

Feminist Value and Openness to Interfaith Marriage: A Study of Environmental Influences on Gen-Z Women

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Abstract

Generation Z or Gen-Z is known to be more open to social issues that were previously considered taboo, one of which is interfaith marriage. Amidst the tug-of-war between religious norms that tend to be conservative and digital culture that is increasingly liberal, an important question arises: to what extent do feminist values influence Gen-Z women's openness to interfaith marriage? This study aims to analyse the influence of feminist values on Gen-Z women's openness to interfaith marriage. The method used is a quantitative predictive method with a predictive modelling approach. The research sample consists of Gen-Z women who are active in gender and diversity discourse, selected using purposive sampling techniques. Data collection was conducted through a Likert scale-based questionnaire distributed online using Google Forms. The results showed that of the 222 Gen Z female respondents, the majority were born between 2003 and 2007, representing 68.46% of the sample. This represents the younger generation in their late teens to early adulthood, who tend to be open-minded and progressive. Bootstrap analysis with 5000 samples revealed that feminist values had a positive and significant effect on Gen-Z women's openness to interfaith marriage ($\beta = 0.644$; $p < 0.001$). This means that the higher the internalisation of feminist values, the greater their openness to interfaith marriage, reflecting this generation's inclusive attitude towards diversity in a multicultural society.

INTRODUCTION

Generation Z, or more commonly known as Gen-Z, born between mid-1997 and early 2012¹, is a digital-native generation that grew up and developed alongside the rapid advancement of information and communication technology². From an early age, they have been exposed to the internet, social media, and digital devices, which has ultimately made them a generation that is highly tech-savvy and quick to adapt to change. Their openness to diversity, critical attitude towards authority, and familiarity with global culture give them a more flexible perspective in responding to social, political, and cultural issues. They do not only use social media as a means of communication or entertainment. More than that, they use social media as a space for identity formation, personal values, and understanding of social reality.

Platforms such as Instagram, TikTok, and X (formerly Twitter) have evolved into arenas where Gen-Z communities form opinions, fight for values, and build solidarity across geographical and ideological boundaries³. They do not hesitate to voice their views on issues of gender equality, minority rights, religious diversity, and sexual orientation. Their active discussions on social media encourage them to think critically without the limitations of conventional social environments. Ultimately, the progressive discourse spread widely through social media greatly influences perspectives, culture, and the meaning of norms that were previously considered standard.

One issue that has emerged among Gen-Z is their attitude towards interfaith marriage⁴. This phenomenon is no longer a taboo subject, and is even often discussed in the name of personal freedom and human rights. There are increasingly more narratives showing that love and commitment do not always have to be limited by religious barriers,

¹ G Prayag, "Is Gen Z Really That Different? Environmental Attitudes, Travel Behaviours and Sustainability Practices of International Tourists to Canterbury, New Zealand," *Journal of Sustainable Tourism* 33, no. 6 (2025): 1016–37, <https://doi.org/10.1080/09669582.2022.2131795>; S Seyfi, "Exploring the Drivers of Gen Z Tourists' Boycott Behaviour: A Lifestyle Politics Perspective," *Journal of Sustainable Tourism* 33, no. 6 (2025): 1146–64, <https://doi.org/10.1080/09669582.2023.2166517>.

² D I Szabó, "From Gaming to Surgery: The Influence of Digital Natives on Robotic Skills Development," *Journal of Robotic Surgery* 19, no. 1 (2025), <https://doi.org/10.1007/s11701-024-02178-0>; F Zamith, "Cognitive Perception of Native Advertising in the Spanish and Portuguese Digital Press," *Digital Journalism* 13, no. 2 (2025): 213–31, <https://doi.org/10.1080/21670811.2021.1919536>.

³ M Merino, "Body Perceptions and Psychological Well-Being: A Review of the Impact of Social Media and Physical Measurements on Self-Esteem and Mental Health with a Focus on Body Image Satisfaction and Its Relationship with Cultural and Gender Factors," *Healthcare Switzerland*, 2024, <https://doi.org/10.3390/healthcare12141396>; V Tejaswini, "Depression Detection from Social Media Text Analysis Using Natural Language Processing Techniques and Hybrid Deep Learning Model," *ACM Transactions on Asian and Low Resource Language Information Processing* 23, no. 1 (2024), <https://doi.org/10.1145/3569580>.

⁴ Meghan Grace and Corey Seemiller, "Characteristics and Motivations," *Gen Z Around the World Understanding the Global Cohort Culture of Generation Z*, 2024, 11–20, <https://doi.org/10.1108/978-1-83797-092-620241002>; V Sinha, "Attracting and Retaining Gen Z: A Study on Motivating Factors and Expectations of Generation Z in the Workplace," *Organizational Sociology in the Digital Age*, 2025, 97–112, <https://doi.org/10.4018/979-8-3693-7398-9.ch006>.

especially when couples are able to build relationships based on mutual respect for differences. In various major cities, the practice of interfaith marriage is becoming more open, although it still remains in a legal and social grey area.

In response to this issue, *fiqh*, as the basis of Islamic law, continues to prohibit interfaith marriage, especially for women⁵. This prohibition is based on principles of protecting religious beliefs, the structure of the Islamic family, and concerns about potential deviations from Islamic values. More than that, *fiqh* considers that interfaith marriages, especially if the woman is Muslim, are invalid because they are not *se-kufu'* or unequal⁶. This view is based on the Shafi'i school of thought, which is the majority school of thought among Muslims in Indonesia⁷.

Indonesian law does not recognize interfaith marriages⁸. In this sense, this practice actually places the issue in a socially and legally controversial area. On the one hand, social media has become an arena for affirming the freedom to choose an interfaith partner; on the other hand, religious norms remain the main reference in many communities, including families and surrounding communities.

The tension between these two perspectives, namely the *fiqh* perspective and social media (digital culture), shows a tug-of-war between norms and freedom, between collective values and personal choices. Therefore, a feminist values approach is an interesting framework to use for analysis. Values are not interpreted as an environment limited by territory alone⁹. More than that, social media is a digital environment that is even faster in indoctrinating the perspectives of its users.

This study aims to predict the influence of feminist values on Gen-Z women's openness to interfaith marriage. The focus of this study is not on legal aspects or how justice should be upheld, but rather on examining how the real environment and social

⁵ Zakariya bin Muhammad Al-Anshori, *Fath Al-Wahhab* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2021); Muhammad bin Qosim Al-Ghazi, *Fath Al-Qorib Al-Mujib* (Jakarta: Dar Al-Kutub Al-Islamiyyah, 2014); Zainuddin Abdul Aziz Al-Malibari, *Fathul Muin* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2015).

⁶ Wahbah Az-Zuhaili, *Mausu'ah Al-Fiqh Al-Islami Wa Al-Qadhaya Al-Mu'ashirah* (Beirut: Darul Fikr, 2013); Wahbah Az-Zuhaili, *Al-Mu'tamad: Fii Al-Fiqh Al-Syafi'i*, 5th ed. (Damaskus: Dar Al-Qolam, 2015).

⁷ Muannif Ridwan, "Ijtihad Pada Era Kontemporer (Konteks Pemikiran Islam Dalam Fiqih Dan Maqashid Al-Syariah)," *Jurnal Masohi* 1, no. 2 (2020), <https://doi.org/10.36339/jmas.v1i2.356>; Ahmad Alamuddin Yasin et al., "Transformation and Sustainability of Livelihoods in Muslim Families," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 485–506, <https://doi.org/10.29240/jhi.v8i2.6722>.

⁸ M Adil, "Interfaith Marriage in Indonesia: Polemics and Perspectives of Religious Leaders and Community Organizations," *Religion and Human Rights* 18, no. 1 (2023): 31–53, <https://doi.org/10.1163/18710328-bja10031>; M Yakub Aiyub Kadir and Fachrian Rizki, "Interfaith Marriage in Indonesia: A Critique of Court Verdicts," *Yuridika* 38, no. 1 (2023): 171–90, <https://doi.org/10.20473/ydk.v38i1.38099>; A Mutakin, "(INDONESIAN FIQH OF INTERFAITH MARRIAGE Study on the NU, MUI, and Muhammadiyah Fatwas)," *Al-Ahwal* 14, no. 1 (2021): 11–25, <https://doi.org/10.14421/ahwal.2021.14102>.

⁹ W Kostecka, "Ecofeminism as a Perspective of Studying 21st-Century Fantasy for Young Adults: Between Ecological Involvement and Postfeminist Paradigm," *Children S Literature in Education*, 2025, <https://doi.org/10.1007/s10583-025-09606-1>; J G Sayers, "Ecofeminism," *Elgar Encyclopedia on Gender in Management*, 2025, <https://doi.org/10.4337/9781803922065.ch36>.

media, which are saturated with feminist discourse, can shape perspectives and even encourage openness to interfaith marriage. This study is also written without pressure or doctrine towards the reader, but rather attempts to present an objective and data-based analysis.

The issue of interfaith marriage in Indonesia has been the subject of interdisciplinary studies, ranging from Islamic law and human rights to sociological approaches and community advocacy. The following studies provide a diverse overview of theoretical frameworks, empirical findings, and proposed solutions.

Study by Nor Salam et. al¹⁰. This study departs from the differences between the theocentric argumentative basis of Islamic law and the anthropocentric basis of human rights law. Their findings show the potential for common ground through the contemporary *maqashid syariah* paradigm, whereby Islamic law and human rights may justify interfaith marriage as part of individual human rights. The strength of this study lies in its attempt to conceptually link the normative foundations of Islam with human rights principles. However, its limitation is the lack of discussion on empirical aspects for example, how it is accepted socially and practised in reality so that its relevance remains theoretical.

The study by Edi Gunawan et al.¹¹. This study highlights the case of a Muslim minority community in North Sulawesi that continues to practise interfaith marriage. They use *minority fiqh* as an alternative basis that allows interfaith families to continue while maintaining their Islamic identity. The strength of this study lies in its strong empirical evidence and its connection to the fiqh rule of "changes in law due to changes in time and place". However, this study is limited to Muslim minorities in certain areas, so its application may not be entirely relevant to regions with a Muslim majority.

Study by Iwan Setiawan et. al¹². This study focuses on criticising the prohibition of interfaith marriage in Islamic law, which is considered contrary to justice, religious freedom, and human rights. They encourage a more inclusive interpretation by considering social, cultural, and constitutional aspects. Its main strength is its interdisciplinary analysis, which combines perspectives on religious law, the constitution, and social realities. However, this study tends to be normative-conceptual and has not examined the extent to which such legal reforms can be implemented in practice in a pluralistic society.

¹⁰ Nor Salam et al., "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law," *De Jure Jurnal Hukum Dan Syaria'ah* 16, no. 1 (2024): 179–96, <https://doi.org/10.18860/j-fsh.v16i1.23989>.

¹¹ Edi Gunawan et al., "Interfaith Marriage of North Sulawesi Multicultural Community in Minority Fiqh Perspective," *Al Ihkam Jurnal Hukum Dan Pranata Sosial* 19, no. 2 (2024): 384–412, <https://doi.org/10.19105/al-ihkam.v19i2.8072>.

¹² Iwan Setiawan et al., "Reforming Marriage Law in Indonesia: A Critical Examination of Islamic Law on the Ban of Interfaith Marriages," *Al Manahij Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 179–98, <https://doi.org/10.24090/mnh.v18i2.11134>.

A study by Danu Aris Setiyanto et al.¹³. This study highlights the Jakarta ICRP's strategy of resisting the negative stigma of interfaith marriage through legal, social, and civil rights advocacy. Their findings show that advocacy efforts can be a driving force for social change towards a more tolerant society. The advantage is the *action research* approach that combines research with social movements. However, the focus of the study on one organisation limits the perspective and diversity of advocacy strategies at the national level.

The four studies above contribute significantly to the discourse on interfaith marriage, both from a normative perspective (legal and human rights theory), a contextual perspective (practices in minority communities), and an advocacy perspective (social resistance and policy advocacy). However, most of them still focus on legal, cultural, and advocacy approaches without touching on the psychological and ideological factors of the younger generation growing up in the digital age. This is where the gap in this research lies: there has been no study that specifically links feminist values, which combine environmental awareness and gender equality, with the openness of young Gen-Z women to interfaith marriage.

The following is the literature review table:

Table 1. Literature Review

No	Title	Researcher	Research Findings	Criticism
1	Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law	Nor Salam, Agus Purnomo, Saifullah Saifullah, Sirojuddin Ahmad	The differences between Islamic law (theocentric) and human rights (anthropocentric) regarding the legality of interfaith marriage can be reconciled through the contemporary maqashid syariah paradigm, so that both have the potential to justify interfaith marriage as part of human rights.	Conceptually strong but lacking empirical data, it does not yet reflect social acceptance in the field.
2	Interfaith Marriage of North Sulawesi Multicultural Community in Minority Fiqh Perspective	Edi Gunawan, Budi Rahmat Hakim, Reza Adeputra Tohis, Imam Mash'ud	The Muslim minority community in North Sulawesi continues to practise interfaith marriage based on minority fiqh, maintaining their Islamic identity while respecting their partner's beliefs.	The research context is limited to minority communities, making it difficult to generalise to majority Muslim areas.
3	Reforming Marriage Law in Indonesia: A Critical Examination of	Iwan Setiawan, Tajul Arifin, Usep Saepullah, Abdulah Safei	The prohibition of interfaith marriages often conflicts with the principles of justice, freedom of religion, and	Normative-conceptual analysis has not yet tested the practical

¹³ Danu Aris Setiyanto, Sekar Ayu Aryani, and Sri Wahyuni, "ICRP Jakarta and Interfaith Marriage Assistance in Indonesia: Civil Rights, Legal Interpretation, and Advocacy for Interfaith Couples," *Journal of Islamic Law* 5, no. 2 (2024): 170–96, <https://doi.org/10.24260/jil.v5i2.2796>.

	Islamic Law on the Ban of Interfaith Marriages ()		human rights; encouraging inclusive interpretations that consider social, cultural, and constitutional aspects.	implementation of law reform in pluralistic societies.
4	ICRP Jakarta and Interfaith Marriage Assistance in Indonesia: Civil Rights, Legal Interpretation, and Advocacy for Interfaith Couples	Danu Aris Setiyanto, Sekar Ayu Aryani, Sri Wahyuni	ICRP Jakarta combats the stigma of interfaith marriage through legal, social, and civil rights advocacy; advocacy can encourage social change towards a tolerant society.	Focusing on one organisation limits the diversity of perspectives and advocacy strategies at the national level.

Based on the literature review, it appears that previous studies have focused more on interfaith marriage from the perspective of Islamic law, human rights, and social dynamics in certain communities. The approaches used are mostly normative-conceptual or focus on case studies of specific communities, so they have not explored the relationship between feminist values, the influence of the digital environment, and the attitudes of young Gen women towards openness to interfaith marriage. This gap opens up research opportunities to present new perspectives that integrate the analysis of feminist values with the sociocultural context of the digital native generation in a multicultural society.

Based on the theories that have been studied, we formulated indicators and sub-indicators as the basis for developing this research instrument. Each indicator was taken with reference to relevant and in-depth academic literature to ensure the validity of the concepts measured and their relevance to contemporary social issues that are currently developing.

The first indicator is *Gender Equality*, which is based on the ideas of Martha Nussbaum¹⁴ and Kimberlé Crenshaw¹⁵ regarding gender justice and intersectionality. The second indicator, *Empathy and Social Justice*, refers to the relational ethics approach proposed by Nel Noddings¹⁶, as well as reflections on social justice by Nancy Fraser¹⁷ and Iris Marion Young¹⁸. The third indicator is *Pluralism and Inclusivity*, which highlights the importance of openness and respect for diversity in religious life. John Hick¹⁹ and Diana Eck²⁰ are the references in formulating the sub-indicators. Finally, the indicator of *Rejection of Hierarchy and Domination* is rooted in critical feminist thought and

¹⁴ Martha C Nussbaum, *Sex and Social Justice* (Oxford University Press, 1999).

¹⁵ Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," in *Feminist Legal Theories* (Routledge, 2013), 23–51.

¹⁶ Nel Noddings, *Caring: A Relational Approach to Ethics and Moral Education* (Univ of California Press, 2013).

¹⁷ Nancy Fraser, *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition* (Routledge, 2014).

¹⁸ Iris Marion Young, "Justice and the Politics of Difference," in *Democracy: A Reader* (Columbia University Press, 2016), 553–57.

¹⁹ John Hick, *An Interpretation of Religion: Human Responses to the Transcendent* (Yale University Press, 2004).

²⁰ Diana L Eck, *A New Religious America: How A* (HarperSanFrancisco, 2001).

emancipatory theory from Simone de Beauvoir²¹ , Paulo Freire²² , Jessica Johnson and Ian Fairweather²³ .

We also added other references to the feminist framework, including: MacEoin²⁴ , Christ,²⁵ Hooks,²⁶ Schmidt-Leukel,²⁷ Said,²⁸ Habermas,²⁹ O'Collins,³⁰ Okin,³¹ Johnson³², An-Naim³³ .

The following is a framework of feminist values:

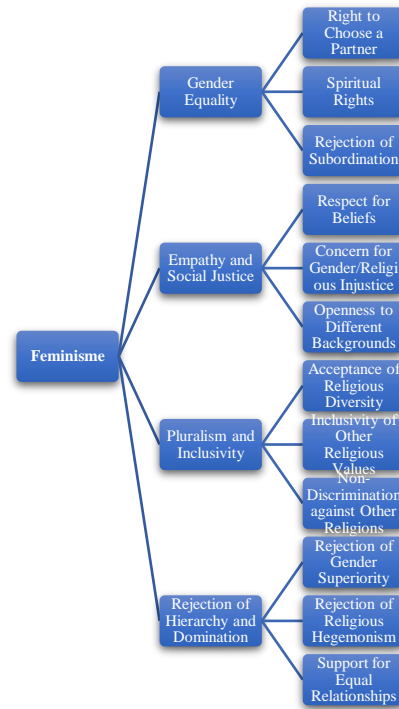


Figure 1. Framework of Feminist Values

²¹ Simone De Beauvoir, *The Second Sex: In Social Theory Re-Wired*, 3rd ed. (Routledge, 2023).

²² Paulo Freire, "Pedagogy of the Oppressed," in *Toward a Sociology of Education* (Routledge, 2020), 374–86.

²³ Jessica Johnson and Ian Fairweather, *An Analysis of Saba Mahmood's Politics of Piety: The Islamic Revival and the Feminist Subject* (Macat Library, 2017).

²⁴ Gary MacEoin, "Beyond God the Father: Toward a Philosophy of Women's Liberation.," *Whole Earth Review*, no. 86 (1995): 31–32.

²⁵ Carol P Christ, *She Who Changes: Re-Imagining the Divine in the World* (Palgrave Macmillan, 2003). (2000b, 2014)

²⁶ Perry Schmidt-Leukel, "Pluralist Theologies," *The Expository Times* 122, no. 2 (2010): 53–72, <https://doi.org/https://doi.org/10.1177/0014524610382282>.

²⁷ Edward Said, "Orientalism Once More.," *Development & Change* 35, no. 5 (2004).

²⁸ Jürgen Habermas, "Religion in the Public Sphere," *Philosophia Africana* 8, no. 2 (2005): 99–109, <https://doi.org/https://doi.org/10.5840/philafricana2005823>.

²⁹ Gerald O'Collins and Edward G Farrugia, *A Concise Dictionary of Theology* (A&C Black, 2000).

³⁰ Susan Moller Okin, *Justice, Gender, and the Family*, vol. 171 (Basic books New York, 1989).

³¹ Johnson and Fairweather, *An Analysis of Saba Mahmood's Politics of Piety: The Islamic Revival and the Feminist Subject*.

³² Abdullahi Ahmed An-Naim, *Islam and the Secular State: Negotiating the Future of Sharia* (Harvard University Press, 2008).

We also formulated indicators and sub-indicators of openness to interfaith marriage. The determination of these indicators took into account the psychological, social, and spiritual dimensions that arise from the dynamics of differences in beliefs in interpersonal relationships, and referred to a multidisciplinary approach from sociology, psychology, and religious studies.

The first indicator is *Attitude towards Partner Choice*, which reflects the extent to which Gen-Z women are open to the possibility of forming relationships with partners of different religions. This idea is in line with studies on intermarriage by Phillips³⁴ and Kalmijn³⁵, as well as a more inclusive perspective on religious identity as expressed by Patel³⁶. The second indicator, *Tolerance towards Diversity Practices*, highlights Gen-Z women's ability to build harmonious spiritual relationships despite differences in beliefs. This is in line with Diana Eck's³⁷ thinking on religious pluralism, as well as Nussbaum's³⁸ approach to capability building and bell hooks³⁹ concept of universal love. The third indicator is *Perception of Social Views*, which reflects how Gen-Z women view social reactions to interfaith relationships. This concept is based on the social construction theory by Berger and Luckmann⁴⁰, as well as studies on value transformation in modern society by Inglehart and Norris⁴¹, and Giddens⁴². The fourth indicator, *Value Conflict and Resolution*, represents the extent to which Gen-Z women are able to resolve value differences that may arise, especially in relationships with family. The conflict resolution theory of Strong et al.⁴³ forms the basis for identifying individual attitudes towards personal and collective value dilemmas.

³⁴ Bruce A Phillips, "Intermarriage in the Twenty-First Century: New Perspectives," in *American Jewish Year Book 2017: The Annual Record of the North American Jewish Communities* (Springer, 2018), 31-119, <https://doi.org/10.1111/j.1467-7660.2004.00383.x>.

³⁵ Matthijs Kalmijn, "Intermarriage and Homogamy: Causes, Patterns, Trends," *Annual Review of Sociology* 24, no. 1 (1998): 395-421, <https://doi.org/https://doi.org/10.1146/annurev.soc.24.1.395>.

³⁶ Eboo Patel, *Acts of Faith: The Story of an American Muslim, in the Struggle for the Soul of a Generation* (Beacon Press, 2020).

³⁷ Eck, *A New Religious America: How A*.

³⁸ Martha C Nussbaum, *Creating Capabilities: The Human Development Approach* (Harvard University Press, 2011).

³⁹ Bell Hooks, "All about Love: New Visions," 2000.

⁴⁰ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired* (Routledge, 2016), 110-22.

⁴¹ Ronald Inglehart and Pippa Norris, *Rising Tide: Gender Equality and Cultural Change around the World* (Cambridge University Press, 2003).

⁴² Anthony Giddens, *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies* (John Wiley & Sons, 2013).

⁴³ Carson Strong et al., "Goals, Values, and Conflict Resolution," *Palliative Care for Infants, Children, and Adolescents: A Practical Handbook*, 2004, 23-43.

We also added references on openness to interfaith marriage, including: Braithwaite et al.⁴⁴ , Ysseldyk et al.⁴⁵ , Abu-Nimer⁴⁶ , Goren⁴⁷ , Pajarianto et al.⁴⁸ .

The framework is as follows:

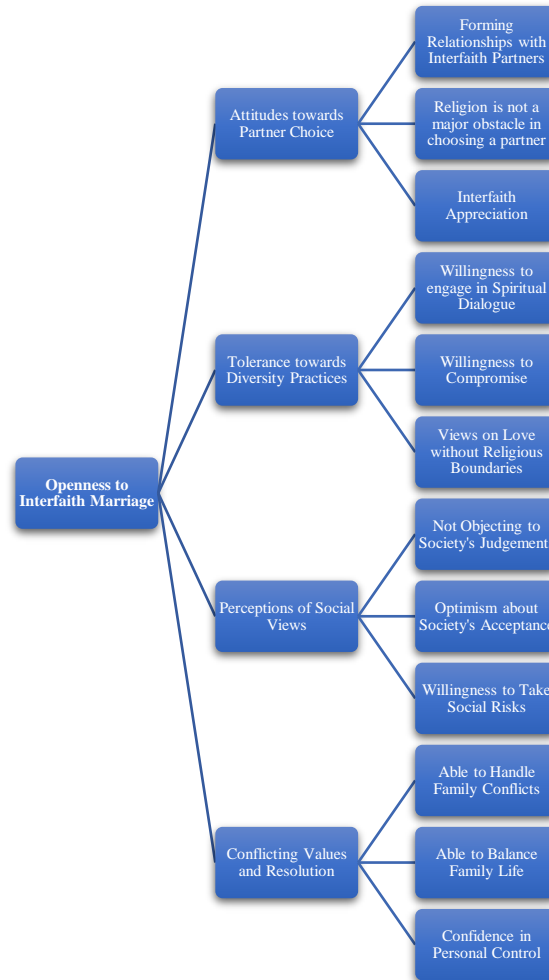


Figure 2. Framework of Openness in Interfaith Marriage

⁴⁴ Scott R Braithwaite et al., "The Influence of Religion on the Partner Selection Strategies of Emerging Adults," *Journal of Family Issues* 36, no. 2 (2015): 212-31, <https://doi.org/https://doi.org/10.1177/0192513X13491748>.

⁴⁵ Renate Ysseldyk, Kimberly Matheson, and Hymie Anisman, "Religiosity as Identity: Toward an Understanding of Religion from a Social Identity Perspective," *Personality and Social Psychology Review* 14, no. 1 (2010): 60-71, <https://doi.org/https://doi.org/10.1177/1088868309349693>.

⁴⁶ Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding," *Journal of Peace Research* 38, no. 6 (2001): 685-704, <https://doi.org/https://doi.org/10.1177/0022343301038006003>.

⁴⁷ Paul Goren, "Party Identification and Core Political Values," *American Journal of Political Science* 49, no. 4 (2005): 881-96.

⁴⁸ Hadi Pajarianto, Imam Pribad, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022), <https://doi.org/https://doi.org/10.4102/hts.v78i4.7043>.

The following are the indicator tables and sub-indicator tables for the feminism variable and the openness variable in interfaith marriages, along with references:

Table 2. Indicators and Sub-Indicators of Feminism

No.	Indicator	Sub-Indicator	Question	Reference
1	Gender Equality	Equal rights in choosing a life partner	1, 2	Nussbaum, M. C. (1999). <i>Sex and social justice</i> . Oxford University Press.; Crenshaw, K. (2013). Demarginalising the intersection of race and sex: A black feminist critique of antidiscrimination 's doctrine, feminist theory and antiracist politics. In <i>Feminist legal theories</i> (pp. 23-51). Routledge.
		Women's rights in determining spiritual life	3	MacEoin, G. (1995). Beyond God the Father: Toward a Philosophy of Women's Liberation. <i>Whole Earth Review</i> , (86), 31-32.; Christ, C. P. (2003). <i>She who changes: Re-imagining the divine in the world</i> . Palgrave Macmillan.
		Rejection of the subordination of women in relationships	4	Hooks, B. (2000). <i>Feminism is for everybody: Passionate politics</i> . Pluto Press.; Tong, R., & Botts, T. F. (2009). <i>Feminist thought: A more comprehensive introduction</i> . (No Title).
2	Empathy and Social Justice	The ability to understand and respect the beliefs of others	5	Noddings, N. (2013). <i>Caring: A relational approach to ethics and moral education</i> . University of California Press.
		Concern for gender- or religion-based injustice	6	Fraser, N. (2014). <i>Justice interruptus: Critical reflections on the "postsocialist" condition</i> . Routledge.; Young, I. M. (2016). Justice and the Politics of Difference. In <i>Democracy: A Reader</i> (pp. 553-557). Columbia University Press.
		Openness to the experiences of people from different backgrounds	7	Crenshaw, K. W. (2013). Mapping the margins: Intersectionality, identity politics, and violence against women of colour. In <i>The public nature of private violence</i> (pp. 93-118). Routledge.; Hooks, B. (2014). <i>Teaching to transgress</i> . Routledge.
3	Pluralism and Inclusivity	Acceptance of religious diversity	8	Hick, J. (2004). <i>An interpretation of religion: Human responses to the transcendent</i> . Yale University Press.; Eck, D. L. (2001). <i>A new religious America: how a</i> . HarperSanFrancisco.
		An inclusive view of other religious values	9	Schmidt-Leukel, P. (2010). Pluralist Theologies. <i>The Expository Times</i> , 122(2), 53-72.
		's non-discriminatory attitude towards individuals of other religions	10	Said, E. (2004). Orientalism Once More. <i>Development & Change</i> , 35(5).; Habermas, J. (2006). Religion in the public sphere. <i>European Journal of Philosophy</i> , 14(1), 1.; O'Collins, G., & Farrugia, E. G. (2000). <i>A Concise Dictionary of Theology</i> . A&C Black.

4	Rejection of Hierarchy and Domination	Rejection of gender superiority in relationships	11	De Beauvoir, S. (1997). <i>Introduction to the Second Sex</i> . na.; Okin, S. M. (1989). <i>Justice, Gender, and the Family</i> (Vol. 171). New York: Basic Books.
		Rejection of religious hegemony in marriage	12	Johnson, J., & Fairweather, I. (2017). <i>An analysis of Saba Mahmood's politics of piety: The Islamic revival and the feminist subject</i> . Macat Library.; An-Naim, A. A. (2008). <i>Islam and the secular state: Negotiating the future of Sharia</i> . Harvard University Press.
		Support for equal and non-dominant relationships	13	Freire, P. (2020). Pedagogy of the oppressed. In <i>Toward a sociology of education</i> (pp. 374-386). Routledge.; Hooks, B. (2000). <i>Feminism is for everybody: Passionate politics</i> . Pluto Press.

Table 3. Indicators and Sub-Indicators of Openness to Interfaith Marriage

No.	Indicator	Sub-Indicator	Question Item	Reference
1	Attitude towards Partner Choice	Willingness to form a relationship with a partner of a different religion	1	Phillips, B. A. (2018). Intermarriage in the twenty-first century: New perspectives. In <i>American Jewish Year Book 2017: The Annual Record of the North American Jewish Communities</i> (pp. 31-119). Cham: Springer International Publishing.; Kalmijn, M. (1998). Intermarriage and homogamy: Causes, patterns, trends. <i>Annual review of sociology</i> , 24(1), 395-421.
		Religious beliefs are not the main obstacle in choosing a partner	2	Braithwaite, S. R., Coulson, G. L., Spjut, K., Dickerson, W., Beck, A. R., Dougal, K., ... & Jones, D. (2015). The influence of religion on the partner selection strategies of emerging adults. <i>Journal of Family Issues</i> , 36(2), 212-231.
		s of interfaith couples if they are respectful	3	Patel, E. (2020). <i>Acts of Faith: The Story of an American Muslim, in the Struggle for the Soul of a Generation</i> . Beacon Press.; Ysseldyk, R., Matheson, K., & Anisman, H. (2010). Religiosity as identity: Toward an understanding of religion from a social identity perspective. <i>Personality and Social Psychology Review</i> , 14(1), 60-71.
2	Tolerance towards Diversity Practices	Readiness for spiritual dialogue with a partner of a different religion	4	Eck, D. L. (2001). <i>A new religious America: how a</i> . HarperSanFrancisco.; Abu-Nimer, M. (2001). Conflict resolution, culture, and religion: Toward a training model of interreligious peacebuilding. <i>Journal of Peace Research</i> , 38(6), 685-704.
		Readiness to compromise in living a religious life together	5	Goren, P. (2005). Party identification and core political values. <i>American Journal of Political Science</i> , 49(4), 881-896.; Pajariantio, H., Pribad, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and

				religious moderation. <i>HTS Theological Studies</i> , 78(4).
		The view that love can transcend religious boundaries	6	Nussbaum, M. C. (2011). <i>Creating capabilities: The human development approach</i> . Harvard University Press.; Hooks, B. (2000). <i>All about love: New visions</i> .
3	Perceptions of Social Views	Society's acceptance of interfaith relationships	7	Berger, P., & Luckmann, T. (2016). <i>The social construction of reality</i> . In <i>Social theory re-wired</i> (pp. 110-122). Routledge.
		Optimism regarding future societal acceptance	8	Inglehart, R., & Norris, P. (2003). <i>Rising tide: Gender equality and cultural change around the world</i> . Cambridge University Press.
		Willingness to face social risks for personal choices	9	Giddens, A. (2013). <i>The transformation of intimacy: Sexuality, love and eroticism in modern societies</i> . John Wiley & Sons.
4	Value conflicts and resolution	Ability to deal with value conflicts with family	10	Strong, C., Feudtner, C., Carter, B. S., Rushton, C. H., Carter, B. S., & Levetown, M. (2004). <i>Goals, values, and conflict resolution. Palliative care s for infants, children, and adolescents: A practical handbook</i> , 23-43.

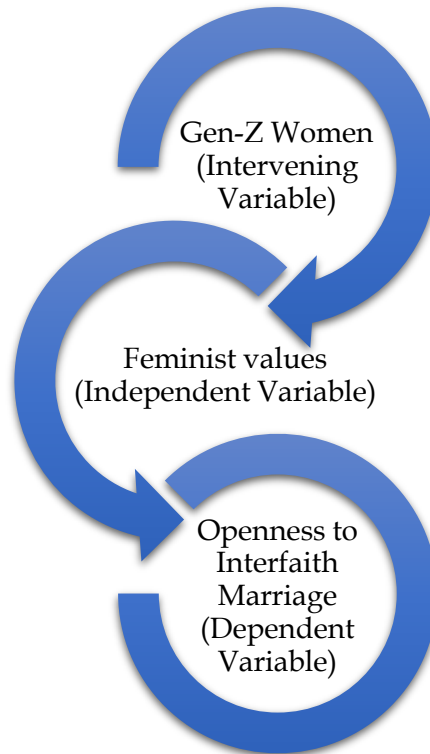
There are two hypotheses in this study, namely:

The alternative hypothesis (H_1) states that there is an influence of feminist values on openness to interfaith marriage. This means that the higher the understanding and internalisation of feminist values, namely gender equality, social empathy, inclusiveness, and rejection of domination and hierarchy, the greater the tendency for Gen-Z women to have an open attitude towards interfaith marriage.

The null hypothesis (H_0) states that there is no influence of feminism and open attitudes towards interfaith marriage among Gen-Z women. Testing these two hypotheses aims to see the extent to which feminist values can shape or influence the views of young women towards diversity in personal relationships and marriage.

This conceptual framework can be illustrated as follows:

Figure 3. Conceptual Framework



RESEARCH METHOD

This study uses a predictive quantitative approach with a *predictive modelling* approach⁴⁹. This approach was chosen because it is very appropriate for determining whether the influence of feminist values can predict Gen-Z women's openness to interfaith marriage. In this case, feminist values are positioned as an independent variable that is assumed to influence Gen-Z women's openness to interfaith marriage as a dependent variable.

The population in this study is women from Generation Z in Indonesia, namely women born between 1997 and 2012. The sample was determined using *purposive sampling*⁵⁰, namely by selecting respondents who had characteristics relevant to the research objectives. The focus is on Gen-Z women who have knowledge or involvement in discourse on gender, diversity, and social issues through education, communities, or social media.

The population size in this study was set at 500 based on estimates of the number of Gen-Z women who could be reached due to their openness. To determine a representative sample size, the Slovin formula was used with a *margin of error* of 5% (0.05). The Slovin formula is as follows:

⁴⁹ (Barboza, 2025; Li, 2024)

⁵⁰ (Ahmad, 2025; Memon, 2025)

$$n = \frac{N}{1 + N \cdot e^2}$$

Where:

n = sample size

N = population size

e = margin of error (0.05)

Given:

N = 500

e = 0.05

Therefore:

$$n = \frac{N}{1 + Ne^2}$$

$$n = \frac{500}{1 + 500 \times (0,05)^2}$$

$$n = \frac{500}{1 + 500 \times 0,0025} = \frac{500}{2,25} = 222,22$$

Therefore, the number of samples taken in this study is 222 respondents.

The data sources in this study are primary data obtained directly from respondents through a research instrument in the form of a questionnaire distributed via Google Forms. Secondary data was also used to support the analysis, including: literature reviews related to feminist theory, previous studies on interfaith marriage, and literature on Generation Z and socio-cultural value transformation.

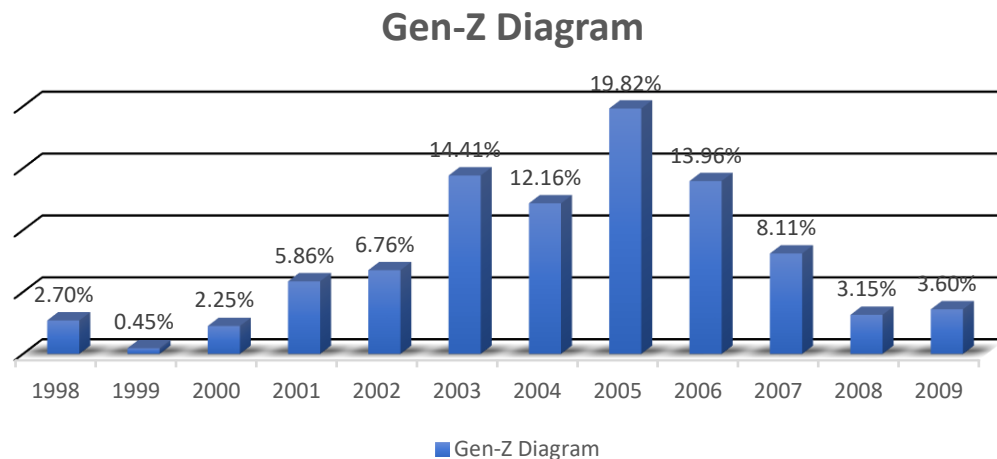
The data collection technique was carried out by distributing a questionnaire based on a 5-point Likert scale, with a range of options from "Strongly Disagree" to "Strongly Agree". This questionnaire was designed to measure the extent to which respondents internalised feminist values and openness to interfaith marriage.

Data analysis in this study was carried out in several stages. The first stage was to test the validity and reliability of the questionnaire instrument to ensure that each question item accurately measured the intended construct and had good internal consistency. Then, a classical assumption test was conducted to ensure that the data met the requirements for the use of parametric statistical methods. The assumption test used was the Kolmogorov-Smirnov and Shapiro-Wilk tests for data distribution normality. If the data showed a normal distribution, simple linear regression analysis would be used to test the influence of feminist values on openness to interfaith marriage. However, if the data was not normally distributed, the bootstrapping method would be used as an alternative non-parametric analysis.

RESULT AND DISCUSSION

This study was conducted to determine the extent of the influence of feminist values on Gen Z women's openness to interfaith marriage. Before proceeding to an in-depth analysis, we first describe the composition of the respondents involved in this study. The following data shows the distribution of respondents based on year of birth.

Figure 4. Gen-Z Diagram



Based on the diagram above, it can be seen that the most striking dominance is seen in respondents born in 2005 with a percentage of 19.82%, followed by those born in 2003 with a percentage of 14.41% and those born in 2006 with a percentage of 13.96%. When added together, respondents born between 2003 and 2007 alone accounted for approximately 68.46% of the total. This fact shows that the majority of respondents were in their late teens to early adulthood, which is psychologically a stage of identity exploration and social value formation.

The diagram concludes that this study is dominated by the voices of Gen Z women who are at a productive age in terms of expressing their opinions and are open to social phenomena. Their lives, growing up amid the development of information technology, the openness of global cultural flows, and increasing awareness of issues of equality and the environment, make them a relevant group for assessing the influence of feminist values on openness to interfaith marriage.

The data as a whole illustrates that the results of this study are representative of the younger generation, who tend to be progressive in their views on diversity. This has implications for their views on diversity, particularly on the issue that is the focus of this study, namely Gen Z women's openness to interfaith marriage.

We conducted a validity test using the SPSS 2.9 application. The validity test was used to determine the extent to which each item in the research instrument was able to measure the intended variable, in this case, feminist values. The validity used was construct validity, which was analysed through Pearson Product Moment correlation between the

score of each item and the total score. The data was obtained from 31 respondents, so the r-table value at a significance level of 0.05 (two-tailed) with $N = 31$ was 0.355. By comparing the calculated r value and the r-table value, it can be determined whether an item is categorised as valid or not.

The following are the validity test results of the 13 statement items that measure the variable of feminist values:

Table 4. Results of the Validity Test for Feminist Values

No	Item	R-table ($N=31, \alpha=0.05$)	Calculated R	Description
1	X1	0.355	0.417	Valid
2	X2	0.355	0.682	Valid
3	X3	0.355	0.416	Valid
4	X4	0.355	0.418	Valid
5	X5	0.355	0.386	Valid
6	X6	0.355	0.730	Valid
7	X7	0.355	0.577	Valid
8	X8	0.355	0.531	Valid
9	X9	0.355	0.591	Valid
10	X10	0.355	0.513	Valid
11	X11	0.355	0.743	Valid
12	X12	0.355	0.573	Valid
13	X13	0.355	0.492	Valid

Based on the analysis results, all items showed a calculated r value greater than the table r value (0.355), which means that all items in the feminist values variable instrument were valid. This means that all items are suitable for use in data collection to measure respondents' perceptions and understanding of feminist values.

Then, the validity of each item for the variable of openness to interfaith marriage was also tested using Pearson Product Moment correlation analysis between the scores of each item (Y1-Y12) and the total variable score. The number of respondents was 31, , so the significance value was tested at the 0.01 and 0.05 (2-tailed) levels. An item was considered valid if it had a significant positive correlation with the total score, with a significance value below 0.05.

Table 5. Results of the Validity Test of Openness in Interfaith Marriage

No	Item	R-table ($N=31, \alpha=0.05$)	Calculated R	Description
1	Y1	0.355	0.860	Valid
2	Y2	0.355	0.908	Valid
3	Y3	0.355	0.881	Valid
4	Y4	0.355	0.877	Valid
5	Y5	0.355	0.862	Valid
6	Y6	0.355	0.856	Valid
7	Y7	0.355	0.667	Valid
8	Y8	0.355	0.846	Valid
9	Y9	0.355	0.794	Valid
10	Y10	0.355	0.853	Valid
11	Y11	0.355	0.684	Valid

12	Y12	0.355	0.567	Valid
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The test results show that most items have a significant correlation with the total score. All items from Y1 to Y10 show a strong and significant correlation at the 0.01 level ($p < 0.001$), with Pearson values between 0.646 and 0.908, which means that the correlation is high and valid. Several items, namely Y7 ($r = 0.667$, $p < 0.001$) and Y11 ($r = 0.684$, $p < 0.001$), showed fairly good correlations, although not as high as the others. Meanwhile, item Y12 had the lowest correlation with the total score ($r = 0.567$, $p < 0.001$), but it was still significant and valid. This means that all items were declared valid.

Reliability testing was conducted to determine the internal consistency of a research instrument. Good reliability is indicated by a high Cronbach's Alpha value, which is a minimum of 0.70 as the general feasibility limit.

Table 6. Reliability Test Results for Feminism Values

Reliability Statistics	
Cronbach's Alpha	Number of Items
.794	13

Based on the data processing results, the variable of feminist values, which consists of 13 statement items, obtained a Cronbach's Alpha value of 0.794. This value indicates that the instrument used has fairly good reliability and is consistent in measuring the construct of feminist values.

The results of the reliability test for the variable of openness to interfaith marriage are as follows:

Table 7. Reliability Test Results for Openness to Interfaith Marriage

Reliability Statistics	
Cronbach's Alpha	Number of Items
.950	12

For the variable of openness to interfaith marriage, the reliability test showed very high results. Cronbach's Alpha reached 0.950 from a total of 12 statement items, which means that all items in the instrument have very high internal consistency, even approaching perfection. This instrument is able to stably and accurately measure respondents' attitudes or perceptions of openness in interfaith marriage.

A normality test was conducted to determine whether the data from each variable in this study was normally distributed. The test was conducted using two statistical methods, namely Kolmogorov-Smirnov and Shapiro-Wilk, with a significance level of 0.05. If the significance value (Sig.) was > 0.05 , the data was declared to be normally distributed. However, for small to medium sample sizes ($N < 200$), the Shapiro-Wilk test is preferred because it is more sensitive and accurate in detecting data normality.

Table 8. Results of Normality Assumption Tests

Tests of Normality	
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	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
X	.098	86	.041	.983	86	.312
Y	.084	86	.191	.947	86	.001

a. Lilliefors Significance Correction

Based on the test results, the variable of feminist values (X) obtained a significance value of 0.041 in the Kolmogorov-Smirnov test and 0.312 in the Shapiro-Wilk test. Although the Kolmogorov-Smirnov value is slightly below the 0.05 threshold, the Shapiro-Wilk value, which is greater than 0.05, indicates that the X variable data can be considered normally distributed.

The variable of Openness to Interfaith Marriage (Y) showed a significance value of 0.191 in the Kolmogorov-Smirnov test, but only 0.001 in the Shapiro-Wilk test. Because the Shapiro-Wilk value was below 0.05, the data in variable Y was declared to be non-normally distributed.

Therefore, it can be concluded that further statistical tests should use non-parametric tests.

Table 9. Bootstrap Test Results

Bootstrap for Coefficients							
Model	B	Bootstrap ^a			Sig. (two-tailed)	95% Confidence Interval	
		Bias	Standard Error			Lower	Upper
1	(Constant)	1.849	-.394	4.987	.701	-8.564	11.224
	Independent	.644	.008	.104	<.001	.447	.856

a. Unless otherwise noted, bootstrap results are based on 5000 bootstrap samples

Based on the results of *bootstrapping* analysis with 5000 samples, a constant coefficient of 1.849 with a *p-value* of 0.701 was obtained, indicating that the constant is not statistically significant. Meanwhile, the independent variable of feminist values has a regression coefficient value of 0.644 with a *bias* of 0.008 and a *standard error* of 0.104. The significance value (*Sig. 2-tailed*) shows <.001, which means that there is a statistically significant effect between feminist values and openness to interfaith marriage among Gen-Z women. The 95% confidence interval for the feminist values coefficient is in the range of 0.447 to 0.856, which does not include zero. This indicates that the effect found is consistent and reliable. It can therefore be concluded that the higher the feminist values of a Gen-Z woman, the higher her level of openness to interfaith marriage, with a positive direction of influence.

Looking at the results of this study, it is clear that positive law in Indonesia through the Marriage Law and the views of the fiqh school of thought adopted by the majority of Muslims in Indonesia, namely the Shafi'i school of thought, do not provide legality for interfaith marriage. This principle is based on sharia provisions that emphasise the protection of faith, maintaining harmony in the household, preventing potential conflicts

of values that could damage the Muslim family structure, and kafa'ah in the lens of the Shafi'i school of thought.

Research data shows that most Gen-Z women are quite open to the idea of interfaith marriage. This fact has the potential to create a gap between legal norms and the social attitudes of the younger generation, which, if not anticipated early on, could lead to more complex social, legal, and religious problems in the future. Scholars, academics, and religious authorities need to be responsive in addressing this phenomenon, not only when cases have already occurred, but also in the prevention stage. Referring to several arguments, efforts that can be made include strengthening religious education that is relevant to the social reality of the digital generation⁵¹, developing preaching materials that explain fiqh arguments in an argumentative and contextual manner⁵², and creating open dialogue spaces that remain grounded in sharia principles.⁵³

CONCLUSION

Based on the results of a study of 222 Gen Z female respondents, it was found that the majority were born between 2003 and 2007, with a total percentage of 68.46%. This shows that this study is highly representative in describing the views of the younger generation of Gen Z who are in their late teens to early adulthood. At this stage, Gen Z women tend to be active in forming their identities, open to change, and have progressive views on diversity. The dominance of respondents from this age group provides a strong foundation for the study to measure Gen Z women's openness to interfaith marriage.

The validity test in this study shows that all items on the variables of feminist values and openness to interfaith marriage are valid, with a significant correlation to the total score. The reliability test showed that feminist values obtained a Cronbach's Alpha value of 0.794 and openness to interfaith marriage reached 0.950, which means that both instruments have good to very high internal consistency. The normality test showed that the variable of feminist values was normally distributed, while the variable of openness

⁵¹ S Ma'arif, "Islamic Moderation in Education and the Phenomenon of Cyberterrorism: A Systematic Literature Review," *Indonesian Journal of Electrical Engineering and Computer Science* 31, no. 3 (2023): 1523–33, <https://doi.org/10.11591/ijeecs.v31.i3.pp1523-1533>; Marwiyah, "Reaching Users Through Social Media: A Case Study on the Use of Instagram by Islamic Higher Education Libraries in Indonesia," *University Library at a New Stage of Social Communications Development. Conference Proceedings 2023*, no. 8 (2023): 136–45, https://doi.org/10.15802/unilib/2023_293542.

⁵² N Hidayah, "Islamic Feminism in Indonesia: The Case of Fiqh an-Nisa Program P3M/Rahima," *Religion Education Science and Technology Towards A More Inclusive and Sustainable Future Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies Iciis 2022 Lombok Indonesia 19 20 October 2022*, 2024, 267–72, <https://doi.org/10.1201/9781003322054-45>; Suhayib, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 382–93, <https://doi.org/10.1080/01416200.2023.2220940>.

⁵³ N M Ibrahim, "Cryptocurrency as Digital Asset According to the Principles of Usul Al-Fiqh: A Critical Analysis by Mohd Daud Bakar," *2024 3rd International Conference on Creative Communication and Innovative Technology Iccit 2024*, 2024, <https://doi.org/10.1109/ICCIT62134.2024.10701114>.

was not normally distributed, so the relationship analysis was conducted using a non-parametric approach.

The results of the bootstrap analysis with 5000 samples showed that the application of feminist values had a positive and significant effect on Gen-Z women's openness to interfaith marriage ($\beta = 0.644$; $p < 0.001$). These findings indicate that the higher the internalisation of feminist values among respondents, the greater their level of openness to interfaith marriage.

This study has several limitations that need to be noted for a proportional interpretation of the results. First, the sample used was limited to Gen-Z women who were involved or interested in issues of gender, diversity, and equality. This means that the results of the study cannot fully represent the entire population of Gen-Z women in Indonesia, especially those who are not active in social discourse or who live in environments with limited access to information.

Second, data collection was conducted online through social media platforms, which could potentially cause respondent bias as it reached more people who are active in the digital world. Groups that rarely use social media or do not have adequate internet access are likely not represented in this study. Third, this study design is *cross-sectional*, so that the relationship found between feminist values and openness to interfaith marriage can only be interpreted as a correlational relationship, not causality. This means that this study cannot yet confirm whether feminist values directly cause increased openness to interfaith marriage, or whether there are other factors that mediate this relationship.

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