



Understanding the Prohibition of Interfaith Marriage in Islamic Teachings: A Semiotic Analysis Of Q.S. Al-Baqarah (2):221 Using Ferdinand de Saussure's Approach

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ABSTRACT

This research aims to understand the prohibition of interfaith marriage in Islamic teachings through the analysis of the sacred texts of the Quran and Hadith using Ferdinand de Saussure's semiotic approach. Saussure's semiotic approach allows us to understand the signs and meanings contained in the verses and hadiths regarding interfaith marriage. In Islam, the prohibition of interfaith marriage is found in Surah Al-Baqarah (2):221. The research methodology used involves literature research and findings show that literally, this verse prohibits Muslims from marrying non-Muslims, including the people of the book (those who have sacred books like Jews and Christians) and polytheists (idol worshippers). However, the understanding of this verse provides tolerance with certain conditions. Muslim men are allowed to marry people of the book with the intention of inviting their partners to embrace Islam, while Muslim women are not allowed to marry non-Muslim men. The prohibition also includes Muslim men marrying polytheistic women, including idol worshippers, atheists, fire worshippers, apostates, and followers of libertine sects. In this research, the author used the literature research method to analyze relevant texts. Saussure's semiotic analysis helps in understanding the linguistic signs and meanings contained in these texts. Thus, this research provides a deeper understanding of the prohibition of interfaith marriage in the context of Islamic religion. The results of this research not only enhance religious understanding but also provide a basis for further research in this field. By using the semiotic approach, we can better understand the signification and meanings contained in religious texts and how it affects the religious practices of Muslims regarding interfaith marriage. Ultimately, this research shows that the prohibition of interfaith marriage in Islam has a strong theological foundation and requires careful understanding of the sacred texts. Saussure's semiotic analysis provides deeper insights into the meanings and signification contained in these texts, thus providing a richer understanding in the religious context. Therefore, this writing is not only aimed at enhancing religious understanding but also offers a foundation for further research in this field.

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INTRODUCTION

As previously mentioned, classic issues will continue to emerge as time changes. For example, the issue of interfaith marriage has resurfaced and shocked Indonesian society, starting from the marriage of two prominent celebrities in the 1970s, namely Emilia Contessa and Rio Tambunan. Emilia is a Muslim, while her husband is a Christian. Then, in the 1980s, Jamal Mirdad, a Muslim, married Lydia Kandow, a Christian artist. Later, there were cases of artists such as Onadio Leonardo and Beby Prisia. Onadio Leonardo, a Catholic musician, filmmaker, and YouTuber, married a Muslim woman. Human rights were used as a defense to justify interfaith marriage.

Before discussing the law of interfaith marriage, let us first look at the definition of marriage itself. As a comparison, the writer will present several definitions of marriage in a separate section. Understanding marriage can be useful for elaborating on the meaning and significance of marriage itself. Here are some definitions of marriage: first, according to the Marriage Law (Article 1), marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a happy and eternal family (household) based on the One God. Second, according to Islamic teachings, the law of marriage in Islam has received significant attention from the Prophet, Companions, and scholars. The discussion of marriage law is included in the discipline of fiqh. Almost every fiqh literature, whether in books or Indonesian-language books, has never failed to include the definition of marriage from various perspectives.

In Islam, marriage is a sunnah (tradition) that is universally applicable to all of God's creatures, including humans, animals, and even plants. This is clearly stated in the Quran: "And all things We have created in pairs, that you may remember (the greatness of Allah)." (Q.S. Al-Dzariyat [51]: 49). As human beings, we have been given the gift of reason and have a greater concern for marriage. To maintain human dignity, certain rules and regulations have been established through the revelations brought by the Prophets.

In the Quran, the bond of marriage is referred to as *mitsaqan ghalizha* (a strong and sacred covenant). Although the phrase *mitsaqan ghalizha* is rarely used in the Quran and is only mentioned three times, it is used to describe important and sacred matters, such as in Q.S. al-Nisa' verse 154 and Surah al-Ahzab verse 7. The first verse describes the covenant between Allah and Mount Thursina, while the second verse contains the story of the covenant between Allah and the Prophets.

From this, we can understand that the use of the phrase *mitsaqan ghalizha* to describe the marriage covenant implies that although the covenant is made and performed by humans, its level of sacredness is equivalent to the covenant with Allah. Therefore, Muslims, especially, should not be careless in matters of marriage, including considering the religion of the prospective spouse, as Islamic law has already established that marriage must be between two Muslims (monoteism).

What about interfaith marriage? In Islamic teachings, it appears to be a trending topic, making it interesting and relevant to study. In general, marriage is a social institution that plays a crucial role in human life, and religion often plays a significant role in determining the rules and boundaries of marriage. (Admin 2023) In the context of Islam, the prohibition of interfaith marriage has a strong theological basis, which is found in the sacred texts of Al-Baqarah and Hadith. Islam's view on interfaith marriage is based on several main factors, including the emphasis on maintaining faith and *aqidah* (creed). Islam teaches the concept of *tauhid* (the oneness of Allah), and marrying someone of a different religion can threaten this faith. Islam aims to protect the faith of a Muslim, especially in the context of family.

Secondly, Islam emphasizes the principle of equality in marriage. Interfaith marriage can lead to inequality, especially in terms of faith and religious practice, which can affect the balance in the husband-wife relationship. Thirdly, interfaith marriage can have an impact on the faith and upbringing of children in the family. Islam wants children to be raised in a consistent religious environment. Fourthly, Islam emphasizes the importance of happiness in marriage. Interfaith marriage can lead to conflict and unhappiness in the household, which must be avoided. Fifthly, there are also social and community considerations. (Dewi, 2023, P. 6) Interfaith marriage can have complex impacts on social structure and community cohesion. Therefore, the prohibition of interfaith marriage in Islam is based on the preservation of faith, the unity of the household, and social stability.

One of the verses often cited is Surah Al-Baqarah verse 221, which states that a Muslim is prohibited from marrying a polytheist (someone who worships gods other than Allah) and the Hadith related to the case of Abu Martsad al-Ghanawi or Martsad bin Abi Martsad, who asked the Prophet Muhammad for permission to marry Inaq, a polytheistic woman. Then, the verse *wa la tankihu al-Musyrikati hatta yuminna* (janganlah kamu mengawini orang-orang musyrik hingga mereka beriman) was revealed (do not marry polytheistic women until they believe). This verse is interpreted as a prohibition of interfaith marriage in Islam.

In this context, the prohibition of interfaith marriage in Islam is based on the texts mentioned earlier. In a narration, it is mentioned that the verse "*wa la tankihu al-Musyrikati hatta yuminna*" (do not marry polytheistic women until they believe) was revealed in the context of a man named Abu Martsad al-Ghanawi or Martsad bin Abi Martsad asking for permission to marry a polytheistic woman named Inaq. This verse prohibits marriage between a Muslim and a polytheist, except if the polytheist has converted to Islam.

(Muhammad Rasyid Ridha, Tafsir Al Manar, Jilid III, P. 247)

However, this narration does not provide certainty regarding the reason for the revelation of the verse, whether it was only for the revelation of that verse or for a complete verse. Nevertheless, the group that holds this narration probably interprets the verse as a complete verse. Specifically, Surah Al-Baqarah verse 221 explains the prohibition of marrying a polytheistic woman for a Muslim man and the prohibition of marrying a Muslim woman to a polytheistic man. This verse emphasizes the importance of choosing a spouse who shares the same faith, which is belief in Allah.

In the interpretation of Jalalyn and Quraish Shihab, a believing slave is better than a free polytheistic woman, and a believing slave is better than a free polytheistic man. (Tafsir Surat Al-Baqarah Ayat 221, P. 4) This shows that strong faith and belief are more important than social status or freedom. It also shows that Islam teaches Muslims to marry other Muslims so that they can practice their faith and religious life together, and to avoid potential religious conflicts in the future. However, in the context of Indonesia, which has a diverse range of religions and customs, there are some marriage traditions that have Islamic values but are performed by interfaith couples. (Hilmi dkk., 2022, P. 9)

Therefore, the question of whether it is permissible for a Muslim to marry someone from another religion is a complex issue that can have various opinions among Islamic scholars. In Islam, there are different opinions regarding this matter. Some scholars believe that a Muslim man is allowed to marry a non-Muslim woman from the People of the Book (Jews or Christians), based on the interpretation of certain verses in the Quran that allow marriage with women from the People of the Book. However, there are certain conditions that must be met, such as the woman must sincerely embrace her religion and not prevent her husband from practicing Islamic rituals. (S. Sabiq 2008, hal.105-106)

On the other hand, there are scholars who believe that marrying a non-Muslim is not allowed at all, with the reason that marriage is a very strong bond that can affect the faith and religious practice of the individual. In Islam, differences in opinion among scholars are common and respected. Each individual must seek knowledge and consider the various opinions to make the right decision based on their faith and situation.

However, it is important to note that interpretations and understandings of the texts of Al-Baqarah and Hadith can vary among Islamic scholars and schools of thought. Some scholars and schools of thought may have different views on interfaith marriage, depending on their interpretation of the verses of Al-Baqarah and related Hadith. In Islamic jurisprudence (fiqh), the prohibition of interfaith marriage is considered part of the law that regulates marriage and family in Islam. Fiqh is the result of the interpretation and application of Islamic law based on the primary sources, including Al-Baqarah, Hadith, ijihad (independent reasoning), Qiyas (analogical reasoning), and consensus of scholars. (Muslim.or.id 2008, hal. 3-4)

Therefore, this verse provides guidance on the importance of choosing a spouse who shares the same faith, and reminds us to follow Allah's guidance towards heaven and His forgiveness.

METHOD

This study employs a library research method with a qualitative approach (Moloeng, 2019, P. 11) The data used are sourced from various references such as the tafsir of Al-Baqarah, the digital 'irab Al-Baqarah Al Mufassal, the Syarah Hadis, books, journals, and relevant articles. The analysis method used is descriptive analysis, which utilizes the syntagmatic-paradigmatic theory and the concept of signifier-signified from Ferdinand de Saussure. The qualitative approach enables the researcher to gain a more comprehensive understanding of the research subject, including perceptions, views, and social contexts (Lexy, 2012, P. 6)

This article aims to understand the meaning of Q.S. Al-Baqarah (2):221 in Al-Baqarah. Linguistic and semiotic approaches are used to explain and interpret the verse. Q.S. Al-Baqarah (2):221 is considered a "signifier" that is analyzed and understood through the interpretation of relevant texts and concepts. In semiotic analysis, the "signifier" refers to the physical form or symbol used, while the "signified" is the meaning or concept it represents. In this study, an effort is made to find a suitable interpretation of Q.S. Al-Baqarah (2):221 by understanding its context and referring to authentic sources.

The collected data will be analyzed descriptively, which involves describing and explaining the research findings in words and language. (Lexy, 2012, P. 200) This article is part of an effort to deeply understand and interpret religious texts, using linguistic and semiotic analysis tools to uncover deeper meanings from the sacred text.

RESULT AND DISCUSSION

A Brief Biography of Ferdinand de Saussure

Ferdinand de Saussure (1857-1913) was a Swiss language scholar and philosopher who is considered one of the founders of modern linguistics. He was born on November 26, 1857, in Geneva, Switzerland, to a learned family. His father, Henri Louis Frédéric de Saussure, was a history professor and his mother, Louise de Pourtalès, came from a French noble family. Saussure received his education in Geneva, where he studied classical languages such as Latin and Greek. In 1875, he enrolled at the University of Geneva and studied

natural sciences and philosophy. However, his true interest lay in language and linguistics. He continued his studies at the University of Leipzig in Germany, where he studied under renowned language scholars such as August Leskien and Wilhelm Wundt. (Saussure, 2021, P. 8)

After completing his studies, Saussure returned to Geneva and taught Sanskrit, Gothic, and Old German, as well as comparative Indo-European linguistics at the Ecole Pratique des Hautes Etudes University in Paris until 1891. He then moved to Geneva and continued his career as a teacher of Sanskrit and comparative historical linguistics. Saussure later became a teacher of phonology and general linguistics after his predecessor, Joseph Wertheimer, retired.

At the University of Geneva, Saussure developed his revolutionary linguistic theories, which influenced the development of modern linguistics. One of his most significant contributions was the theory of linguistic signs, known as "Saussure's theory of the sign." According to Saussure, language consists of signs that are composed of relationships between words and the concepts they represent. Although his work was never published in its entirety during his lifetime, his lecture notes, known as "General Linguistics" (*Cours de linguistique générale*), were published posthumously in 1916 by his students, Charles Bally and Albert Sechehaye. This work became the foundation for the development of structural linguistics and influenced many language scholars and philosophers. In short, Saussure continued to teach in Geneva until he passed away on February 22, 1913. (Saussure, 2021, P. 9);(Kridalaksaka, 1988, P. 2)

Ferdinand de Saussure's Semiotics: Syntagmatic-Paradigmatic Theory and Signifier-Signified

Saussure's semiotics actually involves concepts beyond the syntagmatic-paradigmatic theory and signifier-signified. These concepts include *langue-parole* and *synchronic-diachronic*. *Langue-parole* is a concept used by Saussure to distinguish between language as a system (*langue*) and the use of language in real communication (*parole*). *Langue* refers to the abstract rules and structure of language, while *parole* refers to the use of language in everyday communication contexts.

Synchronic-diachronic is a concept used by Saussure to distinguish between language analysis at a specific point in time (*synchronic*) and language analysis over time (*diachronic*). *Synchronic* analysis focuses on the structure of language at a specific moment, while *diachronic* analysis involves changes and evolution of language over time. However, in this writing, the author chooses to use the syntagmatic-paradigmatic theory and signifier-signified to analyze. The syntagmatic-paradigmatic theory relates to the relationship between elements in a linear sequence (*syntagmatic*) and the relationship between elements in alternative choices (*paradigmatic*). *Signifier-signified* refers to the relationship between the sound sign (*signifier*) and the concept represented by the sign (*signified*).

The author chooses to focus on syntagmatic analysis because this analysis is already included in the category of *langue*, which discusses language as a system. Then, the author will discuss the sentence structure in the Arabic language, which includes grammatical rules and language structure. Furthermore, the author wants to inform that the Quran is *parole*, namely the spoken language used by Allah SWT to convey messages to humans. This shows that the Quran is a concrete use of the Arabic language in real communication contexts.

This theory helps the author to explore the intended meaning of the Quran in the 7th century AD. The syntagmatic-paradigmatic theory refers to the relationship between elements in a sequence or chain. In this context, the author analyzes the key words in verse Al-Baqarah (2): 221 syntagmatically, namely by paying attention to the relationship between words in the verse. Thus, the author can understand the intended meaning of the Quran in a specific context.

Meanwhile, Saussure's signifier-signified theory discusses the relationship between linguistic signs (*sign*) and the concept represented by the sign. In this context, the author uses this theory to understand the relationship between the utterance "*al-Musyrikati*" (*signifier*) and the concept that the Quran wants to convey about the prohibition of marrying polytheists (*signified*). By understanding this relationship, the author can find the intended signified by the Quran from the utterance.

By using both theories, the author hopes to uncover the correct meaning of verse Al-Baqarah (2): 221 based on the Arabic language used and understood in the 7th century AD. The author also refers to Quranic interpretation books and classical books to gain a deeper understanding of the meaning of the verse.

Thus, the author chooses to focus on certain aspects of Saussure's semiotics, namely syntagmatic-paradigmatic and signifier-signified, and applies these concepts to analyze the sentence structure in the Arabic language.

Syntagmatic-Paradigmatic

In this context, the syntagmatic relationship refers to the relationship between elements that are combined in a single sentence sequence. This means that these elements are interconnected and form a meaningful sentence structure. In the example sentence "I drink water", the syntagmatic relationship is "I" as the subject, "drink" as the predicate, and "water" as the object. This relationship is formed because the elements are arranged in the correct order to form a meaningful sentence. (Culler, P. 35)

On the other hand, the paradigmatic relationship refers to the opposition between elements that can replace each other. In the example sentence, the word "water" can be replaced with "banyu" or "wedang" or "cai" without changing the overall meaning of the sentence. This shows that there is a paradigmatic relationship between these words, where they have similar meanings and can replace each other in the same context. (Culler, P. 36)

It is important to note that the syntagmatic relationship is in *praesentia*, meaning that this relationship is visible in the sentence structure that exists. On the other hand, the paradigmatic relationship is in *absentia*, meaning that this relationship is not visible in the sentence structure but is associative. To analyze the paradigmatic relationship, we need to consider words that have similar meanings to the words present in the sentence structure. (de Saussure, P. 220)

Signifier – Signified

The signifier and signified are two inseparable parts of a sign. (Kridalaksaka, 1988, P.13) The signifier is the physical form of a sign that can be seen, read, or heard through the senses, while the signified is the concept or meaning contained within the sign. (Culler, P. 7) For example, in the word "house", the signifier is the sound or physical form of the word, while the signified is the concept or meaning of a house as a dwelling place with a roof and walls. In the sign "yellow light" at an intersection, for instance, the signifier is the yellow color of the light, while the signified is the meaning that we should prepare to stop or proceed with our vehicle.

Interfaith Marriage Hadith Interpretation

In this section, the author will discuss and involve three main processes: first, syntagmatic-paradigmatic analysis, second, textual and historical context explanation of the verse, and third, signifier-signified analysis of Q.S. Al-Baqarah (2): 221. Furthermore, this is how to analyze the meaning of Q.S. Al-Baqarah (2): 221 by considering syntagmatic-paradigmatic and signifier-signified analysis. Syntagmatic-paradigmatic analysis is a linguistic approach used to understand the relationship between words in a sentence or text. Syntagmatic analysis involves understanding how words are arranged together in a regular sequence to form a meaningful sentence. Meanwhile, paradigmatic analysis involves understanding the choice of words that can be used in a certain position in a sentence or text. (Sania, 2023, P. 19-20) The purpose of this analysis is to understand the intention of the Quran by looking at the textual and historical context of the verse.

In the context of interpreting Q.S. Al-Baqarah (2): 221, syntagmatic-paradigmatic analysis can help in understanding how the words in the verse are interconnected and form the overall meaning. For example, syntagmatic analysis can help in understanding how the words "interpretation", "Q.S. Al-Baqarah (2): 221", and "intention of the Quran" are related in the context of the verse.

Moreover, signifier-signified analysis is also important in understanding the interpretation of the verse. The concept of signifier-signified refers to the relationship between the sign (signifier) and the meaning it represents (signified). In this case, signifier-signified analysis can help in understanding how the words in the verse represent the concept or meaning that the Quran intends to convey.

Furthermore, explaining the textual and historical context of the verse is also important in understanding the interpretation of Q.S. Al-Baqarah (2): 221. Textual context involves considering the previous and subsequent verses, as well as how the verse is related to the theme or topic being discussed in the surah. Meanwhile, historical context involves considering the historical background and circumstances when the verse was revealed, as well as understanding the social, cultural, and political context at that time.

By combining syntagmatic-paradigmatic analysis, signifier-signified analysis, and textual and historical context explanation, we can obtain a better understanding of the meaning of Q.S. Al-Baqarah (2): 221 in accordance with the intention of the Quran.

Syntagmatic-Paradigmatic Analysis of Q.S. Al-Baqarah (2): 221

To understand the comprehensive meaning of verse Al-Baqarah (2): 221, an analysis of the sentence structure used in the verse is required. This analysis involves understanding the relationship between words in the sentence, including the word order, grammatical function, and logical connection between the words. Additionally, an analysis of the key words in the verse and their relationship with other words not present in the sentence structure is also necessary. This analysis can be conducted by referring to the digital book "Trab Al-Baqarah", (Jameelabee, 2018, P. 1) the book of Al-Baqarah interpretation, or the book of Hadith explanation. Thus, a comprehensive understanding of the text can be obtained. Then, the syntagmatic-paradigmatic analysis of the verse is conducted in the context of when the text of Al-Baqarah is interpreted. The methodological steps are exemplified below in Surah Q.S. Al-Baqarah (2): 221:

Wa la tankihul-musyrikati hattā yu'minna, wa la'amatu mu'minatun khairun mim musyrikātin wa lau a'jabatkum, wa la tunkihul-musyrikīna hattā yu'minū, wa la'abdu mu'minun khairun mim musyrikīn wa lau a'jabatkum, ula'ika yad'ūna ilal-nār, wal-Lāhu yad'ū ilal-jannah wal-maghfirah bi-idhnihi, wa yubayyinu

āyātihi lin-nāsi la'allahum yatadhakkarūn.

And do not marry polytheistic women until they believe, and a believing slave woman is better than a polytheistic woman even if she attracts you. And do not marry polytheistic men until they believe, and a believing slave man is better than a polytheistic man even if he attracts you. They invite to Hellfire, while Allah invites to Paradise and forgiveness with His permission. (Allah) explains His signs to the people so that they may take heed." (Al-Qur'an Surat Al-Baqarah Verse 221)

Syntagmatic

Wa la Tankihul-Musyrikati

Wa: Isti'nafiyah (introductory) in the context of the sentence refers to a sentence that is not related to the previous sentence in terms of meaning or i'rab (grammatical analysis). The term is often used in Arabic linguistics. Isti'naf is usually preceded by the letter "wawu" (و) and is used to start a new sentence that is not related to the previous one. ("Pengertian Isti'naf 2020", (استئناف), P. 1)

La: Nahiyah Jazimah (negative command) is a term in Arabic linguistics that refers to the word "laa" (no) followed by a verb (fi'il mudhari) that comes after it. The term describes a condition where the verb is in a majzum form (plural or singular) and does not have a short vowel (harakat) at the end. The short vowel is omitted, and the word "laa" becomes "nahiyah jaazimah" which makes the verb that comes after it majzum. (Wafeeq 2023)

Tankihu: fi'il mudhari majzum bilaa wa 'alamatul jazmihi hadzfu nun is a verb that is in a majzum form due to the letter "laa" and is marked by the absence of the letter nun at the end. The verb is one of the five verbs (af'alul khomsah) that become majzum due to the letter "laa". The majzum form for af'alul khomsah is achieved by removing the letter nun at the end, resulting in tankihu instead of tangkihuna.

Al wawu: is a conjunction that connects in the rafa' position as a subject and al alif: fariqah (distinguishing alif) is used to distinguish between waw jamak (plural) and waw lam fi'il (waw that becomes lam fi'il).

Alif fariqah is an alif that comes after the letter waw in the plural form of the past tense verb (fi'il madhi), the moving verb (fi'il mudhārik), and the command verb (fi'il amar). The purpose of using alif fariqah is to distinguish between waw jamak and waw athaf. However, some scholars believe that alif fariqah is used to distinguish between waw jamak and waw that becomes lam fi'il. If the alif is not written after the letter waw, it can be concluded that it is a waw lam fi'il. (Explanation of Alif Fariqah - Pena Teungku, 2023)

Al-musyrikati: maf'ul bih mansub bil kasrah badalan minal fathati is the object of the verb tankihu and is read with a kasrah harakat as a substitute for fathah because the word al-musyrikati is a jama' muannats salim (plural noun indicating multiple female entities that are safe from change).

Ḥattā yu'minna

ḥatta: a conjunction that indicates a goal or purpose, and yu'minna: a mudhari verb (a verb that indicates an ongoing or future action) that remains unchanged with sukun harakat (absence of a vowel) because it is connected to a feminine nun in the nasb (objective) position with the hidden "anna" after "hatta". The feminine nun functions as a connected subject in the rafa' position as an agent. The "anna" that comes after "hatta" and what follows it is interpreted as a masdar (verb noun) in the jarr (objective) position with the word "hatta" and the following majrur is related to the word "yankahuna". The verb "yu'min" serves as a connector to the hidden "anna" that does not have a position of its own.

wa la'amatum mu'minatun

wawu: a conjunction, la: a negation particle that emphasizes without action, 'amatum: a subject in the rafa' position with dhammah, mu'minatun: an adjective for 'amatum in the marfu' position with dhammah. The letter "wawu" is a conjunction, and the letter "lam" is a particle that emphasizes without action. 'Ummah' is a subject in the rafa' position with dhammah, and the word 'Muminah' is an adjective for 'Ammatum' in the rafa' position with the same dhammah as 'Ammatum'.

khairum mim musyrikātin

khairun: an adjective in the marfu' position with dhammah, min musyrikati: a jarr (objective) that is related to the word "khair". The word "khairun" is the news of "amatum" in the rafa' position with dhammah, and "musyrikātin" is a jarr (objective) that is related to the word "khair".

Wa lau 'ajabatkum

Al-Wawu: a conditional particle, lau: a conditional particle that means "if" or "in the event that", and the sentence "ajabatkum" is a connected lau that does not have a position of its own. Ajabatkum is a mudhi verb in the past tense that remains unchanged with fathah. Al Tau ta' ta'nits with sukun that does not have a position. Alkaf is a pronoun that is connected with a dhammah that is stable in the nashab position as an object. The letter mim is a sign of jam' (plural). The subject of the verb "ajabatkum" is a pronoun that can be

implied as "he" (one male). The letter "lau" that follows it is interpreted as a masdar related to the condition of the verb "tankihu".

Wa La Tunkihul-Musyrikīna

It is assumed with wawu at the first laa tangkihu and is declined with its i'rab. The second maful is omitted for brevity because the word is already known to mean "do not marry the female polytheists". Almusyrikin is the object in the nashab position with the letter yaa because it is a jama mudzar salim. The letter nun is a substitute for tanwin that indicates the meaning of one.

Ḥattā Yu'minū

hatta: ghayah a conjunction that indicates a goal or purpose, and yuminu: a mudhari verb that is read in the nashab position with the hidden "anna" after "hatta" and its nashab sign is the removal of the nun because the verb "yuminu" is from the afalul khamsah. Alwawu: a pronoun that is connected in the rafa' position as a subject. And alif is a distinguishing letter. And the "anna" that follows it is interpreted as a masdar in the jar position with "hatta" and the following majrur is related to the word "tankihu" and the sentence "yuminu" as a conjunction that does not have a position of its own.

wa la'abdu mu'minun khairun mim musyrikin wa lau a'jabatkum

a conditional particle, and what follows is a ma'tuf (conditional) for "laamatun muminatun khairun min musyrikatiw walau 'ajabatkum" and its i'rab. The subject of the verb "ajabatkum" is a pronoun that can be implied as "he" (one male).

ula'ika yad'una ilal-nār

a demonstrative pronoun that is stable in the rafa' position with kasrah. Al Kaf: for addressing (for the one who is addressed). yaduna: a mudhari verb that is read in the rafa' position with nun because the verb "yad'una" is from the afalul khomsah. Al wawu: a pronoun that is connected in the rafa' position as a subject. And the jumlah fi'liyyah (verb phrase) of the word "yad'una" is in the rafa' position as the news of "ula'ika". ila al-nari: a majrur that is related to "yad'una".

wal-Lāhu yad'ū ilal-jannah

a conditional particle. Allahu: the name of Allah in the rafa' position to glorify Allah with dhammah. yad'u: a mudhari verb that is read in the rafa' position with dhammah that is assumed because of the weight of the wawu. The subject of the verb "yad'u" is a pronoun that can be implied as "he". The jumlah fi'liyyah of the word "yad'u" is in the rafa' position as the news of the muftada. ila al-nari: a majrur that is related to "yad'una".

wal-maghfirah bi-idhnih

a conditional particle. al-magfirati: a noun that is idafah (attributive) to the word "al jannah" that is connected with kasroh. bi'izni: a majrur that is connected with the word "yad'u" and the letter ya as a pronoun that is connected and stable with kasrah in the jer position as mudhaf ilaih.

wa yubayyinu āyātihi lin-nāsi

a conditional particle. yubayyinu: a mudhari verb that is read in the rafa' position with dhammah that is idafah to the word "yad'u" and its subject is a pronoun that can be implied as "he". ayatihi: an object that is read in the nashab position with kasrah as a substitute for fatkah because the word "ayah" is an isim mulhaq (real) with jama muannas salim. And alha is a pronoun that is connected and stable with kasrah in the jer position with idafah. li al-nasi: a majrur that is related to "yubayyinu".

la'allahum yatadhakkarūn.

Laalla: a letter that resembles the verb of its siblings, "anna". Al is a connected pronoun that remains in the kasrah position on the noun la'alla, which is in the nashab state. And mim: a masculine plural marker. Yatazakkaron: is in the 'irab (grammatical analysis) of yad'una, and the sentence is in the rafa' position as the khabar (predicate) of la'alla. (Jameelabee, 2020, P. 281)

Paradigmatic Analysis

The regulations regarding marriage in Islam have received significant attention from the Prophet, Sahabat, and Islamic scholars. Discussions related to marriage regulations are part of the discipline of Islamic jurisprudence (fiqh). Almost every literature on fiqh, whether in Arabic or Indonesian language, has never omitted marriage regulations as part of various chapters, which is why it is not surprising that many interpretations of marriage have emerged from different perspectives. The author has selected several key terms to be explained and analyzed syntagmatically in this verse, namely laa, tankihu, and musyrikat, which

are considered to represent and symbolize others. (Noor Matdawam 1990, P. 21-22)

The Term Laa

In Arabic grammar, the letter laa has two meanings. Firstly, laa an-nafiyah means "not" or "does not exist". Secondly, laa an-nahiyah means "prohibition", "forbidden", or "not allowed". (Nikmat 1999, P. 121) Therefore, the letter laa in Surah Al-Baqarah verse 221, Laa Tankihuu Al-Musyrikaat, carries the meaning of prohibition, which means "do not marry polytheistic women". This interpretation is supported by mufassirin (exegetes) who interpret the meaning of laa as prohibition. Firstly, Al-Qasimi explains in his tafsir (exegesis) that laa tazawwaju al-wasaniyyat hatta yu'minna billah means "do not marry polytheistic women until they believe in Allah". (al-Qasimi 1978, P. 218) Secondly, Al-Razi interprets it as wa laa tumsikuu bi 'ishami al-khawafir, which means "do not marry polytheistic women". (Fakhrurrozi 1995, P. 59)

The Term Tankihul

Linguistically, the word "nikah" originates from the Arabic word النكاح, which means "union" or "gathering". In the book Fath al-Mu'in bi Syarh Qurrah al-'Ain, the formulation الاجتماع is used. In terms of terminology, some fuqaha (Islamic jurists) agree to define it as: a contract that allows for sexual relations, performed using the phrase "to marry" or "to wed". The word "nikah" itself essentially means "contract", while figuratively it means sexual relations, as stated in the strongest opinion. (al-Malibari 1817, P. 444); (Basri 2019, P. 2)

In Indonesia, there are six officially recognized religions, including Islam. The other five are Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. During the New Order era, the Indonesian government only recognized five religions, namely Islam, Christianity, Catholicism, Hinduism, and Buddhism. However, after the reform era, based on Presidential Decree (Keppres) No. 6/2000, the government lifted the ban on Chinese religion, customs, and traditions. Keppres No. 6/2000, issued by President Abdurrahman Wahid, was later reinforced by the Minister of Religion's Decree (SK) No. MA/12/2006, which recognized the existence of Confucianism in Indonesia. (dickson 2014)

Specifically, those who follow the Nashrani religion, namely Christianity (both Catholic and Protestant) and Judaism, are referred to as Ahl Kitab in Islamic literature. However, it is important to note that this specification emerged because in the Quran itself, Allah often mentions the term Ahl Kitab as followers of a religion that has a heavenly book. Meanwhile, those who are not Ahl Kitab are referred to as musyrikin (polytheists). (Yaqub 2007, P. 19) As mentioned in QS. Al-Bayyinah [98]: 1, "The disbelievers, namely Ahl Kitab and musyrikin, will not abandon their religion until clear evidence comes to them."

In the aforementioned verse, Allah categorizes disbelievers into two types, namely the People of the Book and the Polytheists. The Polytheists encompass non-Islamic and non-People of the Book religions broadly, including modern religions such as Hinduism, Buddhism, Shintoism, and others. It is important to remember that non-Muslims (kafir) are divided into two categories, Ahl Kitab and musyrikin. In the Quran, the prohibition of marrying a kafir only applies to musyrikin, as stated in Surah Al-Baqarah verse 221.

The Term Musyrikati

In Islamic literature, those who follow the Nashrani religion, namely Christianity (Catholic and Protestant) and Judaism, are referred to as Ahl Kitab. However, it is important to note that this specification arises because in the Quran, Allah often mentions the term Ahl Kitab as followers of a religion that has a heavenly book. Meanwhile, those who are not Ahl Kitab are referred to as musyrikin (polytheists). (Yaqub 2007, P. 19) As mentioned in QS. Al-Bayyinah [98]: 1, "The disbelievers, namely Ahl Kitab and musyrikin, will not abandon their religion until clear evidence comes to them."

It is important to remember that non-Muslims (kafir) are divided into two categories, Ahl Kitab and musyrikin. In the Quran, the prohibition of marrying a kafir only applies to musyrikin, as stated in Surah Al-Baqarah verse 221. Therefore, some exegetes consider that women of Ahl Kitab are not considered musyrik, and thus can be married, but not the other way around. The possibility of Muslim men marrying women from the People of the Book is based on QS. Al-Maidah verse 5.

"Today, all good things have been made lawful for you, and the food of the People of the Book is lawful for you, and your food is lawful for them. Likewise, you are permitted to marry chaste women from among the believers and chaste women from among the People of the Book before you..."

However, not all exegetes agree that Ahl Kitab are not part of the musyrikin. According to Al-Razi, most scholars believe that the term musyrikat refers to all non-Muslims, as mentioned in QS. At-Taubah verse 30, al-Nisa verse 116, and Al-Maidah verse 73. The Jewish people say that Uzair is the son of God, while the Christians say that the Messiah is the son of God. This verse indicates that the Jewish and Christian people associate partners with Allah (commit shirk).

Textual and Historical Context of Interfaith Marriage

In brief, this verse was revealed in relation to a companion named Marthad who had fallen in love

with a polytheist Arab woman named Inaq. When they met in Mecca, Inaq proposed to Marthad, and he reported this to the Prophet. The verse above was then revealed, prohibiting Muslims from marrying polytheists. (Nasution 2011, P. 67)

Signifier-Signified Analysis.

The next step is to uncover the signified of this verse after examining the previous steps. After conducting a syntagmatic-paradigmatic analysis of the sentence structure of QS. Al-Baqarah (2): 221, and considering the context of the verse and its social-historical context, the author finds that the signified of QS. Al-Baqarah (2): 221 (signifier) is that the verse explains the prohibition for Muslims to marry non-Muslims because Allah explicitly forbids the marriage of a Muslim with a polytheist, whether it is a Muslim man with a polytheist woman or a Muslim woman with a polytheist man.

This is necessary to protect Muslims from those who would disturb and corrupt their faith and religion. Based on this signified, the case of interfaith marriage using Ferdinand's semiotic analysis approach reveals that the signified, or the main message of the verse, is that Islam prohibits Muslims, whether men or women, from marrying polytheists. However, Allah makes an exception for women from the People of the Book. As Allah explains in another verse, QS. Al-Maidah (5):

"Today, all good things have been made lawful for you. The food of the People of the Book is lawful for you, and your food is lawful for them. (And it is lawful for you to marry) chaste women from among the believing women and chaste women from among the People of the Book before you, when you give them their dowries to marry them. Not fornicating, nor taking them as mistresses. Whoever disbelieves after believing (does not accept Islamic laws) then their deeds will be in vain, and in the Hereafter, they will be among the losers."

The verse above explains that women from the People of the Book are permitted to be married by Muslim men. This permission is indicated by the chaste women from among the believing women and the chaste women from among the People of the Book before you, which refers to those who were given a book before you, namely the Jews and Christians. However, it is important to note that these women from the People of the Book must be those who guard their chastity, or *muhshanat*. This permission to marry women from the People of the Book does not apply in reverse, namely that men from the People of the Book are permitted to marry Muslim women, because scholars have agreed that Muslim women are not permitted to marry non-Muslim men (*kafir*), whether they are from the People of the Book or polytheists. (Suhadi 2006, P. 36)

The term *Ahli Kitab* in this context refers to the two major religions of the Semitic family before Islam, namely Judaism and Christianity. Ibnu Rusyd wrote that scholars agree on the permissibility of Muslim men marrying women from the People of the Book, with the condition that she is not a slave. (Rusyd 2007, hal. 146) However, the opinions of the four Sunni madhabs differ regarding the permissibility of men marrying women from the People of the Book. Firstly, the Hanafi madhab states that it is haram for a Muslim man to marry a woman from the People of the Book (*kafir harbi*) who resides in a war zone with Islam, due to the fear that they will not submit to Islamic law and will cause harm to the man. However, marrying a woman from the People of the Book (*kafir dzimmi*) who resides in a country and under Islamic protection is considered *makruh* (reprehensible). Secondly, the Maliki madhab states that it is *makruh* for a Muslim man to marry a woman from the People of the Book, whether she is a *kafir harbi* or *kafir dzimmi*, because she is allowed to drink wine, eat pork, and attend church, whereas her husband does not do so. (Aljaziri, 1995, P. 204)

Thirdly, the Shafi'i madhab, the fuqaha scholars agree that the ruling of *makruh* (reprehensible) for a Muslim man to marry a woman from the People of the Book, whether she is a *kafir harbi* or *kafir dzimmi*, will be lifted if the prospective husband has a vision and mission to invite his prospective wife to Islam and cannot find a righteous Muslim woman to marry, lest he falls into the valley of disobedience. Fourthly, the Hanbali madhab, a Muslim man is permitted and not at all *makruh* to marry a woman from the People of the Book, based on the general meaning of Q.S. al-Maidah verse 5, which implies that the woman from the People of the Book is a free woman (not a slave), because the term "*al-muhshanat*" in the verse refers to a free woman.

From the author's research on Surah Al-Baqarah verse 221, the author concludes that: (1) a Muslim woman is not permitted to marry a non-Muslim man, whether he is from the People of the Book or a polytheist. This prohibition is based on Q.S. Al-Baqarah verse 221 and Al-Mumtahanah. (2) a Muslim man is not permitted to marry a polytheist woman. As-Sayyid Sabiq explains in his book that a polytheist woman includes a woman who worships idols (*al-watsaniyyah*), an atheist (*zindiqiyah*), a fire worshiper (*al-majusiyyun*), an apostate (*al-murtadun*), and a follower of the libertine sect (*al-ibahah*). (S. Sabiq 2008, P. 157) (3) a Muslim man is permitted to marry a woman from the People of the Book, based on Q.S. Al-Maidah verse 5. (A.-S. Sabiq 1985, P. 157)

CONCLUSION

Every creature has been created by Allah in pairs, as reflected in Q.S. Al-Dzariyat [51]: 49. Humans, as part of Allah's creation, are also encouraged to live in pairs. Humans are commanded by Allah to get married first in a lawful manner before living with their spouses. Marriage in the Quran is even recognized as sacred, as seen from the use of the phrase "mitsaqan ghalizha" (great covenant) for the marriage contract (Surah al-Nisa verse 21). It should be noted that this phrase is only used three times in the Quran, with the other two instances being in Surah al-Nisa verse 154 and Surah al-Ahzab verse 7, which describe Allah's covenant with Mount Sinai and the prophets, respectively.

In the law of marriage, one of the discussions is the religion of each spouse. Islam prohibits Muslim men from marrying polytheist women and Muslim women from marrying polytheist men. However, Islam still shows tolerance by providing some exceptions for those who can be married by Muslims. Muslim men are permitted to marry women from the People of the Book, with the condition that the Muslim man must have a vision and mission to invite them to Islam. However, there is a need to clarify who the People of the Book are. Scholars have differing opinions on who the People of the Book are. The strongest opinion states that the People of the Book only refer to Jews and Christians from the descendants of Bani Isra'il.

Another opinion states that they are anyone who believes in the book revealed before the Quran or the prophets before Muhammad. Although Muslim men are allowed to marry women from the People of the Book, men from the People of the Book are not allowed to marry Muslim women because scholars have agreed that Muslim women are not halal to marry non-Muslim men (kafir), let alone polytheists. Some evidence related to interfaith marriage includes Surah Al-Baqarah verse 221, QS. Al-Mumtahanah verse 10, Surah al-Maidah verse 5, and the Hadith of Jabir bin Abdillah.

In conclusion, the prohibition of interfaith marriage in Islamic teachings is the result of a unique construction of thought within the framework of orthodox Islamic reasoning. This construction involves the sacred text of Al-Baqarah, Hadith, its interpretation, and the resulting legal products. The fiqh provisions related to this prohibition are highly dependent on the perspective and interpretation of Al-Baqarah and Hadith.

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