



Islamic Da'wah Challenge in Marriage of Different Religions in a Contextual Interpretation Review

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ABSTRACT

This paper aims to explain the opportunities and challenges of Islamic da'wah in interfaith marriages between Muslim men and Ahl al-Kitab women from the point of view of the interpretation of the Qur'an. The research is directed to explore the perspective of da'wah in answering polemics about interfaith marriages. The study method in this paper is a qualitative study with the muqaran (contextual) interpretation method. The results of this study explain that it is permissible for Muslim men to marry Ahlu Kitab women (as stated in al-Maidah: 5) as an opportunity for preaching and preaching among non-Muslims in addition to challenges. This da'wah opportunity can be seen in the existence of a patriarchal social system, where the husband has a substantial, more dominant role as the leader of the family, making it possible to convey enlightenment about Islam in a dialogical, humanistic, mauidzah hasanah and promising way to his wife so that she can know the truth of Islam, understand it to the fullest. Believe it. Meanwhile, the challenge Muslim husbands face in da'wah is the necessity of having strong faith in addition to good da'wah competence so that, on the one hand, he does not waver in his faith and his da'wah efforts also do not disturb the harmony of his relationship with his wife. The results of this study provide space for da'wah to non-Muslims through interfaith marriages for competent Muslim men.

Keywords: Islamic da'wah; interfaith marriages; contextual interpretation.

INTRODUCTION

Indonesian society is known as a plural society consisting of various races, ethnicities, cultures, and religions (Tunaerah, 2022), as this is reflected in the motto "Bhinneka Tunggal Ika," which means even though they are different in terms of race, ethnicity, culture and Indonesian religion remains one (Hanifah, 2019). As social beings, diversity certainly does not prevent people from interacting socially with each other to fulfilling their life needs. Even this social interaction can lead to marriage even though they are of different races, ethnicities, cultures, and religions.

Marriage itself, in general, is a bond relationship between two people of different sexes that occurs because of the encouragement of love and the compatibility between the two even though they are of different ethnicity, race, culture, or even religion. Marriage is also a significant event in people's lives (Palandi., 2013) because marriage is the entrance to ensuring the existence of descendants and the nation (Asiah, 2015).

However, interfaith marriages in the understanding of Muslims themselves are still a matter of controversy until now (Amri, 2020). Therefore, it is unsurprising that several cases of interfaith marriages have recently become polemic (Makalew, 2013). These are back in actuality and are considered problematic in people's lives. Among Islamic scholars, there are still differences of opinion about the marriage of different religions. There are at least three different views on this issue, namely (1) views that prohibit marriage of different religions absolutely; (2) views that allow marriages of different religions but with certain conditions; and (3) views that allow Muslim and non-Muslim marriages without conditions.

The difference in views is due to differences in the understanding and interpretation of the scholars of the verses of the Qur'an related to the topic, especially al-Maidah: 5, which contains a textual message that it is permissible for Muslim men to marry Ahlu Kitab women, although some scholars have different understandings regarding this matter. This. The permissibility of marrying Ahl al-Kitab women is getting stronger. It is considered beneficial for Islamic da'wah, as Quraish Shihab and other scholars stated.

This means that there are challenges and opportunities for Islamic da'wah, which makes interfaith marriages permissible. This is because historical facts show the importance of interfaith marriages as instruments and media for Islamic da'wah so that the spread of Islam is not confined to

one lineage, ethnicity, or even followers of the same religion but can also spread to all humans as widely and as much as possible without being limited by ethnicity. Race and religion. The Prophet's strong reason for polygamy was to facilitate the spread of Islam to various ethnic groups and followers of other religions. The proof is that four of the Prophet's wives were from non-Muslims, both Jews and Christians, namely Juwairiyah bint al-Harith (605-670 AD), Shafiyah bint Huyai bin Akhtab (628-672 AD), Mariyah al-Qibtiyah and Raihanah. bint Zaid al-Quradziyah.

Studies on interfaith marriages have been carried out by several researchers, including [Jane Marlen Makalew](#). She studies the legal consequences of interfaith marriages in Indonesia. Harda Armayanto and Maria Ulfa have also written about the deconstruction of sharia in Muslim marriages with non-Muslims. [Nur Asiah](#) writes about legal studies of interfaith marriages according to the Marriage Act and Islamic law. Ibn Radwan Siddik Turnip writes about interfaith marriages from the perspective of ulama interpretation, MUI fatwas, and Islamic family law in Indonesia. However, their studies generally look at interfaith marriages from the point of view of law or interpretation of the law. In contrast, studies of interfaith marriages from the perspective of da'wah and interpretation have not been widely carried out.

Based on this thought, the topic "Challenges of Islamic Da'wah in Interfaith Marriages" with a contextual interpretation perspective becomes interesting to study. The main problem of this study is the challenges and opportunities of Islamic Da'wah in interfaith marriages from the interpretation of the Qur'an. This study was conducted using a qualitative-library research approach with the muqaran interpretation method, namely comparing one interpretation to another about the verses studied and a critical hermeneutic approach.

RESULT AND DISCUSSION

Conceptual Review of Islamic Da'wah and Marriage

The term "da'wah" is a masdar from the word da'ā-yad'ū, which in language can be interpreted as an appeal or invitation ([Munawwir, 2007](#)). In the Qur'an, the term has three meanings according to the context of each sentence. Sometimes the word da'wah means a call or invitation as stated in al-Nahl: 125, praying or supplication as stated in al-Baqarah: 186, and

sometimes it means to worship or worship as stated in al-An'am: 56 (Al-Mahalli et al. al., 1991).

Terminologically, Ali Mafudz limits da'wah as an attempt to urge people to do good and follow instructions, inviting them to do good and prevent evil to get happiness both in this world and in the hereafter. In this case, Imam Ghazali emphasized *amar ma'ruf* and *nabi munkar* as the essence of da'wah and, at the same time, moved the Islamic community dynamically (Munzier, 2006). Da'wah can also be understood as an oral, written, and another effort to invite, call and call people to believe and follow Allah's commands as contained in His Shari'a. In short, da'wah is all efforts to call, urge or invite other people, individually and in groups, to get to know Islam, understand it and implement its teachings consistently (Khadijah, 2018; Karim et al., 2021).

This da'wah is carried out by the subject of da'wah called da'i to the object of da'wah called mad'u. The da'i refers to people who have good religious knowledge (al-faqih fi al-din) practice it and are called scholars because they are called the Prophet. As heir to the Prophets (*waratsah al-anbiya*) to carry out da'wah duties after the death of the Prophet Muhammad. At the same time, the mad'u are all humans in this world, both non-Muslims and Muslims. For non-Muslims, da'wah is carried out to introduce the truth of Islam to them so that they know Islam properly, understand it and make it a guide in their lives. In comparison, da'wah to Muslims themselves is carried out so that they understand the teachings correctly and practice them in practical life as a way of life. According to Abdul Karim Zaidan, da'wah does not only call or invite people to Islam but also includes teaching and education and applying it as a tradition and character in life.

Sociologically, the implementation of da'wah requires good interaction and communication between da'i and mad'u, so the success of da'wah is strongly influenced by many things, including the use of suitable da'wah methods and manhaj da'wah. Related to this, at least two terms in the da'wah science literature are often referred to as intersecting with the da'wah method, namely "*uslub*" and "*manhaj*." Both have different meanings. *Manhaj* is better understood as a written plan and steps (*nudẓm wa kbiṭaṭ marsūmah*). At the same time, *uslub* is defined as the method or method of applying the *manhaj* (*tharīqah or kaiḥiyah taṭbiq al-manhaj*). In line with this meaning, al-Jurjani – as quoted by Enjang – limits uslb as something that can lead to achieving goals with correct reasoning (Al-

Bayānūnī, 1993).

Manhaj da'wah itself, according to Al-Bayānūnī, consists of four categories of perspectives. In terms of the source, the *manhaj* of da'wah consists of *al-manābij al-rabbāniyyah*, namely the *manhaj* of da'wah shown by Allah SWT. in the Qur'an and the sunnah of the Prophet s.a.w.; and *al-manābij al-basyariyyah*, namely the da'wah method resulting from the *ijtihad* of the *da'i* and scholars in order to apply the *rabbān manhaj* based on the situation and conditions of *mad'* (Al-Bayānūnī, 1993). At the same time, the *uslb da'wah* consists of *uslb da'wah main* (*ummabāt al-asālib al-asāsiyyah*) and *uslb da'wah branch* (*uslb al-da'wah al-fari'yyah*).

The main missionary *uslb* consists of four types of *uslb*, namely (1) *uslb al-ḥikmah* (2) *uslb al-mau'idzāh al-ḥasanah*, (3) *uslb al-mujādalah*, and (4) *uslb al-quḍwah al-ḥasanah* (al-Bayānūnī, 1993). *Al-ḥikmah* here is intended as a way of da'wah by placing everything in proportion (Munzier, 2006). *Al-mau'idzāh al-ḥasanah* is a lesson or sound advice that melts the listener's heart. Meanwhile, *al-jidāl al-aḥsan* is discussion, debate, and dialogue with competing arguments in order to produce the strongest and best arguments or truths (al-Bayānūnī, 1993). *Al-quḍwah al-ḥasanah* is a way of da'wah through a good example, which is absolute as exemplified by the Prophets and Apostles and limited in nature, such as the example of pious and pious scholars.

As stated in Article 1 of the Marriage Law, marriage is a physical and spiritual bond between a man and a woman as husband and wife. The outer and inner ties here mean that marriage is not enough only with one of these bonds. However, it must be with both, namely the *ẓāhir* bond as a bond that can be witnessed outwardly in the form of a legal bond between a man and a woman to live together as husband and wife, as well as the inner bond as a bond that cannot be seen as the love that must exist as a reinforcement for the outer bond (Saleh & Watjik, 1992; Wahyuni, 2018).

Even though there is no solid formulation regarding interfaith marriage, several scholars have put forward several definitions (Amir, 2019). Rusli and Tama, for example, state that interfaith marriage is an outer and inner bond between a man and woman of different religions, which causes the mixing of two different regulations regarding the terms and procedures for carrying out marriage according to the laws of their respective religions. Form a happy and eternal family based on God Almighty (Rusli & Tama, 2000).

In line with the above understanding, Ketut Mandra and I. Ketut Artadi limit interfaith marriage as an inner and outer bond between a man and a woman who have different religions and maintain their religious differences as husband and wife (Eoh, 1996). This interfaith marriage aims to form a happy and eternal household based on the One Godhead. Meanwhile, Abdurrahman defines *interfaith marriage* as a marriage performed by people of different religions and beliefs with one another. From the explanation above, the researcher can point out that interfaith marriage is a relationship between two people of different sexes and religions or beliefs in a marriage bond.

Even though interfaith marriages are controversial among people, many still do it for various reasons. According to the results of Makalew's study, there are several factors behind interfaith marriages. First, the association in a heterogeneous society with various ethnicities and religions often leads to introductions and mutual understanding so that feelings of love arise that cannot be avoided between the two. Second, the lack of religious education in a person causes the growth of indifferent views and does not question one's religious status in association with the choice of partners even though they are of different religions to the level of marriage. Third, the background of parents who have married to different religions is also a motivating factor for someone to follow in the footsteps of interfaith marriages as their parents did, especially if their parents' lives are harmonious. Fourth, the freedom to choose a partner in modern society also triggers the emergence of a tendency to choose a partner of another religion because it is based on love. Fifth, due to global communication, young people's relationship and social interaction with people from abroad also encourage interfaith marriages (Makalew, 2013).

Discourse on Marriage of Different Religions as Da'wah Language

Interfaith marriages among Islamic scholars are classified into several categories: marriages between Muslims and polytheists and marriages between Muslims and non-Muslims of the Book. The scholars agree that the marriage a Muslim man or woman with a Muslim man or woman is prohibited in Islam. This view by them is based on al-Baqarah: 221 and al-Mumtahanah: 10. They also agree on the prohibition of interfaith marriages between Muslim women and non-Muslim men of Ahl al-Kitab, not the other way around. Meanwhile, they view marriage between a Muslim man and a non-Muslim woman differently. This difference of opinion is due to

differences in interpretation and understanding of the related verses of the Qur'an. At least three views have developed among Islamic scholars regarding this issue (Mukhlis, 2019).

First, some scholars state that it is forbidden for a Muslim man to marry a woman of the People of the Book. Abdullah Ibn Umar argued that women of the People of the Book from among Christians and Jews are polytheists because they deify Isa ibn Maryam and Uzair. They cannot be married because of their polytheistic status. Second, the view expressed by Atha' bin Rabbah, where marrying People of the Book was a dispensation (*rukhsah*) at that time, because the context of that time showed that there were very few Muslim women, so it was permissible to marry women from the People of the Book. This Rukhsah will, in turn, disappear because the context is no longer there. This means that when Muslim women are widely available for marriage by Muslim men themselves, then the permissibility of marrying women from the People of the Book is no longer needed, and this means that *rukhsah* is no longer valid.

The third is the view of most scholars who allow marrying women from the People of the Book. The category of Ahl al-Kitab here are women from divine religious groups, such as Judaism and Christianity. However, some scholars expand the scope of Ahl al-Kitab to other religions. They believe in their prophet and their holy book from the sacred books, both pure and falsified. What is meant in the category of polytheists are people who not only associate partners with Allah but also do not believe in any of the original or falsified heavenly books and those who do not believe in any of the messengers of the prophets? Allah SWT (Majid, 2004).

The scope of the Ahlu Kitab category has even been expanded by some modern Islamic scholars such as Rasyid Rida and Muhammad Abduh. According to him, the Magi, Sabians, Hindus, Buddhists, Confucians, Shintoists, and other religions can be included in the People of the Book category. Thus, polytheist women who were forbidden to marry Muslim men, as stated in al-Baqarah: 221 were Arab polytheist women at that time. Meanwhile, the Magian, Sabi'in, idol worshipers in India, China, and the like are People of the Book, who contain monotheism until now, so marrying women from these religions is legal (Nurcholish, 2004).

Islam is much more open in this regard than other religions' doctrines of interfaith marriage. All religions other than Islam prohibit interfaith marriages (Makalew, 2013). However, Islam still provides space for interfaith marriages even with certain limitations. The inclusiveness of

Islam in this context certainly has a specific meaning and wisdom. One of the meanings and lessons connected in this matter is the importance of tabligh and Islamic da'wah to all humans as much and as widely as possible so that they can hear, witness, and understand the truth of Islam.

In the Qur'an, at least three verses intersect with marriages of different religions, namely al-Baqarah: 221, al-Mumtahanah: 10, and al-Maidah: 5. Of the three verses, only al-Maidah: 5 explicitly explains the permissibility of marrying women from the People of the Book. Meanwhile, al-Baqarah: 221 and al-Mumtahanah: 10 emphasize that it is forbidden to marry women from polytheists and infidels or vice versa. According to [Quraish Shihab \(2002\)](#), what is meant by shirk is the act of associating something with something. From a religious point of view, a polytheist is a person who believes in the existence of a God other than Allah or a person who performs a practice with a dual purpose, namely for the sake of Allah and others. So, anything that associates with Him from this perspective is called polytheism. Christians who believe in the Trinity are polytheists ([Shihab, 2002](#)).

However, the scholars of the Qur'an have a different opinion. In their view, the terms "*mushrik*" or "*mushrikin*" and "*mushrik*" are spoken by the Qur'an to refer to groups who associate partners with Allah. They are idol worshippers, who when the Qur'an was revealed, there were still quite a lot, especially those who lived in Mecca. The term al-Qur'an, therefore, is not the same as the religious term. Even though Christians believe in God the Father and the Son, Islam can be judged as a group of polytheists. However, the Qur'an does not call them polytheists but *Ahl al-Kitab* ([Shihab, 2002](#)). This perspective can be seen in several verses, which mean as follows: "The disbelievers of the *Ahl al-Kitab* and the polytheists do not want anything good to be sent down to you from your Lord" (Surat al-Baqarah [2]: 105). "The disbelievers, namely *Ahl al-Kitab* and the polytheists (say that they) will not leave (their religion) until clear evidence comes to them" (Surah al-Bayyinah [98]: 1). In these two verses, unbelievers are classified into two groups: *Ahl al-Kitab* and polytheists. The Qur'an uses these two terms to refer to the same substance, namely disbelief, by two names, *Ahl al-Kitab* and *al-Musyrikun*.

The difference between these two terms, in turn, has implications for the permissibility of marrying women from the two groups differently. Because, in al-Maidah: 5, there is permission for Muslim men to marry *Ahl al-Kitab* women. Some scholars who understand the term polytheism,

including *Ahl al-Kitab*, view the verse of al-Ma'idah as a legal *mansukhab* by al-Baqarah: 221. However, this opinion, in the view of [Quraish Shihab](#), is complicated to accept because al-Baqarah: 221 was revealed earlier than al-Ma'idah: 5, so it is not logical that the verse that was revealed first invalidates the law on the verse that has not been revealed or which has not been revealed. Down after that. This view will undoubtedly be even more challenging for some scholars who believe that no verse of the Qur'an is invalid. Even the views mentioned above will be further refuted by the narrations, which state that there were several of the Prophet's companions. Furthermore, *tabi'in* who marry *Ahl al-Kitab* women. Caliph Uthman Ibn Affan, for example, had married a Christian woman, although later his wife embraced Islam; Talhah and Zubair also married Jewish women ([Shihab, 2002](#)).

[Quraish Shihab](#) did not agree to equate the People of the Book with the polytheists because the Qur'an has distinguished them. They are different from the polytheists, or the communists, because the *Ahl al-Kitab*, at least like the Jews and Christians, have a holy book with moral rules and legal provisions that, if practiced correctly, can lead them to the formation of not a bad marriage. The value belief in God has a significant value in showing a person's moral values. This cannot be found in the polytheists, especially atheists ([Shihab, 2002](#)).

Regarding permission to marry *Ahlu Kitab* women in al-Maidah: 5, [Quraish Shihab](#) stated that the scholars had agreed that the *Ahl al-Kitab* are Jews and Christians ([Shihab, 2002](#)). They only have different views regarding the issue of whether they are only the past generation and their descendants or also include all adherents of the two religions to the present day. Some scholars refuse to regard today's Jews and Christians as People of the Book. On the other hand, some scholars, such as Muhammad Abduh and Rasyid Rida, have expanded the scope of the *Ahl Kitab* to all religious adherents who have holy books or the like until now ([Shihab, 2002](#)).

The textual meaning of al-Maidah: 5, according to [Quraish Shihab](#), has explained the permission for Muslim men to marry *Ahl Kitab* women who can maintain their honor properly (*mubsanat*) ([Shihab, 2002](#)). Other commentators have also expressed similar views. [Wahbah al-Zuhaili](#) explained that marrying a free woman who has kept her honor (*'afifah*) from both Jews and Christians is permissible for Muslim men from both *dajimiyah* and *barbiyah* circles as long as the dowry has been given ([Al-Zuhaili, 2011](#)). Rasyid Rida also emphasized that the verse shows that

Muslims should not treat the *Ahl al-Kitab* like the polytheists in matters of marriage. Therefore, Muslims can marry women from them (Ridha, 1948).

Muslim women and women from the People of the Book who are free or who maintain their honor are lawful to be married to Muslim men absolutely (Ridha, 1948). Hamka even emphasized that a believer man may marry an Ahlu Kitab woman as long as he has finished paying the dowry. Believers, if there is a mate and fate. He was allowed to marry women of the People of the Book, Jews, and Christians without being required to convert to Islam first to make the marriage legally valid. This is because Islam has taught that there is no coercion in religious matters, as stated in al-Baqarah: 256 (Hamka, 1965).

Marriage between a Muslim man and an *Ahl al-Kitab* woman, according to Quraish Shihab, is permitted in that verse. However, this permission is related to two important reasons in Islam. This permit was granted in addition to (1) as a way out of the urgent need at that time when Muslims often traveled far to carry out *jihad* without being able to return to their families. Also, because (2), it had the purpose of preaching Islam as a medium or method of Islamic da'wah. in non-Muslim communities (Shihab, 2002).

Meanwhile, Muslim women are not allowed to marry non-Muslim men from the People of the Book, let alone polytheists. This is because they do not believe in the prophethood of Muhammad SAW. In contrast, Muslim men believe in Jesus' prophethood and understand the principle of religious tolerance. His position as the family's leader, in turn, can affect his wife so that when the husband cannot acknowledge his wife's religion, it is very likely that religious coercion will occur on the wife, both openly and covertly (Shihab, 2002). The permit, according to Hamka, also shows the spirit of tolerance in Islam and Islamic da'wah by example. It is hoped that a Muslim man with an intense light of monotheism in his heart will not waiver in his faith, even though he lives in a household with a wife of a different religion. He will even become the leader of his household by providing good examples of piety, obedience to God, worship, and friendship (Hamka, 1965) so that he can show the truth of Islam to his wife so that her heart becomes melted. Her guidance is open to accepting Islam.

On the other hand, it can also be understood that the permissibility of marrying *Ahl Kitab* women may also not apply, especially to Muslim men whose faith is still weak, because it is feared that the purpose of Islamic da'wah in marriage will not be achieved the opposite can happen, where

the Muslim man can be influenced by his wife to leave Islam. This, according to Hamka, happened during the Dutch colonial period in Indonesia. When Indonesia was colonized by the Dutch, who were strong in religion, when a Muslim man married a Christian woman, his religion became chaotic. His nationality also became chaotic to the point of suffering in the afterlife. Therefore, the end of this verse emphasizes the warning from Allah so that Muslim men who have been permitted to marry *Abl al-Kitab* women do not waver in their faith so that they are not influenced by their wives and do not leave Islam and become infidels because this will cause the death of all his good deeds and misery in the hereafter (Hamka, 1965).

It is possible that for the reasons mentioned above, some scholars do not allow Muslim men to marry *Abl Kitab* women, even though it is allowed in the text of the Qur'an. According to Quraish Shihab, the tendency to prohibit the marriage of a Muslim with an *Abl al-Kitab* woman based on benefit, not based on the text of the Qur'an, is in place so that at least the marriage from the point of view of Islamic law is *makruh*. The marriage permit referred to here only applies between Muslim men and *Abl al-Kitab* women, not vice versa, between Muslim women and *Abl al-Kitab* men because marriage between Muslim women and *Abl Kitab* men is strictly and unlawful (Shihab, 2002).

Opportunities and Challenges of Islamic Da'wah

Interfaith marriages, especially between Muslim men and *Abl Kitab* women, are textually allowed, as stated in al-Maidah: 5. The permissibility of interfaith marriages, according to Quraish Shihab, is due to two contextual reasons. First, marriage between Muslim men and *Abl al-Kitab* women was permitted as a solution to the pressing needs of the time, where Muslims often traveled far to carry out jihad without being able to return to their families, so marrying *Abl al-Kitab* women at that time became permissible. Second, permission to marry a Muslim man to an *Abl Kitab* woman is given for the reasons and purposes of Islamic da'wah. Because of this Islamic da'wah, it can also be understood why Muslim women are not allowed to marry non-Muslim men, both *Abl al-Kitab*, let alone polytheists. This is because the men of the *Abl al-Kitab* do not recognize the prophethood of Muhammad, so men who are usually in the tradition of patriarchal society act as leaders who have more authority in household life and can influence their wives. As a result, a husband who does not profess Islam, which a

Muslim wife embraces, is very likely to influence his wife to change her beliefs openly and covertly (Shihab, 2002).

In line with the views of Quraish Shihab, Hamka emphasized that it is permissible for a believing man to marry an *Ahl al-Kitab* woman, Jews or Christians. This kind of marriage permit applies mainly to Muslim men who already have a monotheistic faith and will not waiver in their hearts even if they live with wives of different religions. Because, with his role as a leader in his family, he is expected to play the role of a husband who can lead his family by example. He manifested this example in the form of an excellent example in piety, obedience to God, worship, and in terms of friendship. He showed this example to his wife and brothers-in-law of different religions by exemplifying noble character as a husband, building brotherly relations, and politely helping fellow brothers and sisters. Thus, Muslim men who have this capacity are ideally allowed to marry *Ahl Kitab* women and are even encouraged if it is for Islamic da'wah (Hamka, 1965). On the other hand, this permit does not apply to Muslim men whose faith is still weak because Muslim men who do not have adequate faith strength are feared not to be able to play the role of household leader perfectly, so instead of influencing their wives to be able to know and understand Islam, he whom his wife can influence to give up Islam and become an infidel.

The permissibility of marrying *Ahl al-Kitab* women for Muslim men, in the perspective of Islamic da'wah, can be seen as a good opportunity for preaching and preaching among non-Muslims. This, according to the author, can be based on four lines of thought. First, in a society that adheres to a patriarchal social system, where men or men are placed at a higher level above women and men are always considered to be more dominant than women, so women are only entitled to follow existing regulations, husbands have an essential role in the household. The husband or father figure is considered the head of the family, and he has the right to manage all family members. Armed with a strong faith and adequate piety, a Muslim man who is the husband of the wife of the *Ahl Kitab* is very likely to succeed in conveying enlightenment about Islam in a dialogic (*jidat absan*) humanist. A good example (*qudwah basanah*) (al-Bayānūnī, 1993) to his wife so that she can know the truth of Islam, understand it, and believe in it. Historically, this approach to da'wah has been successfully carried out by the Prophet. Himself and the Companions of the Prophet. Who has married several *Ahl Kitab* women (Shihab, 2002).

Second, Islamic da'wah can gradually be carried out by Muslim

husbands to the wives of the *Ahl Kitab* using the *al-mauidzab al-hasanah* method, namely lessons or good advice to their wives, so that their hearts melt (al-Bayānūnī, 1993). Because of the factors non-Muslims still stick to their old religious establishment is the lack of correct information about Islam in their ears. They generally have a stigmatic understanding of Islam that is often heard from generation to generation without wanting to be confirmed with the facts of Islam. Third, efforts for *tabligh* and Islamic da'wah can be carried out by Muslim husbands to wives from the *Ahl Kitab* group dialogically in their daily social interactions. This method is commonly called *al-jidal al-ḥsan*, namely discussion, debate, and dialogue with competing arguments in order to produce the strongest and best arguments or truths without anyone feeling hurt or hurt because it is done politely and respectfully (al-Bayānūnī, 1993). Fourth, good exemplary or *al-qudwah al-ḥasanah* (al-Bayānūnī, 1993) is a very effective concrete way to convey an understanding of the truth of Islam to the wives of the *Ahl al-Kitab* group and their families, so that they can know and understand the truth about Islam. Absolute Islamic truth in everyday life. He showed this example to his wife and brothers-in-law of different religions by exemplifying noble character as a husband, building brotherly relationships, and being polite with fellow brothers.

CONCLUSION

Based on the explanation of the study above, the following conclusions can be drawn. First, in the Qur'an, there are three verses related to interfaith marriages: al-Baqarah: 221, al-Mumtahanah: 10, and al-Maidah: 5. Only al-Maidah: 5 explicitly explains the permissibility of marrying women from the People of the Book. The textual meaning of the verse, according to the commentators, has explained that it is permissible for a Muslim man to marry an independent Ahl al-Kitab woman who can maintain her honor properly (*muhsanat*) as long as she has finished paying her dowry.

Second, the permissibility of marriage between Muslim men and women of Ahl al-Kitab is related to the purpose of Islamic da'wah. On the one hand, interfaith marriages can be understood as opportunities for Islamic da'wah. On the other hand, they can also present challenges. The opportunity for Islamic da'wah in this context is due to two things. First, in a society that adheres to a patriarchal system, where men or men are placed

as leaders or heads of families, armed with solid faith and adequate piety, Muslim men who become husbands of Ahlu Kitab wives are very likely to convey enlightenment about Islam in a holistic manner. Dialogical, humanist, and exemplary to his wife so that he can know the truth of Islam, understand it, and believe in it.

He can gradually carry Islamic da'wah to the wives of the People of the Book and their families either through al-mauidzah al-hasanah, the dialogical method, or al-jidāl al-aḥsan, as well as the excellent example or al-qudwah al-ḥasanah. Meanwhile, the challenges that may be faced in the marriage of Muslim men with Ahlu Kitab women are the possibility of being influenced by Muslim husbands by Ahlu Kitab women, so they want to follow the wife's religion and disruption of family harmony due to inappropriate preaching patterns by Muslim husbands. Therefore, some scholars of interpretation require that a Muslim man who is allowed to marry an Ahl al-Kitab woman must have strong faith and adequate da'wah abilities.

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