

CHAPTER I

INTRODUCTION

A. Background

Inclusivism is one of typology of religious attitudes in theological perspective beside exclusivism and pluralism. A religious exclusivist argues that his religion is the truest, while other religions are deviate, false and wrong. The follower of religion having inclusive attitude argues that the salvation is not only the monopoly of one religion, but also for other faiths that doing good works by his religion implicitly will get salvation as well. While the pluralist views that all religions are true and the same.¹

Nowadays, religiosity begins in inclusivism era that requires an openness of dialogue; interreligious relations. Its need a theology can be supports this relation. Essentially, 'inclusive' is an attitude coming from theology style in religion. But on the other hand, the understanding of religiosity is the expressed in daily life and same experiences. So, some followers have different understanding in his religiosity. People, who never had the experience to live with different religions, would find it difficult to accept inclusivism. But someone who has good experience with other religions will find the most valuable pearls in this life. In other word, virtue, salvation, and peace can also be found in other religious communities.²

Having a religiosity is human being's subjectivity which includes some aspects, they are: truth, feeling, stability, pertinacious, and spirit. The

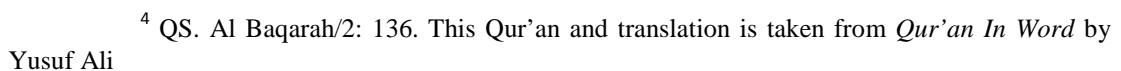
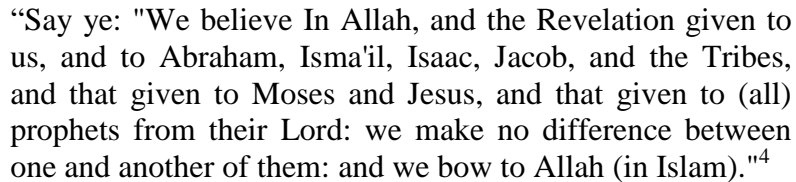
¹ William L.Rome, *Philosophy of Religion: an Introduction*, Wodsworth Publishing Company, California, 1993, p.173-183

² Zuhairi Misrawi, *Al Qur'an Kitab Toleransi*, Pustaka Oasis, Jakarta, 2010, p.181

According to Alwi Shihab in his book *Islam Inklusif*, there are many verses that explain and indicate inclusive characteristics. They are:



³ QS. Al Baqarah/2: 62. This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali



⁴ QS. Al Baqarah/2: 136. This Qur'an and translation is taken from *Qur'an In Word* by



“Not all of them are alike: of the people of the Book are a portion that stand (for the right): They rehearse the Signs of Allah all night long, and They prostrate themselves In adoration. They believe In Allah and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.”⁵

Based on these verses, according to Alwi Shihab the characteristics indicate that Islam is open and inclusive to others, but the role of conduct in inclusive must be completed by some characteristics,⁶ they are: *i<man* (faith, especially to God, judgment day, and Holy book), good works (*amal saleh*), *amar ma’ru>f nahi< munkar*, *yusa>ri’u>na fil khaira>t*.

Textually, these verses mention four groups, they are: Islamic, Jewish, Christian, and S{abi’i<n. The Qur’an explain inclusive spirit implicitly, it means there are many perspectives that brought and support inclusivism in the Qur’an, for example attitude toward other religions (Jews, Christian, Zoroastrian, etc), and also in discussion field, social aspect, etc.

Some interpreters realize the difficulty of interpreting this verse, given the other verses show that only Islam is salvation promised by God. Al-Tabari gave some comment that God guarantee Islam has three requirements: faith,

⁵ QS. Ali Imran/3: 113-114. This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali

⁶ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Mizan, Bandung, 1999, p. 79-80

believe in the judgment day, and good works (righteous). In other word referred that verse is everyone who has being Moslem.⁷

According to Fakhr al Razi while the third requirement: faith, believe in the judgment day, and good works (*amal saleh*) states those are the essence of Islam.⁸ Al Zamakhsyari not only restrict that terms, he stressed that even from the Islamic groups also exist that do not have these requirements. For anyone who believe only in the lips (hypocrites).⁹ According to Ibn Katsir, he seemed to agree with a hadith which states that verse has been replaced with a decline in verse 19 of Ali Imran: only accepted Islam as the religion which is blessed by God.¹⁰

Based on some varieties interpretation above, it is indicated that religious understanding has been applied with follower perspectives and attitudes. Ideally, religions is have same meaning and aim for humanity, by explicit the pattern of religions is support to inclusive attitude.

Refer to modern interpreter, they are elaborated the diversity of views. Muhammad Abduh argued that the first condition, faith in god, not to be restricted to the faith in the way of Islam. Likewise Rasyid Ridha argues that faith to God can also be found outside the Islamic prophet Muhammad brought --perhaps he was referring to the previous people who believe in god before the coming of the prophet Muhammad.¹¹ Thabathabai argues that the God do not look at a particular religion, but the substance and essence of

⁷ Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al Amali Abu Ja'far Ath-Thabari, *Jami>' Al Baya>n fi> Ta'wi>l Qur'an*, Juz 1, Dar al Fikr, Beirut-Lebanon, 1988, p.318

⁸ Abu Abdillah Muhammad bin Umar bin al Hasan bin al Husain Attaimi Al Razi Fakhruddin Al Razi, *Mafa>tih al Ghai>b*, Juz 3, Dar al Fikr, Beirut-Lebanon, p.111

⁹ Abu al Qasim Mahmud bin Amr bin Ahmad Al Zamakhsyari, *Al Kasya>f*, Juz 1, Dar al Fikr, Beirut-Lebanon, 1977, p.285-286

¹⁰ Abu al Fuda' Ismail bin Umar bin katsir al Kursy al Damsyiqi, *Tafsi>r Qur'an Al 'Adzi>m*, Juz 1, Dar Al Kutub, Egypt, p. 103-104

¹¹ Muhammad Rasyid bin Ali Ridha, *Tafsi>r Al Mana>r*, Juz 1, Dar al Kotob al Ilmiyah, Beirut-Lebanon, 1999, p.273-275

religion, for three terms in that verse are completed, then the promise of God will come true.¹²

Conceptually, faith is related with theological problem, but in the Qur'anic term faith often match with application in daily life by using term 'good' (*s}aleh*, *ma'ru>f*, *khai<r*).¹³ The term of good is has been increase on understanding, because it refers to real condition and paradigm of society, so, these are historical discourse problem. In many verses which have inclusive spirit explains those characteristics, but by meaning global and plural so its need to investigating all those words.

They are ideal characteristics and requirements that recommended by the Qur'an in inclusivism. All of those characteristics are requirements to get inclusive attitude. The formation of inclusive is related with ideology paradigm. If the inclusive meaning related with position of truth in social

¹² Sayyid Muhammad Husain Ath-Thabathaba'I, *Tafsi>r Al Mi>za>n*, Juz 1, Dar al Fikr, Beirut-Lebanon, 1991, p.192-193

¹³ *Ma'ru>f*, among the various terms that may be regarded as constituting partial or near Arabic equivalents for the English 'good', *ma'ru>f* occupies a special place, because it seems to represent an idea that goes back to a remote past. In the Moslem exegeses of later ages we see the word *ma'ru>f* defined very often as 'what is acknowledged and approved by Divine Law'. But this is of course but a reflection of the state of affairs peculiar to the classical age of Islam, and conceals rather than reveals the real nature of the word. *Ma'ru>f* means literally 'known', i.e. what is regarded as known and familiar, and therefore also socially approved. Its antithesis *munkar* means what is disapproved precisely because it is unknown and foreign. *Khai<r* in the field of religious matters fall roughly into two classes: one is the 'good', the source of which lies in God, and the other is the 'good' produced by man. The most usual antithesis of *khai<r* is furnished by *syarr* which function as its direct opposite in any of its various meanings examined above, whether religious or non-religious. Thus, to take a typical example, when *khai<r* is used for 'happines' or prosperity in worldly life, *syarr* is used for 'mis-fortune'. Semantic relationship binds *s}a>lih* and *i<man* together into an almost inseparable unit. Just as the shadow follows the form, wherever there is *i<man*, there are *s}a>liha>t* or 'good works', so much so that we may almost feel justified defining the former in terms of the latter, and the latter in terms of the former. In brief, the '*sa>liha>t*' are 'belief' fully expressed in outward conduct. So it comes about that the expression: *allaz}i<na a>manu> wa-'amilu> al-sa>liha>t*, is one of the most frequently used phrases in the Qur'an. 'Those who believe' are not believers unless they manifest their inner faith in certain deeds that deserve the appellation of *sa>lih*. See Toshihiko Izutsu, *Ethico Religious Concepts in the Qur'an*, McGill University Press, Montreal Canada, 1966, p.213

aspect, so that the way to address the truth must be accompanied by inclusivism.¹⁴

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. In first statement, there is inclusive spirit implicitly, but in second one as exclusive spirit, so that it made displacement of goodness meaning. Religion as custom and identity with exclusive spirit lately is not proper in this time, so that actually religion must bring the struggle in goodness value by using inclusive spirit.

Religion is used to understood and followed by emotionally, so that value of religion is understood by follower in exclusive spirit, ideology social justification, and truth claim. In reality (phenomenon) of exclusive spirit is violence basic. Violence reality often get protection and justification of exclusive truth, moreover violence is regarded as loyalty and purified identity confirmation. So that, in phenomenon and implementation of religion has to follow by violence because it has exclusive character. But actually the case is religions vision is making peace and affection for all of human beings. Islam is religion that brings inclusive value, as Nurcholish Madjid's opinion. It is open and respect to other religion without violence action. It means ideally that the concept of Islam is inclusive, but that text is read by phenomenon as exclusive spirit. The Qur'anic perspective about inclusivism will be 'discourse' and its limitation also extends in line with paradigm and religion understanding for the 'reader'. Then it is needed to read and understand the

¹⁴ In Indonesia there are so many groups, for example in Islam itself. There are NU, Muhammadiyah, FPI, LDII, Ahmadiyah, HTI, JIL, atheist etc. it means that the Truth cannot be owned only by one group or individual. Factually, In Indonesia often crash about religious understanding, for example between FPI and JIL. They have contradictory principle. FPI has expectation to stand Islamic legal law in secular country. This organization is famous because of violence and arrogance to other groups. On the other hand, JIL has purpose to spread Islamic Liberal ideas to societies.

concept of inclusive spirit in the Qur'an through see the history and discourse in phenomenon as other text.

Finally, from this background, research will break it down about the Qur'an verses which told about inclusive and its spirit in religion and some aspects in life. General concept of inclusive will be related with Qur'anic interpretation. So that we can know how the Qur'an views this problem and gives the best solution.

B. Research Question

Based on the background above, the researcher wants to formulate the matter of inclusive in the light of the Qur'an and break it down 2 (two) questions in order to focus the discussion:

1. What is inclusive spirit in light of the Qur'an?
2. What is the relevance of inclusive spirit in the Qur'an to create an ideal society?

C. Aim and Significance of Research

From the research questions above, the researcher sets some aims as follow:

1. To know inclusive spirit in light of the Qur'an.
2. To know the relevance of inclusive spirit in the Qur'an to create an ideal society.

Generally, the purpose of this research is to gain an objective and universal insight about inclusive in the Qur'an.

Thus, the study aims to enrich the treasure of exegesis in order to respond to the contemporary problems. And, makes the Qur'an be able to solve the challenges of worldly problems.

The significances of this research are as the following:

1. To more clearly about inclusive spirit in Islam and its practice, that decrease in religious society lately.
2. The truth cannot be faced by claim only, but it can be appear in many religions, views, and tradition, so that there is no the most authoritative one to act for truth, in order it become a peace anywhere.
3. The result of this research is expected to contribute thought that is useful to develop treasures of Islamic studies, primarily for Ushuluddin (theology) faculty in Qur'an and Hadits Studies Department and to be referred for further research in the same topic.

D. Prior Research

Based on my review, almost certainly that studies of inclusive only in concept. The discussion about inclusive from the Qur'anic perspective is seldom found in the any literature. This study arose out of a concern with the question of inclusive phenomena. Therefore, some books literatures and sources which explained inclusive study and its relation as follow:

The book *Teologi Inklusif Cak Nur* by Sukidi, (Jakarta: Kompas), 2005, told that Nurcholish Madjid with his perennial philosophy made inclusive theology discourse that continued by the writer with pluralism

theology discourse which compatible with religion and social plurality. General concept about inclusivism and pluralism in this book is not balanced with verses in the Qur'an.

Meanwhile Alwi Shihab in his work *Islam Inklusif*, (Bandung: Mizan), 1999, told about inter-religious discourse not only in Indonesia but also foreign country. Writer who specialist an expert in inter-religious dialogue explain about the basic of inter-religious dialogue, its paradigm, pluralism, inclusivism, global ethic challenge, Islamic internal problems, etc. in this book mention some the Qur'anic verses about inclusivism, but it still general, there is no explanation the meaning of term inclusive itself, whether etymologically or terminologically.

Mohammed Arkoun in this book *Rethinking Islam Today (Islam Kontemporer Menuju Dialog Antar Agama)*, that published by Pustaka Pelajar Offset Yogyakarta, 1996. The writer offers his new concept namely "the societies of Book" that deconstruction of *Ahl al-Kita>b* concept with anthropology and social approach, so that religion understanding reaches tempus and locus aspect.

M. Irfan Riyadi, dkk, in his book *Membangun Inklusivisme Faham Keagamaan* (Ponorogo: STAIN Press: 2009). This book explained about general concept of inclusivism and its spirit in certain society. The implementation of inclusive and plurality spirit in this society is seen with peaceful between Moslem and Christian.

Inklusifisme Tafsir Al-Mana>r, written by Saifullah. Dialogia, II, vol.6. In this journal he mentioned some verses about inclusivism (QS.Al Baqarah: 62, /QS.Ali-Imran: 199, QS.Al-Maidah: 59) and use Al-Manar interpretation. He explained requirements to get salvation for Moslem, Jews, Christian, *Sa>bi'in*, and its characteristics. According to him, inclusivism in

Al manar is limited inclusivism.¹⁵ Based on this journal, researcher will break down inclusivism comprehensively not only in Al-Manar, but also classic and modern interpretation.

Pluralisme Agama di Indonesia: Tipologi dan Ragam Wacana Pemikiran Cendekiawan Muslim Indonesia, by Lutfi Hadi Aminuddin, Dialogia, STAIN Ponorogo. In this journal, writer told about the typologies of Indonesian Moslem leaders thinking about religion pluralism; and the ways to harmonize between different faiths in Indonesia. This paper concludes that there are at least three typologies, namely: Absolute-exclusivism, hegemonic-inclusivism, and realistic pluralism or parallelism.¹⁶

Al Qur'an Kitab Toleransi that written by Zuhairi Misrawi (Jakarta: Pustaka OASIS, 2010). This book told about many verses of the Qur'an that brought tolerant spirit of plurality and religion. There are three paradigms of tolerant; they are inclusivism, pluralism, and multiculturalism. In certain chapter explain about inclusivism itself, but didn't explore interpretation of verses because in this book explain general interpretation.

Kerja Sama Antarumat Beragama dalam Qur'an (Perspective Hermeneutika Farid Esack), by A. Khudori Soleh, Dialog II (2005). In this work, he told that inter religious cooperation between Moslem and non Moslem often experience obstacles because of the different dispositions of the Moslem inside, like absolutely refuse it or permit it but only with the social interest. Those attitudes appear based on the interpretation on the Qur'an (hermeneutic) which is different in the pattern of inter religious cooperation.¹⁷

¹⁵ Saifullah, *Inklusifisme Tafsir Al-Manar*, STAIN Ponorogo: Dialogia, II, vol.6, 2008, p.169

¹⁶ Lutfi Hadi Aminuddin, *Pluralisme Agama di Indonesia: Tipologi dan Ragam Wacana Pemikiran Cendekiawan Muslim Indonesia*, Dialogia, STAIN Ponorogo, p.80

¹⁷ A. Khudori Soleh, *Kerja Sama Antarumat Beragama dalam Qur'an (Perspective Hermeneutika Farid Esack)*, Depag RI: Dialog II, 2005, p.94

The hermeneutics perspective of Farid Esack tries to break the claim of the religion exclusive truth, and then change it with liberty and plurality ideas. Based on hermeneutics of Farid Esack, which depart from practice to the text, he sees that inter religious cooperation is not forbidden, even suggested. Esack's perspective is based on his interpretation toward the verses of Qur'an, which teaches the plurality and blast the exclusive attitudes, and based on the condition of Southern Africa societies which need the cooperation in straightening truth and justice.

Perspektif Qur'an tentang Pluralitas Umat Beragama, a dissertation by Abd. Moqsith in UIN Syarif Hidayatullah Jakarta 2007. He explained that plurality cannot be avoided because it is surely. Historical background of religion plurality especially Islam has explained in this thesis. According to writer, religion is not aim but it should be the way to get blessing and mercies of God. This book persuaded that reader have to understand well toward religions and how to respect them. Thematic verses about plurality have explained clearly in this thesis. Actually, plurality and inclusive has relationship, but both of them are different. So that researcher with her curiosity about inclusive, want to research it deeply.

Pluralisme Agama Perspektif Qur'an, this dissertation is written by Dr. Abd. Rahman I. Marasabessy, M.Ag, in UIN Syarif Hidayatullah Jakarta. In this thesis has explained about religion pluralism and its characteristics, interpretation of pluralism verses in the Qur'an, dimensions of pluralism in the Qur'an. Pluralism has to balance and commit with humanistic value because religion as the way of life and make good relationship with God and people around us.

Pluralisme Agama dalam Qur'an: Telaah Terhadap Tafsir Departemen Agama, Jauhar Azizy's dissertation in UIN Syarif Hidayatullah

Jakarta 2007. Characteristic of Depag exegesis explained in this book. Besides that, interpretation method and style have explained too. The writer told about religion plurality in Indonesia and its development. He also wrote interpretation of the Qur'an verses that related with this topic. He divided its interpretation into three parts, they are: religion plurality verses, liberty of conscience verses, and verses of tolerant in religion. The conclusion of this thesis is the characteristic of Depag exegesis is exclusive in interfaith relationship, in means that truth claim of Islam more dominant, but people should be tolerant to other believer in all aspect in life.

Farid Esack in his work *Qur'an, Liberation, and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*. This book has translated into Indonesian by Watung A. Budiman by the title *Membebaskan yang Tertindas: Qur'an, Liberalisme, Pluralisme*, Mizan: 2000. In this book has explained about pluralism to liberation in South Africa from Apartheid rezim.¹⁸ These work efforts to reconstruct faith concept, *kufr*, and Islam. According to him, plurality is not blocking someone to make cooperation to gain universal humanity. So that pluralism has to socialize to get humanistic solidarity.

All of mentioned studies are different from this study, because most of those studies just explain about the theme of inclusivism at glance and have little discussion in signifying the Qur'an in inclusivism. Inclusivism and pluralism are related each other, but they are different. This research will break down some verses that indicated inclusive spirit thematically and comprehensively. Qur'anic perspective about inclusivism will be 'discourse' and its limitation also extends in line with paradigm and religion understanding for the 'reader'. Then it is needed to read and understand the

¹⁸ Farid Esack, *Membebaskan yang Tertindas: Qur'an, Liberalisme, Pluralisme*, terj. Watung A. Budiman, Mizan, Bandung, 2000, p.18

concept of inclusive spirit in the Qur'an through see the history and discourse in phenomenon as other text. Here, the researcher will discuss it specifically supported by some verses of the Qur'an which are in line with it. So, it can be sure that this study is relatively new.

E. Theoretical Framework

Inclusivism including one of three-part typology of religious attitudes in theological perspective than exclusivism and pluralism, a religious exclusivist view that his religion is the most true and other religions false and wrong. Adherents of religions that are inclusive view that the 'safety' is not the monopoly of his religion but for other faiths that implicitly do right by his religion will get salvation as well. While the pluralist view that all religions are true and the same.¹⁹

Inclusivism is ideology which regard that truth is not only in certain group, but also in other groups, it is including religion community. Religions substances essentially are same, its preaching and teaching are different. Inclusivism supported tolerant and pluralism.

Exclusivism is the practice of being exclusive; mentality characterized by the disregard for opinions and ideas other than one's own, or the practice of organizing entities into groups by excluding those entities which possess

¹⁹ M. Irfan Riyadi, dkk, *Membangun Inklusivisme Faham Keagamaan*, STAIN press Ponorogo, Ponorogo, 2009, p.2

certain traits (for an opposite example, see essentialism. Religious exclusivism asserts that one religion is true and that all others are in error.²⁰

It has two forms:

- Absolute exclusivism asserts that one must be born into the religion to be a true adherent. Historical examples are the religion of Athens during the golden age and some forms of Hinduism.
- Relative exclusivism asserts that conversion is mandatory. Examples are Christianity and Islam. Cf *Extra Ecclesiam Nulla Salus*.

Religious pluralism is a loosely defined expression concerning acceptance of various religions, and is used in a number of related ways:

- As the name of the worldview according to which one's religion is not the sole and exclusive source of truth, and thus that at least some truths and true values exist in other religions.
- As acceptance of the concept that two or more religions with mutually exclusive truth claims are equally valid. This posture often emphasizes religion's common aspects.
- Sometimes as a synonym for ecumenism, i.e., the promotion of some level of unity, co-operation, and improved understanding between different religions or different denominations within a single religion.
- As term for the condition of harmonious co-existence between adherents of different religions or religious denominations
- As a social norm and not merely a synonym for religious diversity.²¹

²⁰ <http://en.wikipedia.org/wiki/Talk:Exclusivism> (23/06/2011)

²¹ http://en.wikipedia.org/wiki/Talk:Religious_pluralism (25/06/2011)

F. Research Methods

1. Type of Data

As the title implies, this research is library research which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

2. Sources of Data

The sources of data that have relationship with Qur'an so there are 2 (two) kinds of data:

a. Primary data

It is data that directly collected by the researcher from the primary source. That is Qur'an related to the verses which implicitly explain inclusive. Besides that, the other sources regarded as primary sources are books of *tafsi<r* which are representative to support this research.

Those books of *tafsi<r* are as follow: *Jami' Al-Baya>n Fi< Ta'wi<l Qur'a>n* by Ibn Jari<r at Thabari< (310 H), *At-Tafsi<r Al-Kabi<r Wa Mafati<h Al-Ghai<b* by Fakhruddi<n al-Razy (606 H), *Tafsi<r Al-Kasysya>f* by al-Zamakhsyari (538 H), *Tafsi<r Al-Azha>r by Hamka*, and *Tafsi<r Al-Mishba>h* by Muhammad Quraish Shihab.

b. Secondary data

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about inclusive.

3. Method of Collecting Data

Since this research is bibliographical research, the collecting data is supported by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.²²

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.²³

4. Method of Analyzing Data

To analyze the data the researcher uses thematic study (*tafsi<r mawd}u'i<)*. This thematic method was getting down the cases from Qur'anic verses that have correlation with the topic. All of the verses wich have relation the topic be collected then analyzed them from any approach as commentary from *Mufasssīr*, *Asbāb al-Nuzūl* (if they were present), grammar, argumentation from sunnah tradition (*Hadīth*), linguistic, and scientific to explain it, belonging our argument who rational that accountable as scientific.²⁴ There explained away while being supported from the Qur'ān and Hadīth, along with fact finding which is scientifically accountable.

²² Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, Kanisius, Yogyakarta, 1990, p.125

²³ Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research*, Andi Offset, Yogyakarta, 1995, p.42

²⁴ Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'ān*, Pustaka Pelajar, Yogyakarta, 1998, p.151.

The steps to do *tafsir mawdu'i* can be reached by following these rules:

1. Choosing and determining the problem in the Qur'an that will be researched thematically.
2. Tracing and collecting the verses related to the determined problem; *makiyya* and *madaniyya* verses.
3. Arranging those verses systematically in accordance with chronology by knowing and understanding toward background and *asba>bun nuzu>l*.
4. Knowing correlation (*muna>saba*) of verses in each surah.
5. Outlining the theme in correct, systematic and whole frame.
6. Accomplishing the research by some hadits, if it is necessary. By this, the research will be more intact and clear.
7. Learning those verses thematically and completely by collecting the verses which have similar meaning and compromising between '*am* and *khosh*, *muthlaq* and *muqayyad*. Synchronizing the verses that seem contradictory, explaining *nasikh* and *mansukh* verses, so that all of verses can stand in one estuary, without any differences and contradiction, afterwards there will be no forcing to some verses in false meaning.²⁵

²⁵Abdul Hayy al Farmawi, *Metode Tafsir Mawdu'i > Suatu Pengantar*, PT Raja Grafindo Persada, Jakarta, 1996, p. 46. See also Mahmud Syaltut, *Min Huda al Qur'an*, 224, 323; al Komy, *at Tafsir al Mawdu'iy*, 7; Dr. Hijazi, *al Wahdah al Mawdu'iyah*, 24

Even though approach of *tafsi<r mawd}u'i<* is a main method, yet another approach has also role in analyzing the problem of this research. To support this analysis, the researcher uses content analysis²⁶ and hermeneutical²⁷ approach to analyze this research. All of assisting approach that is able to clarify the problem will be utilized by the researcher provided that they are relevant with the topic.

G. System of Writing

In describing this study, the researcher arranges the systematic design of study in order to get easy description:

Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last

²⁶ Content analysis or textual analysis is a methodology in the social sciences for studying the content of communication. Earl Babbie defines it as "the study of recorded human communications, such as books, websites, paintings and laws." According to Dr. Farooq Joubish, content analysis is considered a scholarly methodology in the humanities by which texts are studied as to authorship, authenticity, or meaning. This latter subject includes philology, hermeneutics, and semiotics. Harold Lasswell formulated the core questions of content analysis: "Who says what, to whom, why, to what extent and with what effect?." Ole Holsti (1969) offers a broad definition of content analysis as "any technique for making inferences by objectively and systematically identifying specified characteristics of messages." Kimberly A. Neuendorf (2002, p. 10) offers a six-part definition of content analysis: "Content analysis is a summarising, quantitative analysis of messages that relies on the scientific method (including attention to objectivity, intersubjectivity, a priori design, reliability, validity, generalisability, replicability, and hypothesis testing) and is not limited as to the types of variables that may be measured or the context in which the messages are created or presented." See http://en.wikipedia.org/wiki/Content_analysis (15/4/2012)

²⁷ Etymologically, "hermeneutic" is derived from Greek word "*hermeneuein*"²⁷ that mean to interpret. Terminologically, "hermeneutic" means changing process from not understand to be understood. This term remind us to mythology figure namely Hermes, he is messenger who has obligation to deliver Jupiter's message to human being. Hermes is described as someone who has winged feet, and often called Mercurius in Latin. Hermes's duty is translate messages from god in Olympus mountain to common language which used by human being. See E. Sumaryono, *Hermeneutika: Sebuah Metode Filsafat*, Penerbit Kanisius, Yogyakarta, 1999, p.23

elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

Chapter II is one step to understand the object of study about inclusive, its characteristic, and epistemology. This chapter is primarily to reveal the meaning and to know deeply about inclusive for getting many information, discourse and insight. Besides that, in this chapter discuss about the source of violence based on exclusivism including theistic subjectivism, ideology control, and religious paradigm in order to make clear and distinguish between inclusivism and exclusivism in religion understanding.

Chapter III is discussing about the verses in Qur'an which indicate the characteristics of inclusive and its *asbabun nuzul*, comments of *Mufasssiri* to inclusive verses and its characteristics, comments of contemporary Moslem scholars, and also socialization of inclusive concept in reality.

Chapter IV is analysis of some problems related to the view of Qur'an toward inclusive spirit thematically to answer the research questions in this research.

Chapter V is closing that contains conclusion, suggestion and epilogue in which explains the result of this study after employing scrupulous methods and meticulous analysis.