

## Community Views on Changing Religions as a Reason for Marriage in a Review of Islamic Law in Beringin Jaya Village, Baebunta District, North Luwu Regency

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### Abstract

*Conversion in Islam is known as apostasy. This conversion is not uncommon, including the incident that has occurred in Beringin Jaya Village, Baebunta District, North Luwu Regency. Some are with this, researchers divide into several subproblems including: how is the description of the conversion process in Beringin Jaya Village, Baebunta District, North Luwu Regency? and how to convert in the view of the people of Beringin Jaya Village, Baebunta District, North Luwu Regency according to Islamic law? This type of research is field research where this research is carried out by going directly into the field to obtain data from informants related to the research conducted. This research is presented in a descriptive form with the aim of describing the processes that occur in the field. While the approach taken is a qualitative approach. The data collection techniques used were observation, interviews and documentation. The results of this study show that religious conversion carried out by people in Beringin Jaya Village is based on marriage, because they love their partners too much so they sacrifice their religion to follow their partner's religion. That is by holding a wedding that previously Hinduism converted to Islam. And the process of converting to Islam is before they get married, some convert to Islam after the proposal is accepted and some convert to Islam before the proposal is accepted.*

**Keywords:** *View; Society; Changing Religions; Marriage; Islam.*

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## Introduction

Changing religion in general can be interpreted as changing religion or entering a religion. Changing religions has a lot to do with psychiatric problems and the influence of the environment in which they live.

Changing religions or converting religions in general means changing religions or converting to other religions. Changing religion is defined as a change in a person's beliefs towards the religion he is adhering to. Religious conversion is carried out to change the views or beliefs they have by moving from one religion to another. The process of religious conversion does not just happen but there is a process so that a person undergoes a religious conversion.

According to the concept of human rights, freedom of religion is a fundamental right for humanity. Rights are rights that cannot be reduced within the state. This means that choosing or changing religion cannot be blocked or postponed by anyone under any circumstances. In the Islamic view regarding article 18 of the Human Rights Code, it contains rights and freedom of religion accompanied by the freedom to change religion or belief. This is inseparable from the establishment of a secular state of affairs and does not look at religious values. So that changing religions is not a problem for secular people. Converting from Islam to another religion (apostasy) is forbidden and a great sin, apostasy is the worst form of disbelief, even after Islam is worse than the original kufr.

In the above article, it can be understood that freedom of religion is a human right which is the right of everyone and must be recognized. The state has an obligation to respect,

protect and even guarantee the freedom of religion of its citizens and it has been enshrined in laws and regulations.

Religion in personal life functions as a value system that contains certain norms. In general, these norms become a frame of reference for behaving and behaving in accordance with the religious beliefs they adhere, because in this system religion has a special meaning in their personal life, multiplied and maintained in a special form, the phenomenon of changing religions because marriage is rampant today, but there are also people who exchange religion for religion, there are also people who continue to maintain their religion and look for a partner of the same religion as him. On the other hand, there are also people who are willing to change religions for the sake of marriage.

In religious conversion, religious conversion is not because of degrading the religion he has abandoned but because of other factors, namely: environmental psychology or because of marriage guidance factors.

The phenomenon of religious conversion does not only occur in other religions but also in the Islamic religion known as apostasy. The problem of apostasy has arisen since the era of the Prophet Muhammad PBUH to the era of the development of Islam in contemporary times. Apostasy can be interpreted as leaving Islam by embracing another religion or not embracing any religion. Apostasy is one of the social discourses as a form of collapse of one's morals and also one's creed.

A person who has made up his or her religious choice is obliged for him to carry out all the obligations and

commandments in his religion. And it also applies to a person who has chosen Islam as his religion, it is obligatory for him to obey and obey Allah's commands and stay away from His prohibitions. When a Muslim no longer obeys and obeys Allah's commands and leaves Islam and converts to faith, then a person is said to be an apostate.

A person is considered to have left Islam (apostasy) if he rejects the deeds required by religion by denying his obligations and considers it permissible to not fulfill them. For example, he does not perform prayers, zakat or hajj because he believes that all of them are not obliged to be fulfilled and he refuses to carry out his obligations.

A person is also considered to be out of Islam if he does not want to do what is required by Islamic law and the scholars agree on this obligation. A person is considered an infidel if he is reluctant or refuses to perform an obligation even though he must be aware of the obligation.<sup>1</sup> Allah is firm in QS Ali Imran/5:54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفْرَيْنَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

“O you who believe, who among you apostates their religion, Allah will bring a people whom He loves and

who loves Him, who is gentle with the believers and firm with the disbelievers. They wage jihad in the way of Allah and are not afraid of the reproach of those who reproach them. That is the gift of God that He gives to whomever He wills. Allah is Vast and Knowing. (kementrian Agama, 2020)”

In the Islamic view, all levels of religious teachings established by Islam, both related to creed, sharia and morals, rest on five main goals that are very basic, namely maintaining religious beliefs, security and safety of souls, intellect, heredity and property. Of the five basic goals, maintaining religion is the highest goal.

Apostasy is to leave Islam. Apostasy means abandoning Islam as the religion they follow. On the other hand, apostasy means return. Changing religions in Arabic is called *riddah*. Meanwhile, apostasy itself leads to the perpetrator, namely the person who commits *riddah*. Apostasy is the departure of an intelligent and puberty Muslim from Islam to disbelief on the basis of his own choice without coercion from anyone, whether male or female. So a person who is said to be an apostate is someone who wants from his heart to change his faith or leave Islam without any coercion.

Apostasy in fiqh is understood as a person who comes out of converting to another religion. If a person who apostates still turns away after being asked to repent, then the punishment is death. So a person who is said to be an apostate is having left Islam by choosing a deviant path without any coercion by converting to another religion.

<sup>1</sup>Abdul Muttalib, Apostasy or Religious Change in the Study of Islamic Law, *Hikmah*, Vol. 17, No. 2, 2020, p. 74.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ  
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ

Translation:

“Whoever among you apostates from his religion and dies in disbelief, their deeds in this world and the Hereafter are in vain. They are the inhabitants of hell. They remain in it . (kementrian Agama ,2020)”

The rise of interfaith marriage or conversion is due to marriage that has occurred since ancient times and also occurs today, and this marriage practice has been going on for generations until now. Whether from a couple who was originally Muslim with Hindu, Hindu with Christian or Islam with Christian.

The case occurred in Beringin Jaya Village, Baebunta District, North Luwu Regency. Therefore, the author wants to research this case entitled ***Public Views on Changing Religion as a Reason for Marriage in a Review of Islamic Law in Beringin Jaya Village, Baebunta District, North Luwu Regency.*** Based on the background of these problems, several problems can be formulated, namely: What is the process of changing religion in Beringin Jaya Village? How to convert in the view of the people of Beringin Jaya Village according to Islamic law?

### Methods

This study uses a qualitative approach method with a type of case study research. This research approach is understood as the viewpoint of researching problems and determining solutions. The data sources used in the study are: primary data sources and primary data sources. And data collection techniques are observation, interviews. And the analysis methods

used are data reduction, data presentation, conclusion or verification.

### Result and Discussion

#### Overview of the Process of Changing Religion in Beringin Jaya Village

Conversion is an act in which a person or a group of people enter or move to a belief system or behavior that is contrary to their previous beliefs.

The process of changing religion in the eyes of the people of Beringin Jaya Village as said by Mr. Muhammad Arsyad, one of the residents of Beringin Jaya Village:

“The chronology of the change of religion is because of marriage, yes, where this man was originally Hindu, he worked at the village office, this woman who was a Muslim used to come to the village office because there were friends who also worked there because they had known each other for a long time, finally they got married even though there was a lot of controversy from the family. And before they get married, these other men convert to Islam first, and only after that they get married. And in this village there have been several religious conversions, there have been around 5 people, some of whom are Bugis, Javanese and Aga tribes.”

This is also what said by Mrs. Fatmawati, one of the residents of Beringin Jaya Village, who said:

“Initially, it was because they were in the same village, both lived in Beringin Jaya Village, that's where they got to know each other, where the Hindu woman and the Muslim man, yes because they had already been married like that, so, they decided to get married, before getting married this woman converted to Islam first,

proposed first and only after that this woman was invited to Enrekang and there the bride-to-be converted to Islam, And that's where they got married."

The choice of religion or faith is a free personal and private choice, including the choice to move from one religion to another.

In the view of Islamic law, apostasy means leaving Islam or not recognizing the truth of Islam, apostasy means leaving Islam (religious conversion) or becoming completely devoid of religion (atheism).

Apostasy is the most popular term among Muslims to refer to those who convert. This is also what said by Mr. Abdul Hamid, one of the residents of Beringin Jaya Village:

"We as Muslims must strengthen our faith as our fortress, be smart in maintaining relationships, choose friends because the process of converting to religion starts from the environment, at that time I once escorted my nephew's brother-in-law to accompany her to go propose to a Hindu woman who would be his wife, when I went to accompany her to propose at that time she was still Hindu, after proposing then the candidate converted to Islam then they held a wedding."

If outside of Islam to enter Islam, it is even encouraged, it is da'wah, but if Muslims go to outside religions, apostasy is not allowed.

### **Factors Causing Religious Conversion in Beringin Jaya Village**

The factors that cause religious conversion are as follows:

#### **1. Wedding**

Marriage is also one of the triggers for someone to change religion, not a few

people change religion for a marriage as it is known that interfaith marriage in Islam is invalid. As said by Mr. Aminuddin as the head of Beringin Jaya Village who said:

"We as Muslims must strengthen our faith as our fortress, be smart in maintaining relationships, choose friends because the process of converting to religion starts from the environment, at that time I once escorted my nephew's brother-in-law to accompany her to go propose to a Hindu woman who would be his wife, when I went to accompany her to propose at that time she was still Hindu, after proposing then the candidate converted to Islam then they held a wedding."

#### **2. Family Influence**

Various kinds of problems in the family will also affect the occurrence of religious conversion. Among the problems in question are: household rifts, loneliness and lack of socialization.

As said by Mr. Nasroy, one of the residents of Beringin Jaya Village:

"The importance of there must be a religious atmosphere in the family, because the encouragement to learn religion from childhood must be taught in the family because it is very important not to be lazy to pray, ngaji, because there is no obedient atmosphere in the family environment or at home, it also affects the occurrence of religious conversion."

#### **3. Environmental Factors**

Environmental factors also greatly influence the picture of a person's life, where interactions between one individual and another individual become a pulling factor.

Environmental factors also greatly affect a person's life picture where the

interaction between one individual and another is a pulling factor.

We as Muslims, first of all, must strengthen our faith as our fortress so that we do not slip out of religion, then if we associate with those outside religion, faith must also be firm, not even those of us who follow his religion so that we can invite him to join our religion, not us who leave the religion.

#### 4. Educational Factors

Changing religions can also be affected by a person's educational condition. Social science research presents data and arguments that the educational atmosphere also influences religious conversion.

As said by Mr. Nasroy, one of the residents and religious leaders of Beringin Jaya Village:

“People who convert because of their lack of faith and have never learned the religion themselves just say I am Islam but Allah's commands are not carried out, people who change religion because of a person's weak faith themselves if their faith is strong will not change religion, because that religion can bring someone whose religion is adhered to to be religious and most importantly the encouragement to learn that religion must be taught from a young age.”

#### Changing Religion in the View of the People of Beringin Jaya Village According to Islamic Law

Conversion is a person's human right to choose the religion he will follow and also the human right for a person to refuse an invitation to change from the religion he adheres to. This is also what was said by Mr. Muhammad Arsyad, one of the residents of Beringin Jaya Village.

Religion is a human right that cannot be interrogated, the state also guarantees that it cannot be forced like that.

Regarding the right to change religions, most traditional jurists argue that the right to freedom of religion does not include the right to change religion from Islam to another religion. According to classical and intermediate scholars, people who change religion or leave Islam can be considered apostates and their actions are referred to as riddah or irtidad. The law of conversion has been clearly defined in the sharia. Shari'a prohibits conversion when a person has embraced Islam as his religion. Religious freedom also includes the right to change religions, even if changing religion from Islam is seen as an act of riddah, it must be clarified solely as a sin whose punishment is handed over to God's rule in the hereafter. As Allah SWT says. In QS. Al-Baqarah /2:217

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قَبِيحٌ وَهُوَ كَافِرٌ فَأُولَئِكَ  
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Translation:

“Whoever among you apostates from his religion and dies in disbelief, their deeds in this world and the Hereafter are in vain. They are the inhabitants of hell. They remain in it.” (kementrian Agama, 2020)”

As for religious conversion in the eyes of the people of Beringin Jaya Village as said by Mr. Aminuddin as the Head of Beringin Jaya Village:

Conversion لَكُمْ دِينُكُمْ وَلِيَ دِينِ If there is no longer a match from the religion, you may be able to switch, just like a job profession if it is not suitable for job 1, find another job.

Said Allah SWT. In Q.S. Ali Imran/3:85.  
The translation :

“Why do they seek a religion other than the religion of Allah? In fact, only to Him what is in heaven and on earth surrenders, either willingly or by force, and only to Him are they returned.” (kementrian Agama, 2020)”

قال رسول الله صل الله عليه وسهلم من بل د ينه فا  
قتلوه (رواه البخار

Traslation :

“Rasulullah SAW said: Whoever converts his religion kills him. (HR. Bukhari)”.

The majority of scholars adhering to this hadith, who argue that a person who leaves the Islamic religion is called an apostate, must be killed.

However, before the apostates are executed, they must be questioned about their apostasy, given an explanation for their mistakes with strong evidences and given the opportunity to repent.

This is also what Mr. Zarkasi, one of the residents of Beringin Jaya Village, said:

“If outside of Islam to convert to Islam, it is even encouraged, that is da'wah, but if Muslims go to outside religions, apostasy is not allowed.

As the Word of Allah in QS. Al-Baqarah/2:208”

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا  
خُطُوتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Traslation :

O you who believe, enter into Islam (peace) thoroughly and do not follow the steps of Satan. Indeed, he is a real enemy to you. (kementrian Agama, 2020)”

However, Islam never teaches its people to force others to embrace Islam. Islam actually condemns acts of

coercion in any form, including coercion to adhere to a certain religion.

Based on the results of an interview with Mr. Nasroy, one of the residents of Beringin Jaya Village who said:

“People who change religion because they lack and have never learned the religion themselves just say I am Islam but Allah's command is not carried out, people who change religion because of a person's weak faith if their faith is strong will not change religion.”

Apart from some of the factors that have been stated, the main cause of non-conversion or in Islam which is referred to as apostasy is none other than the weak quality of one's faith and Islam itself. People whose faith and Islam are strong certainly do not easily leave Islam and replace it with another religion just for the sake of love and wealth. As Allah SWT says. QS. Al-Baqarah/2:217.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمْتِ وَهُوَ كَافِرٌ فَأُولَئِكَ  
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Traslation :

“Whoever among you apostates from his religion and dies in disbelief, their deeds in this world and the Hereafter are in vain. They are the inhabitants of hell. They remain in it. (kementrian Agama, 2020)”

Based on the explanation above, according to the people of Beringin Jaya Village who said:

Changing religions is a human right that people cannot intervene, the state also guarantees it so there is no compulsion to change religions. If there is indeed no compatibility with the religion, it is okay to change religions, because there is no

compulsion for someone to follow Islam. So it's okay to change religion because marriage while changing religion is not an apostasy or leaving Islam.

In matters of faith, the Qur'an is the main source where it contains answers and solutions to problems faced by Muslims in the past. As Allah SWT says. In QS. Al-Baqarah/2:256.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ  
بِالطَّاعُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى  
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Traslation :

“There is no compulsion in adhering to Islam, it is clear that the right path is from the wrong path. Whoever disobeys the taboo and believes in Allah has indeed clung to a very strong rope that will not break. Allah is the Hearer and the Knower. (kementrian Agama, 2020)”

That is, you should not force someone to convert to Islam. Because in fact, the postulates and evidence are so clear and clear, that there is no need to force someone to embrace him. And whoever is blinded by Allah SWT. If his hearing and vision are locked off, there will be no benefit for him to be forced and pressured to embrace Islam.

Shaykh Wahbah Az-Zuhaili also said that you should not force someone to convert to Islam, because the evidence and postulates of the truth of Islam are very clear, so there is no need to force them to embrace it. Because faith is based on awareness and willingness, arguments and evidence, so there is no point in any form of coercion.

### Conclusion

Based on the results of research on religious change as a reason for

marriage in Beringin Jaya Village, Baebunta District, North Luwu Regency. It can be concluded that the factors that cause a person to change religion are, marriage factors, environmental factors and educational factors. The description of the process of changing religion occurred because they wanted to get married who were initially Hindu and then converted to Islam. First, there are those who have the process of converting to Islam first and then come to propose to their candidates and then get married. And there are also those who apply first after the application is accepted and then convert to Islam.

Regarding the community's view of people who change religion for marriage reasons in Beringin Jaya Village, Baebunta District, North Luwu Regency, it can be concluded that the community thinks that it is okay to change religion because for marriage reasons, if they change their religion such as from Hinduism to Islam, it is allowed. And there is also no compulsion for a person to adhere to Islam, because it is a person's human right, as contained in QS. Al-Baqarah verse 256 which says there is no compulsion for someone to adhere to Islam.

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