



TAFSIR MAQĀSIDI IN RESPONDING TO THE ISSUE OF MARRIAGE WITH PEOPLE OF THE BOOK: CONCEPTUAL, ANALYTICAL STUDY, AND CONTEMPORARY RELEVANCE

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Abstract

This study examines verses on marriage with Ahlul Buku through a maqāṣidī interpretation approach in an effort to present a more comprehensive, adaptive, and relevant understanding of contemporary social dynamics. This study is important because the issue of interfaith marriage continues to be debated in Islamic legal discourse and modern family regulations, while many classical readings tend to focus on the literal meaning of the text without considering the objectives of Sharia and the current social context. This study aims to explain the basic concepts of maqāṣidī interpretation, analyze related verses, and assess their relevance and implications in pluralistic family life. The research method is qualitative with a literature review approach, using maqāṣidī steps including verse identification, linguistic and historical context analysis, maqāṣid determination, maslahat-mafsadah evaluation, and formulation of legal recommendations. The results show that the permissibility of marrying Ahlul Buku is conditional and must consider the social impact, protection of faith, and family sustainability. The maqāṣidī approach offers a more proportional answer by placing justice, benefit, and family protection as the main principles. This study recommends strengthening the maqāṣid methodology in tafsir studies, drafting regulations that protect the rights of interfaith family members, and the need for comprehensive premarital education.

Keywords: Maqāṣidī Interpretation; Marriage of Ahlul Kitab; Contemporary Relevance

Abstrak

Penelitian ini mengkaji ayat-ayat tentang pernikahan dengan Ahlul Kitab melalui pendekatan tafsir maqāṣidī sebagai upaya menghadirkan pemahaman yang lebih komprehensif, adaptif, dan relevan dengan dinamika masyarakat kontemporer. Kajian ini penting karena isu perkawinan lintas agama terus menjadi perdebatan dalam wacana hukum Islam maupun regulasi keluarga modern, sementara banyak pembacaan klasik cenderung berfokus pada literalitas teks tanpa mempertimbangkan tujuan syariat dan konteks sosial masa kini. Penelitian ini bertujuan untuk menjelaskan konsep dasar tafsir maqāṣidī, menganalisis ayat-ayat terkait, serta menilai relevansi dan implikasinya dalam kehidupan keluarga plural. Metode penelitian bersifat kualitatif dengan pendekatan kepustakaan, menggunakan langkah-langkah maqāṣidī meliputi identifikasi ayat, analisis bahasa dan konteks historis, penentuan maqāṣid, evaluasi maslahat-mafsadah, dan perumusan rekomendasi hukum. Hasil penelitian menunjukkan bahwa kebolehan menikahi Ahlul Kitab bersifat bersyarat, dan harus mempertimbangkan dampak sosial, perlindungan akidah, serta keberlangsungan keluarga. Pendekatan maqāṣidī menawarkan jawaban yang lebih proporsional dengan menempatkan keadilan, kemaslahatan, dan perlindungan keluarga sebagai prinsip utama. Penelitian ini merekomendasikan penguatan metodologi maqāṣid dalam kajian tafsir, penyusunan regulasi yang melindungi hak anggota keluarga interfaith, dan perlunya edukasi pranikah yang komprehensif.

Kata Kunci: Tafsir Maqāṣidī; Pernikahan Ahlul Kitab; Relevansi Kontemporer



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INTRODUCTION

In recent years, the interpretation of religious texts, particularly the Quran, has shifted from the traditional approach of emphasizing grammar and historical context. Many scholars now advocate the use of the Maqāṣid al-Syarī'ah approach, which examines the objectives of sharia behind the text. With this approach, interpreting a verse is not only about its wording, but also about the goals and benefits that sharia seeks to safeguard. This approach is considered relevant for addressing modern social issues, such as religious pluralism, women's rights, family dynamics, and others, ensuring that the interpretation remains relevant to the current context. Maqāṣid is considered a foundation for reinterpreting Islamic law to be more just and humane.¹

One issue that often causes complications is marriage between Muslims and members of the Ahlul Kitāb such as Christians or Jews. Traditionally, there is an argument that allows Muslim men to marry Ahlul Kitāb women, namely QS. Al-maidah verse 5. However, in the reality of modern society, especially in countries with religious plurality like Indonesia, questions arise: what is the legal and social status of children, inheritance rights, identity, religious security and family stability, so that a textual approach alone feels inadequate. Tafsir maqāṣidi can help examine whether such a marriage really brings benefits or actually creates mafsadat. By considering the objectives of the sharia, we can assess whether interfaith marriages are in accordance with maqāṣid or not.

To explore issues such as marriage with Ahlul Kitāb in a fair and contextual manner, the maqāṣidī exegesis method is a very important approach. This method does not only read the text of the Qur'an at the level of pronunciation and historical context, but also explores the main objectives of sharia (maqāṣid al-syarī'ah) which this verse aims to realize, such as protecting religion, justice, family honor and social benefit.² By exploring the theme of marriage and family, interpretation does not stop at the literal sound of the verse, but assesses whether a practice truly supports the achievement of sharia goals in the context of modern society. In this way, maqāṣidī interpretation is able to produce legal recommendations that are more comprehensive, adaptive to social change, and still adhere to the spirit of the teachings of the Qur'an.

In the Indonesian context, the need for a maqāṣid interpretation is increasingly pressing. Indonesia, as a country with religious plurality, local cultures, and unique family law regulations, requires an interpretation of sharia that is sensitive to real-world conditions. Positive law and judicial practice often intersect with issues of interfaith marriage, the status of children, and

¹ Abdul Majid, "Islamic Legal Reform Based On Maqāṣid Syarī'Ah: A Study Of Al-Ghazālī's Thoughts And Its Relevance In The Context Of Indonesian Family Law," *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 4 (2025): 1–11, <https://doi.org/10.46773/usrah.v6i4.2195>.

² Hani Sholihah, "Tafsīr Maqāṣidī As an Alternative Method Legal Istīnbat," *Al-Afkar, Journal For Islamic Studies* 6, no. 3 (2023): 696–712, <https://doi.org/10.31943/afkarjournal.v6i3.624>.

women's rights. Within the maqāsid framework, interpretation can provide a normative yet flexible foundation, enabling law enforcement and rights protection within the social context without violating the objectives of sharia. Such an approach can contribute to equitable and contextual family law reform.³

Previous research on marriage between Muslims and Ahlul Kitāb tends to be divided into three: first, based on the perspective of classical fiqh studies which adhere to traditional definitions of texts and the identity of Ahlul Kitāb, such as research by Saifullah which studies it based on the Tafsir Al-Manar perspective.⁴ Second, research based on positive or sociological law that looks at state regulations and social realities, such as research by Meliyani Sidiqah which discusses the law on marrying Ahlul Kitab in Indonesia.⁵ Third, research that combines Islamic jurisprudence and positive law, such as research by Asy'ari and Triansyah Fisa⁶ and research by Muhammad Ulil Albab.⁷

This research focuses on three main points. First, it not only discusses the theory of maqāsid or classical interpretation in the abstract, but also applies it concretely to relevant verses concerning marriage with the People of the Book, thus allowing for a more systematic and contextual analysis. Second, it goes beyond textual interpretation but also evaluates the socio-legal impact and relevance of contemporary regulations, thus producing applicable normative recommendations for a pluralistic society. Third, with this approach, the article attempts to present an alternative perspective that balances the authority of the text, the public interest, and contemporary realities.

The urgency of this research is growing given the social and demographic changes in many Muslim countries and countries with minority or multicultural Muslim communities. Identity conflicts, legal uncertainty, and issues of interfaith family integration have become real social realities.⁸ Without a flexible yet responsible interpretive framework, legal regulations and religious implementation can be unjust or inadequately protect the rights of all parties. Therefore, the

³ Majid, "Islamic Legal Reform Based On Maqāsid Syarī' Ah."

⁴ Saifullah Saifullah, "Ijtihad Dalam Hukum Nikah Beda Agama: Studi Perbandingan Tafsir Al-Manar Dan Fiqh Lintas Agama," *Al-Syakhsiyyah: Journal of Law and Family Studies* 5, no. 1 (2023): 1–1, <https://doi.org/10.21154/syakhsiyyah.v5i1.6104>.

⁵ Meliyani Sidiqah, "Wanita Ahlul Kitab Dan Hukum Menikahinya Di Indonesia," *JURNAL USM LAW REVIEW* 6, no. 3 (2023): 1150–69, <https://doi.org/10.26623/julr.v6i3.7823>.

⁶ Asy'ari Asy'ari and Triansyah Fisa, "Interfaith Marriage in Perspectives of Classical and Modern Scholars," *Al-Manahij: Jurnal Kajian Hukum Islam*, November 25, 2022, 287–300, <https://doi.org/10.24090/mnh.v16i2.6772>.

⁷ Muhammad Ulil Albab and Ahmad Izzuddin, "Interfaith Marriage in Islamic Law and Positive Law in Indonesia: A Study of the Conditions and Pillars," *AL-WIJDĀN Journal of Islamic Education Studies* 10, no. 1 (2025): 131–61, <https://doi.org/10.58788/alwijdn.v10i1.6190>.

⁸ Dea Putri Ananda et al., "Perkawinan Beda Agama: Tinjauan Hukum Dan Implikasi Sosiologis Terhadap Dinamika Sosial Dan Pendidikan Sosiologi Di Indonesia," *Sosietas: Jurnal Pendidikan Sosiologi* 15, no. 1 (2025): 47–59, <https://doi.org/10.17509/sosietas.v15i1.84229>.

interpretation of the maqāṣidī (Islamic principles) promises to be a relevant tool of modern ijtihad to address the challenges of the times.

This article also distinguishes itself from previous studies that have focused too much on formal legality or conservative claims. Rather than taking extreme positions of always permitting or always forbidding, the interpretation of maqāṣidī allows for situational assessment based on the objectives of sharia and benefits/mafsadah, allowing legal decisions to be contextual and adaptive, rather than dogmatic. Thus, this article offers a new model of interpretation that is acceptable to both traditionalists and progressives, provided its methodology is clear and transparent.

Thus, this research is expected to provide theoretical and practical contributions. From a theoretical perspective, this research strengthens the discourse of modern interpretation by showing how the maqāṣidī interpretation can be used to read family verses more comprehensively, namely not only adhering to the text, but also to the objectives of sharia such as justice, protection of dignity, and social welfare. From a practical perspective, this research provides a stronger foundation for scholars, judges, policymakers, and the community in making decisions regarding marriage with Ahlul Kitab and other family law issues, so that the resulting decisions are more oriented towards justice, benefit, and responsibility, rather than merely following a literal reading that does not consider the context and objectives of sharia.

RESEARCH METHODS

This qualitative research in the form of a literature study uses a maqāṣidī interpretation approach, namely an approach to interpreting the Qur'an which places maqāṣid al-syarī'ah as the main framework for understanding verses. The initial step of the research was carried out by identifying verses related to the theme of marriage with the Ahlul Kitāb through searching classical and contemporary tafsir literature. These verses are then analyzed by looking at the historical context of linguistic structure, and the understanding of previous commentators as an initial basis. After that, the research examines relevant primary and secondary maqāṣid such as *hifẓ al-dīn*, *hifẓ al-nasl*, *hifẓ al-'ird*, justice, benefit, and family protection to map the sharia goals that these verses aim to achieve.⁹

This research applies a normative-contextual maqāṣidī analysis, namely the process of assessing the suitability of the literal meaning of a verse with the objectives of sharia in contemporary social reality. Interpretation does not stop at the text, but involves maqāṣid reasoning to see the benefits or harms in the context of modern society, particularly in the issue

⁹ Nusratin Adida and Nurul Fauziah Ramdlani, "The Maqāṣid Al-Qur'ān Approach According to 'Abd al-Karīm al-Ḥamīdī: Implications for Qur'anic Exegesis," *Journal of Ulumul Qur'an and Tafsir Studies* 4, no. 2 (2025), <https://doi.org/10.54801/1165h878>.

of interfaith marriage. The research also compares classical interpretations with current family law needs to see the intersection between the authority of the text and social demands. With these steps, the maqāṣidī interpretation method enables research to produce interpretations of verses that are more proportional, fair, and in accordance with the broader objectives of sharia.

RESULT AND DISCUSSION

Understanding and Basic Principles of the Maqāṣidī Interpretation Method

Tafsir maqāṣidī is an approach to interpreting the Qur'an that places the objectives of sharia (maqāṣid al-syarī'ah) as the starting point in reading and understanding the text. This approach does not simply examine the lafaz, nasab al-naskh or asbāb al-nuzūl, but seeks to uncover the normative intent behind the verse by asking what goals the Shari'a wants to achieve through these provisions. On this basis, maqāṣidī tafsir shifts the focus from mere textual correction to the evaluation of broader ethical and legal objectives.¹⁰

Historically, the concept of maqāṣid is not new, but its application as a method of interpretation has received considerable attention in the modern era due to social pressures and the need for legal reform. In contemporary literature, researchers have developed operational frameworks to connect traditional maqāṣid, such as the five classical maqāṣid (protecting religion, lineage, property, life, and intellect) with contemporary issues, making interpretation relevant to public policy and positive law.¹¹

One of the basic principles of maqāṣidī interpretation is the prioritization of objectives. When a text appears to conflict, maqāṣidī interpreters weigh which objectives of sharia are most fundamental and which are secondary. For example, in family matters, hifz al-nasl (protection of offspring) and hifz al-'ird (protection of honor) are often prioritized when assessing the legal implications of marriage. This prioritization technique helps ensure an interpretation consistent with the objectives of the sharia system.¹²

In addition to prioritizing objectives, maqāṣidī interpretation rests on the principles of benefit and prevention of harm. This means that a verse is evaluated based on its capacity to maximize benefits and minimize harm in a real-world context. This approach makes interpretation normative-teleological, in that it involves not simply seeking meaning, but also determining

¹⁰ Rosa Trisnia and Suti Rahayu, "Pendekatan Tafsir Kontemporer: Maqashid Al-Qur'an," *Journal Education, Sociology and Law* 1, no. 2 (2025): 935–50, <https://publisherqu.com/index.php/edusola/article/view/2588>.

¹¹ Rohayulidiawati Lidiawati et al., "Maqāṣid Al-Qur'ān Dalam Tafsir Tematik: Pendekatan Hermeneutik Untuk Menjawab Tantangan Kontemporer," *ALMUSTOFA: Journal of Islamic Studies and Research* 2, no. 01 (2025): 258–70, <https://ejournal.bamala.org/index.php/almustofa/article/view/391>.

¹² Nazifah Hanafiah, "Relevansi Maqashid Syariah Dalam Kebijakan Perlindungan Perempuan Dan Anak Pada Hukum Keluarga Di Indonesia," *Integrated Education Journal* 1, no. 2 (2024): 112–25, <https://barkah-ilmu-fiddunya.my.id/ojs/index.php/iej/article/view/71>.

whether that meaning can bring benefits in accordance with the maqāṣid. Therefore, it can be said that maslahah acts as a bridge between text and public policy.¹³

The methodology of maqāṣidī interpretation generally involves several operational steps that can be implemented, namely: first, determining the relevant verses, second, examining the language and historical context, third, determining the primary and secondary maqāṣid, fourth, assessing the benefits/benefits in the contemporary context, and fifth, formulating legal or policy recommendations. This step-by-step procedure aims to reduce the subjectivity of the interpreter by providing a transparent analytical flow.¹⁴

Maqāṣidī interpretation also integrates traditional sources (Qur'an, Sunnah, ijma', and qiyās) with maqāṣidiyah reasoning. This means that the validity of the reading still refers to the text and scientific tradition but is re-examined through the lens of objectives. Thus, maqāṣidī interpretation does not ignore the authority of the text, but rather attempts to bridge the text with the objective context so that legal extraction is more adaptive without losing textual legitimacy.¹⁵

In terms of the concept of maqāṣid itself, modern researchers have elaborated the classical maqāṣid (religion, soul, intellect, lineage, and property) into richer primary and secondary categories, for example, including justice, dignity, gender dignity, and social welfare, with the aim of making them more relevant to contemporary situations. This expansion forms the basis for modern maqāṣidī interpretations to address social issues unimaginable in classical formulations. However, care must be taken to ensure that this expansion remains rooted in scientific sources and methods.¹⁶

The advantage of maqāṣidī interpretation is its ability to provide applicable value for policymakers, judges, and scholars as long as the methodology is clear. Maqāṣidī interpretation not only produces theoretical reviews, but recommendations that consider social benefits/mafsadah. This approach is suitable for problems in family law, social policy, and public regulation, because

¹³ Abd Muqit, "Klasifikasi Maqasid Dalam Tafsir Maqasidi," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 3, no. 1 (2022): 1–13, <https://doi.org/10.58401/takwiluna.v3i1.593>.

¹⁴ Faris Fadheel Otaiwi, "The Maqasid Methodology in Contemporary Interpretation: An Applied Study: Metodologi Maqasid Dalam Penafsiran Kontemporer: Sebuah Studi Terapan," *Indonesian Journal on Health Science and Medicine* 2, no. 1 (2025): 10.21070/ijhsm.v2i1.179-10.21070/ijhsm.v2i1.179, <https://ijhsm.umsida.ac.id/index.php/ijhsm/article/view/179>.

¹⁵ Muhammad Saleh et al., "Tafsir Maqasid Dalam Memahami Ayat-Ayat Hukum: Analisis Tafsir Al-Jassas," *Living Islam: Journal of Islamic Discourses* 7, no. 2 (2024): 321–40, <https://doi.org/10.14421/lijid.v7i2.5603>.

¹⁶ Kusnan et al., "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapra's Thoughts," *Millah: Journal of Religious Studies*, July 24, 2022, 583–612, <https://doi.org/10.20885/millah.vol21.iss2.art10>.

the output of maqāṣidiyah is easier to use as a basis for policy when accompanied by a benefit-harm assessment matrix.¹⁷

The practical application of maqāṣidī interpretation to family issues such as marriage with the People of the Book demonstrates how sharia objectives can provide more contextual normative constraints. For example, when a maqāṣid analysis finds that the literal implementation of a rule poses a significant harm to the protection of children or the dignity of women, the maqāṣidī interpretation can recommend operational restrictions or protective policies within positive law.¹⁸

Based on the above description, the maqāṣidī tafsir method offers a strong framework for reading legal verses objectively, it maintains textual legitimacy, assesses benefits and harms, and provides operational steps for formulating legal recommendations relevant to modern challenges. With methodological oversight and interdisciplinary integration, maqāṣidī tafsir can be an important instrument in contemporary fiqh reform and the creation of just family law policies.

Analysis of Verses about Marrying People of the Book Based on the Maqasidi Tafsir Method

In the Qur'an, the most frequently cited verse regarding marriage to the People of the Book is Surah Al-Mā'idah, verse 5. This verse explicitly grants permission for Muslim men to marry women from the People of the Book. However, the original text only provides the wording, without detailing the terms, conditions, or social consequences of such marriage. Therefore, traditional interpretive approaches often focus on the legal-formal or halal/haram aspects without considering the objectives of sharia, the sociocultural context, and the long-term consequences. This approach creates confusion when applied to pluralistic and modern societies.

From the perspective of asbāb al-nuzūl, a study of traditional sources and contemporary research shows that there is no single and strong history of asbāb nuzūl that explains the revelation of al-Mā'idah verse 5, especially regarding the marriage of the Ahlul Kitāb. Existing reports are often weak, contradictory, or only explain the general context of social relations between Muslims and the Kitāb community in the early period of Islam.¹⁹ In the exegetical tradition, the term Ahlul Kitāb generally refers specifically to Jews and Christians (followers of the Torah and Bible) as communities who are recognized as having holy books before the arrival of Islam provided they do

¹⁷ Nurul Wulandari et al., "Integrating Maqāṣid Al-Shariah into the Sustainable Development Goals: A Comparative Analysis from an Islamic Economic Perspective," *Jeksyah: Islamic Economics Journal* 5, no. 02 (2025): 116–28, <https://doi.org/10.54045/jeksyah.v5i02.2837>.

¹⁸ Sholihah, "Tafsīr Maqāṣidī As an Alternative Method Legal Istimbāt."

¹⁹ Shehnaz Haqqani, "The Qur'an on Muslim Women's Marriage to Non-Muslims: Premodern Exegetical Strategies, Contradictions, and Assumptions," *Journal of Qur'anic Studies* 25, no. 1 (2023): 36–78, <https://doi.org/10.3366/jqs.2023.0529>.

not commit polytheism.²⁰In modern times, with the global religious plurality and the emergence of diverse communities, some scholars and researchers suggest that the meaning of Ahl al-Kitāb should not be understood rigidly, but should consider the criteria of revelation, holy books, and the recognition of the book's legitimacy. Hamka Hasan's research shows that some modern commentators see the possibility that groups other than Judeo-Christians, who claim to have holy books or divine revelation, can be classified as Ahl al-Kitāb despite debates about the validity of their books and beliefs.²¹However, this expansion of the meaning of Ahlul Kitāb which states that other religions can also be categorized as Ahlul Kitāb has been strongly refuted, with the argument that other religions do not have a direct connection with divine revelation.²²

In a broader historical context, social practices during the Prophet's time and the early Muslim community demonstrate relatively intense interaction between Muslims, Jews, and Christians, so the permission in the text likely served to regulate social and family relations in that pluralistic society. Contemporary scholars emphasize that understanding the conditions in Medina, marriage patterns, and the legal status of children at that time is crucial for contextualizing the verse's meaning before applying it to the much more complex modern reality.²³

Classical commentators such as al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr generally note the permission for Muslim men to marry women of the People of the Book, but they also provide conditions and exceptions based on other readings of the texts, such as the prohibition against marrying idol worshippers. Their commentaries on the textual context and transmission (tafsir bil-ma'tsur), thus providing a rich historical-textual foundation, although detailed interpretations differ among commentators. Comparative studies of the schools of thought and classical commentaries help to identify a spectrum of opinions that can then be reexamined using the maqāṣid approach.²⁴

Based on the above explanations, reading al-Mā'idah verse 5 through the lens of maqāṣid invites us to combine textual-linguistic understanding and the tradition of exegetes with the analysis of the objectives of sharia and empirical data, because of the absence of a single asbāb nuzūl, the priority becomes on whether the application of the permission guarantees hifẓ al-dīn, hifẓ al-nasl,

²⁰ Harda Armayanto, "The Ahl al-Kitāb Conception in Islam: Dialogue with Religious Pluralism Proponents [مفهوم أهل الكتاب في الإسلام: الحوار مع أنصار التعددية الدينية]," *KARSA Journal of Social and Islamic Culture* 25, no. 1 (2017): 200–227, <https://doi.org/10.19105/karsa.v25i1.1247>.

²¹ Hamka Hasan, "Ahl Al-Kitāb Through The Interpretation Of The Tartīb Nuzūlī Izzat Darwazah," *ILMU USHULUDDIN*, 2022, 285–312, <https://doi.org/10.15408/iu.v9i2.29179>.

²² Budi Birahmat and Syarial Dedi, "Ahl Al-Kitab and the Laws of Marriage (Implementation of Interpretation Method)," *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (2023): 271–89, <https://doi.org/10.29240/ajis.v8i2.8146>.

²³ Zubair and Muhammad Faisal Hamdani, "The Qur'an and Muslim Men's Marriages to Women of the People of the Book (Ahl Kitab) (an Interpretive Essay of Ahl Kitab on Qur'an 5:5)," *Cogent Arts & Humanities* 12, no. 1 (2025): 2472542, <https://doi.org/10.1080/23311983.2025.2472542>.

²⁴ Ahmad Irfan Mawardi et al., "Studi Perbandingan 4 Imam Madzab Kasus Menikahi Muslim Dengan Non-Muslim (Ahli Kitab Dalam Q.S Al-Maidah Ayat 5)," *Jurnal Hikmatina* 5, no. 3 (2023): 184–97, <https://jim.unisma.ac.id/index.php/jh/article/view/22244>.

and *hifz al-'irdh* in the contemporary context. Therefore, the interpretation of *maqāṣidī* positions this verse not as an unconditional command, but as a permission that needs to be tested through *maslahat/mafsadah* indicators.

According to the *maqāṣidī* interpretation, permission to marry People of the Book is not automatically recommended, but rather a possibility that must be carefully evaluated for social consequences, particularly regarding the protection of religion and offspring. If a *maqāṣid* analysis reveals significant risks, such as children being raised in an environment that undermines religious identity or a conflict of values within the household, then the *maqāṣid* approach can require additional restrictions or conditions. Thus, classical permissibility can be reframed as permission with moral responsibility, rather than an unconditional recommendation.

One important aspect of *maqāṣidī* interpretation is the analysis of benefits/benefits, taking into account empirical data and social realities. In the context of marriage with Ahl al-Kitab (People of the Book), *maqāṣidiyah* research recommends that aspects such as the child's religious identity, the religious integrity of the household, religious education, and inheritance rights be given serious consideration before permitting marriage. Without evaluating these aspects, literal permission can open up social risks, such as confusion about the child's identity, religious disintegration within the household, or value conflicts.

Through the *maqāṣid* approach, the interpretation of the verses on marriage with the People of the Book also takes into account the context of plurality and the modern rule of law. Because today's society is very different from Arab society in the 7th–8th centuries CE, factors such as religious freedom, denominational diversity, civil regulations, and interfaith social interactions must be seen as part of the analysis of benefits/*mafsadah*. The law on marriage with the People of the Book must be flexible according to context. In multicultural and pluralistic societies such as many Muslim countries today, the interpretation of *maqāṣid* allows for legal adaptation without abandoning the spirit of the Qur'an. This means that this approach opens up the possibility of a recontextualization of *fiqh* in a responsive manner, as long as the analysis is carried out carefully and responsibly, not simply following the literal text without considering the interests of the community. For further clarity, the following is a summary of verses related to the issue of marriage with the People of the Book, accompanied by their potential benefits and *mafsadat*, as well as legal recommendations based on the analysis of these verses:

Paragraph	Relevant Maqāṣid	Potential Benefits	Potential of Mafsadah	Legal/Policy Recommendations
Al-Mā'idah 5:5(permission to	• Hifz al-Dīn (guarding religion) •	• Interfaith social cooperation •	• Risk of confusion regarding the	• Conditionally permitted with a maqāṣid protection

marry Ahlul Kitāb women)	Hifẓ al-Nasl (guarding descendants) • Hifẓ al-'Irdh (guarding family honor)	Strengthening tolerance • Formation of moderate cross-cultural families • Good potential for preaching	child's identity • Differences in rituals, education, and worship patterns • Conflicts regarding inheritance rights, lineage, and legal status • Concerns about weakening religious commitment	mechanism • Making a written agreement regarding the child's religion and family education • Mandatory premarital counseling • Guaranteeing the religious rights of Muslim couples • Adjusting administrative regulations so as not to conflict with maqāṣid
An-Nur 24:32(advice to marry to form a stable family)	• Hifẓ al-Nafs • Hifẓ al-Nasl • Taqrir al-Usrah al-Ṣāliḥah (pious family)	• Emotional stability of the couple • Building a harmonious family despite different religions	• Differences in value systems can disrupt harmony • Risk of the couple being unable to achieve peace	• Interfaith marriage may be considered if it does not conflict with the maqāṣid of a peaceful family • Evaluate the psychological and spiritual readiness of the couple
Ar-Rum 30:21(goal of sakinah, mawaddah, rahmah)	• Hifẓ al-'Aql • Hifẓ al-Nafs • The welfare of family relationships	• If partners are spiritually mature, religious differences do not always damage the relationship • Potential for dialogue	• Can hinder the achievement of peace if religious differences are very sharp • Conflicts regarding worship and	• Allowed for those who have compatible values and conflict management readiness • Obligation of regular post-marital counseling

		between traditions	household traditions	
Al-Baqarah 2:221 (prohibition of marrying polytheists)	• Hifẓ al-Dīn (protection of religious identity)	• Emphasizes that the condition for marriage permission is the existence of mutually agreed morals.	• If the couple does not have a religious moral commitment, it can endanger the faith and education of the child.	• It is necessary to emphasize that the Ahlul Kitab are not polytheists. • However, it is necessary to evaluate the limits of “modern Ahlul Kitab” (e.g. secular, agnostic).
Al-Baqarah 2:256 (no compulsion in religion)	• Hifẓ al-Dīn • Principle of religious freedom	• Foundation for a tolerant family • Avoiding religious coercion	• If one of the partners is very fanatical, this principle can actually trigger conflict.	• Family agreement regarding respect for each other's religious practices
Al-Baqarah 2:233 (children's rights)	• Hifẓ al-Naṣl (protection of descendants)	• Children get a healthy plural environment	• Children can be confused about religious identity • Custody disputes and religious rituals	• Determination of a child's religion must be clear from the start • The state can make administrative regulations for child protection
Al-Nisā' 4:19–21 (family ethics, wife's honor)	• Hifẓ al-'Irdh (honor)	• Guarantee the dignity of interfaith couples	• If there is no ethical commitment, interfaith marriages are prone to verbal and emotional violence.	• Verify ethical commitments before interfaith marriages are approved

Based on the mapping of verses, maqāṣid, maslahat-mafsadah, and legal recommendations in the table above, it can be concluded that a Muslim marrying Ahlul Kitab is in principle permitted

in the Qur'an, but its implementation is very dependent on the fulfillment of the objectives of sharia (maqāṣid), especially regarding the protection of religion (ḥifẓ al-dīn), offspring (ḥifẓ al-nasl), family honor (ḥifẓ al-'irdh), emotional stability (ḥifẓ al-nafs), and the quality of household relationships (ḥifẓ al-'aql).

Maqāṣid analysis shows that the text's permission (Al-Mā'idah 5:5) cannot be understood separately from the demands for the protection of religious identity, the continuity of children's education, and the guarantee of family harmony. Potential benefits such as tolerance, interfaith dialogue, and social stability will only be achieved if the couple has compatible values and is prepared to face religious differences. Conversely, mafsadah such as conflict of beliefs, confusion about the child's identity, and legal uncertainty are very likely to arise if the marriage takes place without sharia security mechanisms or regulations. Thus, the interpretation of maqāṣidī does not absolutely reject marriage with People of the Book, but is permitted on the condition that the benefits outweigh the potential mafsadah. However, implementation in modern society needs to be complemented by protective measures such as agreements on child education, respect for religious practices, premarital counseling, and the preparation of state regulations that protect the rights of family members.

The Relevance of the Maqāṣidī Interpretation Method to the Current Context

In this modern era, Muslims face numerous social, legal, economic, technological, and religious and cultural dynamics that differ significantly from the context of classical societies. Therefore, traditional approaches to ijtihad and tafsir, which are highly textual and historical, are sometimes inadequate to address new issues such as globalization, digitalization, family plurality, and human rights. In such situations, the Maqāṣidī method of tafsir emerges as a reflective framework that allows Islamic law and tafsir to remain relevant, adaptive, and contextual to contemporary realities.²⁵

The relevance of maqāṣid is evident in the fields of family law and Islamic legal reform. For example, research examining Al-Ghazālī's thought shows that maqāṣid can serve as an argumentative basis for reforming family law in modern Muslim countries, ensuring that the law is not trapped in rigid textualism but is instead responsive to social change and the need for gender justice or children's rights.²⁶

The maqāṣid method offers an interpretive approach that can answer their concerns regarding the relevance of Islam in modern times without having to abandon its traditional

²⁵ Otaiwi, "The Maqasid Methodology in Contemporary Interpretation."

²⁶ Taofeeq Olamilekan Sanusi, "Maqasid Al-Shariah as an Evaluative Framework for the Digitalisation of Islamic Education: (Contemporary Hermeneutic Approach Study)," *Permata : Jurnal Pendidikan Agama Islam* 6, no. 1 (2025): 49–63, <https://doi.org/10.47453/permata.v6i1.3114>.

roots.²⁷ Maqāṣid is not only a matter of interpretation, but also an ethical basis for ijtihad that helps scholars and researchers assess law, public regulations, state policies and contemporary social practices with an orientation towards the welfare of the people and justice.

The maqāṣid method of interpretation does offer a broader and more contextual reading, but this approach also faces several challenges. Some with more conservative views often reject this approach as too far removed from the text of the Qur'an and relying more on rational considerations. On the other hand, there are concerns that the flexibility of the maqāṣid method could open the door to overly free or liberal interpretations if not controlled by a clear framework. Therefore, this method requires more stringent and systematic standards of analysis so that its use is not dependent on the interpreter's preferences, but remains grounded in the principles of sharia and the established discipline of tafsir, so that its results can be accepted scientifically and religiously.²⁸

The maqāṣidi method today is not only about providing new interpretations, but also as an instrument for legal and policy reform.²⁹ For example, in family law, as explained in the previous subchapter, which discusses issues of marriage with People of the Book, human rights, religious moderation, gender justice, and economics, this method allows Islam to be implemented dynamically without losing the spirit of sharia, bridging tradition and modernity simultaneously.

CONCLUSION

Analysis of verses about marriage with the People of the Book through the maqāṣidī interpretation method presents a richer, more comprehensive, and more responsible approach than a purely textual reading. This approach emphasizes that the legality of marriage with the People of the Book is not simply answered with the categories of halal or haram, but must be read through the more fundamental question of whether the objectives of sharia can be maintained in practice. By considering the maqāṣid al-shari'ah and the modern social context, the maqāṣidī interpretation opens up a space for interpretation that is relevant to plural societies, while also providing a constructive alternative in responding to problems in family law. The maqāṣidī interpretation does not absolutely reject the practice of marriage with the People of the Book, but emphasizes that this permissibility is conditional and closely related to considerations of maslahat-mafsadah. In the more complex context of modern life, this permission must be complemented by protective measures

²⁷ Imron Hamzah dkk, *Buku Syariah 5.0: Kajian Maqasidi Atas Transformasi Wakaf, Mawarits, Dan Hukum Keluarga Islam Modern* (Penerbit Widina, n.d.).

²⁸ Otaiwi, "The Maqasid Methodology in Contemporary Interpretation."

²⁹ Mujaddid Abdullah, "Maqasid Sharia and Social Development: An Inquiry into Jamaluddin Athiyah's Renewal Paradigm," *UMRAN - Journal of Islamic and Civilizational Studies* 12, no. 2 (2025): 67–78, <https://doi.org/10.11113/umran2025.12n2.757>.

such as agreements on children's education, an attitude of tolerance, and support from state regulations to protect the rights of all family members.

Based on these findings, it is clear that the maqāṣidī method of interpretation is highly relevant to contemporary dynamics. Its ability to integrate sharia values with social realities makes it increasingly important in addressing contemporary issues. Therefore, the development of the maqāṣid methodology needs to be continuously encouraged, particularly in the study of interpretation, family law, and the development of just and equitable public policies based on sharia values.

This study recommends that researchers strengthen the methodological standards of maqāṣidī interpretation to avoid subjectivity, that religious institutions expand the study of maqāṣid to include family issues, and that the government introduce regulatory tools capable of protecting religion, children's rights, and family stability in marriage situations with the People of the Book. In this way, the maqāṣid method can serve as a foundation for a reform of Islamic thought that is more adaptive, inclusive, and remains rooted in the spirit of sharia.

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