

INTERFAITH MARRIAGE IN THE PERSPECTIVE OF TAFSIR**Sahrul Hanafi**

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Keywords: *Interfaith Marriage, Tafsir, Ahli Kitab, Islamic Law, KHI***DOI:** <https://doi.org/10.62335>**ABSTRACT**

Interfaith marriage is a complex social and legal phenomenon in Indonesia's pluralistic society. In Islam, marriage is not just a social contract, but part of worship that must be in accordance with the provisions of the Sharia. This paper analyzes the Qur'anic verses related to the law of interfaith marriage, especially QS. Al-Baqarah [2]:221, QS. Al-Mumtahanah [60]:10, and QS. Al-Maidah [5]:5, through classical and contemporary tafsir approaches. This study shows that Islam strictly prohibits marriage between Muslims and polytheists because it has the potential to damage faith and household stability, but provides limited exceptions for Muslim men to marry women of the Book under certain conditions. The different interpretations of scholars such as Imam Syafi'i, Ibn Kathir, Ibn Hazm, and Abu Hanifah reflect the dynamics of fiqh in understanding the social and theological context of each era. In the context of Indonesian positive law, through Law Number 1 of 1974 and the Compilation of Islamic Law (Presidential Instruction No. 1 of 1991), the state emphasizes that interfaith marriages are not valid according to Islamic law. Thus, the discussion of the interpretation of these legal verses provides a theological and normative basis that the sanctity of faith is the main foundation in the formation of an Islamic family in Indonesia.

ABSTRAK

Pernikahan beda agama merupakan fenomena sosial dan hukum yang kompleks dalam masyarakat pluralistik Indonesia. Dalam

Islam, pernikahan bukan hanya kontrak sosial, tetapi juga bagian dari ibadah yang harus sesuai dengan ketentuan syariat Islam. Makalah ini menganalisis ayat-ayat Al-Qur'an yang berkaitan dengan hukum pernikahan beda agama, khususnya QS. Al-Baqarah [2]:221, QS. Al-Mumtahanah [60]:10, dan QS. Al-Maidah [5]:5, melalui pendekatan tafsir klasik dan kontemporer. Studi ini menunjukkan bahwa Islam secara tegas melarang pernikahan antara Muslim dan kaum politeis karena berpotensi merusak iman dan kestabilan rumah tangga, tetapi memberikan pengecualian terbatas bagi laki-laki Muslim untuk menikahi perempuan dari kalangan Ahli Kitab dalam kondisi tertentu. Interpretasi yang berbeda dari para ulama seperti Imam Syafi'i, Ibn Kathir, Ibn Hazm, dan Abu Hanifah mencerminkan dinamika fiqh dalam memahami konteks sosial dan teologis setiap era. Dalam konteks hukum positif Indonesia, melalui Undang-Undang Nomor 1 Tahun 1974 dan Kompilasi Hukum Islam (Instruksi Presiden Nomor 1 Tahun 1991), negara menekankan bahwa perkawinan beda agama tidak sah menurut hukum Islam. Dengan demikian, pembahasan interpretasi ayat-ayat hukum tersebut memberikan landasan teologis dan normatif bahwa kesucian iman merupakan landasan utama dalam pembentukan keluarga Islami di Indonesia.

INTRODUCTION

Interfaith marriage is one of the social and legal phenomena that has caused much debate in the pluralistic Indonesian society. In general, an interfaith marriage can be defined as a marriage bond between a man and a woman who embrace different religions or beliefs. In the context of religious life in Indonesia, this practice does not only concern personal matters between two individuals, but is also closely related to the value system, social norms, and the provisions of applicable religious and state laws. Therefore, interfaith marriage is a sensitive and complex issue because it touches the realm of theological beliefs as well as positive law.

In Islam, marriage is not only a social contract (*muamalah*), but also a part of worship that contains spiritual and moral dimensions. Every marriage is regulated based on sharia principles sourced from the Qur'an and Hadith of the Prophet Muhammad SAW. Therefore, when the issue of interfaith marriage arises, Muslims are required to refer to the main source of law in order to obtain a correct and comprehensive understanding. In this case, the Qur'an as a guide to life for Muslims has provided instructions regarding prohibitions and restrictions in choosing life partners, especially those related to differences in beliefs.

Textually, the Qur'an explicitly prohibits marriage between a Muslim and a polytheist, as stated in QS. Al-Baqarah [2]: 221 which states, "*And do not marry polytheist*

women before they believe. Indeed, a believing slave woman is better than a polytheist woman, even if she appeals to you." This verse shows Islam's serious concern for the sanctity of faith in building a family. This prohibition is not just to limit the choice of life partner, but also to maintain the stability of faith and ensure the formation of a harmonious family that is in line in belief. (Yahya 2025)

However, in QS. Al-Maidah [5]: 5, it is stated that it is permissible for Muslim men to marry Ahlul Kitab (Jews and Christians) women who maintain their honor. This verse is often used as a basis for some who allow certain forms of interfaith marriage. However, scholars of tafsir differ in their interpretation of the context and application of the verse in the present day. Some classical scholars such as Imam Al-Shafi'i and Ibn Kathir view that the permissibility is limited and contextual, because Ahlul Kitab today is considered to have deviated from the purity of the teachings of monotheism as it existed at the time of the Prophet Muhammad. Therefore, the permissibility of marrying women of Ahlul Kitab cannot be applied absolutely in a complex modern society and different social and theological contexts.

The difference in interpretation of the verses of law (*ayat ahkam*) regarding interfaith marriage shows that the issue cannot be understood textually alone, but needs to be analyzed through a holistic and contextual approach to interpretation. In this case, studying the interpretation of the *ahkam* verse becomes very important so that Muslims are not trapped in partial or extreme understanding (Faelasup 2021). Through the study of tafsir, it can be seen how classical and contemporary mufasirs understand the sharia principles underlying marriage law in Islam, including the reasons and wisdom behind the prohibition of marrying people of different religions. (Sukataman 2023)

In addition, in the context of Indonesian national law, the issue of interfaith marriage also has significant implications. Law Number 1 of 1974 concerning Marriage indirectly emphasizes the importance of religious equality in marriage. This is stated in Article 2 paragraph (1) which states that "Marriage is valid if it is conducted according to the laws of each religion and belief." This provision indicates that if a religion does not recognize the validity of an interfaith marriage, then the state cannot legalize the marriage. Thus, in the context of Indonesian positive law, religious provisions become the basis for the validity of a marriage.

The phenomenon of interfaith marriage that often arises in society shows the existence of social dynamics that continue to develop. On the one hand, the emergence of awareness of pluralism and freedom of religion is considered a human right that must be respected. But on the other hand, religion has normative rules that cannot be ignored because it is a moral and spiritual guide for its adherents. This tension between individual freedom and the provisions of religious law is what makes interfaith marriage an issue that continues to be debated in the public sphere.

Therefore, it is important for Muslims to understand the issue of interfaith marriage through in-depth study of the interpretation of the Qur'an and Hadith, in order to place this issue in the correct corridor of Islamic law. Understanding the interpretation

of legal verses is not only a form of obedience to Allah SWT, but also an intellectual endeavor in practicing religious teachings rationally and contextually. This study also helps broaden religious insights and strengthen the basis for understanding the laws that have been regulated in the Qur'an, so that Muslims are able to be wise and proportional in dealing with social realities that continue to develop without ignoring the principles of sharia.

RESEARCH METHODOLOGY

This research uses a qualitative method with a *library research* approach. This approach was chosen because the focus of the research lies in analyzing the texts of Qur'anic interpretations that discuss the law of interfaith marriage. The main data comes from primary sources in the form of classic and contemporary tafsir books, such as Tafsir al-Manar by Muhammad Abduh and Rasyid Ridha, Tafsir Ibn Katsir, Al-Umm by Imam al-Shafi'i, and Al-Mahalla by Ibn Hazm. Secondary sources include fiqh books, scientific journals, and Islamic legal literature relevant to the research topic.

Data analysis is carried out using the *maudhu'i* (thematic) *tafsir* method, which examines Qur'anic verses that have the same theme, in this case about interfaith marriage, then traces the context of *asbābun nuzūl*, *munāsabah*, and the opinions of the mufasirs to find a comprehensive legal meaning. In addition, researchers also use a normative-theological approach to understand the sharia principles that underlie legal verses, as well as a juridical-comparative approach to compare the provisions of Islamic law with Indonesian positive law, especially Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law.

RESULT AND DISCUSSION

In the issue of halal and haram interfaith marriages, scholars always adhere to three main verses in the Qur'an, namely Surah Al-Baqarah verse 221, Surah Al-Mumtahanah verse 10, and Surah Al-Maidah verse 5. Based on the literal meaning of Surah Al-Maidah verse 5, then marrying women from among the People of the Book is declared permissible. This permissibility is explained by the Qur'an very clearly and firmly without mentioning any additional conditions. From these three verses, some important points can be elaborated regarding the difference between polytheists and People of the Book, and with whom the Qur'ān forbids Muslims to marry. (Shaliba 1981)

The word *kafir* (kufr) etymologically means "to cover". The term *kafir* or *kufr*, which is mentioned 525 times in the Qur'an, all refers to the meaning of "covering", namely covering the favors and truth, both truth in the sense of Godhead as the source of truth, and truth in the sense of the teachings conveyed by His messengers. In the Qur'an, there are several types of disbelief that have different levels and forms. (Nurul Aqidatul Izzah, Muh. Yusuf 2025)

First, *disbelief* (*kufr inkār*), which is disbelief in the sense of denying the existence of God, His messengers, and all the teachings they bring. Secondly, disbelief in the sense of

denial of God's teachings while knowing that what is denied is the truth. This type of disbelief is not much different from the disbelief of denial because both show rejection of the known truth. (Mun'im A. Sirry and Peny 2004)

Third, *hypocritical disbelief* (*kufr nifāq*), which is disbelief expressed by acknowledging God, the Messenger, and His teachings through speech, but denying them in the heart. This group manifests faith outwardly, but hides disbelief inwardly. Fourth, *kufr shirk*, which is disbelief in the form of associating partners with God by making something other than Him a worship, an object of worship, or a place to depend on hope and desire. Shirk is classified as a form of disbelief because it denies the power and oneness of God, as well as rejecting the apostleship of the prophets and the revelations they brought.

Fifth, *disbelief in favors* (*kufr ni'mah*), which is disbelief in the form of not being grateful for God's favors and using them for things that are not pleasing to Him. This type of disbelief can even be committed by Muslims if they neglect to thank Allah SWT for the blessings given. Sixth, *apostate* disbelief, which is disbelief in the form of returning to disbelief after believing or leaving Islam after previously embracing it. (Muhammad Abduh and Rasyid Ridha n.d.)

Seventh, *disbelief in the People of the Book*, namely disbelief pinned to non-Muslim groups who believe in the existence of Prophets and holy books revealed by Allah through His messengers, such as Jews and Christians. Thus, it can be understood that the term *disbelief* in the Qur'an has a wide range of meanings, in which there are various types of disbelief with different meanings and levels from one another.

From this description, it can be concluded that the term *disbelief* includes various categories, each of which has its own characteristics. If Allah SWT mentions the term *polytheistic disbelief* in the Qur'an, then the meaning is certainly different from the *disbelief of the People of the Book*. Meanwhile, if the term *disbelief* is mentioned in general, then its understanding must be adjusted to the context of the verse and can point to one of the types of disbelief mentioned earlier.

As Allah SWT's words in the Qur'an distinguish between polytheists and People of the Book, it is clear that the prohibition of marriage for Muslims does not apply uniformly to all non-Muslim groups, but has specific details and legal considerations. This understanding of the term *kafir* and its categorization is an important foundation in understanding the context of Islamic law related to interfaith marriage, so that there is no generalization of meaning that can lead to errors in the interpretation of shar'i law.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۚ وَالْأَمَةُ مُؤْمِنَةٌ حَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ
وَلَعَدُّ مُؤْمِنٌ حَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ.

Meaning: "You shall not marry polytheist women until they have believed; a believing slave woman is better than a polytheist woman, even if she attracts you. And do not marry polytheists

(to believing women) before they believe; surely a believing slave is better than a polytheist, even if she attracts you. They invite to hell, while Allah invites to Paradise and forgiveness with His permission, and He explains His verses (commands) to men that they may learn." (QS. Al-Baqarah: 221)

Asbabnun Nuzul and Munasabah Verse

It is narrated that the revelation of the verse "*wala tankihul musyrikāti hattā yu'minna*" (QS. Al-Baqarah: 221) originated from an incident experienced by Ibn Abi Murthid al-Ghanawi. He came to the Prophet and asked permission to marry a polytheist woman named *inat* who was famous for her beauty and her position among the community. This request then became the cause of the revelation of this verse as a strict instruction and prohibition for Muslims not to marry polytheist women before they embrace Islam.

This narration was reported by Ibn Nandzir, Ibn Abi Hatim, and al-Wahidi from Muqatil. Through this narration, it can be understood that the revelation of this verse is not only general, but also has a historical context (*asbābun nuzūl*) that clarifies the wisdom behind the prohibition. Islam emphasizes that marriage is not just a social relationship between two individuals, but also a bond of faith that aims to maintain the purity of faith and offspring. (Al-Dimyati n.d.)

In another narration, it is stated that the continuation of the above verse from "*wala amatun mu'minatun khairun*", until the end of the verse. With regard to Abdullah bin Rawahah who had a female slave (*amat*) who was black. At one time he got angry with her and slapped her. He regretted the incident and went to the Prophet to tell him about it: "I will free her and marry her" and he did so. The people at that time reproached and mocked him for his action. The above verse emphasizes that marrying a Muslim slave is better than marrying a polytheist woman.

The connection (*munāsabah*) between verse 221 and the previous verses in Surah Al-Baqarah lies in the theme of preserving and protecting the weak in society, especially orphans. The previous verses emphasize the importance of paying attention to the lives of orphans so that they do not live in neglect, lose peace, or have their welfare neglected. The care of orphans is seen as a noble act and a concrete form of social responsibility in Islam.

It is also explained that living in the same house with orphans is a good thing as long as it is based on a sincere intention to look after and protect them. Togetherness in one household reflects the spirit of *ukhuwah* (brotherhood), where orphans are treated like their own siblings or even like biological children who are looked after for their health, welfare, and future. (Turnip 2021)

Therefore, the mixing of assets between caregivers and orphans is allowed, as long as the management is carried out with good intentions and does not cause harm to orphans. This shows that intention and honesty are the main factors in judging an action, because Allah knows best who acts with good intentions and who acts with bad intentions.

In this context, the next verse (verse 221) which discusses the prohibition of marrying polytheists can also be understood as a continuation of the principle of moral and social preservation that has been emphasized in the previous verse. If the verse on orphans emphasizes the protection of morals and social welfare, then the verse on interfaith marriage emphasizes the protection of the purity of faith and the sanctity of the household. Thus, these two verses have a strong thematic relationship, which both aim to maintain the order of life based on the values of kindness, compassion, and faith in Allah SWT. (Abi Abdillah Muhammad Ibn Idris as-Shafi'i n.d.)

According to Imam al-Nuhas, as quoted by Imam al-Qurthubi, there is an opinion that is considered to deviate from the view of the majority of scholars (the majority of scholars) regarding the law of marrying women of the People of the Book. The opinion that permits marriage to women of the People of the Book is based on the arguments held by a number of companions and tabi'in, who considered that the marriage was permissible as long as it fulfilled the prescribed shar'i conditions.

Meanwhile, al-Hamdani explained that the permissibility of a Muslim man marrying a woman of the People of the Book can also be viewed from social and community aspects. According to him, Islam makes concessions in this case with the aim of spreading the da'wah of Islam through social and family relations. By marrying a woman of the People of the Book, it is hoped that there will be a process of interaction that can pave the way for the spread of Islamic values in a peaceful and civilized manner.

However, although Islam gives Muslim men permission to marry women of the People of the Book, it still gives them religious freedom. People of the Book are not forced to abandon their religious beliefs derived from the heavenly religions, even though these teachings have undergone changes and deviations from the original revelation. (Muhammad Rizqi Romdhon 2022)

Main Content of Verse

In Islam, it is permissible to marry a person of the Book. The reason is because the People of the Book are people who believe in the Book of Allah. They are Jews and Christians who believe in the Torah, which was revealed to Prophet Moses (peace be upon him), and the Gospel, which was revealed to Prophet Jesus (peace be upon him). In Islam, it is permissible to marry a woman of the Book, based on the following Qur'anic guidance:

أَحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Meaning: "On this day is lawful for you that which is good. And the food of the People of the Book is lawful for you, and your food is lawful for them. And it is also lawful for you to marry the chaste among the believing women and the women of the People of the Book before you, if you

have paid their dowries, with the intention of marrying them, not to commit adultery, nor to keep them as concubines". (Q.S. Al-Maidah:5) (Badaran n.d.)

In this verse, Allah swt. gives a provision that allows a Muslim man to marry a woman from among the People of the Book, which the majority of scholars interpret as adherents of the Jewish and Christian religions. This permissibility shows the tolerance of Islam towards followers of other religions, as long as the marriage remains within the corridors of sharia law and aims to build a *sakinah* family.

Historically, interfaith marriages also occurred during the time of the Prophet Muhammad Saw. Some narrations mention that the Prophet Muhammad had married women of Jewish descent from the Quraizhah tribe and the Musthaliq tribe, and married Maria al-Qibthiyyah, a woman from Egypt who was a gift from the Roman ruler of Egypt. There is a difference of opinion among scholars regarding the Islamic status of these wives at the time of marriage; some claim that they had embraced Islam before the marriage, while others argue that they had not yet converted to Islam when the marriage took place.

Apart from the Prophet, a number of prominent companions are also recorded to have married women from outside Islam. Among them were Uthman bin Affan, Sa'ad bin Abi Waqash, Talhah bin Zubair, Abdullah bin Abbas, and Hudzaifah bin al-Yaman. This practice then continued among the *tabi'in*, such as Sa'id bin al-Musayyab, Sa'id bin Jubair, al-Hasan al-Bashri, Mujahid, Thawus, and Ikrimah, who were also recorded marrying women of the People of the Book.

This historical fact shows that the permissibility of marrying women of the People of the Book has a strong basis in the practice of early Muslims, both during the time of the Prophet and later generations. However, scholars still emphasize that this permissibility is not without limits; it must be understood in the context of the maintenance of faith, morals, and the objectives of the *Shari'ah (maqāṣid al-syarī'ah)* which prioritize the integrity and purity of faith in domestic life. (Al-Maududi n.d.)

Based on the above, the scholars of Ahlus Sunnah wal Jama'ah are generally of the opinion that it is permissible to marry a woman from among the People of the Book, subject to the applicable shar'i requirements. This permissibility refers to the practice that occurred during the time of the Prophet Muhammad (peace and blessings of Allaah be upon him), the Companions, and the *Tabi'in* generation, which historically indicates the existence of legal leeway in certain contexts.

However, not all scholars agree with this view. Abdullah ibn 'Umar, one of the Prophet's companions who was known to be very careful in matters of religious law, expressed his disapproval of the practice of marriage between Muslim men and Jewish or Christian women. He argued that Allah had forbidden Muslims to marry polytheists, and he saw no greater form of polytheism than the assertion of a woman who believed that her Lord was Jesus, whereas in Islamic creed, Jesus a.s. was only a servant of Allah and His Messenger who was sent to convey revelation to mankind.

Abdullah ibn 'Umar's opinion reflects a prudent attitude (*iḥtiyāt*) in maintaining

the purity of faith and avoiding potential deviations in households built on different beliefs. The difference in views among the Companions and scholars shows that the permissibility of marrying women of the People of the Book is not an absolute law, but depends on the conditions, intentions, and potential impact on faith and offspring.

After the companions of the Prophet married women from among the People of the Book who had differences in terms of religion and ways of worship, they were still able to organize household life in such a way that children were not affected by their mother's beliefs. Thus, the practice of marriage between a Muslim man and a woman of the People of the Book is generally permissible, but it is *makruh* because of the potential negative impact on the children's faith and education in the future.

The scholars of the four major schools of *fiqh* have also provided various legal explanations regarding the status of marriage with women of the People of the Book.

According to the Hanafi school, it is forbidden to marry a woman of the Book if she is from the *dar al-ḥarb* (a country that is fighting the Muslims). The reason is that such marriages are feared to cause harm and danger, especially in the context of war, because children born from such marriages are more likely to be influenced by their mother's religion. This view shows that there are social and political considerations in determining the law, not merely theological aspects.

Meanwhile, the Maliki School has two different views. The first view states that marrying a woman of the Book is absolutely *makruh*, whether the woman is from among the *kafir dzimmi* (non-Muslims living in Islamic territory with legal protection) or from *dar al-ḥarb*. The second view argues that marriage with women of the Book is permissible, because the Qur'an does not explicitly prohibit it and the silence of the text is considered a form of approval (*taqrīr*). In this view, the difference in the religion of the parents is not an obstacle to the validity of the marriage; even if the father is from among the People of the Book and the mother is an idol worshipper, the marriage is still considered valid as long as it fulfills the conditions of the marriage contract stipulated by Sharia. (Ahmad Munjab Mahali 2002)

The Shafi'i and Hanbali schools of thought believe that the woman's parents must be People of the Book; if the mother is an idol worshipper, then marriage with a People of the Book is not permissible, even if the woman has grown up and accepted her father's religion. In addition, to find out who exactly is meant by the people of the book by the scholars, below the author explains some of the scholars' opinions on this matter:

a. Imam Shafi'i

Imam Shafi'i in his book *al-Umm* said:

قال الشافعي رحمه الله تعالى ويحل : نكاح حرائر أهل الكتاب لمسلمين، لأن الله تعالى أحلّهنّ بغير استثناء،
جواباً على لو لم ينكحهنّ مسلم.

It is permissible to marry a free woman of the People of the Book for every Muslim man without exception because Allah has made it permissible, and I would prefer it if Muslim men did not marry her.

Imam al-Shaafa'i went on to say that the people of the Book who are permissible are the Jews and Christians, not the Magi, nor are the Arabs who are Jews and Christians because their original religion was misguided and they worshipped idols, then they converted to the religion of the People of the Book, not because they believed in the Torah and Gospel, and their meat is not permissible. Likewise, the people of the Book do not include the 'azam (non-Arabs) who converted to the religion of the People of the Book because the religion of their ancestors was idolatrous.

b. Ibn Hazm

Ibn Hazm in al-Mahalla says that the people of the book who can be married are Jews, Christians, and Magi. (Harifuddin Cawidu 1991) Ibn Kasir in Tafsir al-Qur'an al-Azim jil. II, p. 27, informs that Abu Sur Ibrahim Ibn Khalid al-Kalbi (d. 860) who is a follower of Imam Shafi'i as well as Ahmad ibn Hanbal, allows enjoying food and slaughter of the Magi and can also marry their women. (Al-Andalusi 1995)

c. Abu Hanifah

The founder of the Hanafi school and several other jurists, such as Abu Sur. This group of scholars stated that what is meant by the People of the Book is the entire community that believes in a prophet or holy book revealed by Allah SWT. People of the book according to their understanding are not limited to the descendants of Jews and Christians. Therefore, if there is a community that believes in the suhuf of prophet Ibrahim or the Zabur that was revealed to prophet David then they are people of the book.

Islam makes allowances for a Muslim to marry a woman from among the People of the Book as has been explained by various scholarly opinions. However, Islam strictly prohibits all forms of marriage with polytheists. (Rifa'i Kurniawan 2025) This prohibition includes those who worship idols, animals such as cows, other creatures, trees, stones, or anyone who has left Islam (apostate). This provision is based on the words of Allah in the Qur'an surah Al-Baqarah verse 221, which emphasizes the strict prohibition of marrying polytheists under any circumstances:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ ۚ وَلَا أُمَّةً مُّؤْمِنَةً حَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ.

Meaning: *And do not marry polytheist women until they believe. Indeed, a believing slave woman is better than a polytheist woman, even if she appeals to you. And do not marry polytheists to believing women before they believe. Indeed, the believing slave is better than the polytheist, even if she attracts you. Allah explains the verses to you so that you may learn". (Q.S. al-Baqarah:221)*

Based on this description, it can be understood that marriage between a believer and a polytheist has the potential to lead the Muslim party into misguidance because it can drag him on the path of polytheism. The marriage relationship in Islam is not just a

biological bond or sexual relationship, but also unites the inner aspects, values, and culture between two individuals. Therefore, marriage between a Muslim and a polytheist is strictly prohibited in Islam. Although there is a possibility that a Muslim can influence his polytheist partner to accept the teachings of Islam, the potential for the opposite, namely being influenced by shirk beliefs, is considered greater, so Islamic law closes this gap in order to maintain the purity of the faith and offspring of Muslims.

Ibn Kathir interpreted that verse 221 of surah Al-Baqarah contains a strict prohibition from Allah for Muslims to marry polytheist women, namely those who worship idols. According to him, such marriages are forbidden because they contradict the principles of faith and the purity of the Islamic creed. Ibn Kathir also confirms his view by referring to surah Al-Mumtahanah, which provides additional explanation regarding the prohibition of marrying people outside Islam. Thus, both suras Al-Baqarah and Al-Mumtahanah provide a strong basis for rejecting marriage between a Muslim and a non-Muslim who does not belong to the People of the Book. (Fahma Maulida 2023)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَآتُوهُنَّ مِمَّا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ ۗ وَسَلُّوا مِمَّا أَنْفَقْتُمْ وَلَيْسَلُوا مِمَّا أَنْفَقُوا ۗ ذَلِكُمْ حُكْمُ اللَّهِ ۗ يَكْتُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: *O you who believe, when believing women come migrating to you, test them. Allah knows better their faith, so if you have found out that they (truly) believe, then do not return them to (their husbands) the disbelievers. They are not lawful for the disbelievers and the disbelievers are not lawful for them. And give to their (husbands) the dowry which they have paid. And there is no sin on you to marry them if you pay them their dowries. And do not cling to the bonds of marriage with unbelieving women, and ask for the dowry which you have paid. (Q.S. Al-Mumtahanah:10)*

The scholars of the five Mazhabs agree that Muslim women and men are prohibited from marrying people who do not have the book. People who do not have the book are those who do not have the books, namely the Gospel, Torah, Zabur and the Qur'an. The scholars of the five madhhabs agree that people outside of this are polytheists, namely idolaters, sun worshipers, star worshipers, and zindics, namely people who do not believe in the existence of God. (M. Quraish Sihab 1996)

The People of the Book are people who believe in one of the prophets of the prophets and one of the books of the Samawi books, both of which have deviated from them in the field of creed and practice. Whereas the so-called believers are people who believe in the message of the Prophet Muhammad whether they are born into Islam or later embrace Islam, who come from the People of the Book or the polytheists, or from any religion. (Salam 2023)

Imam Muhammad Abduh was even more specific and clear in his opinion, as quoted by his student, Rashid Ridha, that the women who are forbidden to be married to Muslim men, in Al-Baqarah 221, are Arab polytheist women. If so, the law can be applied, but if not, then no belief or religion is an obstacle to marriage. (Ulfiah n.d.)

The scholars who argue that interfaith marriage is forbidden get support from state policy. This can be seen in Presidential Instruction No. 1 of 1991 on the Compilation of Islamic Law (KHI), which regulates various aspects of Islamic law, including marriage, inheritance, and perwakafan. The KHI explicitly states the prohibition for Muslims to marry non-Muslims.

Article 44 of the KHI states that "*a Muslim woman is prohibited from marrying a man who is not a Muslim.*" In addition, Article 40 letter (c) also emphasizes the prohibition for a Muslim man to marry a woman who is not Muslim. From these two provisions, it can be concluded that both Muslim men and women are not allowed to marry non-Muslim partners. This provision is evidence that the Indonesian state, through the KHI, has reinforced religious views that reject the practice of interfaith marriage among Muslims. (Yaqub 2007)

KHI is not a law, but rather an Presidential Instruction. But, in fact, it is the KHI that is referred to by KUA officials in marrying off Muslim men and women in Indonesia. KHI is also used by religious judges in resolving divorce issues in Indonesia. With this reality, the perpetrators of interfaith marriage do not get a legal umbrella that guarantees and protects their marriage. This is because the state, through KHI, has become involved in determining the prospective spouses for citizens who want to get married. Human rights activists say that the state should not intervene and take away the private rights of every citizen, including in the matter of determining a husband or wife.

CONCLUSION

Based on an interpretive study of the verses of the Qur'an, it can be concluded that Islam strictly prohibits marriage between a Muslim and a polytheist as stated in QS. Al-Baqarah verse 221 and QS. Al-Mumtahanah verse 10, because the marriage has the potential to disrupt the purity of faith and household harmony. Although QS. Al-Maidah verse 5 provides an exception by allowing Muslim men to marry women of the People of the Book, this permission is contextual and not absolute, because the scholars consider that Ahlul Kitab today has deviated a lot from the pure teachings of monotheism. The majority of scholars from the four madhhabs are of the opinion that protecting faith and offspring is the main objective of the Shariah (*maqāṣid al-syarī'ah*) in marriage law. In line with this, Indonesian positive law through Law Number 1 of 1974 and the Compilation of Islamic Law explicitly does not recognize the validity of marriage between different religions for Muslims. Therefore, it can be emphasized that interfaith marriage in the perspective of interpretation and Islamic law is a practice that is not justified, both from

a theological and normative perspective, in order to maintain the purity of faith and the integrity of the Muslim family.

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