

INCLUSIVE SPIRIT IN THE LIGHT OF THE QUR'AN
(A Thematic Study of The Qur'anic Verses)



THESIS

**This Final Project is Submitted to the Theology Faculty in Partial
Fulfillment of the Requirements for the Degree of Islamic Theology
In Tafsir Hadith Department**

Naili Ni'matul Illiyyun

NIM: 084211042

**SPECIAL PROGRAM OF THEOLOGY FACULTY
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN) WALISONGO
SEMARANG
2012**

ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin
State Institute of Islamic Studies
(IAIN) Walisongo Semarang

Assalamu 'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

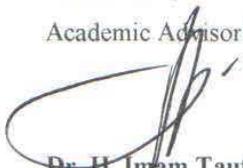
Name : Naili Ni'matul Illiyyun
NIM : 084211042
Department : Tafsir Hadits (TH)/ Qur'an and Hadits studies
Title : Inclusive Spirit in The Light of The Qur'an
(a Thematic Study of The Qur'anic Verses)

Is ready to be submitted in joining in the last examination.

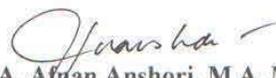
Wa 'alaikumussalam Wr. Wb.

December 5, 2012

Academic Advisor I


Dr. H. Imam Taufiq, M.Ag
NIP.19721230 199603 1 002

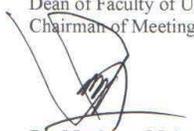
Academic Advisor II


A. Afgan Anshori, M.A, M.Hum
NIP.19770809 200501 1 003

RATIFICATION

This paper was examined by two experts and passed on December 20, 2012. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

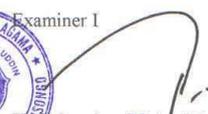
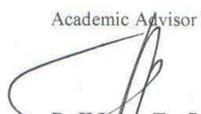
Dean of Faculty of Ushuluddin/
Chairman of Meeting



Dr. Machrus, M.Ag
NIP. 19630105 199001 1 002

Academic Advisor I

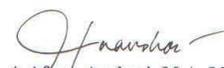
Examiner I



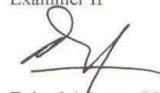
Dr. H. Imam Taufiq, M.Ag NIP. 19721230 199603 1 003
H. Sukendar, M.Ag, M.A NIP. 19740809 199803 1 004

Academic Advisor II

Examiner II

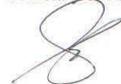


A. Afhan Anshori, M.A, M.Hum
NIP. 19770809 200501 1 003



Zainul Adzvar, M.Ag
NIP. 19730826 200212 1 002

Secretary of Meeting



Ahmad Musyafiq, M.Ag
NIP. 19720709 199903 1 002

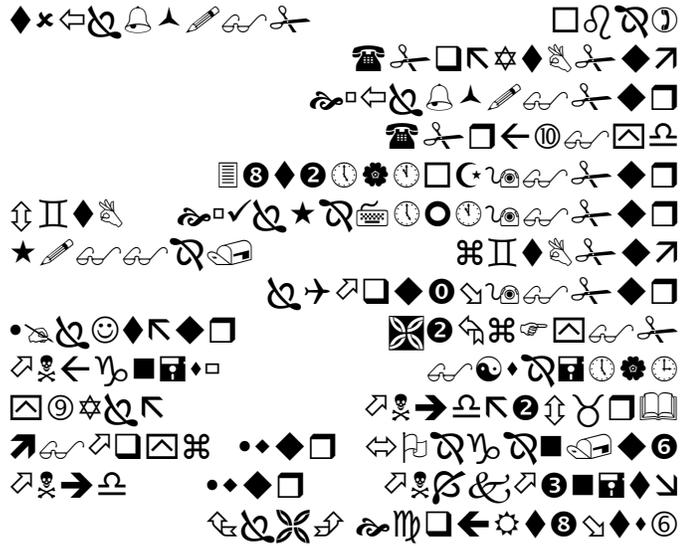
A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, December 5, 2012
The Writer,

Naili Ni'matul Illiyyun
NIM. 084211042

MOTTO



"Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve".
 (25. Al-Baqarah/2: 62)

DEDICATION

The thesis is dedicated to:

My beloved parents; Misbahul Munir, AH and Ummu Chumayzah, A.Md, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



*My beloved sisters and brother (Alva, Nailul, and Alfin)
Keep on your study.*



*LPM IDEA
FUPK female dormitory
PMII Rayon Ushuluddin
Being with you is an unforgettable adventure.*



My love, Ina, mb Vita, thanks for supporting my life.



My classmates, FUPK 2008, kepompong, mb Och, mb Nisa, teh Asna, Je, mb In, simbok Fatma, mb Ovi, Fatim, Vicky, Ayis, Bayu, mz Aziz, mz Red, mz Rofiq, Zulfa, Rikza, Autad, Sofyan, Ubed. We have made a history guys.



A big family of FUPK, it is an honor to be part of you.



All of my friends thanks for lovely friendship.

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I gave title on this paper: “INCLUSIVE SPIRIT IN THE LIGHT OF THE QUR’ĀN: A Thematic Study of the Qur’anic Verses”, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag Rector of State Institute of Islamic Studies (IAIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. H. Nasihun Amin, M. Ag., Dean of Faculty of Ushuluddin.

My special thanks go to Dr. H. Imam Taufiq, M.Ag, and Ahmad Afnan Anshori, M.A, M.Hum, as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Furthermore, I would like to express my great thanks to Musyafiq, M.Ag as the chief of Tafsir Hadits department and Dr. In’amuzzahidin, M.Ag as its secretary, who both offered and facilitated me to find the

problem which is proper to be discussed. My thanks also go to Dr. Abdul Muhayya and Zainul Adzvar, M.Ag who is my father, inspiration and motivator during study in Ushuluddin Faculty. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I also would like to express my special gratitude to my parents, Misbahul Munir, AH and Ummy Chumayazah, A.Md who continuously encourage and motivate me through their *du'a* and advices, and to my extended family in Kudus who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2008, all member of female dormitory, and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I was conscious of short of this paper. And my success (in my task) could only come from Allāh, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, December 5, 2012

The Writer

Naili Ni'matul Illiyyun

TRANSLITERATION

VOWEL LETTERS

a>	a long spelling
i<	i long spelling
u>	u long spelling

ARABIC LETTER	WRITTEN	NAME
ا	No symbol	Alif
ب	B	ba
ت	T	ta
ث	s\	s\`a
ج	J	jim
ح	h{	h}a
خ	Kh	kha
د	D	dal
ذ	z\	z\`al
ر	R	ra
ز	Z	zai
س	S	sin
ش	Sy	syin
ص	s}	s}ad
ض	d{	d{ad
ط	t}	t{a
ظ	z{	z}a
ع	‘	‘ain
غ	G	gain
ف	F	fa
ق	Q	qaf
ك	K	kaf
ل	L	lam
م	M	mim
ن	N	nun
و	W	wau
هـ	H	ha

TABLE OF CONTENT

PAGE OF TITTLE i

ADVISOR APPROVAL ii

RATIFICATION iii

A THESIS STATEMENT iv

MOTTO v

DEDICATION vi

PREFACE vii

TRANSLITERATION..... ix

TABLE OF CONTENTS x

ABSTRACT xii

CHAPTER I : INTRODUCTION

 A. Background 1

 B. Research Question 7

 C. Aim and Significance of Research 7

 D. Prior Research 8

 E. Theoretical Framework 12

 F. Research Methods 14

 G. System of Writing 17

CHAPTER II: GENERAL INTRODUCTION OF INCLUSIVE SPIRIT

 A. The Definition of Inclusive and Inclusivism..... 19

 B. Inclusivism in Religiosity 22

 C. Inclusivism in Social Life 29

CHAPTER III: INCLUSIVE SPIRIT IN THE QUR'AN

A. Verses and <i>Asbabun Nuzul</i>	32
B. The Relationship among verses (<i>munasaba al-ayat</i>).....	43
C. The Characteristics of Inclusive Spirit.....	52
a. Faith, good works, doing good and avoiding evil, and step on goodness	52
b. Tolerance	63
c. Equality	69
d. Openness	75

CHAPTER IV: ANALYSIS

A. The Scope of Inclusive Spirit in The Light of The Qur'an	
a. Religion aspect	80
b. Social and political aspects	86
B. The Relevance of Inclusive Spirit in The Qur'an to Create an Ideal Society	87

CHAPTER V: CLOSING

A. Conclusion	92
B. Suggestions	93
C. Epilogue	93

BIBLIOGRAPHY

CURRICULUM VITAE

ABSTRACT

Keywords: Inclusive, spirit, exclusive, tolerance, religion

The Quran provides compasses to human being in his social action in this world. It should be actualized with the values of social action in order to be relevant with certain era of context. Actually all of religions have same goals that are making peace and affection for good life. But in reality there are so many violences, victims, chaos which brought the name of goodness. So that it made displacement of goodness meaning. Qur'an explains inclusive implicitly, it brings the moral ideas. It includes religion, social, and political aspects. Based on the background, the researcher interested in to do research on inclusive spirit in the light of the Qur'an and relevance of inclusive spirit to create an ideal society. To answer the research question, the researcher use library research with thematic study.

Qur'anic view of Inclusive spirit has some characteristics; they are: faith, good works, doing good and avoiding evil, step on goodness, openness, tolerance, and equality. The Qur'an does not explain inclusive explicitly. 'inclusive' means global, comprehensive, include, and so on. It describes a group or organization which tries to include many different types of people and treat them all fairly and equally.

Those values of inclusive spirit must be completed by the essence of religion, because those cannot be separated each other. They can be attitude that will be implemented in daily life through discussion, living together among different societies, helping each other, and respect to human beings without difference any tribes, nations, religions, or other. So that it can create good relationship in many aspects in life and create an ideal society in this world.