

CHAPTER IV

ANALYSIS

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. It also should be got involved concretely in society where some problems emerge. The involvement must be correct and in line with the contemporary demand. The view of the Qur'an will be just abstract when it does not get in touch with reality. Of course, it should be accompanied by relevant social data.¹

The intellectual and religious necessity to accomplish and systematically reconstruct the methodology of the Qur'anic exegesis is something exact. Due to the fact that the demand of social episteme (the way in which society view) is always dynamic and also the characteristic of the Quran is inclusive to be faced with reality, it is opened to verify the truth of the verses through various approaches and scientific methodologies. In addition, the characteristic of the Qur'an is not exclusive in accepting multi interpretation and inquires multidimensionality of approaches for widening the idea of the Qur'an, so that it is going to be more contextual, functional, and transformative².

The discourse of religious thought sues us to redefining and reinterpreting religious text (the Quran) in the frame of answering modernity challenges and problems of mankind. The Quran with its intellectual and humane vision again is demanded to be able to develop its ideas synchronically with the problems of humanity as the moral message³.

¹ Hendar Riyadi, *Tafsir Emansipatoris: arah baru studi tafsir Al Qur'an*, CV Pustaka Setia, Bandung, 2005, p.85

² Hendar Riyadi, *op.cit.*, p.253

³ Hendar Riyadi, *op.cit.*, p.79

The Qur'an does not explain inclusive spirit explicitly. It means there is no keyword of inclusive spirit in the Qur'an, but the indicator that will be discussed to explain more about inclusive spirit in the light of the Qur'an is the interpretations before. Some scholars were explained it at glance. Zuhairi Misrawi argued that inclusive have some characteristics; they are openness, tolerance, and equality.⁴ Besides that, according Nurcholish Madjid, the core of inclusive is tolerance. It is supported by verse in Qur'an "*la ikraha fiddin*".⁵ Human beings have vertical relationship with God in religion aspect, such as do praying, good works, religion experiences, etc. On the other hand, they have relationship among people horizontally. So that the scope of inclusive spirit in the Qur'an is not only in religion aspect but also in social and political aspect.

A. The Scope of Inclusive Spirit in The Light of The Qur'an

a. Religion aspect

Human beings have vertical relationship with God. They can do it through worship, praying, good works, etc. It should be no intervention among believers in faith. They can do their worship according their religions, and keep on their faith and the essence of their religion strongly to hope God's bless.

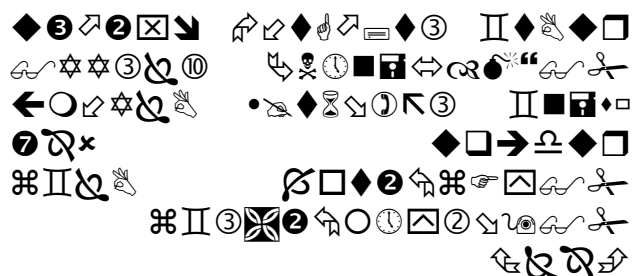
Every religion has symbols of religions. It is needed to be united instrument and social mobility. By the symbol, the follower of religions can increase the sense of belongingness to their religions. But on the other hand, it absolutely the main cause the conflict among religions. Symbol does not mean religiosity anymore because it just formal aspect in religion. On the contrary, religion without symbol is

⁴ Zuhairi Misrawi, *Al Qur'an Kitab Toleransi*, Pustaka Oasis, Jakarta, 2010, p.178-179

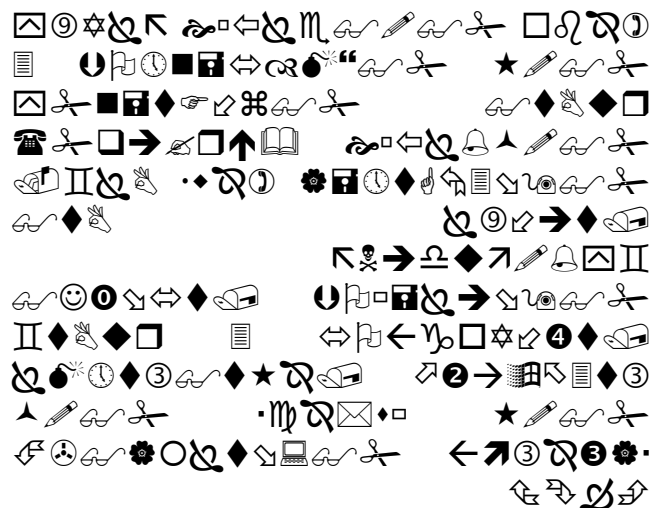
⁵ Sukidi, *Teologi Inklusif Cak Nur*, Penerbit Kompas, Jakarta, Cetakan II, 2001, p.xxix

nothing. So, the religiosity is balancing between formal aspect and substance of religion.

In understanding religion, inclusive attitude offers some characteristics such as tolerance, openness, equality. It is explained before in chapter III. On the contrary, exclusive attitude make strong decision to keep on the truth claim, only one religion which has salvation, and the others are wrong. If we relate it with the symbol of religion, it will be one of causes in religion conflict. There are no tolerance, no respect among people.



“If anyone desires a Religion other than Islam (submission to Allah, never will it be accepted of him; and In the Hereafter He will be In the ranks of those who have lost (All spiritual good).”⁶



⁶ QS. Ali Imran/3: 85. This translation is taken from *Qur'an in Word* by Yusuf Ali

“The Religion before Allah is Islam (submission to His Will): nor did the people of the Book dissent therefrom except through envy of Each other, after knowledge had come to them. but if any deny the Signs of Allah, Allah is swift In calling to account.”⁷

The Moslem exclusivist claims that verse is the basic principle to have exclusive attitude. They interpret “Islam” in those verses is Islam as formal religion. There is no salvation outside Islam. Whereas inclusivist interprets those verses that “Islam” here means or submissive, so that everyone who believe submissive to God and do good works namely Islam.

In Islamic history, the experience of religious pluralism, at least in terms of actual plurality, has grown since the beginning of Islamic history. It is recorded in the Qur'an that called the people of the Book (*Ahlul Kita>b*) as a category of the other religious. In Medina when the prophet Muhammad saw migrated with his followers who are early Moslems, there found ethnic groups Aus and Khajraj, who later converted to Islam, and the Jewish community that consists of more than two dozen tribes. The most prominent are Bani quraidhah, Bani Nadir, and Bani Qunaiqa '. Together with Bani Auf and Bani Al-Najjar al-Najjar, who was also with the Jewish tribes, they controlled the most fertile area in South Medina. The concentration of the largest Jewish communities in the northern Hijaz is Khaibar where is between Medina and Taimah. Other religious communities even though physically they absent from Medina but an object of discourse Quran about others religion, are Christians. Introducing the Prophet Muhammad saw with the Christian religion has started since he was not an apostle. On the way to the Syrians in his trading, the Prophet met a *Za>hid* (ascetic) Christian even in Mecca itself he look Christian

⁷ QS. Ali Imran/3: 19. This translation is taken from *Qur'an in Word* by Yusuf Ali

seller visiting the city. His followers were moved twice into Abbecinia even enjoy the protection which gave by the leader of country who is Christian people. The presence of delegates Najran Christian from Southern Arabia made introductions with Moslems more intense because of discussion about theology.⁸

Both religious communities are categorized as "other religions" that is recognized and accepted their presence in Moslem community and they are called the People of the Book (*Ahlul Kita>b*). Seeing the process of formulation, Medina⁹ is a political document that is made by the Prophet Muhammad saw as agreements with various groups in Medina. The document contains the principles or important rules that universally to ensure and establish the rights and obligations as basic and common life in the political and social life. The Charter consists of 47 chapters.¹⁰ In Islamic tradition, there are several indications that show recognition towards others religions, they are:¹¹

First, the concept in Medina charter not only include Moslems but also others religion. In chapter 25 of the charter stated:

"That the Jewish of Bani Auf are one people with the believers; for the Jewish that their religion and for the believers of their religion. (This provision applies to) clients and themselves, except for people who is despotic and acted wrongly, then it is bring disrepute upon himself and his family".¹²

⁸ Farid Esack, *Qur'anm Liberation, and Pluralism: an Islamic Perspective of Interreligious Solidarity Against Oppression*, Oneworld, Oxford, 1997, p.149-151

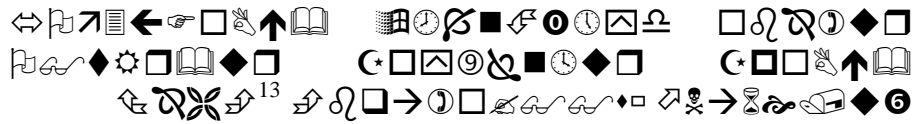
⁹ Medina Charter is name of *sahifah* (written sheet) and book which written by Prophet saw, whereas the word Medina showed place where the text made. The word charter mean "formal letter that contain statement, or statement and decision of something". Other source said that charter is written document which is made by the authority or legislator who regarded society rights and social groups or individual rights. See *Membangun Inklusivisme Faham Keagamaan*, p.43-44

¹⁰ M.Irfan Riyadi, Basuki, *Membangun Inklusivisme Faham Keagamaan*, Ponorogo, STAIN Ponorogo Press, Ponorogo, 2009,p.38

¹¹ Farid Esack, *loc.cit.*,

¹² This text is taken from appendix of Medina Charter in Abu Zahrah, *Hubungan-hubungan Internasional dalam Islam*, translated by Muhammad Zein Hasan, Bulan Bintang, Jakarta, 1973, p.166

Confirmation toward historical fact in Medina, can be referred to verses of the Qur'an, for example:



“And Verily This brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: Therefore fear me (and no other)”

Second, the formulation of Islamic law provides a clear recognition of others religions (in this case the people of the Book). Two aspects of Islamic law which is closely related with the Moslem relationships of others (Moslem-other relations), are the law of food and married, it showed inclusive attitude of Islam. In Surat Al-Maida verse 5 states that eating (sacrifice) of people of the Book is permitted for Moslems.¹⁴ The same verses also stated that men of Moslem are permitted to marry women of *Ahlul Kita>b*. Then came *ijtiha>d* which makes restrictions on the permissibility of men of Moslem to marry women *Ahlul Kita>b*) caused by the social dynamics and needs of the Moslem community at certain time to maintain social cohesion and integrity of its people. In Indonesia, MUI fatwa, Decision Legal Affairs Committee of Muhammadiyah, and the Compilation of Islamic Law which prohibits interfaith marriage reflects the social dynamics of Indonesian Moslems and the need to maintain the integrity of the people who are the beneficiaries of a religious purpose.¹⁵ The prohibition of a provision that permitted by the texts because of benefit in terms of Islamic law called *sadduz al-z}ari'ah* (preventive behavior). Ibn Qayyim Al-Jauziyyah asserted in *I'la>m*

¹³ QS. Al-Mukminu>n/23: 52

¹⁴ The interpretation of this verse, see Ibn Taimiyyah, *Al-Tafsir Al-Kabir*, Beirut, Dal Al-Kutub Al-'Ilmiyyah, t.t, IV,p.23

¹⁵ Majelis Tarjih dan Pengembangan Pemikiran Islam PP Muhammadiyah, *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*, Pustaka SM, Yogyakarta, 2000, p.29

Al-Muwaqqi'i'n, "legal changes that occur due to changes of place, time, situation, and customs".¹⁶

Third, Islamic Legal Law as a translation of Islamic values also gave a clear recognition of others religions in the Islamic community.

Fourth, Islam admitted spiritualities the people of the Book, like performance word of God:



Not all of them are alike: of the people of the Book are portions 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.

¹⁶ Ibn Al-Qayyim, *I'lam Al-Muwaqqi'in 'an Rabb Al-'Alamin*, ed.' Abd Al-Rauf, Beirut, Dar Al-Jil li Al-Nasyr wa Al-Tauzi' wa Al-Thiba'ah, t.t, III, p.3

Bertrand Russell, the atheist who was known as critical of religion showed his appreciative attitude towards the concept of the people of the Book. He considered in early period of Islam, when the Muslims aware of the task to conquer many regions of the world, they are forbidden to hurt other religious communities such as Christianity, Judaism, Zoroastrianism, and so on. This tolerant attitude allowed them to build a new civilization that we can feel its effects today.¹⁷

There are verses that commanded to Moslems to respect each other, especially to other believers, it is called by tolerance. It can be done by increasing frequency of constructive dialog to explain each position and understand each other. In many inter-religious seminars that held in Indonesia in order this dialog there is no intervention in theological aspect. Some people regard that dialog about theology is needed to improve respect each other even if people want to be inclusive one.¹⁸

b. Social and political aspects

In legal formal level, Islamic history has recorded some agreement that carried the spirit of tolerance and openness. For example: Medina Charter (*dustu>r al-Madina*) and agreement of Hundaybiyyah (*s}ulh al-hudaybiyyah*). At the time of Umar ibn Khattab also emerged a peace agreement known as the Treaty of Umar (*al-'uhdah al-umariyyah*). In Ottoman Empire, there is conquest Constantine (*watsiqah fath al-Qanthanthiniyyah*). All agreements showed the Prophet saw and the Moslem in the past have the political

¹⁷ Bertrand Russel, *A History of Western Philosophy*, Simon and Schuster, New York, 1959, p.420-421

¹⁸ Majelis Tarjih dan Pengembangan pemikiran Islam PP Muhammadiyah, *op.cit.*, p.77

will to choose tolerance as the main option. While the choice of conflict or war is an exception, which means that as much as possible avoided.¹⁹

Medina Charter is made to regulate social relations among communities in the political social life. Therefore, the formulation of a Medina Charter is contemporary decision and thinking of Prophet saw. The Prophet did not specify the system and form of government with a clear power structure. It means that the system and the form is not so important, because it technically is temporary and can be changed according to the times and the needs of human beings.²⁰

Nowadays, spirit of inclusiveness can be found in a variety of discussion and dialogue. It encourages people to be open with each other, not only for same religious followers but also among religious followers. In political and social aspect, there are so many things to be discussed. Qur'an did not explain how to discuss, so that it gave chance to everyone to make effective and creative idea that suitable with their characteristics and development era. Instruction of discussion based on mind growth, place, and time.

Human beings have relationship among them horizontally. People in the past teach us how to socialize among people well, it is not only inter-religion but also among communities. The diversity made human to know, not to be enemy. They have to know, understand and respect each other so that can corporate and help each other. They also can discuss everything as well as in social and political aspect in life because there is no intervention in faith.

B. The Relevance of Inclusive Spirit to Create An Ideal Society

¹⁹ Zuhairi misrawi, *op.cit.*, p.203

²⁰ M.Irfan Riyadi, *op.cit.*, p.46

Inclusive spirit in the Qur'an gives some values to create an ideal society, whether in religion or political and social life, they are: tolerance, openness, equality, and respect each other. This spirit should be real action, attitude and behavior of human beings in daily life toward people who has same religion or another believers.

Religion field is vertical relationship with God, besides that, 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'a>malah* in anything as long as it brings benefits, without differentiate among people (QS.Al-Ma'idah: 2). Besides that, there are obligations in political and social aspect, suggestions for discussion (*musya>warah*) when we found a problem (QS.As-Syu'ra: 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.²¹ 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.

Nowadays the world is characterized by global politics, global technology, global economy, global markets, and so on. Even though the concept of 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.²²

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

²¹ <http://id.wikipedia.org/wiki/Globalisasi> (2/10/2012)

²² Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Mizan, Bandung, 1999, p.207-208

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.²³

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.

Inclusiveness has some advantages in reality. First, awareness the existence of human beings in this world that they are created from same source and God make diversity then. The diversity of tribes, groups, nations, and so on are power of God. He made them so that can be known each other, then they can help each other and make good relationship to be an ideal society.

Second, by inclusive spirit, it can create the society to be openness, equal, tolerance, respect each other, even though with other believers. After have awareness of human's existence, we should be have attitude and behavior such as openness to the others, tolerance even though with other believers, and respect to them. Those are the characteristics of inclusive spirit.

Third, fanatic of ideology can be decreased. Inclusive attitude make someone respect and tolerance with others community. This attitude does not regard that we are the best and the others are wrong. On the contrary, exclusiveness make someone feels special, closed and separated from other, idiosyncratic, extraordinary, parochial, and

²³ *Ibid.*,p.209

sectarian. 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.

Besides that, inclusiveness also has negative impact in life. First, the negative impact of globalization. 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.

Second, over-inclusive make someone to be permissive in make decision because he forget limitation of recommended tolerance. Inclusiveness has the limitations. In religions field, it has limit such as have no tolerance in belief. In social relations, Islam recommended Moslems to make good relationship not only with fellow Moslems, but also non-Moslems, but tolerance which not in belief. Then do not insult the God of other religions because it does not produce anything that benefit of religion. Claims disbelieve other religions are also part of the insult. Therefore, inter-religious believers should respect each other.

So, from those explanations we should be inclusive one through having attitude and behavior. It does not only stag in spirit, but it has to be real attitude and behavior for human beings.

