



Interfaith Marriage in the Perspectives of Indonesian *Tafsir* Ulama: Reviewing the *Tafsir* of Hamka, Quraish Shihab, and Musdah Mulia

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Abstract: The discourse on interfaith marriage is still a topic that is always discussed by Islamic thinkers today, along with the large number of Muslims in Indonesia who practice it. This paper will examine the *tafsir* of interfaith marriages from the perspective of Indonesian scholars of *tafsir*, namely Hamka, Quraish Shihab, and Musdah Mulia, including the socio-political driving factors of these scholars conclude the *tafsir* of interfaith marriages. This research is qualitative research using library data sources. The study results indicate differences in *tafsir* by these three commentators, where Hamka and Quraish Shihab generally conclude that interfaith marriages are prohibited. However, both of them also allow men to marry *Ahli Kitab* (Jews and Christians) on the grounds of an emergency or for the sake of Islamic da'wah. On the other hand, Musdah Mulia allowed interfaith marriages because there were no clear arguments for interfaith marriages. Musdah Mulia also reasoned that there is no concrete evidence that interfaith marriage is the cause of the breakdown of a family, where interfaith marriages also help keep family life in harmony. This difference in conclusions was driven by socio-political factors when the three ulama worked, especially in adjusting to the context of national political stability.

Keywords: religious controversy; harmful marriage; contemporary interpretation; national stability; humanitarian problem

1. Introduction

Interfaith marriages are still a matter of debate. This issue has been widely discussed by people since the time of the priests of the sect until now (Zulaiha & Mutaqin, 2021). Imams of the schools have different views from one another (Suhasti et al., 2018). This is due to different methods of distinct or different sources of law. The estuary of the controversy also stems from differences in *tafsir* of the meanings of just a few words in the *tafsir* of the Qur'an, namely the words polytheists, Ahli-Kitab, Jews, and Christians.

For those who think that the Qur'an is a closed official corpus, in the context that the text of the Qur'an is final in its bookkeeping in the form of *muṣḥaf*, of course, all matters regarding interfaith marriages are also final. This is the ontological basis for the prohibition of interfaith marriages. However, some people think that the Qur'an is a corpus of *tafsir* (Arkoun, 1997: 48), which has never stopped being *tafsir* since the Qur'an was revealed until now. Various perspectives and disciplines are used to interpret the Qur'an. Therefore, the issue of interfaith marriage can always be interpreted. In this context, Jalaluddin al-Suyuthi quoted Abu Darda's statement; "Indeed, you will not understand the Qur'an as fully as you can until you study the Qur'an with multiple perspectives" (As-Suyuthi, 2004: 440-441).

In Indonesia, the issue of interfaith marriage is still being studied from various perspectives, one of which is because the Indonesian government, through the ministry of religion, has not regulated the provisions for interfaith marriage. The 1974 Marriage Law Number 1 only explains that marriages between Muslims are registered at the Office of Religious Affairs (KUA) while non-Muslim marriages are registered at the Population and Civil Registry Office (DUKCAPIL). The Presidential Instruction of the Republic of Indonesia Number 1 of 1991 concerning the Compilation of Islamic Law (Abdurrahman, 1992) was found as follows: Article 4: "*Marriage is legal if it is carried out according to Islamic law in accordance with article 2 paragraph (1) of Law Number 1 of 1974 concerning Marriage*". Furthermore, Article 44 states: "*A Muslim woman is prohibited from marrying a man who is not Muslim.*" The organization that forbids interfaith marriage is the Indonesian Ulema Council (MUI). MUI condemns interfaith marriage as prohibited due to the many harms or *mafsadah* caused by this marriage. This is stated in the MUI fatwa Number: 4/MUNAS VII/MUI/8/2005 concerning Interfaith Marriage (MUI, 2005).

Along with global developments, the social changes experienced by Indonesian Muslims also continue to change. Although the rules regarding interfaith marriages still lead to its prohibition, in reality, interfaith marriages have been going on for a long time, not only among artists (as a group often used as a model), interfaith marriages occur everywhere for different reasons. For example, Ari Laso (not to mention all of them) was forced to carry out the marriage contract three times because his wife is a Muslim, but still cannot register their marriage at the KUA (Eleonora, 2022). Therefore, the pressures and demands that Muslims must meet are increasingly complex. Indonesian Muslims face clashes and discourse dialogues that cannot be denied, mainly since the post-modernism wave emerged, which greatly influenced how Muslims view various life problems. This makes the issue of interfaith marriages also change.

So far, the study of interfaith marriages has always been viewed in the study of Islamic law. For example, the writings of several scholars such as Hedi et al., (2017), Heriawanto (2019), Nasir (2020), Rosdiana and Mashita (2019) present the perspective of Islamic law in reviewing interfaith marriages. The study of interfaith marriages is not only a study of Islamic law but also includes the study of the *tafsir* of the Qur'an. All Muslims believe the Qur'an is the center of teachings, guidelines, instructions, and scriptures revealed to spread love on earth. Meanwhile, *tafsir* is other than a series of procedures to understand the meaning of the Qur'an's words and is also a product of human thought. Therefore, it is inevitable that religious marriage is contained in the literature on *tafsirs* in Indonesia because *tafsir* is a product that will respond to the humanitarian problems faced by the ulama in every period of their lives.

Several *tafsirs* of the Qur'an in Indonesia are famous, and concrete evidence can be traced from their works, both in manuscript form and print (Yunus, 2019). Therefore, many ulama of Indonesian *tafsir* from pre-independence, independence era, and reform era until now. Two ulama of commentary who are widely known are Abdul Malik Karim Amrullah or can be called Hamka with the *tafsir* of Al-Azhar and M. Quraish Shihab with the *tafsir* of Al-Misbah. One of the themes of *tafsir* that has become a public spotlight is interfaith marriages. These two ulama of *tafsir* are known as figures who prohibit interfaith marriages through their *tafsirs*. However, along with the development of *tafsir*, some scholars or figures allowed interfaith marriages, one of which was introduced by Musdah Mulia. This Muslim woman, as well as a scholar, is known as a person who understands progressive Islam as an effort to eliminate discrimination against women in Indonesia (Zakaria, 2013).

Thus, this article will discuss the views of Indonesian ulama on interfaith marriages, especially the commentators of Hamka, Quraish Shihab, and Musdah Mulia. This objective then relates to why there are pros and cons to interfaith marriages or socio-political reasons that lead them to conclude *tafsirs* of interfaith marriages. The dynamics of these differences in *tafsir* are expected to add insight and awareness to Muslims in finding solutions to the problem of interfaith marriage in Indonesia.

2. Method

This paper uses qualitative research methods (Silverman, 2013). The process of collecting data is carried out through a literature review (Snyder, 2019). Data sources consist of primary sources and secondary sources. The primary source of this research is a collection of books and other written works about *tafsir* in Indonesia in terms of methodology, the history surrounding its birth and growth, and political and social situations that influence the birth of different *tafsir* of interfaith marriage. Especially the *tafsir* of al-Azhar by Haji Abdul Malik Karim Amarullah (Hamka) and the *tafsir* of Al-Misbah by Muhammad Quraish Shihab, as well as commentary studies from Musdah Mulia. At the same time, secondary sources are supporting sources of news articles, journal articles, and laws and regulations. The collected data is then analyzed using the inductive method, which is intended to conclude from specific statements to general statements.

3. Result and Discussion

Definition of Interfaith Marriage

Marriage is a translation of *nakaha* and *zawaja* (Shihab, 2003: 23). Marriage in Arabic means (*al-wath'u*), i.e., having sex / having sex (Ali & Muhdlor, 1996), or it can also mean connection or connection. Meanwhile, according to the Munawwir dictionary, the meaning of marriage is to gather or oppress, have intercourse, and have intercourse (Munawwir, 1997). Meanwhile, among ushul scholars, the terminology of a marriage develops two kinds of opinions about the meaning of marriage lafaz, namely: marriage, according to its original meaning (essential meaning), is intercourse and according to the meaning of *majazi* (metaphorical) is a contract which with this contract becomes lawful sexual relations between men and women; according to the Hanafi group. According to its original meaning, marriage is a contract in which sexual relations between a man and a woman become lawful. In contrast, according to the meaning of *majazi* it is intercourse, according to the ushul experts of the *Shafi'iyah* group (Al-Jaziri, n.d.).

Although the opinion above suggests that marriage is a contract regulated by religion to give men the right to have the use of the woman's *faraj* and her entire body for sexual intercourse or is something that only deals with worldly matters, marriage in Islam has the view that marriage not only the regulation of biological aspects, but also psychological, sociological, and theological issues (Karsayuda, 2006). Because in marriage, there is accountability to his wife and children, society, and even God.

So that, interfaith marriage can understand what is meant by interfaith marriage, or can also be called interfaith marriage, is marriage carried out between men and women of different religions. Marriage between a Muslim man or woman and a non-Muslim man or woman. This interreligious marriage is sometimes called interreligious marriage (Turnip, 2021). Therefore, in simple terms, interreligious marriages are marriages carried out by people of different religions and beliefs and defend their religion (Eoh, 1996).

Interfaith Marriage According to Hamka, Quraish Shihab, and Musdah Mulia

a. Interfaith Marriage According to Hamka

Hamka, in the *tafsir* of al-Azhar, if Islam has become a living belief, one should be careful in choosing a mate. The wife is the companion of life and will establish a happy home filled with faith, begetting virtuous children (Hamka, 1981). Hamka's *tafsir* of interfaith marriages is based on a history of al-Wahidi from Ibn Abbas. Once, the Messenger of Allah sent his companions to Mecca to negotiate with the Quraisyh about releasing some of the Muslims they had taken captives. The friend was named Martsat al-Ghaznawi. After Martsat al-Ghaznawi had almost finished his duties and he was about to return to Mecca, he met a woman named Inaq, a former acquaintance of his, or his former love. The woman returned to seduce him to continue his old love. But frankly, Martsat said that his life had changed. A person who converted to Islam can no longer have relations

outside marriage. But if Inaq wants to convert to Islam, then it can be done. However, now Inaq still adheres to the old understanding, the polytheistic concept. But even so, Martsat promised to convey to the Messenger of Allah whether he could marry Inaq, who was still a polytheist (Haji Abdul Malik Abdulkarim Amrullah, 1989).

Inaq is hurt; his old love has changed since Martsat converted to Islam, and he is no longer cared for. Then before Martsat left, Inaq ordered his male friend to beat Martsat. He immediately returned to Medina and told the Prophet his story with Inaq in Mecca. According to as-Suyuthi, this incident led to the revelation of the verse: "And do not marry idolatrous women, until they believe." (base of Surah Al-Baqarah verse 221) because a man who believes if he marries a polytheist woman will cause a chaotic relationship in the household. Especially if you have a child, it is better to say that if you want to get married, you must have converted to Islam first. *"And verily a believing female servant is better than an idolatrous (free) woman even though (the beauty of the free woman) attracts your heart."* (Haji Abdul Malik Abdulkarim Amrullah, 1989a).

Likewise, the connection *"and do not marry polytheist men until they believe. And indeed, a believing enslaved man is better than a polytheist male, even though you are attracted to him."* So if people are attracted to a polytheist woman because of her beauty, of course, she is attracted to a polytheist man because of his descendants or wealth; this too is prohibited. Because the prohibition is emphasized: *"They are inviting you to hell."* You are a people of monotheism, while they still maintain polytheism.

Thus, a Muslim man should not be captivated by the beauty of women if he is still a polytheist. Likewise, women should not be attracted to men because of their wealth or their descendants if they are still polytheists. This is because if there is a household, this will cause damage. The polytheists will always invite untruths. This is even worse if households of different religions are blessed with children because they will have different directions in educating these children.

However, in the letter al-Maidah verse 5, interfaith marriage lightened this regulation. Muslim men may marry women from the people of the book, namely Jews and Christians. The original teaching of the two religions is to recognize the One God. However, because of the influence of other teachings, there was an acknowledgment that God was the son of Jesus the Messiah. Or Jesus the Messiah himself God. Therefore, it is not prohibited if there is a "meeting of fate" to get a Jewish or Christian woman to mate with a strong Muslim man in Islam. This is solely for Islamic da'wah. Another condition applies that this Muslim man must have a solid faith and will not be influenced by the persuasion of the women of the people of the book (Haji Abdul Malik Abdulkarim Amrullah, 1989b: 1916).

If the man is weak in faith, then the permission to marry a woman of the people of the book is not given. Because for those who have weak faith, Hamka likens it to *"the fish will carry away the fisherman."* Hamka emphasized that a Muslim man whose faith is wavering (more interested in his wife's religion) but who leaves Islam has suffered a significant loss (Haji Abdul Malik Abdulkarim Amrullah, 1989a: 111).

b. Interfaith Marriage According to Quraish Shihab

The issue of interfaith marriage is centered on the meaning of the people of the book. This is the arrangement of interfaith marriage described in QS. Al-Maidah verse 5, QS. Al-Baqarah verse 221, and QS. Al-Mumtahanah verse 10. Jews and Christians are two religious groups that are recognized as having holy books. Although Muslims believe that their holy book has been changed, most scholars recognize them as a group of people of the book (Abu-Habib, 1997: 19). However, although Islam has a holy book like Judaism and Christianity, the Qur'an does not designate Muslims as people of the book. The meaning of the people of the book is limited to Jews and Christians, agreed to Quraish Shihab (Shihab, 2003c).

According to Quraish Shihab, the people of the book include only two groups, namely Jews and Christians, whenever, wherever, and from whatever lineage they are. Of course,

this opinion about the meaning of the people of the book will have implications for which groups are allowed or forbidden to marry a Muslim. Not only that, the good or wrong side of the people of the book also determines the permissibility of interfaith marriages (Shihab, 2002: 67).

According to the QS Al-Maidah verse 5, Quraish Shihab allows marriage between Muslim men and women of the people of the book. This permissibility, according to him, began as a solution to an urgent need at that time, when Muslims often traveled far to carry out jihad without being able to return to their families and at the same time for da'wah. In addition, this permissibility is a form of Islamic tolerance for the religion of the people of the book in the form of marriage because Muslim men acknowledge the prophethood of Jesus, who the people of the book divinize. But on the other hand, even though it is permissible, Shihab is still worried about the continuity of this marriage. Shihab mentions that let alone religious differences, cultural differences, and even education levels often lead to misunderstandings, disharmony, and marital failure. If this happens, then it is not following the purpose of marriage itself, which is to create a *sakinah* family (Shihab, 2002: 172).

In his view, Shihab mentions that one of the reasons this marriage is permitted is to preach, by showing the perfection of Islam, so that the wife, who is an expert in the book, can understand Islam so that her wrong impression of Islam will fade. The permissibility of marrying a woman of the people of the book is if the husband is not afraid of being influenced by the religion of the wife who is a person of the book. Shihab thinks it is permissible for Muslim men to marry women from the people of the book, not polytheist women.

As mentioned above, the scope of the words of the people of the book, according to Quraish, is limited to Jews and Christians, whenever, wherever, and from whatever lineage they are. Therefore, even now, Muslim men are allowed to marry Jewish and Christian women, not with other than the two. Meanwhile, marriage between a Muslim woman and a non-Muslim man, in an idolatrous sense, is forbidden, according to the QS. Al-Baqarah: 121 prohibits a Muslim woman from marrying a polytheist man.

The Qur'an does not clearly explain the prohibition of Muslim women from marrying men in the book. In his view, although the Qur'an does not explicitly explain it, it does not mean it is permissible to marry a man of the people of the book. This is because, if the Qur'an allows it, of course, the QS. Al-Maidah verse 5, which helps marry women of the people of the book, will also confirm it (Shihab, 2003a: 197), reinforcing this opinion QS. Al-Mumtahanah verse 10 forbids a Muslim woman from marrying an infidel man.

In prohibiting the marriage of a Muslim man with an idolatrous woman and vice versa, Shihab defines those who commit *shirk* are people who associate something with something. According to him, from a religious point of view, a polytheist is a person who believes there is another God with Allah or performs an activity with a dual primary purpose, first to Allah and second to other than Him. Thus, all who associate partners with Him from the point of view of this review are polytheists. Christians who believe in the trinity are polytheists from this point of view. They are idol worshippers, who, when the Qur'an was revealed, there were still quite a lot, especially those who lived in Mecca. Several experts also hold this opinion on *tafsir* in the Qur'an, such as Rasyid Rida (Shihab, 2003a: 370).

According to Shihab, a Muslim man is allowed to marry a woman from the Book of God, based on the QS. Al-Maidah verse 5 does allow it. While QS. Al-Baqarah verse 221 prohibits the marriage of a Muslim man with a polytheist woman or vice versa. According to him, the verse only talks about polytheists, not including the people of the book that QS talks about, Al Maidah verse 5. Therefore, the marriage of a Muslim man with a woman in the book is permissible. In Shihab's view, the people of the book are not included in the scope of polytheism. This is because of the accuracy of the editors of the Qur'an, which distinguishes between the people of the book and the polytheists. However, in practice, the people of the book can also be categorized as *shirk*. In practice, the people of the scriptures behaved like polytheists because they, the Jews and

Christians, worshiped Uzair and Isa, respectively. Worshiping or blaming Allah is considered polytheistic.

According to Shihab, the difference between the people of the book and the polytheists is by referring to the verses in the Qur'an, which clearly distinguish the two, even though it is understood that the teachings of the people of the book contain polytheism.

"The disbelievers, namely the people of the Book and the polytheists (say that they) will not leave (their religion) until clear evidence comes to them." (Surah Al-Bayyinah verse 1).

"The disbelievers of the people of the Book and the polytheists do not wish that any good will be sent down to you from your Lord." (Surat al-Baqarah verse 105).

The two verses above divide the disbelievers into two groups: the people of the book and the polytheists. Both are terms used by the Qur'an for the same substance, namely *kufr*, with two different names, namely people of the book and *al-mushrikun*. The difference is understood from the letter *waw* 'in verse, which means "and". According to Quraish, the word "and" in terms of language implies a difference between the two things that are connected, or with another explanation, this letter in terms of language is used to bring together two different things (Shihab, 2001; Shihab, 2003a: 370).

As for the opinion that QS, Al-Maidah verse 5 is sanctified by QS, Al-Baqarah verse 221, as held by the Shia Imamiyyah and some Shia Zaidiyyah, Quraish said that this opinion is difficult to accept. According to him, QS. Al-Baqarah verse 221 came down earlier than the QS. Al-Maidah verse 5. Therefore, it is not logical that something that came first cancels something that has not yet come. After all, this will be even more difficult for those who think there are no invalid verses.

Quraish Shihab also rejects the opinion that says QS. Al-Baqarah verse 221 is general and *ditakhsis* by QS. Al-Maidah verse 5. Because the words of the people of the book stand alone and are not included in the scope of the *mushrik* words, they do not mention any verses about polytheism. When *lafaz* *Ahlul Kitab* in QS. Al-Maidah verse 5 mentions polytheistic *lafaz* in QS. Al-Baqarah verse 221, then the pronunciation of the people of the book is included in the scope of the polytheist pronunciation. Quraish also does not mention that he used *takhsis*.

c. Interfaith Marriage According to Musdah Mulia

Unlike Hamka and Quraish Shihab, another ulama *tafsir*, Musdah Mulia, allows interfaith marriages. According to him, all opinions related to the issue of marriage between Muslims and non-Muslims or interfaith marriages are only a matter of *ijtihad*. There is no evidence in the form of the text of the Qur'an and hadith that explicitly prohibits or allows it. According to the rules of *fiqh*, the absence of a proposition is in itself a proposition. That is, if, in a case, no text or text explicitly prohibits or orders, it is returned to the original law. One of the *fiqh* rules states that in *muamalah* matters, such as marriage, the original law is permissible or permissible (*al-ash fi al-asyya' al-ibahah*) (Mulia, 2005: 70).

According to Musdah Mulia, the issue of marriage between a Muslim and a non-Muslim is permissible because the issue is included in the realm of *ijtihad*. The law resulting from the *ijtihad* process is called *fiqh*. *Fiqh* is a formulation of Islamic understanding that is extracted from understanding the texts of the Qur'an and Sunnah because this *ijtihad* is a reasoning process from a *mujtahid*; of course, it is not absolute and uncertain. A result of *ijtihad* is usually always influenced by socio-cultural and socio-historical factors of the surrounding community or during the cleric's life. Therefore, a consequence of *ijtihad* may not apply to all humans (Anshor & Sinaga, 2004).

According to Musdah Mulia, the prohibition against marrying polytheist women contained in Surah al-Baqarah verse 221 is only limited to polytheist women who existed at the time of the

Prophet Muhammad. Another reason included in the text of the verse, in addition to mentioning the prohibition of marrying a polytheist, is also followed by the recommendation to marry an enslaved person. This clearly shows that what is meant by polytheists is only limited to the time of the Prophet Muhammad, just as enslaved people in verse only existed at the time of the Prophet Muhammad and no longer existed in the present context (Mulia, 2004: 63).

Furthermore, al-Maidah verse 5 even allows Muslim men to marry women of the people of the book, and this permissibility is, of course, understood to be the opposite. As for al-Mumtahanah, verse 10 only explicitly explains the prohibition of perpetuating marital relations with infidel women (Musdah Mulia, 2004: 119).

As for interfaith marriages between Muslim women and non-Muslim men, the scholars have agreed on the prohibition of this matter, but Musdah Mulia has a different opinion from the opinion of the majority of these scholars. According to Musdah Mulia, the views expressed by these scholars are opinions that depart from sociological arguments, not from theological arguments (arguments based on the Qur'an and Al-Hadith). What is often used as an argument by scholars is that the wife always follows her husband. If her husband adheres to a religion other than Islam, his wife will likely follow her husband's religion (Mulia, 2004).

Although Musdah Mulia agrees that interfaith marriages are prohibited on the grounds of considering objective conditions in society, for example, interfaith marriages are proven to be one of the factors causing divorce or increasing rates of domestic violence, or interfaith marriages are only a *modus operandi* of trafficking in women. and girls who often happens in Indonesia. However, because what is happening in society holds another reality (there have been interfaith marriages), and from a *syar'i* perspective, there are many scholars' opinions possible, therefore Musdah Mulia is of the view that the State should be able to make regulations that can articulate the needs and provide comfort for all. Parties in society.

According to Musdah Mulia, interfaith marriages also need to be widely disseminated to the public about the positive and negative impacts of interfaith marriages. The socialization effort is intended to increase the understanding and intelligence of the community in choosing their life partner. Whatever choice a person makes in his marriage must take into account all the risks that may occur. This is very important to prevent society, especially women, from various acts of discrimination, exploitation, and violence.

In Surah Al-Maidah verse 5, Musdah Mulia explicitly talks about the permissibility of having a marriage between a Muslim man and a woman of the people of the scriptures. According to Musdah Mulia, the people in the book did not only exist at the time of the Prophet Muhammad, but now the group of people in the book still exists. There is. As for marriages between Muslim women and non-Muslim men, Musdah Mulia argues about its permissibility based on surah al-Baqarah verse 221. According to her, the surah only prohibits marriage between a Muslim and a polytheist. What is meant by polytheist men in the verse is limited to polytheist men who existed at the time of the Prophet Muhammad. The indication in the text of the verse is that besides mentioning the prohibition of marrying polytheist men, it is also followed by the recommendation to marry enslaved people, while in the present context, enslaved people no longer exist. The context of the verse is the polytheists who lived when the Prophet was alive and are no longer there now, as there are no slaves anymore (Mulia, 2004).

Another view used as an argument by Musdah Mulia is that Surah al-Baqarah verse 221 has been texted (canceled by Surah al-Maidah verse 5) because Surah al-Baqarah came down earlier than Surah al-Maidah. Surah al-Maidah verse 5 allows Muslim men to marry women of the people of the book and this permissibility is, of course, understood to be the opposite. In Arabic, there is a language style commonly known as *al-iktifa*, which is enough to mention only a part, and from there, the other part can be understood. For example, in verse, it is stated that Muslim men may marry women of the people of the book. The understanding of the mukhabarat is that Muslim women are not prevented from marrying men of the people of the book.

According to Musdah Mulia, one of the causes of the debate about whether or not interfaith marriages are permissible is because of differences in understanding the terminology of Mushriki and People of the Book. Groups that do not allow interfaith marriages because they do not distinguish between polytheists and people of the book because the two groups are in reality the same. As one of the companions of the Prophet, Abdullah Ibn Umar, said: "I do not know of a greater polytheism than polytheism. People who say their Lord is Jesus or one of God's God's servants" are Christians and Jews. Thus, according to this group, Christians and Jews are included in the category of polytheists, not People of the Book, because in practice, they have worshiped other than Allah. The Christians worshiped Jesus while the Jews worshiped Uzair (Musdah, 2004).

Musdah Mulia emphasized that although the Qur'an is absolute and eternal truth, the interpretation of the Qur'an is not absolute. Interpretation is always relative. The historical development of various fiqh schools is a positive form of the relativity of interpretation. A result of *ijtihad* is usually always influenced by the circumstances around it, whether influenced by socio-cultural and socio-historical factors of the surrounding community or during the lifetime of a scholar. Therefore, a result of *ijtihad* cannot be valid for all time. It may be that the results of *ijtihad* are suitable for a certain period but not necessarily suitable for another period because other people have different cultures and needs. This means that Muslims can accept the results of *ijtihad*. Still, that acceptance does not have to prevent them from being critical or accepting other different results of *ijtihad*. But instead, the results of *ijtihad* are very relevant to the benefit of society.

Socio-Political Driving Factors in Tafsir Interfaith Marriages According to Hamka, Quraish Shihab, and Musdah Mulia

The conclusions of the three scholars of *tafsir* studied are different. Hamka concluded that interfaith marriage is forbidden, except for a man who marries an expert of the book with solid faith. The same thing also happened to Quraish Shihab, who generally forbade interfaith marriages, but gave a note by allowing interfaith marriages in an emergency or for the sake of da'wah. On the other hand, Musdah Mulia concluded that interfaith marriages are permissible. In concluding this theme, at least it is necessary to look at the driving factors, which are not only the impetus for the method of *tafsir* but also the socio-political driving factors.

First, Hamka's life until his death was in an atmosphere of intense political turmoil. He lived during the colonial, independence, PKI rebellion, and authoritarian regimes in the New Order era. Therefore, the interpretation of Al Azhar is colored by many political elements that are the background of Hamka's life. This prompted Hamka to interpret several verses related to community problems as a reflection of the political instability at that time (Wahid, 2017).

This interpretation of social ethics is motivated by the reader factor when Hamka conveys his interpretation in a recitation attended by the general public with various groups of individuals. Therefore, Hamka's *tafsir* was presented with themes of the conditions and needs of the people at that time, and it is undeniable that the political turmoil during Hamka's life was a problem that dominated Indonesian society (Fatih, 2019). Zulkarnaini Abdullah, in a comparative study, said there was spontaneity that occurred in Hamka's *tafsir* because Hamka's background as a writer was responsive to the problems that were happening (Alfiyah, 2017).

An example of Hamka's interpretation related to ongoing social and political conditions is interfaith marriage, as discussed in this paper. Hamka begins his interpretation with the historical reality that happened to the companions of the Prophet, namely Martsat al-Ghaznawi. This historical reality also led to the revelation of Surah Al-Baqarah verse 221. This historical reality is related to the social conditions of Indonesia, where in several cases, a man experienced the same incident.

Second, Quraish wrote the *tafsir* of al-Misbah in two periods, namely, the time when Quraish Shihab served as Ambassador to Egypt in 1999. Quraish wrote this interpretation on Friday, June

18, 1999. At first, he would have written a maximum of 3 volumes. Still, the spiritual pleasure of writing the divine words continued until his tenure as Ambassador ended in 2002, and Quraish managed to write 14 volumes of Tafsir al-Misbah. Then the second period continued when he returned to Jakarta. Quraish completed writing his last volume, the 15th, on Friday, September 5, 2003 (Shihab, 2015).

There were differences in the writing of the *tafsir* when he was in Egypt and when he returned to Jakarta. The *tafsir* written in Egypt did not yet present the epistemological problem of Indonesianness faced by society at the time Quraish wrote the interpretation. At the end of 1990, Indonesia experienced political changes and the dynamics of religious understanding, for example, the rise of gender equality studies (Zulaiha et al., 2021) and the need to build social relations between religious communities (Said, 2015).

His ability to translate and convey the messages contained in the Qur'an in a contemporary or modern context, so Shihab tends to emphasize the importance of using the thematic method developed by contemporary writers, such as Abbas Mahmud al-'Aqqad, Muhammad Rasyid Rida, and Abu al-A'la al-Maududi (Shihab, 2015).

Changes in the socio-political world order in Indonesia are then seen in the interpretation of Al-Misbah by trying to integrate the values of Islamic teachings in the political realm into social life. The moderate attitudes of Quraish Shihab also accompanied this integration process. Evidently, in interpreting the interpretation of interfaith marriage, Shihab allowed the marriage of men and women of the people of the scriptures but on the condition that there was an emergency or the interests of Islamic *da'wah*. This interpretation has also been accepted by the majority of the Muslim community in Indonesia until now.

Third, in the context of Musdah Mulia's attitude in concluding that interfaith marriages are permissible, it is also driven by socio-political factors. Musdah Mulia is a female scientist who lives in the reform era, or her ideas are from the era in which she lives, namely as a scientist who lives in the era of democratization. Every idea and opinion is protected by law. Her studies focus on women's role in the public sphere, releasing women from the shackles of discrimination, gender equality, and women's democracy, which has made her one of the respected scientists (Mulia, 2014).

Until now, Musdah also attends and is also active as an instructor in various international training, meetings, seminars, and conferences in several foreign countries such as America, Asia, Africa, and others in different advocacy, training, research, and consultation programs for community empowerment, especially those involved in community empowerment. Themed democracy, pluralism, human rights, gender equality, and justice to build a society that upholds spiritual values and human values about women. Thus, it is certainly a natural thing when many figures regard Musdah as a pioneer in their thoughts and actions on how to free women from the shackles of Islamic understanding, which is contrary to the fundamental values of Islam, such as justice for women and Islamic teachings that aim to benefit humans.

4. Conclusion

This article explains that Hamka and Quraish Shihab forbid interfaith marriages, while Musdah Mulia allows them. This difference in *tafsir* is based on various reasons. *First*, according to Hamka, the interpretation of al-Azhar prohibits marriage between Muslim men and women because there will be a chaotic relationship in the household. According to Hamka, there must be equality of opinion, equality of beliefs, and the same religious beliefs. However, it is still permissible for a believing man to marry a woman from the people of the book (Jews and Christians). According to him, this permissibility is for men with firm (solid) faith. If the man is weak in faith, then permission to marry the people of the book is not given. *Second*, according to Quraish Shihab, the interpretation of al-Misbah also prohibits marriage between Muslim men or Muslim women and idolatrous men or women. However, Quraish Shihab also allowed Muslim men to marry women from the Jews and Christians. However, marriage between men of the book

or polytheists and Muslim women is not permitted. It is permissible for Muslim men to marry women from the people of the book, namely for da'wah or in an emergency. *Third*, Musdah Mulia allows interfaith marriages because there is no clear evidence in solid arguments in the Qur'an. For him, the prohibition of interfaith marriages is the result of the ijtihad of the scholars, not something directly emphasized in the arguments of the Qur'an and hadith.

The dynamics of the socio-political situation in Indonesia also drove the different conclusions of the three Indonesian ulama. Political dynamics in Indonesia from independence to the Reformation experienced very complex problems, one of which was the dominance of Nationalist policies that did not provide freedom of movement for Indonesian Muslims, especially in the era of guided democracy. The pressure has prompted some Muslims to respond to current issues by linking them to the meaning of the Qur'an, considering that the Qur'an for Muslims is a guideline that regulates the affairs of social life. This can be seen in Hamka's *tafsir* by linking each discussion to the historicity of Muslims, including in *tafsir* interfaith marriages. Political changes occurred in the reform era, which helped lead Quraish Shihab to a *tafsir* that was widely accepted by the majority of the Indonesian Muslim community.

Meanwhile, Musdah Mulia, with his *tafsir*, allows interfaith marriages. Socio-politically, apart from the change in reform that gave birth to democratization, it is also caused by a factor in which topics about women are a topic of interest due to many inequalities against women. This is the basis for Musdah Mulia's thoughts on gender equality. This interpretation dynamic is a sign that there is an epistemological shift in *tafsir* that is more contextual according to the needs of the Indonesian people.

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