

Development of Catholic Traditions for Children in Families of Mixed Marriages and Different Religions at Vocational School IPT Karangpanas

Paulina Nirmayazitha Pusparani

Saint Francis of Assisi Pastoral Catechetical College Semarang

Sugiyana

Saint Francis of Assisi Pastoral Catechetical College Semarang

Franciana Andarweni Astuti

Saint Francis of Assisi Pastoral Catechetical College Semarang

Correspondence email: paulaamayazitha@gmail.com

Abstract. Mixed marriages and people of different religions cause differences in values and beliefs which give rise to domestic conflicts, especially regarding childcare. This research aims to determine the influence, obstacles, roles and efforts to develop the appreciation of Catholic faith and traditions. This marriage can increase understanding and tolerance towards other religions. However, if tolerance does not occur, conflict will emerge. Religious conflict creates tension in families and even leads to divorce. So efforts are needed to maintain family integrity and children's faith education. The type of research used is qualitative research with a descriptive approach. Information was obtained by in-depth interviews, observation and documentation. From the results, it was found that Catholics maintained their faith and educated their children Catholicly with all their might. Efforts are visible in the testimony of faith when parents become examples and witnesses of faith in everyday life, whether at school, work, or social relationships, by practicing Catholic values in actions and words. Because it is considered dangerous, young people are advised not to choose to enter into mixed marriages or interfaith marriages because they are considered risky and endanger the Catholic faith, affecting the appreciation of the faith and the development of children's Catholic traditions in the family. Efforts to reduce this marriage are by being actively involved in activities in the Church, strengthening one's faith through prayer, practicing the praxis of Catholic life, believing that one's life partner is someone from God.

Keywords: catholic traditions, endangering the catholic faith, interfaith marriages, mixed marriages.

BACKGROUND

As social and communal humans, we cannot live alone without connecting and interacting with other people. A person becomes unable to fulfill his own life needs, both physical and psychological needs (Hossain & Ali, 2014).

Since humans were born, they have always had the instinct to live together with other people, and this is the trigger for the formation of social groups. One of the smallest forms of social grouping is the family. Marriage is an important aspect of human life along with birth and death (Gede, 2005).

In the midst of plurality, Indonesian people face differences in many aspects of life, starting from culture, outlook on life, and interpersonal interactions. The issue of relations between religious communities is indeed a matter of concern. One of the problems in relations between religious communities is the issue of marriage between religious communities and brides and grooms of different religions. As a minority in such a diverse country, Catholics will

certainly have difficulty avoiding contact and association with members of other religions. A Catholic man or woman in this position may be attracted to members of other religions, and vice versa. In other words, marriage issues and religious differences almost certainly occur in Indonesian society (Azmi, 2019).

Religious differences in a family can be a factor that causes the development of Catholic traditions to fade, this is caused by: differences in values and beliefs, especially in terms of raising children. For example, couples with different religions may have different views about their children's religious education (Wardani & Supratman, 2021). Catholic couples may want their children to be educated according to Catholic teachings, while couples of other religions may have different views (Andi Subhan Amir, 2016).

Interfaith marriages can endanger the Catholic faith. The Church realizes that it is not easy for Catholics to maintain their faith if they live in an interfaith marriage. John. P. Beal in the New Commentary on the Code of Canon Law (NCCCL) says: "The Church has long recognized that marriage between Catholics and non-Catholics poses a special danger to the continued practice of the Catholic faith and the Catholic baptism and education of children" (Pamungkas & Viktorahadi, 2021). KHK 1917 canon 1060 in which the Church strictly prohibits mixed marriages between a Catholic and a non-Catholic if there is a danger to the Catholic party and the children who will be born to maintain and defend the Catholic faith. This danger arises from the intolerant attitude of non-Catholics. An attitude of intolerance can hinder the development of the Catholic faith. This intolerant attitude can be caused by differences in cultural background and religious traditions (Kusnadi & Wijaya, 2019).

These different backgrounds cause men and women to uphold the principles and values of their respective religions. The principles upheld in inter-religious marriages can drown out the values of tolerance. This intolerance can take the form of unlawful pressure exerted by one party on another party, so that the party being pressured is no longer free to carry out their religious obligations (Nikodemus & Endi, 2023).

A Catholic school is a community of faith and also a gathering for those who wish to deepen and appreciate Christian values, as well as being a community that inherits Christian values for life. Catholic schools should create a lively atmosphere in Catholic schools that is imbued with the spirit of the Gospel, freedom and love (KWI, 2008: 25).

It is necessary to create a living environment in schools that is imbued with the spirit of the gospel and freedom and love, and that is always open to the progress of the modern world, educates students in the light of the Christian faith, and participates in advancing the welfare of society (Suko & Yasmanto, 2021).

The task of Catholic schools is to provide instruction to students. In this activity the teacher plays an important role in guiding students with the aim of enriching their faith (Milayani, Paulina Maria, 2019). Catholic schools view humans as truth to be discovered. Thus, the task of teachers in Catholic schools is to guide their students wisely until their students truly understand the essence of the truth regarding humans (KWI, 2008: 20).

The thing that is the focus of the problem is the development of the Catholic tradition of children at SMK IPT Karangpanas Semarang majoring in TP and TKR in mixed and different religion marriages, and it is necessary to pay close attention to the effects of the high and increasing number of mixed and different religion marriages, related to the purpose of marriage, namely *bonnum commune* and *bonnum conjugune* (Andi Subhan Amir, 2016).

So this research has a problem formulation and the aim is to determine the influence of mixed marriages and different religions on the development of Catholic traditions for children in families of mixed marriages and different religions at Vocational School IPT Karangpanas Semarang majoring in TP and Kindergarten. Obstacles to the development of Catholic traditions for children majoring in TP and TKR at Vocational School IPT Karangpanas Semarang in mixed marriages and people of different religions. The role of IPT Karangpanas Vocational School as an educational institution amidst cases of mixed marriages and different religions. Efforts to develop Catholic traditions in families of mixed marriages and different religions.

THEORETICAL FRAMEWORK

Marriage is a binding agreement to form a legally binding family relationship. In Indonesia, marriages that are actively enforced depend on the laws and regulations that regulate the implementation of the marriage itself, all marriages are recorded in accordance with applicable laws and regulations (Santoso, 2016).

The Book of Canon Law (KHK) or Codex Iuris Canonici, is an important book that contains regulations/norms for all Catholics. As a legal book, of course the language used is legal-formal and concise. In the canon discussing marriage, the marriage contract (*foedus*), whereby a man and a woman form between them a partnership (*consortium*) for the whole of life, which according to its natural characteristics is directed at the welfare of husband and wife (*bonum coniugum*) as well as the birth and education of children, among the baptized, by Christ the Lord is elevated to the dignity of a sacrament (Milayani, Paulina Maria, 2019).

Faith and loyalty to the Catholic Church is a responsibility that Catholics must fight for. This demand is increasingly felt, especially with the increasing number of Catholic couples who stop practicing their faith after getting married (Ramadhani, 2022). Catholics are not only expected to be faithful to their faith, but also to make every effort to seek baptism and Catholic education for their children. The basis of this requirement is the purpose of the marriage itself, as stated in (GS 48). Of course, this obligation for Catholics does not conflict with the principle of religious freedom.

The Catholic promise to “do your best” with all your might is not an absolute requirement for doing so. Even if a person tries his best and fails, he is still in the category of fulfilling his promise. It is important for Catholics to try to pass on their faith to their children. It is important to emphasize that this promise refers directly to effort, not results. So as long as the Catholics really try to do their best, they cannot be blamed for not keeping their promises (Joned, 2015).

Another requirement is that both parties receive information about the goals and basic characteristics of a Catholic marriage. The goals of marriage include marital happiness (husband and wife), birth and raising children in a Catholic manner. The essence of marriage is unity and indissolubility (Canon Law 1056) (Pabubung, 2020).

Mixed marriage (*mixta religio*) is a marriage between a baptized Catholic and a baptized non-Catholic. This is a prohibition. This mixed marriage has a sacramental character as long as it is legally carried out between two people who have both been legally baptized. In this case, it is not important whether the Catholic party lives his faith or not. The important thing is that he has been baptized as a Catholic or accepted as a member of the Catholic Church. Meanwhile, for other parties, the validity of the baptism they received in a non-Catholic ecclesiastical community with Catholics is required. On the other hand, it is a sign of the Catholic Church's appreciation for the Christian (Protestant) Church which has many elements of similarity and togetherness with the Catholic Church (Atmono, 2014).

Tradition comes from the Latin word *traditio* which means something that is submitted, passed on and inherited. In that sense, it includes all customs, practices, beliefs and teachings. In the Catholic Church, tradition is not just a religious practice, but is first of all an experience of faith with the Christian congregation and the unity of the congregation in spirit.

Tradition is a living reality that stores the experience of the congregation's faith which was received, proclaimed, celebrated and passed down from generation to generation from the Early Church to the present day. There are many Catholic traditions that are lived by the congregation to this day, such as sacraments, sacramentals, prayer and devotion, and the praxis of Catholic life.

According to Christian teachings, children are a gift from God. In Genesis, God says, “Be fruitful and multiply, fill the earth and subdue it.” This is God's command for humans to have offspring (children). God wants humans to have as many children as possible and forbids humans to limit the number of children they have.

Catholic youth are agents of change in the Church and are expected to provide living testimony to the words of Jesus to the Apostles in today's modern world. The Church calls on all of God's holy people to participate in the prophetic ministry of Christ, especially by spreading the living testimony of Him through a life of faith and love. This Church's call is also the main task of OMK, as members of God's holy people, where the younger generation is the largest generation. This means being a witness to life on earth as a manifestation of their faith.

RESEARCH METHODOLOGY

Descriptive research with a qualitative approach is the type of research used in this research. Descriptive research is a research method aimed at describing a natural case/event that has occurred or is currently occurring. Information about the situation that occurred can be obtained through in-depth interviews, observation, and documentation. The information obtained is linked to other information and then described with a common thread, whether there is a connection or vice versa (Hartutik, 2021).

The population in the research entitled Development of Catholic Traditions for Children in Families of Mixed Marriages and Different Religions at Vocational School IPT Karangpanas Semarang were students in class X and XI in the TP and TKR Department, a total of 239 children.



The sample in the research entitled Development of Catholic Traditions for Children in Families of Mixed Marriages and Different Religions at SMK IPT Karangpanas Semarang, Department of TP and TKR classes X-XI were children who came from families of mixed marriages and different religions. Informants were divided into main informants, namely 9 Catholic students from mixed marriages and different religions, as well as supporting informants, namely 3 non-Catholic students and 1 Catholic teacher.

This research took place at SMK IPT Karangpanas Semarang on Jl. Dr. Wahidin, Kaliwiru, District. Candisari, Semarang City, Central Java 50253, which is located in the Athanasius Agung Karangpanas Church complex, Semarang.

RESULT AND DISCUSSION

The results of this research were obtained from interviews with 12 student informants who came from families with mixed marriages and different religions. As well as 1 Catholic religion teacher at SMK IPT Karangpanas Semarang. The interview was conducted on 2 November-20 November 2023 directly at SMK IPT Karangpanas Semarang. Apart from that, it was also obtained through direct observation during the beginning of the year retreat activities, the mass at the beginning of the new school year, and also the Catholic students' fellowship activities every Friday.

Family atmosphere in mixed marriages and different religions

1. Positive Atmosphere

A positive atmosphere, where there is mutual respect and respect for differences. Both partners are able to understand and respect each other's religious beliefs. Mixed marriages and those of different religions occur with an agreement for the sake of mutual prosperity and the birth of children in the family. Even though it is based on religious differences in the marriage, harmony can occur in families of mixed marriages and different religions. Mixed marriages and different religions do not always endanger a Catholic's faith.

2. Negative atmosphere

There are families who are indifferent to fulfilling the conditions for mixed or interfaith marriages. Sometimes families try everything possible to maintain family harmony. However, as time went by, cracks emerged due to the lack of unity in thinking about building prosperity in the family and also educating children in the Catholic faith. Religious differences can be a source of conflict between husband and wife, especially if

they have strong beliefs in their respective religions. Religious conflict can cause tension in the family and can even lead to divorce.

The Influence of Mixed Marriages and Different Religions on Children's Appreciation of Catholic Traditions

Based on GE 3, the family is expected to be the foundation of faith, the first and foremost place for a child to grow into a more faithful person. If the faith and beliefs of the parents are different, it will be difficult for the faith to grow actively and fully. Even though there is a pre-nuptial agreement (in general), this agreement is often not followed and is only used as a pre-nuptial condition from the priest or other authority. In fact, this agreement is the basis that can build faith, the hopes of a family in accordance with the initial vision and mission, namely the welfare of husband and wife and the birth of children who are educated in the Catholic faith (Romanus Oktavianus Ebu, 2022).

1. Positive Influence

The visible positive influences include increasing understanding and tolerance towards other religions. Interfaith marriages can encourage married couples to learn and understand other religions. This can make them more tolerant and appreciate differences.

2. Negative Influence

Mixed marriages and those of different religions can certainly have a negative influence on the development of Catholic traditions and the practical implementation of the Catholic faith. Differences in religious beliefs and practices can be a source of conflict and tension in the household.

Inhibitors of children's appreciation of Catholic traditions

Catholic traditions are important things to continue to maintain and develop in a family, even if the family is in a mixed marriage and has different religions. Lack of tolerance in mixed marriages and different religions can be a significant source of conflict in relationships. Tolerance and moderation are important keys to maintaining harmony in a marriage where partners have different religious beliefs. The impacts and difficulties experienced by the informants are an obstacle in the development of the appreciation of Catholic Traditions (Triatmo, 2015). Difficulties as a child in an interfaith marriage, where he often feels confused and doesn't think religion is serious. Sometimes he attends Friday prayers because he feels it is permissible. His parents and even his friends did not rebuke him because sometimes there was hope for them to change religion.

The role of Karangpanas IPT Vocational School amidst cases of Mixed Marriages and Different Religions

1. Cognitive Aspect

Relating to the development of knowledge and awareness of differences in faith. The school provides learning and teaching of Catholicism for 3 hours a week in each class.

2. Affective aspect

Relating to interest, involvement and openness to establishing relationships with followers of other religions honestly and authentically. IPT Vocational School continues to strive for and increase the involvement of each student, for example in terms of morning prayer before learning activities begin and afternoon prayer to close home activities which are always led by students.

3. Practical Aspect

Includes real cooperation and dialogue in everyday life. School teaches good values to love one another.

Efforts to increase children's appreciation of Catholic Traditions

Mixed marriages, or marriages between couples of different religions, pose challenges for the couple, including in terms of maintaining their faith. This is because the couple must learn to understand and respect each other's religious differences. So in its implementation, real efforts are needed from the family to increase the appreciation of Catholic Traditions. Efforts to increase children's appreciation of Catholic Traditions are not only carried out by the family or parents, but also by the child himself.

CONCLUSION AND RECOMMENDATIONS

In the Catholic Church, mixed marriages (Catholics with baptisms) and interfaith marriages (Catholics with non-Baptists) often occur. The atmosphere in families of mixed marriages and people of different religions is sometimes good or positive and builds the family, but often there is a negative atmosphere that can endanger the Catholic Faith in family life, both for the couple and the children who are born and grow up in the family (Oktavianus, 2014).

There are two stories of a positive atmosphere from informants where the good situation is described by tolerance and a complementary attitude, especially in matters of worship, which is also shown by a moderate attitude between family members so that a harmonious life can be created. However, on the contrary, there is a more negative atmosphere that arises from families with mixed marriages and different religions. This proves that interfaith marriages tend to

endanger harmony, closeness and prosperity in the family. Marriage, which has been considered a prohibition and obstacle from the start, is certainly dangerous in reality (Bakar, 2018).

It can cause tension in the family and even lead to divorce. Divorce is certainly not an easy thing for children in the family, so they feel a lack of well-being and an indifferent attitude towards their own psychological and spiritual development. Children become victims, such as having to live in an orphanage, having to live with their grandparents, and their existence is often not considered.

The new findings in this research are regarding Catholic Traditions, which relate to the view of prenuptial agreements/promises before marriage. Where both partners promise to try as hard as possible to create the welfare of husband and wife and also the education of children born into the family to be educated in a Catholic way. In order to create the goal of marriage in a family, maximum effort and support is needed both internally and externally.

However, in practice, both parents were unable to fulfill their pre-nuptial promises and agreements. There is not enough effort from parents. They tend to be indifferent so that the goals of marriage in families with mixed and different religions are not realized, as well as the erosion of Catholic Traditions in children. Until this research, it was stated that parents in mixed marriage families and people of different religions did not make every effort to realize a prenuptial agreement. Efforts are not visible because there is no action to support children in the appreciation of faith, the practice of Christian life, and also the implementation of Catholic Traditions. Parents in mixed and different religious marriages are negligent and unable to keep their promises. This is certainly not in line with the Church's expectations, that couples who are in mixed marriages and of different religions (Ramadhani, 2022).

The hope of the Church is that families of mixed marriages and different religions will be able to strive for the welfare of husband and wife and educate the children entrusted to them by God in a Catholic way. However, in practice, these couples often take prenuptial agreements lightly, so that conflicts arise in the family which arise from various aspects and at the most serious stage will lead to separation. Children in mixed-marriage families or those from different religions also do not receive good attention from their parents. Moreover, it is a matter of education and the appreciation of faith. Children often lose direction and feel that the cause of many conflicts in their lives is caused by differences in their parents' agreements, principles and goals in building a family (Antnoius, 2020).

REFERENCES

- Amir, A. S. T. (2016). Pola komunikasi interpersonal. *Revista Brasileira de Linguística Aplicada*, 5(1), 1689-1699. <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508>
- Antonius. (2020). Orang muda Katolik dan pilihan berkeluarganya. *Institusi Karmel Indonesia*, 7. <http://institutkarmel.id/web/-content/uploads/2021/02/OMK-dan-Pasangan-Hidup-Berkeluarga.pdf>
- Atmono, E. (2014). Paham perkawinan dalam hukum Gereja Katolik (P. E. N. Paska, Ed.; 2nd ed.). Penerbit Dioma. http://stfwidyasana-akademik.ac.id/repositori/filepenulis/f2dea84843a01150cef74498a900b433-PAHAM_PERKAWINAN.pdf
- Azmi, N. N. K. (2019). Perkawinan beda agama menurut perspektif Imam Nawawi dan relevansinya dengan sistem perkawinan di Indonesia. *Inklusif: Jurnal Pengkajian Penelitian Ekonomi dan Hukum Islam*, 4(1), 76. <https://doi.org/10.24235/inklusif.v4i1.3979>
- Bakar, A. (2018). Studi terhadap theologi Katolik. *Theologi Katolik dan Protestan*, 1-11. <https://media.neliti.com/media/publications/40320-ID-studi-terhadap-theologi-katolik-dan-protestan.pdf>
- Ebu, R. O. (2022). Perkawinan campur dan dampaknya terhadap kehidupan berkeluarga menurut KHK 1983. *JAPB: Jurnal Agama, Pendidikan dan Budaya*, 3(1), 179-186. <https://doi.org/10.56358/japb.v3i1.111>
- Gede, I. N. (2005). Makna perkawinan dalam perspektif hukum dan agama. *Pariksa: Jurnal Hukum Agama Hindu STAHN Mpu Kuturan Singaraja*, 76-83. <https://parangkasbitung.go.id/publikasi-artikel/arsip-artikel/843-dispensasi-kawin-dalam-sistem-hukum-indonesia-menjamin-kepentingan-terbaik-anak-melalui-putusan-hakim>
- Hartutik. (2021). Evaluasi pembelajaran: Teori & praktek analisa perangkat tes. *UNNES Press*.
- Hossain, F. M. A., & Ali. (2014). Relation between individual and society. *Open Journal of Social Sciences*, 2(8), 130-137. <https://doi.org/10.4236/jss.2014.28019>
- Joned, Y. (2015). Perkawinan beda agama. *Keuskupan Sufragan Bogor*. <https://keuskupanbogor.org/2015/02/18/perkawinan-beda-agama/>
- Kusnadi, H., & Wijaya, A. I. K. D. (2019). Dampak pernikahan beda agama terhadap keterlibatan hidup menggereja sebagai umat beriman Kristiani. *JPAK: Jurnal Pendidikan Agama Katolik*, 19(2), 15-27. <https://doi.org/10.34150/jpak.v19i2.239>
- Milayani, P. M. T. T. (2019). Peran guru agama Katolik dalam meningkatkan motivasi belajar agama Katolik. *Pastoral Kateketik*, 5. <https://ejurnal.stipas.ac.id/index.php/Sepakat/article/download/16/16>

- Nikodemus, & Endi, Y. (2023). Pandangan Gereja Katolik terhadap perkawinan campur. *Kamaya: Jurnal Ilmu Agama*, 6(3), 352-366. <https://doi.org/10.37329/kamaya.v6i3.2689>
- Oktavianus, H. S. (2014). Pewaris dan pendidikan iman anak sebagai tanggung jawab orangtua menurut Ecclesia Domestica. *Jurnal Teologi*, 3(2), 111-124. <https://doi.org/10.24071/jt.v3i2.457>
- Pabubung. (2020). Hakikat, tujuan, dan sakramentalitas perkawinan menurut Kitab Hukum Kanonik. *Filsafat Teologi Katolik*. <https://filsafatteologikatolik.wordpress.com/2020/04/16/hakikat-tujuan-dan-sakramentalitas-perkawinan-menurut-kitab-hukum-kanonik/>
- Pamungkas, E. K., & Viktorahadi, R. F. B. (2021). Perkawinan beda agama menurut Kitab Suci, ajaran, dan hukum Gereja. *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya*, 5(3), 421-432. <https://journal.uinsgd.ac.id/index.php/Religious/article/viewFile/14578/pdf>
- Ramadhani, D. A. (2022). Penyebab dan akibat perkawinan beda agama di Indonesia. *Hukum Perorangan dan Perkawinan*. https://www.researchgate.net/publication/355667349_PENYEBAB_DAN_AKIBAT_PERKAWINAN_BEDA_AGAMA_DI_INDONESIA
- Santoso. (2016). Hakekat perkawinan menurut Undang-Undang Perkawinan. *Jurnal YUDISIA*, 7(2), 412-434. <https://journal.iainkudus.ac.id/index.php/Yudisia/article/download/2162/1790>
- Suko, & Yusmanto, F. (2021). Revitalisasi pengelolaan asrama dalam mengembangkan pendidikan Katolik bagi suku Dayak di wilayah perbatasan Kabupaten Sanggau. *Vocat: Jurnal Pendidikan Katolik*, 1(1), 30-36. <https://doi.org/10.52075/vctjpk.v1i1.17>
- Triatmo, A. (2015). Ciri kodrati perkawinan Katolik. *Iman Katolik*. <https://www.imankatolik.or.id/khk.php?q=1055-1071>
- Wardani, P. K., & Supratman, L. P. (2021). Komunikasi interpersonal remaja-orangtua berbeda agama tentang kebebasan remaja memilih agama dalam keluarga. *Communicology*, 9(2), 272-288. <https://journal.unj.ac.id/unj/index.php/communicology/article/download/20378/11669/>