

CHAPTER II

GENERAL INTRODUCTION OF ‘INCLUSIVE’ SPIRIT

A. The Definition of ‘Inclusive’ and Inclusivism

Etymologically, inclusive means “include”. For example: that vehicle has 40 people, inclusive driver, assistant, and passengers.¹ While thesaurus gives a brief that inclusive means “global, comprehensive, complete, and include”.² “including much or everything; especially including stated limits”; “*an inclusive art form*”; “*an inclusive fee*”; “*his concept of history is modern and inclusive*”; “*from Monday to Friday inclusive*” [ant: exclusive]. Inclusive means “inclosing, encircling, and surrounding. It means “comprehending the stated limit or extremes”; as, “*from Monday to Saturday inclusive*”, that is, taking in both Monday and Saturday—opposed to exclusive.³

Another meaning of inclusive, can be found in many dictionaries. Term inclusive as adjective means “including all costs”, for example: *a three weeks inclusive holiday in the south of France*. + of: *the rent is \$500, inclusive of heating and electricity*. It also means “including the specific limits that have been mentioned and everything in between”, for example: *these rates are available Monday to Thursday inclusive*. “Deliberately aiming to involve all types of people”, for example: *a new era of inclusive and accountable government*.⁴

In Cambridge dictionary, Inclusive as adj has some meanings:

¹ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Gramedia, Jakarta, 2008, p.589

² Eko Endarmoko, *Tesaurus Bahasa Indonesia*, Gramedia, Jakarta, 2006, p.250

³ <http://kamus.landak.com/cari/inclusive/9/5/2012>

⁴ Macmillan Education, *Macmillan English Dictionary for Advanced Learners*, Macmillan, London, 2002, p.726

- 1) An inclusive price or amount includes everything; *my rent is \$700 a month inclusive (of bills).*
- 2) [after noun] including the first and the last date or number stated; *I'll be away from the 20th to the 31th of May inclusive.*
- 3) Describes a group or organization which tries to include many different types of people and treat them all fairly and equally; *our aim is to create a fairer, more inclusive society.*⁵

The antonym, according to KBBI, exclusive has some meanings “separate from other”, “special”, and “not include”. To exclusive means “make something to be special”. Exclusivism means ideology that has tendency to be separate from society.⁶ In thesaurus dictionary, exclusive means idiosyncratic, individual, extraordinary, special, private, singular, unique, discriminative, definite, selected, closed, parochial, and sectarian.⁷

In Macmillan dictionary gives a brief in this term:

a. Exclusive as adjective

- 1) Very expensive, and therefore available only to people who have a lot of money; *an exclusive shop*
- 2) Limited to a particular person or group and not shared with others: *the road is for the exclusive use of residents; They have exclusive rights to market the drug in Africa; +to: This special offer is exclusive to readers of this magazine.*

⁵ This term is found in software *Cambridge Advanced Learner's dictionary Third Edition*, published by Cambridge University press 2008

⁶ Departemen Pendidikan Nasional, *op.cit.*, p.357

⁷ Eko Endarmoko, *op.cit.*, p.168

- 3) Published or reported by only one newspaper, magazine, television station, etc: *She managed to secure an exclusive interview with the star.*
- b. Exclusive of something: not including something.⁸

While Cambridge dictionary explain this term in some meanings:

- a.** Exclusive adj
- 1) Limited to only one person or group of people; *This room is for the exclusive use of guest; an exclusive interview*
 - 2) Expensive and only for people who are rich or of a high social class; *an exclusive private club*
- b.** Exclusive adj
- 1) Exclusive of something; not including something; *is the total exclusive of charges?*
 - 2) Mutually exclusive; not possible at the same time; *some people think that uncontrolled economic growth environmental stability are mutually exclusive*
- c.** Exclusivity noun, see also exclusiveness; the quality of being exclusive
- d.** Exclusive noun; a story which is printed in one newspaper or magazine and no others; *the newspaper published an exclusive about the escape.*
- e.** Exclusive adv; only: *this offer is available exclusively to our established costumers; an exclusively female audience.*⁹

⁸ Macmillan Education, *op.cit.*, p.478

⁹ This term is found in software *Cambridge Advanced Learner's dictionary Third Edition*, published by Cambridge University press 2008

Terminologically, Inclusivism means one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are wrong. It is a particular form of religious pluralism, though that term may also assert that all beliefs are equally valid within a believer's particular context.¹⁰

There are two schools of Inclusivist thought:

- Traditional Inclusivism, which asserts that the believer's own views are absolutely true, and believers of other religions are correct insofar as they agree with that believer.
- Relativistic Inclusivism, which asserts that an unknown set of assertions are Absolutely True, that no human being currently living has yet ascertained Absolute Truth, but that all human beings have partially ascertained Absolute Truth.

Strands of both types of Inclusivist thought run through all faiths.

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.

¹⁰ Lewis, *Mere Christianity*, New York: Macmillan, 1967, 65. For a study of Lewis on this topic see John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized*, Grand Rapids, Mich.: Wm. B. Eerdmans, 1992, p. 251-257. See <http://en.wikipedia.org/wiki/Inclusivism> (3/10/2012)

Here, the researcher uses inclusive term as neutral term and antonym of exclusive in spirit of life. This term has positive meaning that is spirit of openness. This research will use this term and relate each other with inclusivism.

B. Inclusivism In Religiosity

The inclusivism¹¹ is one of typology of religious attitudes in theological perspective beside exclusivism¹² and pluralism¹³. A religious having exclusivist argue that his religion is the truest, other religions are deviate, false and wrong. The follower of religions that having inclusive argue that the salvation is not the monopoly on one 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.¹⁴

Inclusivism is ideology which regard that truth is not only in certain group, but also in other groups, it is including religions community. Religions

¹¹ Inclusivism is one of three typology that revealed by Alan Race. In theological discourse, it is ideology that believes other religion beside Christian also get God's mercy and safety, but accomplishment of salvation just in Yeses Crist. In tis ideology, the other believer, through bless and mercy of Yeses, included in salvation. Inclusivism is divided by two types, *in spite of* and *by means of*. First type regards other religion as barrier to get salvation, whereas the second one has positive attitude to other religion. This model regards that Allah give mercy through Christ in other religion, in belief and rituality. Because of God's mercy through other religion, so that they are oriented to church, namely "anonym Cristian". This opinion is revealed by karl Rahner. See <http://id.wikipedia.org/wiki/Inklusivisme> (18/11/2011)

¹² My religion is truest, it exclude other religions as something wrong. My religion has 10 score, the others are zero or minus. For Cristian exclusivists, to get the true they have to exclude other religion, to be part of church institute.

¹³ All of religions are ways to salvations; they are different each other, moreover can be contradictive, but all of them need and complete each other. In monotheistic Abrahamic religions, the core of those religions is God. The main principle "non-duality" (advaita); atman and Brahman—even though different and contradictive, all of them can be united.

¹⁴ William L.Rome, *Philosophy of Religion: an Introduction*, Wodsworth Publishing Company, California, 1993, p.173-183

substances essentially are similar, its preaching and teaching are different. Inclusivism supports 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 certain traits (for an opposite example, see essentialism. Religious exclusivism asserts that one religion is true and that all others are in error.¹⁵

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.

¹⁵ <http://en.wikipedia.org/wiki/Talk:Exclusivism> (23/06/2011)

- 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.¹⁶

Karl Rahner,¹⁷ the great catholic theologian in 20th century that his thought influences to theology after Vatican Council II significantly (1962-1965), brought Catholic Church revise their opinion toward other religions. Rahner developed inclusive theology that match with Vatican Council II, also revised *extra eclessian nulla salus* (there is no salvation out of church). In the long era, Rahner thought influenced through his interpretations to Christian doctrine. According to him, the follower of other religion can find Jesus mercy trough their religion without being Christendom. This is namely *anonymous Christian*.¹⁸

¹⁶ http://en.wikipedia.org/wiki/Talk:Religious_pluralism (25/06/2011)

¹⁷ Karl Rahner, SJ (March 5, 1904 — March 30, 1984) was a German Jesuit and theologian who, alongside Henri de Lubac, Hans Urs von Balthasar, and Yves Congar, is considered one of the most influential Roman Catholic theologians of the 20th century. He was the brother of Hugo Rahner. He was born in Freiburg, Germany, and died in Innsbruck, Austria. Before the Second Vatican Council, Rahner had worked alongside Yves Congar, Henri de Lubac and Marie-Dominique Chenu, theologians associated with an emerging school of thought called the Nouvelle Théologie, elements of which had been condemned in the encyclical *Humani Generis* of Pope Pius XII. His theology influenced the Second Vatican Council and was ground-breaking for the development of what is generally seen as the modern understanding of Catholicism. See http://en.wikipedia.org/wiki/Karl_Rahner (3/10/2012)

¹⁸ Karl Rahner said that Christendom have to regard other religions “legal” and as “salvation way”, because Allah give bless and mercy to all of people in this world. This is true that there is salvation in Jesus, but don’t banned other. So that the follower of other religions called by *anonymous Christian*. See Karl Rahner, “*Christianity and the non-Christians Religions*” in Carl E. Braaten dan Robert W. Jensen, *A Map of Twentieth century Theology: Reading from Karl Barth to Radical Pluralism*, Minneapolis, Fortress Press, 1995, p.231-246. See Budhy Munawwar Rachman, p.190

Jesus, in Rahner's perspective, it still be norm of truth and the way to get salvation, but someone is not has to be follower of Christian so that they get truth and salvation. Rahner said that other religion is implicit type of Christian. Universal salvation based on Allah and historically is presented in Jesus event, like in Rahner theology, Christocentric approaches, as theocentric approaches, moves his attention from uniqueness of Christ to universality of Allah.¹⁹

In the documents of Vatican Council II, stated that there is no salvation outside the church. In 1965, the council has issued three important decisions. First, people who are not baptized, were without fault, do not believe in God, can be saved according to their conscience. Second, every person has the right to follow the religion that he believes. Third, Catholics are encouraged to honor what is good in other religions.²⁰ Karl Rahner called the council view as anonymously (*anonymous Christian*). That is, the non-Christians will also have safety as long as they live in the sincerity to God.²¹

Inclusivism essentially teaches us to tolerance and open, especially in the context of religion. Because of exclusivism, it came to criticize.²² Many religions cannot make good relationship and show off their truth claim. For example, the discourse of jihad, this term means the war. Actually this term can be understood as hard work to achieve a noble goal. Therefore, inclusivism is very important to strengthen tolerance in compound life. At

¹⁹ Harorl Coward, *Pluralisme Tantangan bagi Agama-agama*, p.75. See also George F.McLean dan John P.Hogan (ed.), *Ecumenism and Nostra Aetate in 21st Century* (Washington DC.: John Paul II Cultural Center—the Council for Research in Values and Philosophy). Karl Rahner in pluralism theology is influenced by Thomisme evolution. It shaped and gave context of thought and Rahner theology. See, G.McCool, *From Unity to Pluralism: The Internal Evolution of Thomism*, Fordam University Press, New York, 1989. See Budhy Munawwar Rachman, p.191

²⁰ Franz Magnis-Suseno in article *Pluralisme dalam Sengketa*, that is delivered in seminar "Tafsir Aktual atas Pluralisme", Depok 12 Oktober 2005

²¹ Sukidi, *Teologi Inklusif Cak Nur*, Penerbit Kompas, Jakarta, Cetakan II, 2001, hlm.xxxiv

²² Zuhairi Misrawi, *Al Qur'an Kitab Toleransi*, Pustaka Oasis, Jakarta, 2010, p.182

least inclusivism has reminded us to open our eyes and conscience of truth brought by other communities.

Inclusive attitude, in Islamic thought, begins with extracting meaning that Islam not as *organized religion* (institutionalized religion),²³ but we have to know in the spiritual sense. Islam means completely defensiveness to God, an attitude which - according to the supporters of inclusive-the core of the true religion of Allah. Therefore, all true religion called Islam, and bequeaths and teaches to the child, including the child of Jacob and Israel (QS.2:130-132). Among Jacob's son was Joseph, who prayed to God, that one day he dies as a Moslem (someone who being Moslem) (QS.12: 101). The Qur'an also said that those Moslems who support the pharaohs but later they have faithful to the prophet Muusa also pray that one day die as a Muslim (QS.7: 126). Then the queen Bulqis (Batseba) from Yemen, South Arabia, who were defeated by the Prophet Sulaiman also eventually surrendered to him and stated that she was with prophet Sulaiman (QS.27: 44). And all the prophets of the children of Israel (generations of Prophet Ya'qub) confirmed in the Qur'an as the people who run the Islamic teaching to God (QS.5: 44). Then Isa also educate their followers (*al hawariyyun*) so that they become Muslims, surrender to Allah (QS.3 :52-53 and QS.5: 111).²⁴ Many verses in the Quran that mention the prophets and apostles taught al-Islam. So it is not surprising that later is developing an inclusive theology of Islam based on the Qur'an. The Moslem inclusive affirm that all religions basically are same and one, namely Islam, although different Islamic law (*syariat*) according to specific times and places of their prophet.

²³ Budhy Munawar Rachman, *Islam dan Liberalisme*, Friedrich Naumann Stiftung, Jakarta, 2011, p.209

²⁴ *Ibid.*, p.210

The idea that desired by Islam is a system that benefits to all people, including those who are not Muslims, are in line with the inclusive nature of Islam.²⁵ The main idea of Cak Nur formulation within the framework of inclusive theology is the emphasis to understand God's message. All holy books (Torah, the Psalms, the Gospel, and the Qur'an) are message from God. One of them is a piety message (QS.4: 131). The interpretation here is not just the classic interpretation, such as the submissive attitude to God, but as-- Muhammad Asad term-"God consciousness" (consciousness divinity), the awareness that God is omnipresent in our daily lives.²⁶

This message is universal and essential unity of all religions of the Book (*samawi*), who inherited the Abrahamic Religion, the Jews (Moses), Christianity (Prophet Isa), and Islam (Prophet Muhammad). Through His Word, God emphasizes that we should hold on religion, because the basic nature of religion are one and the same (*kalimatun sawa>'*). There is no religion without resignation. This resignation is the basic core of inclusive theology by Cak Nur. Religion without resignation is not true, as told in the Quran "whoever requires religion other than *al-Isla>m* (resignation), it will not be accepted, and in the hereafter they are among the losers" (QS.3: 85).²⁷

The opposite, exclusive attitude is dominant view from period to period, and continue adopted until now. In Islam, this attitude is based on the verses of the Koran as, QS [3]: 19, QS [3]: 85 - including a variety of interpretations on the basis of the Qur'an and hadith, related to the truth conflict between Islam, Christian, and Jews. The main verse in the Islamic exclusive were "*Jews and Christians will not be willing to you, until you*

²⁵ Budhy Munawwar Rachman, *Ensiklopedi Nurcholish Madjid*, Mizan, Bandung, 2006, p.1185

²⁶ Sukidi,*op.cit.*,p.16

²⁷ *Ibid.*,p.17

follow their religion" QS.2: 120. This verse has become a very strong justification for doing distinction Moslems and non-Moslems.

Ninian Smart classify religions into 5 groups, they are:²⁸

- a. **Absolute exclusivism**, a general view of the majority religion follower stated that the true is own religion, while other religion considered incorrect. If this position is made as static basic, in order it can be difficult that anyone claim to be the truth, because of the truest, so the other are wrong and then should be destroyed.
- b. **Absolute relativism** stated that as a belief system, religion cannot be compared each other, because people who want to do the comparison, he must become an insider first. So that he understand the truth of each religions. The consequence of this view, every religion has never had access to the truth of the other.
- c. **Hegemonistic inclusivism**, this view considered that other religions have the truth, but stated priority to their own religion. Ninian Smart considered that in the 20th century, there are many writings from this perspective, like the Vatican documents and the writings of the Christian theologian Karl Rahner. Furthermore, Smart considered that Islam entered in this classification, because she considered that Islam has positive view or even recognized the existence of Christianity, Judaism as a religion of revelation. Moreover, in Islamic law, non-Moslems were given partial autonomy within overall system of Islam.
- d. **Realistic Pluralism**, the view that all religions are different ways, but leads to the same place that is the truth.

²⁸ Ninian Smart, *A New Handbook of Christian Theology*, ed. Doonald W. Musser, Nashville, Abingdon Press, 1992, p.362. See *Dialogia*, vol.7 no.1 Januari-Juni 2009, p.88-89

- e. **Regulative Pluralism** said that various religions have values and each believes. They have evolved historically and developed towards a common truth, it just the truth has not yet been defined. This view is evident in some inter-religious dialogue that does not specify solution and the result of this dialogue.

C. Inclusivism in Social Life

Inclusive is not just in religion and faith aspects. This attitude is also necessary in a social context. In this diverse of life, we found a lot of differences in this world. Differences cannot be regarded as source of conflict. The differences of religion, value systems, political, economic style, culture, etc are *sunnatullah*. By differences, people were able to know each other as human beings. In His word QS. Al-Hujura>t: 13 which assert that man is made different, so that they can be known each other. The creation of people as male or female is ordained by God. Consequently, people as creation of God do not have to boast to one another, including in heredity or social status in society. Thus, men and women are equal in God's view, it must balance the rights and obligations within the scope of social regardless of sex.

Beside vertical relationship with God, people are also demanded to establish harmonious relationships horizontally toward human beings. God asked people for mutual assistance in goodness and piety. Helping each other as the implementation of *mu'alah* in anything as long as it brings benefits, without differentiate among people (QS.Al-Ma'idah/5: 2). Besides that, there are obligations in political and social aspect, suggestions for deliberation (*musyawarah*) when we found a problem (QS.As-Syura>: 38).

This is taught people to understand the differences, respect others opinions, and gracefully in the interaction between human beings.

To know each other, there is a study of cross-cultural communication, so the customs, traditions, and the tendency of every religion and civilization can be understood in the wide context. Through the study of cross-cultural communication at least we know that there are many civilizations. The pattern of religious communication, social, and political are knew of high civilization and others. It means, we would be stupid if it was hard to accept differences, diversity, and the movement and progress of civilization as a fact in our life.

Nowadays, the world is nearer. One of caused is globalization. It seems to be a part of our lives. Globalization is a process in which among individuals, among groups and countries interact with each other, dependent, related and affect each other across national borders.²⁹ Linkage and interdependence between nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction to another, so that the boundaries of a country becomes more narrow. Many new things are discovered as a result of globalization, both positive and negative impacts. If we accept fully, it is an unwise choice, so we need to filter in the face of globalization. On the contrary, refused anything blindly is not the right attitude because we will be lost in this era, so that openness is absolutely necessary as a manifestation of the spirit of inclusive. Therefore, it should be for the challenges of globalization we need to select and sort, we imitate and take the best thing, and prevented a bad one.

The world is characterized by global politics, global technology, global economy, global markets, and so on. Even though the concept of

²⁹ <http://id.wikipedia.org/wiki/Globalisasi> (2/10/2012)

globalization was assessed positively, but some of groups contained some negative dimensions. For example, global market create expansion opportunities and diversity of consumer markets, it also contains the rigors of competition between manufacturers of the world. As well as global information which is accurate and fast. Some of them regard it means as cultural-ideology infiltration that bring negative impacts on cultural values. Sophistication of technology and the development of transportation and communication systems that create dependency between nations has caused the world to feel close and tight that manifests as a global village or village Worldwide.³⁰

Religious leaders did not miss the part of this globalization. They formulate a global ethic that is expected to support the viability of new moral order of life in the global village. take the words of Hans Kung, the Germany scholar, there will be no successful global order if it does not completed with a global ethic. So that, in 1993 for the first time in the history of religions, 6500 members of both houses of parliaments of world religions met in Chicago, U.S., to create declaration toward a global ethic.³¹

Global ethics does not aim to create a global ideology or a new religion that replaces the existing religions. Global ethics aimed at integrating and applying pressure to the equations contained in the moral teachings of the world religions today. This declaration is not designed to discriminate any parties, but for every individual, both believers and atheists.

³⁰ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Mizan, Bandung, 1999, p.207-208

³¹ *Ibid.*,p.209