

CERTIFICATE

To Certify That:

Sally Azaria, S.Sos., M.PPD.

As :

PRESENTER

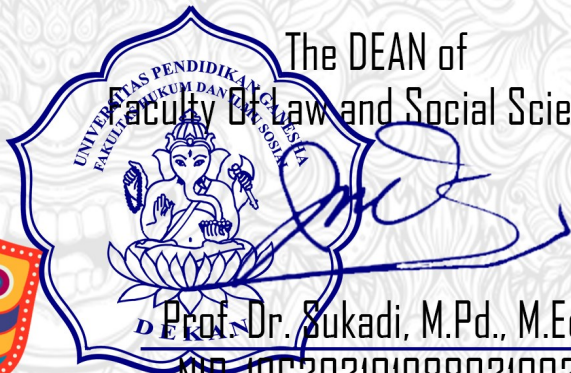
**4th INTERNATIONAL CONFERENCE
ON LAW , SOSIAL SCIENCES AND EDUCATION**

That Held By Fakultas Hukum Dan Ilmu Sosial , Universitas Pendidikan Ganesha

With Theme :

" Race, Ethnicity, and Nationalism in Postmodern Society: Opportunities and Challenges"

Bali, October , 28th , 2022



Prof. Dr. Sukadi, M.Pd., M.Ed.
NIP. 196303101988031003

Chief Of Committee

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SPESIAL

FACULTY OF LAW
AND SOCIAL SCIENCE

4th INTERNATIONAL CONFERENCE ON LAW SOCIAL SCIENCES AND EDUCATION

“ RACE, ETHNICITY, AND NATIONALISM IN POSTMODERN SOCIETY:
OPPORTUNITIES AND CHALLENGES ”



OCTOBER 28th, 2022
BALI



**WELCOME NOTE
ON THE 4th INTERNATIONAL CONFERENCE ON LAW, SOCIAL SCIENCES, AND
EDUCATION (ICLSSE) 2022**

Om Swastiastu, Assalamualaikum Warahmatullahi Wabarakatuh, May God Bless us all,
Salam Harmoni

We are offering our most sincere gratitude to Ida Sang Hyang Widi Wasa/Tuhan Yang Maha Esa, God Almighty, for the graces that have been bestowed upon us. For it is only with His Graces that we can all gather here to hold the third *International Conference on Law, Social Sciences, and Education*. This year, the conference's theme is "Social Resilience in a Post-pandemic Era" to respond to our current situations during this COVID-19 pandemic.

Honorable Keynote Speakers, Respected Researchers, and Esteemed Scholars,

Welcome to the Third *International Conference on Law, Social Sciences and Education*. I would rather so much if I can welcome you all in North Bali to our little pride, Universitas Pendidikan Ganesha. However, due to the pandemic, we have to be content to meet virtually for now. I believe virtual meetings like this will not lessen the essence of this conference. In fact, I have faith that this opens opportunities for more people to be involved without the barrier of distance and travel expenses.

Honorable Guests, Ladies and Gentlemen,

International Conference on Law, Social Sciences and Education is an annual event initiated with humble dignity and determined dedication by the Faculty of Law and Social Sciences of Universitas Pendidikan Ganesha. I want to express my sincere appreciation to the Faculty of Law and Social Sciences of Universitas Pendidikan Ganesha for having established this academic vessel that allows experts, researchers, and scholars around Universitas Pendidikan Ganesha and universities across the globe to sit together for sharing experiences and knowledge about laws, social sciences, and education.

Respected Researchers,

We all are aware that the pandemic has changed the way we conduct academic publications. However, this also has a positive impact where we can reduce space with the help of digital technology to participate in various knowledge-sharing events, such as this conference. Academic forums like this are necessary for academicians, scholars, and researchers. They provide platforms for sharing insights that open the road to self-actualizations. It is crucial for us to disseminate our thoughts, concepts, and research results to reach a global audience through publications of research reports and conceptual arguments both in reputable international journals and reputable conference proceedings of respectable international conferences. The International Conference on Law, Social Sciences, and Education has been trying to be this platform where academicians, scholars, and researchers convene and share ideas, which results in an academic publication. I hope that what we gain today from this conference is just a stepping stone from which joint publications and joint research can be initiated. They say two heads are better than one; the more, the merrier. I believe that meeting different scholars in research will bring different perspectives that can result in constructive debates, positive progress, and productive outcomes.



Dear esteemed scholars,

Right now, we are witnessing the hope to escape the pandemic with the massive vaccination. However, the pandemic has been going on for almost two years now. It has changed the way we live far beyond our imagination, where a complete return to the less digital pre-pandemic era seems unlikely. Therefore, to face the irreversible change and adapt to the new normal, the theme of our conference, "Social Resilience in a Post-pandemic Era," will cover a broad scope. I am looking forward to hearing a broad spectrum of views and insights into the post-pandemic world.

Respectable researchers,

Thank you for joining our third *International Conference on Law, Social Sciences and Education*. I applaud all presenters and participants for being part of this important program for research sharing. May this event further sharing knowledge and insights among us and beyond for a more resilient society.

Om Santhi, Shanti, Shanti, Om.

Singaraja, 20 October 2022

Rector,

TTD

Prof. Dr. I Nyoman Jampel, M.Pd.
NIP. 195910101986031003



FOREWORD

Prof. Dr. Sukadi, M.Pd., M.Ed.

Dean, Faculty of Law and Social Science Undiksha

(International Conference on Law, Social Science, and Education, Oct 28th, 2022)

Om Suastiastu

AWW

Salam Sejahtera

Salam Harmoni

Yours Excellences,

Dr. Gede Rasben Dantes, M.TI. Vice Rector I for Academic Affairs Undiksha

Distinguished guests,

Ladies and gentlemen.

First of all, let us together offer our worship and gratitude to the presence of God Almighty (Ida Sang Hyang Widhi Wasa) because of His/Her blessing We can all today participate in the third ICLSSE activity at the Faculty of Law and Social Sciences Undiksha with the theme: "Social Resilience in a Post-Pandemic Era".

It is my honor to be on behalf of Faculty of Law and Social Science Undiksha to express our warmest welcome to you all distinguished guests, ladies, and gentlemen who are here today attending this virtual conference. In particular I would like to express my gratitude and a warm welcoming to our plenary and featured speakers as well as presenters, especially who are coming from overseas. Firstly, yours excellences Prof. Michael G. Van, From University of Sacramento, USA. Thank You so much for your willingness to be an invited speaker to this conference. Secondly, dear Dr. Visha from University of Malaya Malaysia. Thank you so much also for your time to be an invited speaker in this conference. Thirdly, Thank you so much also to Prof. I Made Yudana, M.Pd., my senior from Undiksha, for your dedication in our international conference.

Now, please allow me to say a few words about the theme of this third conference: "Social Resilience in a Post-Pandemic Era". No doubt that in the Pandemic Corona era we all together experience corona virus outbreak in the socio-cultural and economic life of the community. As an academicians, we all have concerned to study how in this new normal era we are trying to increase socio-cultural, socio-psychological, as well as socio-economic resilience of the society through various innovations that can be developed together in research activities in the field of social sciences and law in general. So this conference can become a good vehicle for us to share together all experiences and ideas about increasing social resilience in a post-pandemic era from many perspective of Law, Social Science, and Social Education in general.

Finally, it is hopefully this third ICLSSE can provide a good view and generate good ideas from all parties for our common interests.

As a human being, I realized that I can't avoid the mistakes. So I apologize to you all if there are mistakes or weaknesses that you feel during the implementation of this third ICLSSE. Finally, Congratulations for you all.



Before closing this foreword, I am glad and froud to ask to vice rector I Undiksha to give the opening speech to open this conference officially.

Thank You.

Om Shanti-hanti, shanti Om

Salam Harmoni.



Welcoming Remarks

The honorable Rector of Universitas Pendidikan Ganesha, Prof. Dr. Nyoman Jampel, M.Pd.

The Vice Rectors of Universitas Pendidikan Ganesha

The Dean of the Faculty of Law and Social Science

Dear distinguished guests, invited speakers, and participants of the 4th International Conference on Law, Social Sciences, and Education.

I am pleased to welcome you to the 4th International Conference on Law, Social Sciences, and Education (ICLSSE 2022). This year is the beginning of our effort to recover from the pandemic. Hence we decided to hold the hybrid conference. While we realize the online platform provides greater reach and easier access for the participant, we also encourage you to visit Bali at our university. Hopefully, we can recover stronger together.

The theme of this year's conference is "race, Ethnicity, and Nationalism in Postmodern Society: Opportunities and Challenges." We choose this theme to respond to the rise of technology and the spread of information in our community. While this could be seen as an opportunity to enhance our life quality, on the other hand, these phenomena promote challenges in our unity as a nation and community with a threat such as radical movements, separatism, and segregation. To discuss this issue, we invited four distinguished speakers, Prof. Dr. Sukadi from Universitas Pendidikan Ganesha, Prof. Dr. Michael G. Vann from California State University Sacramento, Prof. Toshiaki Kimura from Tohoku University, and Weena G. Franco, MASA from Mariano Marcos State University.

This year, the committee also received around 116 submissions from five countries. These articles focus on three scopes: Law and International Studies, Social Education, and Social Science and Humanities. All selected articles will be published in either proceeding or selected journals in our university. On this occasion, I would like to sincerely thank the Rector of Universitas Pendidikan Ganesha, Faculty of Law and Social Science, all staff, and also all participants for supporting this conference.

Last but not least, we thank the organizing committee for arranging all the needed facilities for the success of this conference. I hope everyone has a beautiful day, and please enjoy the conference.

Thank you, and Warm Regards,

I Wayan Putra Yasa

Chairman of the 4th ICLSSE 2022



CONFERENCE ORGANIZATION

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PROGRAM SCHEDULE
4th INTERNATIONAL LAW SOCIAL SCIENCE, AND EDUCATION
UNIVERSITAS PENDIDIKAN GANESHA, OCTOBER 28, 2022

No	Time (WITA / GMT+8)	Duration	Activity
1	08.00 – 08.30	30’	Registration
Opening Ceremony			
2	08.30 – 08.35	5’	Opening by MC
3	08.35 – 08.40	5’	Indonesia Raya Song
4	08.40 – 09.05	25’	Report and Forewords:
10’		1. Report from the Head of The Committee I Wayan Putra Yasa, S.Pd., M.Pd.	
15’		2. Opening Speech Prof. Dr. I Nyoman Jampel, M.Pd. (Rector of Universitas Pendidikan Ganesha)	
Panel Section			
Moderator: Dr. Luh Putu Sri Ariyani, S.S., M. Hum (Universitas Pendidikan Ganesha)			
5	09.05 – 09.35	30’	Keynote Speech: Prof. Dr. Sukadi, M.Pd, M. Ed (Universitas Pendidikan Ganesha)
6	09.35 – 11.05	90’	Invited Speakers Speech:
		30’	1. Prof. Dr. Michael G. Vann (California State University)
		30’	2. Weena G. Franco, M.A (Mariano Marcos State University)
		30’	3. Prof. Kimura Toshiaki (Tohoku University)
7	11.05-12.00	55’	Discussion
Break: All Presenters stay in Virtual Room 12.00 – 14.00			
Parallel Section: All Presenters Invited to each Virtual Room 14.00 – 17.00			
7	17.00 – 17.30	30’	Announcement from Committee and Closing Ceremony



PARALEL SECTION

ROOM 1

Moderator : Made Dwipayana, S. Pd., M. Sc

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	2161	Ida Bagus Made Astawa, I Putu Ananda Citra and I Gede Astra Wesnawa	How reliable are the coastal management models in Buleleng Tengah Region?	14.00 -14.10
2	5694	Ida Bagus Made Astawa Astawa, I Made Sarmita Sarmita and Kadek Ryan Surya Negara Ryan	EMPOWERMENT OF ENVIRONMENTAL WISDOM TRI HITA KARANA AS A SUPPLEMENT FOR INTERNAL MATERIALS GEOGRAPHY LEARNING AND ITS IMPLICATIONS ON CARE ATTITUDE OF STUDENTS' ENVIRONMENT	14.10-14.20
3	2490	I Wayan Krisna Eka Putra, I Wayan Gede Astawa Karang and Abd. Rahman As-Syakur	Socio-Physical Assessment of Coastal Vulnerability Index in a Tourism Island Bali Using Multisatellite Data	14.20-14.30
4	2522	Ida Bagus Arya Yoga Bharata, I Gede Astra Wesnawa and Ida Bagus Made Astawa	Natural Tourism Landscape Spot in Trekking Route Panji Anom Village, Sukasada District, Buleleng Regency	14.30-14.40
5	3538	I Gede Astra Wesnawa, I Made Sarmita and Putu Indra Christiawan	INVESTIGATION OF MIGRANT LIVELIHOOD CHALLENGES IN THE PERI-URBAN AREA OF DENPASAR CITY	14.40-14.50
6	3762	I Gede Yudi Wisnawa, I Gede Budiarta and I Gst Ngr Jayantara	GEOGRAPHIC INFORMATION SYSTEM (GIS) FOR MAPPING THE SELLING VALUE OF TAX OBJECTS IN BULELENG DISTRICT	15.00-15.10
7	5373	Triyono Adi Saputro, Pujiyono Pujiyono and Emmy Latifah	The Role of the Local Community in Geographic Indications based on Tourism Intellectual Property.	15.10-15.20
8	5815	I Made Riyan Cahyadi, Dewa Bagus Sanjaya, Gusti Putu Sumerta, Putu Paundra Ananda and Putu Nado Swastika	ENVIRONMENT AND HUMAN HARMONIZATION BASED ON BALI LOCAL WISDOM THROUGH TUMPEK BUBUH CEREMONY.	15.20-15.30



9	9583	Dewa Made Atmaja, I Wayan Krisna Eka Putra and Kadek Agus Suwardika	SPRING DISTRIBUTION MAPPING IN TEMBUKU DISTRICT	15.30-15.40
10	9376	I Putu Sriartha and I Ketut Putrajaya	Teacher's Attitude to Subak as A Social Studies Learning Source in Junior High School	15.40-15.50



ROOM 2

Moderator : I Gusti Ayu Apsari Hadi, S.H., M.H.

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	1192	Shohib Muslim, Ane Fani Novitasari, Hudriyah Mundzir and Khrisna Hadiwinata	LEGAL PROTECTION FOR CREDITORS IN THE IMPLEMENTATION OF THE EXECUTION PARATE OF THE OBJECT OF FIDUCIARY GUARANTEE	14.00 -14.10
2	1283	Nanda Yoga Rohmana	RECONSTRUCTION OF THE CRIMINAL SYSTEM AS A FAIR LAW REFORM	14.10-14.20
3	1628	Adhing Tedhalosa	THE SETTLEMENT OBLIGATION OF SOCIAL SECURITY REGISTRATION IN LABOR SOCIAL SECURITY IMPLEMENTING AGENCY OF MAGELANG BY THE STATES ATTORNEY OF PUBLIC PROSECUTION SERVICE OF MAGELANG	14.20-14.30
4	1647	Dimas Sigit Tanugraha	DATA INTEGRATION MODEL AS MANDATORY OF THE POPULATION ADMINISTRATION LAW IN SUPPORTING THE IMPLEMENTATION OF CASE SETTLEMENT WITH A RESTORATIVE JUSTICE APPROACH BY THE PROSECUTOR OF THE REPUBLIC OF INDONESIA	14.30-14.40
5	1748	Trisnaulan Arisanti	IMPLEMENTATION OF CRIMINAL FINES IN LAW NUMBER 35 YEAR 2009 CONCERNING CRIMINAL ACTS OF NARCOTICS IN SENTENCION PERSPECTIVE	14.40-14.50
6	2033	Riki Afrizal, Iwan Kurniawan and Fajar Wahyudi	The Juridical Implications Of The Implementation Of Prisoner Services As A Correctional Function On The Indonesian Criminal Justice System	15.00-15.10
7	2762	Putu Eka Pitriyanti, Ida Ayu Windhari Kusuma Pratiwi, R Ibrahim	THE ROLE OF THE CONSTITUTIONAL COURT IN ENFORCING A DEMOCRATIC STATE	15.10-15.20
8	2936	I Wayan Lasmawan, Made Sugi Hartono, Si Ngurah Ardhy and Muhamad Jodi Setianto	Strengthening Legal Culture in Combating Corruption	15.20-15.30



9	4837	Wikan Sinatrio	IMPLEMENTATION OF RESTORATIVE JUSTICE AGAINST CRIMINAL ACTION BY CHILDREN WITH 7 (seven) YEARS OR MORE CRIMINAL THREAT STRIVING FOR THE BEST INTEREST OF THE CHILD	15.30-15.40
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ROOM 3

Moderator : I Dewa Gede Herman Yudiawan, S.H., M.H.

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	6007	Ariefulloh Ariefulloh	HANDLING OF CRIMINAL ACTS OF TRAFFIC OFFENCES BY CHILDREN TO PROVIDE LEGAL PROTECTION AGAINST CHILDREN IN KONAWE REGENCY	14.00 -14.10
2	6291	Saharuddin	The United Development Party's Strategy in Winning Salmawati Jamado in the 2019 Majene Regency Legislative Election	14.10-14.20
3	6442	Ni Putu Rai Yulianti, Gede Iwan Setiabudi and Irwan Nur	BANYUATIS COFFEE: PROTECTION AND MANAGEMENT OF LOCAL COFFEE AS A NATIONAL POTENTIAL WITH A DRIP IRRIGATION SYSTEM FOR ECONOMIC BENEFITS IN BULELENG COMMUNITY	14.20-14.30
4	8927	Ferry Marleana	DEATH PENALTY AGAINST NARCOTICS CRIMINAL OFFENDER AS AN COUNTERMEASURE EFFORT OF NARCOTICS DISTRIBUTION	14.30-14.40
5	8961	Sarimonang Beny Sinaga	LEGAL POLITICS HANDLING CRIMINAL ACTS OF CORRUPTION UNDER IDR 50,000,000.- (FIFTY MILLION RUPIAHS) IN REFORMING THE AUTHORITY OF THE CRIMINAL ACTS OF CORRUPTION FOR BUDGET EFFICIENCY	14.40-14.50
6	9753	Arie Purnomo	Environmental Crime Law Enforcement with Expansion of Evidence for the Purpose of Evidence	15.00-15.10
7	9451	Irma Fatmawati, Onny Medaline and Siti Nurhayati	ADVOCACY ON ULAYAT LAND DISPUTES BASED ON LOCAL WISDOM (STUDY IN WEST SUMATERA)	15.10-15.20
8	5174	Roberto Nahin Palacios-Quinto, Arturo Clery, Yamel Sofia Garzosi-Pincay and René Faruk Garzosi-Pincay	Right to defense in the application of the content of art. 534 # 3 of the COIP, in flagrant crimes	15.20-15.30
9	5107	Khrisna Hadiwinata, Nandaru Ramadhan, Shohib Muslim and	Legal Protection Against Victims of Crime of Sexual Violence in Educational Environment	15.30-15.40



		Hudriyah Mundzir		
10	9539	Md. Tabil Ahammed, Maharin Afroj and Sudipto Ghosh	Real-time based Violence Detection from CCTV Camera using Machine Learning Method	15.40-15.50



ROOM 4

Moderator : I Wayan Budiarta, S.Pd., M.Pd.

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	4445	I Wayan Landrawan and Ni Ketut Sari Adnyani	THE PROSPECT OF IMPLEMENTING ASSIMILATION AS AN EFFORT TO FOSTER PRISONERS IN THE CLASS II B PENITENTIARY SINGARAJA IN TERMS OF CRIMINOLOGY AND HUMAN RIGHTS PERSPECTIVES	14.00 -14.10
2	1511	Enik Puji Lestari, I Putu Windu Mertha Sujana and Rizki Maulana	DRAMA PERFORMANCE OF NUSANTARA FOLKLORE ON THE PRACTICE OF CITIZENSHIP LESSONS TO PRESERVE LOCAL WISDOM AND INCREASE LOVE FOR THE COUNTRY.	14.10-14.20
3	1658	Ni Kadek Nindi Yuliasari and Ni Komang Ayu Trianita Adiningsih	KAMASAN PUPPET PAINTING AS A MEDIA FOR PLANTING PANCASILA PHILOSOPHICAL VALUES	14.20-14.30
4	2164	I Wayan Kertih and Wayan Mahardika Prasetya Wiratama	IMPLEMENTATION OF THE LEARNING MODEL INTER-SUBJECT COLLABORATION PROJECTS TO REALIZE PROFILE OF PANCASILA STUDENTS IN SMA LAB. UNDIKSHA	14.30-14.40
5	2840	Ketut Sudiatmaka and Ni Ketut Sari Adnyani	THE REALIZATION OF THE DECISION OF THE PESAMUHAN AGUNG III MUDP BALI NUMBER 01/KEP/PSM-3/MDP BALI/X/2010 ON THE SYSTEM OF INTEGRITY OF BALI HINDU WOMEN AS THE HEIR	14.40-14.50
6	3306	Ni Made Widya Sari, I Putu Windu Mertha Sujana and Dewa Bagus Sanjaya	REVITALIZING THE PHILOSOPHY OF PANCASILA THROUGH EDUCATION TO BUILD A SOLID SENSE OF INDONESIAN IDENTITY IN THE 21st CENTURY	15.00-15.10
7	4893	Dewa Bagus Sanjaya, Putu Mas Dewantara, Dewa Gede Firstia Wirabrata, Dewa Ayu Puteri Handayani and I Made Riyan Cahyadi	STRATEGY ANALYSIS OF MAKING HIGH SCHOOL AND JUNIOR HIGH SCHOOL IN REALIZING PANCASILA STUDENT PROFILES IN BULELENG DISTRICT	15.10-15.20
8	5981	Ni Komang Putri Cintya Dewi, I Putu Windu	STRATEGY OF INTRODUCING PANCASILA CHARACTER VALUES	15.20-15.30



		Mertha Sujana and I Nengah Suastika	THROUGH STORYTELLING USING HAND PUPPETS AS AN EFFORT TO BUILD CHARACTER FOR EARLY CHILDHOOD	
9	3437	Juliana Tirza	Social Media as an Appliance to Pancasila Education for the Young Generation	15.30-15.40



ROOM 5

Moderator : I Gede Putu Eka Suryana, S. Pd., M. Sc

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	1027	Warman Suryaman, Hendi Suhendraya Muchtar, Waska Warta and Muhammad Andriana Gaffar	Entrepreneurship-Based On Life Skills Training Management In Non-Formal Education To Improve Participant's Ability Towards Economic Independence	14.00 -14.10
2	802	Rhini Fatmasari and Tora Akadira	Application of Data Mining to Predict Student Satisfaction in Academic and Non-Academic Services at the Open University through Social Media You Tube	14.10-14.20
3	1961	Rina Febriana, Ivan Hanafi and I Gusti Ayu Ngurah	Implementation of My Interest Application as Alternative Information in the Selection of Further Study for Junior High School Students	14.20-14.30
4	3145	Hendi Suhendraya Muchtar and Ricky Firmansyah	Hypothetical Model of ICT-Based Learning Media Management in Non-Formal Education	14.30-14.40
5	4522	Afra Ghaniy Yoko Putri and Burhanuddin Aziz	Rumah Menapo Community Program to Take Care of the Environment through the Muaro Jambi Natural School: An Overview of Non-Formal Education	14.40-14.50
6	5820	Immanuel Adhitya Wulanata Christmastianto and Budi Wibawanta	TEACHER'S COMPETENCIES PROFILE IN TEACHING AND LEARNING USING DIGITAL TECHNOLOGY	15.00-15.10
7	7011	Suci Nurpratiwi, Amaliyah Amaliyah and Ahmad Hakam	Development of Digital Hypercontent Teaching Material to Improve Students' Understanding of Pedagogical Concepts	15.10-15.20
8	9875	Mery Napitupulu, Daud K Walanda, Victor E Sandewa and Detris Poba	Leveraging educational technology (hyperdocs) to achieve student's collaboration skills	15.20-15.30
9	5853	Fathu Shodiqur Rohman, Musa Pelu and Sudi Yanto	DEVELOPMENT OF TEACHING MATERIALS BASED ON DIGITAL HISTORY OF REFORM WITH PROBLEM BASED LEARNING TO IMPROVE DEMOCRATIC ATTITUDE	15.30-15.40



10	2208	I Gusti Lanang Agung Parwata, I Nyoman Sudarmada and Kadek Yogi Parta Lesmana	Optimizing the Understanding of Handball Game Materials with the Fair Play Learning Model on Students' Social Interaction Ability	15.40-15.50
11	1453	Dede Sumiati, Hendi Suhendraya Muchtar, Waska Warta and Muhammad Andriana Gaffar	Management of ICT-Based Learning Programs to Improve Student Learning Outcomes	15.50-16.00
12	2328	Yanti Sri Wahyuni and Sri Rahayu	Application of the Cobweb Integrated Learning Model (Webbed) on Students' Learning Activities	16.00-16.10



ROOM 6

Moderator : Santana Sembiring, S.Sos., M.A.

No	ID Paper	Nama Penulis	Judul Artikel	Waktu Presentasi (WITA)
1	2379	Putri N. Taniardi and Sugeng Riyanto	The Role of Literacy Corner of Archaeology in Supporting Independent Learning Curriculum in Senior High School	14.00 -14.10
2	4636	Andi Firdausi Hairul Izul Haj, Angelina Putri Nursinta, Ni Ketut Anggriani and Muhari Rahman	PRAMBANAN TEMPLE AS MAGNIFICENT TRACE OF HINDUSM GLORY IN JAVA	14.10-14.20
3	8357	Ivan Luttfy Chateriyan, Ida Ayu Widya Pratiwi, Luh Ayu Martasari and Dyka Royyan Khoirul Akbar	Relief Pattern Evidence of Mixing Hinduism and Buddhism at Mendut Temple, Yogyakarta	14.20-14.30
4	4778	Hendri Zاتمiko, I Putu Windu Mertha Sujana and Easy Born Lusevia	JAVA CANCEL CALCULATION TRADITION FOR ESTABLISHING A HOUSE BASED ON DINA LAN PASARAN	14.30-14.40
5	1405	Syahlan Mattiro, Rahmat Nur, Cucu Widaty and Reski P	Social Changes of the Meratus Dayak Tribe in Rantau Buda South Kalimantan	14.40-14.50
6	2107	Dewi Kusuma Yanti, I Made Ari Widiassa, Riska Elseria Sijabat and Muhammad Idris	Interaction Patterns of Muslim Fisherman Community Groups with Hindu Fishermen in the Sangsit Coastal Area	15.00-15.10
7	2793	Awal Mukhtar, Muliadi Mau and Arianto Arianto	The Views of the Bone and Makassar People on Social Media (Case Study of Intercultural Communication Related to the Past Historical Relationship of Bone and Makassar)	15.10-15.20
8	3677	Addin Kurnia Putri, Mahendra Wijaya, Sri Hilmi Pujihartati, Supriyadi Supriyadi and Sudarsana Sudarsana	Socio-Economic Resilience of Laweyan Batik Craftsmen during the Covid-19 Pandemic	15.20-15.30



9	1053	Duwi Sri Lestari and Afendy Widayat	Semantic Analysis of Name Rooster's Feathers In Banyuraden Village	15.30-15.40
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2	6340	Argyo Demartoto and Akhmad Ramdhon	Social Harmony in the Attempt of Preventing and Controlling Covid-19 as the Representation of Pluralism Moderation in Surakarta Indonesia	14.10-14.20
3	6564	Mifdal Zusron Alfaqi, Abdul Muid Aris Shofa, Desinta Dwi Rapita and Widya Multisari	RELIGION-BASED INCLUSIVE EDUCATION IN BUILDING GENDER AWARENESS AT QOMARUDDIN ISLAMIC BOARDING SCHOOL GRESIK	14.20-14.30
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Moderator : I Wayan Pardi, S.Pd., M.Pd.

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3	4657	Yosela Nababan, Guntur Hari Marcceliant, Enni Maharani Br. Ginting, Ni Kadek Shantikarini Himawan, Safina Nurul Hidayah and Irwan Nur	The Existence of Gandrung Dance as a Media for Cultural Communication Osing Kemiren Tribe Community, Banyuwangi	14.20-14.30
4	4894	Luh Puji Arti, Ni Luh Gede Mardewi Wedastri, Mayarninta Tarigan, Nurhayati Gurning, Sionaria Br Purba and Lola Utama Sitompul	DECREASING INTEREST IN LEARNING PROFESSIONAL GANDRUNG TEROB DANCE OF KEMIREN VILLAGE'S YOUNG GENERATION IN GLOBALIZATION ERA	14.30-14.40
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6	5724	I Gusti Agung Ayu Made Diah Agustini, Ni Putu Galuh Ardanareswari, Evlyn Lestari Br Tarigan, Ni Putu Ratna Ayu Lestari, Eva Dilla Br Ginting and Alif Alfi Syahrin	MEANING AND PRESERVATION OF OSING TRIBE TRADITIONAL HOUSE A STUDY OF TOURISM SOCIOLOGY	15.00-15.10
7	9663	Najamuddin, Hafied Cangara and Muliadi Mau	Discourse Analysis of The Guardian Of Oligarch: The Udayana Bali Student Criticism Movement on Instagram Social Media 2021	15.10-15.20
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4	8098	Kadek Mia Novitasari, I Gst Ngr Yoga Jayantara and I Gede Yudi Wisnawa	MAPPING OF WATER SANITATION LINES USING DRONES IN THE RESIDENTIAL AREA OF BTN GRHA TEGAL AMERTHA, BANJAR TEGAL, BULELENG	14.30-14.40
5	2697	I Gusti Ayu Apsari Hadi, Ketut Sudiatmaka and I Ketut Putrajaya	SOCIALIZATION AND ASSISTANCE DISABILITIES VOTERS FOR PARTICIPATION AND REGISTRATION OF SIMULTANEOUS ELECTIONS 2024 IN BULELENG REGENCY	14.40-14.50
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7	6800	Ni Ketut Sari Adnyani and I Wayan Landrawan	Traditional Village as Legal Subject of Culture Owner from The State Constitution Perspective and Legal Pluralism	15.10-15.20
8	8309	Made Sugi Hartono	Eradicating Corruption in the Forestry Sector and Strengthening Indigenous Peoples	15.20-15.30
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Moderator : R. Ahmad Ginanjar Purnawibawa, M.Hum

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2	5072	Luh Putu Sri Ariyani, Made Mas Hariprawani and Vera Agustina	THE ROLE OF BUNDA LITERASI IN REALIZING WOMEN'S SOCIAL INCLUSION IN JEMBRANA REGENCY, BALI	14.10-14.20
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Christian Youth Preferences in Interfaith Marriage: A Study Case in Surabaya, Indonesia

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Interfaith marriages can be legally carried out in Surabaya after the Surabaya High Court approved it in July 2022. As a result, the state is no longer a barrier to interfaith marriages. This study explored the preferences that Christian youth have in having a partner of a different religion after the legal barriers are removed.

The approach used a qualitative method using thematic analysis to analyze the data. This study used 16 unmarried participants from Christian youth, aged 19 to 22 years old, who are studying at Petra Christian University, Surabaya, Indonesia.

The results confirmed that Christian youth remained difficult to accept as interfaith couples. They could make friends with anyone regardless of religion, but they were selective in choosing a partner to marry. Although there are no longer legal barriers, personal considerations, parents, religious communities, and friends prevent them from having interfaith marriages.

This study concluded that the legal aspect only made interfaith marriage easier administratively. However, it did not increase the occurrence of interfaith marriages because there are many other factors to be considered.

Keywords: Indonesian Christian youth, interfaith marriage, interfaith couple

Christian Youth Preferences in Interfaith Marriage: A Study Case in Surabaya, Indonesia

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Abstract. Interfaith marriages can be legally carried out in Surabaya after the Surabaya High Court approved it in July 2022. Accordingly, the state is no longer a barrier to interfaith marriages. This study explored the preferences that Christian youth have in having a partner of a different religion after the legal barriers are removed. The approach used a qualitative method using thematic analysis to analyze the data with 16 unmarried participants from Christian youth, aged 19 to 22 years old, who were studying at Petra Christian University, Surabaya, Indonesia. The results confirmed that Christian youth remained difficult to accept interfaith couples although there were no legal barriers. Personal considerations, parents, religious communities, and friends prevented them from having interfaith marriages. In conclusion, the legal aspect only made interfaith marriage easier administratively. However, it did not increase the occurrence of interfaith marriages because there were many other factors to be considered.

Keywords: Indonesian Christian youth, interfaith marriage, interfaith couple

1 Introduction

In Indonesia, marriage requires two conditions: ratification by a religion or belief recognized by the state and administrative registration. Consequently, interfaith marriages usually face difficulty fulfilling these two conditions. First, they will have difficulty in finding religious leaders who are willing to marry off couples of different religions. Religious leaders usually only want to marry couples who share the same religion as them. Second, they will have difficulty finding a registry office that accepts interfaith marriages. Actually, the registry office can indeed hold interfaith marriages, because the job of this office is to record, not ratify. However, not all registry offices want to register interfaith marriages which are more complicated.

As a result, interfaith marriage seemed problematic to be carried out in Indonesia. Actually, there was still an opportunity to do interfaith marriage in Indonesia by asking for a court order [1]. However, this method was not easy and required a relatively long time.

Accordingly, they have to choose to join one religion if they want to get married in Indonesia. Consequently, this decision can create friction between extended families in determining the religion to be used for ratification. This problem can become unsolvable if neither party is willing to budge.

Alternatively, couples who want to have an interfaith marriage must do so abroad, as exemplified by several artists who have held it in Australia, Thailand, America, Singapore, and several other countries [2,3]. This method requires a lot of money which will be difficult for most interfaith couples to go through. Moreover, one of the main problems in interfaith marriage is the legal status of the wife and children [4]. Consequently, the weak legal condition of these children requires special protection from the state [5].

The complexity of this administrative problem can be a big barrier to conducting an interfaith marriage. Fortunately, interfaith marriages can be legally carried out in Surabaya after the Surabaya High Court approved it in July 2022. As a result, the state is no longer a barrier to interfaith marriages. With the ease of administration, it is hoped that the government will be able to stand in a neutral manner, not prohibiting and not advocating interfaith marriage.

This research complemented existing research in Indonesia by looking at interfaith marriage from the side of Chinese Indonesian youth who are Christian and Catholic. This study explored the preferences that Christian youth have in having a partner of a different religion before and after the legal barriers are removed. Therefore, the study had two research questions: (1) How did these young people perceive interfaith marriage? (2) What was the impact of interfaith marriage new regulations on them?

2 Research Methods

This study used a qualitative research approach where a set of open questions was presented to all participants in face-to-face meetings and conversations over the phone or on the Internet. In oral and written form, all questions and answers were in Indonesian.

Initially, questions were given in written form. However, the participants stated that they could not express their opinion at length if it was in written form, so they wanted the answer to be given orally. Questions were first sent to the participants for the study. Then according to the agreed schedule, they answered verbally via face-to-face. All answers given by participants were recorded as archives.

The approach used a qualitative method using thematic analysis to analyze the data. This study involved 16 Chinese Indonesian participants with religion Christian and Catholic, aged 19 to 22 years old, who are studying at Petra Christian University, Surabaya, Indonesia. The participants could be categorized as gender-balanced consisting of 9 women and 7 men. During high school, they attended Christian and Catholic based schools. Currently, all participants do not have a partner, so it is hoped that their opinion when accepting or rejecting an interfaith marriage is not unfounded because they already have a partner.

For data analysis, this research used thematic analysis, which is the definition of thematic analysis as a method for identifying, analyzing, and reporting patterns (themes) within data [6]. The data analysis technique has been proven effective in identifying themes that emerge from qualitative data, such as interview transcripts emphasizing the individual understanding of experiences in real-life situations [7].

Data analysis was also carried out in Indonesian to ensure that the original meaning of the data was preserved. The quotes cited in this article were translated into English after the data

analysis was completed. The first step in conducting the analysis was data immersion. All data were read and understood. Then, the data was coded to mark a particular topic, for instance, code: “parent” for each data related to parent. The second step was code design. Every time a new topic was found, a new code was added. This process continued until all data had been read and all topics found were coded. The third step was forming and refining the theme from steps 1 and 2. After all of the data were coded, each related code was included in one pattern/theme. This process was continued until all code was included in a theme. In the process, one theme was able to be changed into two themes, or on the other hand, two themes were combined into one theme to make it easier to conclude. To maintain confidentiality, each data was assigned a number as the key to access the data instead of based on the participant's name. Each participant was assigned a code numbered #1 to #16.

3 Results and Discussion

The discussion of the results is divided into four parts, namely the background, external influencers, the success of the interfaith marriage, and the impact of interfaith marriage regulations.

3.1 Participant's Background

First, this study looked at the experience of the participants having an interest in becoming an interfaith couple. Three male participants had experience as interfaith couples. One Christian participant had three relationships with Catholics. While the two participants were Catholic, one had a relationship with a Buddhist and the other with a Christian. On the other hand, all female participants never became interfaith couples.

Second, this research explored the current interest of the participants to become interfaith couples. The four male participants were never interested in having an interfaith partner. Only one person felt the possibility to have an interfaith partner of a certain religion: “I have absolutely no interest in religions other than Christianity or Catholicism” (#7).

Similarly, four female participants were never interested in having an interfaith partner. Furthermore, the other four were once attracted but chose not to continue the relationship. Here were the reasons they gave:

I was attracted spontaneously, without planning. I just have a crush on him because he was cute. However, I was not interested in going any further (#8).

I saw my friend's friend was handsome. However, only to this extent. So, I did not want to have a deeper relationship (#11).

I have been approached and got carried away. But then I quit before dating because I refused (#9).

I liked but never dated a different religion. I felt there would be big problems when the relationship got serious and even got married. We would get in trouble because one would go to church while the other would go to another place of worship (#15).

Third, the study looked at the tendency of the participants not to consider religion as a criterion in determining a partner. Two male participants stated that they did not consider

religion as a criterion in determining a partner. "I just followed my heart. Religion was not my main criterion for determining a partner. I considered it would be no different having a partner of any religion" (#1, #2).

Furthermore, one female participant also stated the same thing. He saw the important thing being able to have the same chemistry even though the religion was different.

I have never had a partner. However, if later on I was approached by people of different religions, then I did not immediately refuse. I wanted to go through it first to see if there was a common chemistry. If there was, I would continue. I have no problem having an interfaith partner" (#16).

The result showed some people think that religion is a relationship with God while love is a relationship with others so it cannot be confused. This result was the same as the research conducted in Manado regarding the negotiation between faith and love [8].

3.2 External Influencer

Participants' opinions about interfaith marriage were influenced by their parents, friends, and religious communities.

3.2.1 Parent and Relatives

Parents and relatives played an important role in influencing participants' opinions. They exerted influence by giving approval or disapproval of interfaith marriages.

There were parents who gave a lot of advice directly related to interfaith marriage. Most of them asked the participants to marry with one religion. The rest did not give direct advice about same faith marriage but advice for building successful families such as the importance of loving one's family and working hard to provide for the family's needs.

When giving advice, parents stated the difficulty of the adjustment period that must be passed in an interfaith marriage. This advice was received by half of participants. "My parents once advised me about the difficulty of adjustment in marriage. The same religion couples still need long adjustment and have to go through many difficult processes, moreover the adjustments that must be made by interfaith marriages. The adjustments would be much more difficult and complex. (#11 and seven others)."

Parents also reminded that adjustment in marriage was not only done by married couples but also by the entire extended family of each couple. Therefore, there had to be careful consideration before getting married. "My parents asked me not to think twice but two hundred times before deciding to have an interfaith marriage. Remember in a marriage that needs adjustment, not only the couple but also the extended families (#12)".

Moreover, parents gave an example of the failure of interfaith marriage when giving advice with the aim that their children would not experience the same failure.

My father is a pastor, so he asked me to find a partner of the same religion. My father told me about one of his congregations who had an interfaith marriage so he had to follow his partner's religion. As a result, his family was destroyed. My father emphasized to me to stay away from interfaith marriage so that my family would not be destroyed later (#3).

Conversely, some parents were not at all concerned about religious differences but ethnic differences. "My father and mother never had a problem with the religious differences of my potential partner. They emphasized the importance of the same ethnicity." (#15).

All participants tried to follow their parents' advice about interfaith partners. They decided not to have interfaith partners. However, there were participants who still decided not to have an interfaith marriage even though their parents didn't mind it. "My mom and dad never said I had to have a partner of the same faith. Nevertheless, I really did not want to. Although I had never tried, I decided not to have an interfaith marriage" (#9, #15).

Communication with parents is necessary before marriage occurs [9]. This good communication is a must for all couples, not only for interfaith couples so all the principles and values of parents can be passed on to their children properly.

3.2.2 Friends

The influence of friends did not have much impact on the male participants, but had a significant impact on the female participants. Almost all male participants did not discuss with their friends about interfaith partners because they did not care about the opinions of their friends. Only one male participant in the discussion thought that his friends would support whatever he chose. "I did feel like my friends would support whatever choice I made. They would not meddle in my personal business too much" (#7).

On the other hand, the female participants were strongly influenced by their friends' opinions. Six participants told their friends about their interest in having an interfaith partner. As a result, all of them gave advice not to have interfaith partners which would later lead to interfaith marriage.

When I told my friend, she advised me to stop before going too far. This got me think further. In the end, I followed her advice (#8, #13).

My friend said it was all up to me. Only she said that my relationship had a great potential for conflict and I could be seriously injured (#9).

My friend just said that was enough so that I would not be in more pain later. This friend's words had such an impact on me that I decided to end the relationship (#11).

When I talked about my interest in people of different religions, a close friend of mine told me about her experience with an interfaith partner that ended badly. She stated that my relationship with a different religion was likely to be the same as her, not going to work. This was very eye-opening for me (#14).

In addition, there were friends who provided support to whatever the participants did. They neither forbade nor recommended, only gave full support. "My friends never gave any advice. They just told me that they would support whatever decision I made" (#16).

Support from family, including extended family, along with friends influenced the decision to have an interfaith partner [10].

3.2.3 Religious Communities

In the case of interfaith marriage, the religious community, including the religious leaders of most of the participants, never discussed it. Christian and Catholic church leaders seemed to leave this topic to each individual.

One participant once knew their religious community discussed this topic but did not explicitly support or forbid it. “I heard the pastor of my church discuss the topic of interfaith marriage, but I did not hear of any prohibition against interfaith marriage” (#8).

Additionally, some participants attended a seminar discussing interfaith marriage and gave advice not to do it. “I once attended a seminar on interfaith marriage. This seminar explained the pros and cons of interfaith marriage, so it was advisable to have a same faith marriage” (#13, #14, #15).

In conclusion, the religious community and religious leaders did not have much influence on the opinions about interfaith marriage held by the participants. This result was different from the opinion of the leaders from majority religion in Indonesia who often discussed this topic openly at their religious events and have a clear position against interfaith marriage [11].

3.3 The success of the interfaith marriage

Before discussing the participants' views on the success of interfaith marriage, the discussion will start with what they see about the real life of interfaith marriage, its problems and its success stories.

3.3.1 Witness of interfaith marriage

A half of participants had never seen an interfaith marriage so they were not aware of the consequences. Meanwhile, the rest of the participants saw what happened in the interfaith marriage. They saw the consequences of interfaith marriage to people who still adhere to their religion before marriage. “My friend’s parent had interfaith marriage, Catholic and Muslim. My friend talked a lot about the ups and downs of his parent's interfaith marriage. Until now, each of them still embraced their religion before marriage” (#3).

On the other hand, some of them saw that one of the parties finally embraced their partner's religion. After holding on to their respective religions for years, finally one person converted to another religion. They did this because they often felt that their family was too complicated by having to attend two religious’ events. The following are comments from some participants.

I had a family that was originally Buddhist married to a Christian. Finally, the Christian converted to Buddhism (#13).

My aunt had a Christian-Catholic interfaith marriage. Eventually, her originally Catholic husband converted to Christianity (#14).

I was born in an interfaith marriage family. My father was Buddhist while my mother was Catholic. They continued to embrace this religion for a dozen years. I used to come to worship in two places: the church followed my mom and the monastery

followed my dad. In 2019, my dad has converted to Catholicism so now I just had to come to church (#15).

3.3.2 Witness of the Problems

There were two problems found by the participants from interfaith families: children's confusion and inheritance problems.

In relation to children's confusion, there were at least three confusions that must be faced by children from interfaith marriage. First, confusion when going to two different places of worship. "I knew my father's friend whose husband was a Christian so he went to church, while his wife was a Buddhist so she had to go to the monastery. The children were confused because they had to go to two different places of worship" (#4).

Second, the children were confused because they had to follow two different habits.

My friend had a Muslim father and a Christian mother. My friend was confused because her mother did not cook pork, but invited her to eat pork in a restaurant. She was confused about what she should do. Finally, she followed in the footsteps of her mother who only ate pork when her father did not know. Complicated problems occur when her father was unable to eat at an event held by her mother's parents. Finally, her father also forbade her to come at family events from mom's side (#14).

Third, children of interfaith couples often experienced a dilemma in choosing a religion. "I saw children from interfaith marriages who did not want to follow the religion of their parents. If she followed her father's religion, she was afraid to offend her mother, and vice versa. As a result, nowadays she did not want to be involved in any religion" (#16).

The result of these confusions was widely expressed by similar studies in Indonesia [12]. Especially if the interfaith marriage involved Islam which did have clear laws. There were clear rights and obligations for children from interfaith marriages who were married under Islamic law [13]. As a result, children from interfaith marriages could be very anti-religion [14].

The second problem relates to inheritance. There was confusion to determine the law that would be used to divide the inheritance. "I knew there was an interfaith family, with two children who have different religions. Consequently, when their parents died there was confusion in choosing the law to divide the inheritance. I did not want this confusion to happen in my family" (#7).

Actually, the inheritance issue is not a problem directly related to interfaith marriage but still has a strong relationship. People belonging to different religions must agree on the law used to divide the inheritance. The results of other studies showed the complexity of the problem of inheritance distribution in interfaith families in Indonesia [15, 16].

3.3.3 Witness of the Success

Some participants saw the happy interfaith marriage of artists such as Christian Sugiono and Titi Kamal who still looked fine and rarely got bad news from the press (#10, #11).

In addition, some participants had relatives with interfaith marriages who looked happy. “Many of my brothers and sisters had interfaith marriages. Some Christians were married to Catholics, some were even Christians to marry Muslims. So far, I had seen that there were not many problems in their marriages. Their problems looked the same as the problems a same faith marriage had to deal with” (#2).

Furthermore, there was a family that used to have an interfaith marriage which later became a same-faith marriage after one person changed religions. However, this participant did not know whether this family was happier after moving to the same faith marriage. “I have a family that initially had an interfaith marriage, where Buddhism was married to a Christian. Finally, they became a same-faith marriage when the Christians converted to Buddhism. They seemed happy. However, I did not know the actual conditions because I was not close to them (#16).”

The matter of happiness is relative because what is seen on the outside can be different from what is actually experienced. Accordingly, it is not clear that interfaith marriage is more unhappy than same faith marriage.

3.3.4 Will interfaith marriages work?

After seeing the problems and success stories of interfaith marriage, almost all participants stated that interfaith marriage would be difficult to find happiness. Only two participants stated that interfaith marriage could still bring happiness.

Although it could bring happiness, the path to be taken to get happiness was indeed more difficult. “I felt that interfaith marriage should be able to experience happiness. They had committed to marry on top of those differences. However, they did have to go through a path that looked more difficult than the same faith marriage” (#15).

Happiness that will be obtained depends on the belief and commitment that is owned.

I thought that religion was a personal matter between a person and his/her God, so no need to be shown in public. Religion also still contained interpretation so not everything that was written must be followed directly and literally. Accordingly, not all prohibitions must be followed immediately. As a result, I felt that an interfaith marriage was able to be successful and brought happiness when there were strong commitments and beliefs from this couple (#16).

Several studies had shown that interfaith marriage could indeed bring happiness. One of them stated that success occurred if the interfaith couple was able to have honest communication to handle all the differences they had [17]. Furthermore, children of an interfaith couple would be able to remain successful because there was no relationship between interfaith marriage and children's self-esteem, life satisfaction, and grades in school [18]. This showed that interfaith marriage was able to actually be used as an alternative to form a happy family if it was ready to go through all the processes that must be passed.

3.4 The Impact of Interfaith Marriage Regulations

Most participants considered the regulations in Surabaya that allowed interfaith marriage to be beneficial. First, this regulation was able to avoid forced religious conversions. To be able to get married, the couple must have the same religion, so the easiest way is to ask one of the parties to change religion. "I felt that this regulation would have a lot of effect on avoiding forced religious conversions in order to get married. In fact, after marriage, many returned to their original religion" (#2)

Second, this regulation facilitated the administration of interfaith marriages so that they did not have to be carried out abroad. "I agreed this regulation would make interfaith couples no need to marry overseas" (#8). So, basically this regulation prevented the state from blocking interfaith marriage which was the right of citizens. "The state had to not prevent interfaith marriage because it was a citizen's right" (#10).

On the other hand, this regulation did not change the tendency for interfaith marriage. The tendency of most participants who did not want to have an interfaith marriage did not change, even though the regulation had been changed.

When the state did not participate in advising or prohibiting interfaith marriages, interfaith couples only focused on negotiating differences between themselves and their extended family. This was the ideal position that the state was able to take. These results were similar to those of a study conducted in Mauritius [19].

4 Conclusion

The results confirmed that Christian youth remained difficult to accept as interfaith couples. They could make friends with anyone regardless of religion, but they were selective in choosing a partner to marry. Although there are no longer legal barriers; however personal considerations, parents, religious communities, and friends prevented them from having interfaith marriages.

In conclusion, the legal aspect only made interfaith marriage easier administratively. However, it did not increase the occurrence of interfaith marriages because there were many other factors to be considered.

This research showed that the regulation on permitting interfaith marriage facilitated its administration, but did not change the existing trend on interfaith marriage. People who really did not want to have an interfaith marriage did not change their tendencies with this regulation. To sum up, most of the participants, whether they have had an interfaith couple or not, really did not want to have an interfaith marriage in the future even though there were regulations to allow interfaith marriage.

Additionally, this research also showed that many Chinese Indonesian parents did not want their children to have an interfaith marriage. Parents and family were significant for someone in determining their partner. Moreover, the influence of friends was not important in determining partners for male participants, but it was substantial for female participants. Furthermore, religious leaders and communities were not influential in determining the interfaith couple.

However, this study did not explore the causes of all of the above aspects, so further research is needed. This research can be continued by taking participants from different ethnicities and religions. In addition, it can also be done at different age ranges, different backgrounds, and in different cities.

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