysis: (a) Data Reduction, (b) The Presentation of The Data, and (c) Conclusion (Verification). Those whole three analysis components are interactive. At the stage of data reduction, categorization and grouping of data that is more important, meaningful, and relevant to the purpose of research which is performed, so that the final conclusions can be drawn and verified. At the stage of presentation of the data, thematic analysis, matrix, table is used. This stage is performed in order to make the data presented clearly and easily understood, either by himself or by others. The conclusion is performed by a technique of looking for patterns, themes, relationships, equality, and the matters that oftenly arise.

Limitations of this field research, took place in Yogyakarta between 2009 (the preliminary research for the preparation of the proposal) and 2010-2012 (for the collection of data, preparation of reports and guiding), the focus is on children's faith education at the age of kindergarten to elementary school at 6th grade in ten families who perform interfaith marriages between Moslem and Catholic. Therefore the results of this research cannot be used for generalizing some relatively same case which is happening in the area and other populations. Once more, this research emphasizes on the educational process of children's faith education in families without judging the children's faith educational outcomes in an interfaith marriages family between Moslem and Catholic was worse or better.

CONCLUSION

The conclusions of this research are as follows:

1. In the implementation of the children's faith education in the family who performs interfaith marriages between Moslem and Catholic, there are several patterns, including:
 - a. For children who are Moslems
 - Pattern 1 Directly implemented by the child's parents;
 - Pattern 2 Inviting Islamic teacher.
 - Pattern 3 Send children to the mosque or religious institutions that provide Islamic education;
 - Pattern 4 Send children to Islamic teacher to study about Islam
 - Pattern 5 Enroll their children into an Islamic Boarding School, and
 - Pattern 6 Parents therewith Islamic religious education in schools through Islamic lesson submitted by teachers in curricular and extra-curricular activities through religious procured and implemented by the OSIS.
 - b. For children who are Catholics
Children's faith education is aimed to help children to support their faith development. Catholican Education aims to help people come to maturity of faith so they can get involved in the Church's life. To achieve that goal, the child needs help to fathom the mystery of salvation; learn to bow to God, and to learn to live the life as a new man.
To achieve its goals and objectives, education is performed with patterns as follows:

- 1) Undertaken by the father or mother of the same faith with the religion of the child by:
 - a) Inviting children to the church for praying.
 - b) Attending the invitation of the family gathering.
 - c) Visiting Family whose family member is passed away or affected by disasters.
 - d) Initiating every activity by praying to God, such as before eating, sleeping, and traveling or going to school.
 - e) Always reminding them to study for exams.
 - f) Providing solutions when children are facing difficulties and failures.
 - g) Placing certain symbols/ornaments at the home, such as the image of a cross, a picture of the Virgin Mary.
- 2) Inviting Pastor, clergy, nuns or Catholic religion teachers to provide guidance and religious teaching or mentoring children at home.
- 3) Promoting Class’s mission, to deliver mission cadres held in the school in collaboration with the Church.

2. About children’s religious affiliation

As for the religion that will be chosen and adopted by children, can be grouped into three variants, namely:

Variant 1. Children’s religion is determined by parents.

First, if the husband is a Catholic, he is more dominant than the wife who is a Moslem, because the husband has advantages about religious knowledge, general knowledge, have positions in the workplace, have a strong tendency to hold and carry out the principles of his religion, and has a proximity that is felt by children. The awareness to compulsory baptizes their children and provides education of the Catholic faith (according to religion) will be very high to realize than the wife. In such circumstances, children will accept any religion chosen by their father. Secondly, and so if the wife is Catholic, and more dominant, ie higher levels of education and uphold the principles of his religion, while the husband has lower education, not actively implement the teachings of Islam. Then their two children follow the religion embraced by his mother, which is Catholic and children send into Catholic Schools. In such circumstances the children received religion’s choice desired by his mother.

Variant 2. Children’s own will to decide

There are five respondents (couples) say that they had to wait for 5 or 6 years to get an okay from their families before they finally got married under some agreements that each partner doesn’t have to do religion conversion as for the children they will let them choose by themselves. But still the factor of closeness may influence their decision. For example, for the children who are close enough with his Moslem mother will possibly choose his mother’s religion. And when this child is close enough with his Christian father, he will possibly choose the same religion as his father’s.

Variant 3. Already defined by their grandfather

It happened because at the beginning, the grandfather opposed the marriage but in the end after a long discussion this grandfather agreed with the marriage under certain circumstances that the grandchild should follow his grandpa’s religion, Islam. After both parties agreed with the requirements offered by the grandfather, they managed to get married then had a child. After this child was born everything related to the child was taken over by grandfather started from giving name, circumcision and also the education.

So, the implementation of children's faith education in the interfaith marriage family as well as the decision on what religion their children may choose, both are influenced by the parent's domination which is come from two things: authority and closeness. It is parents' authority and responsibility on conducting children'd faith education as well as giving a chance to their children to choose certain religion. As for the grandfather's point of view, the authority he got to educate and choose religion for the children exists from the agreement before the marriage was done.

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