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## BATASAN TOLERANSI (Inklusifisme dalam Tafsir Tematik Moderasi Beragama Kementerian Agama RI)

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### Abstrak

Artikel ini bertujuan untuk menelusuri inklusifisme dalam tafsir tematik moderasi beragama Kementerian Agama RI, khususnya batasan toleransi dalam aspek *akidah* (kepercayaan, keimanan), *ibadah* (ritual, seremoni), dan *mu'amalah* (interaksi sosial). Didasari dengan kondisi masyarakat yang mudah terjebak pada pemahaman Al-Qur'an dan tafsirnya yang kaku, bahkan *extrem* sehingga pola pemahaman yang tidak tuntas akan berakibat fatal dalam menggunakan kitab suci sebagai pendekatan. Munculnya paham-paham baru mengatakan bahwa pluralisme agama adalah mazhab yang menyimpang hadir sebagai *outsider* yang tidak mengkaji sejarah agama secara luas yang berpotensi terhadap sikap intoleran. Penelitian ini bersifat deskriptif analisis dengan studi kepustakaan (*library reseach*) yang menekan pada aspek kekuatan narasi yang melibatkan analisis dan interpretasi teks untuk menemukan pola yang bermakna deskriptif dari suatu fenomena tertentu. Dalam lingkungan yang heterogen, penting untuk memahami dan mempromosikan sikap toleransi yang inklusif dalam menjalankan ajaran agama, termasuk dalam tafsir Al-Qur'an. Pemahaman tentang toleransi dan batasannya dalam tafsir Al-Qur'an secara inklusif memiliki signifikansi yang besar dalam membantu mengatasi pemahaman eksklusif yang dapat menjadi sumber konflik dan ketidakadilan.. Inklusifisme tafsir dan batasan-batasan toleransi dalam Tafsir Tematik Moderasi Beragama Kementerian Agama RI membuka pandangan baru terhadap ayat-ayat yang diartikan secara eksklusif dengan melibatkan konteks yang lebih luas, menekankan pesan universal, dan menghindari eksklusifitas berlebihan.

**Kata Kunci:** Tematik, Inklusifisme, Toleransi, Kementerian Agama RI

### Abstract

This article aims to explore inclusivism in the thematic interpretation of religious moderation of the Indonesian Ministry of Religion, especially the limits of tolerance in the aspects of *akidah* (belief, faith), *ibadah* (rituals, ceremonies), and *mu'amalah* (social interaction). Based on the condition of society which is easily trapped in a rigid, even extreme, understanding of the Al-Qur'an and its interpretation, an incomplete

understanding pattern will have fatal consequences in using the holy book as an approach. The emergence of new ideologies says that religious pluralism is a deviant school of thought that exists as an outsider who does not study the history of religion extensively, which has the potential to lead to intolerant attitudes. This research is descriptive analysis with library research which emphasizes aspects of the power of narrative that involve text analysis and interpretation to find patterns that have descriptive meaning of a particular phenomenon. In a heterogeneous environment, it is important to understand and improve an inclusive, tolerant attitude in carrying out religious teachings, including in the interpretation of the Al-Qur'an. Understanding tolerance and its limits in an inclusive interpretation of the Qur'an has great significance in helping overcome exclusive understandings which can be a source of conflict and injustice. Inclusiveness of interpretation and the limits of tolerance in the Thematic Interpretation of Religious Moderation of the Kementerian Agama RI opens new views towards verses that are interpreted exclusively by involving a wider context, emphasizing universal messages, and avoiding excessive exclusivity.

**Keywords: Thematic, Inclusivism, Tolerance, Kementerian Agama RI**

## INTRODUCTION

Groups who support hermeneutics see that conventional interpretations often lose their relevance when faced with various contemporary problems. Issues surrounding human rights, gender justice, secularism and pluralism rarely receive adequate responses in traditional interpretive studies. The interpretive models that have developed so far tend to focus too much on the text, resulting in interpretations that are patriarchal, have gender bias, lack respect for human rights, and are insensitive to social problems. This can be seen from the tendency of interpretations of the Al-Qur'an to differ from each other. In general, each group has the basis of their normative arguments which originate from the Koran.

Exclusive interpretations have a tendency to produce rigid religious attitudes, where only the teachings adhered to are recognized as true. On the other hand, inclusive interpretations also tend to develop an open religious attitude where truth is acknowledged to exist outside the teachings they adhere to.<sup>62</sup>

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<sup>62</sup> Moh. Azwar Hairul, "Inklusivitas Tafsir Min Wahyi Al-Qur'an," dalam *Jurnal Al-Wajid*, Vol. 2 No. 2 Tahun 2021, hal. 426

Inclusive interpretation comes from the understanding that the Qur'an is always open and accepting of differences and acknowledges changing times. An inclusive interpretation approach considers plurality in religion as something natural and not as a trigger for social conflict. This is fundamentally different from exclusive interpretation which tends to close itself off and believes that absolute truth can only be found in the teachings of the religion it adheres to. This kind of understanding often leads to discrimination against followers of other religions and can even be used as justification for acts of violence.

Efforts to preserve traditions and spread Islam in a polite manner, projecting inclusive interpretations are considered a necessity to ward off the spread of radical ideas in religion. In an inclusive understanding, there is no room for blaming each other and making disbelievers. The priority is dialogue and openness.<sup>63</sup>

This inclusive interpretation attracts the author's attention for further study which is closely related to inter-religious relations in the Indonesian context. Based on several problems, including a study conducted by Firanda Andirja in his book "Breaking Down the Arguments of Liberalists and Pluralists" which provides a contradictory view in understanding "kalām nafsi" among Asya'riyah in interpreting the Qur'an which is considered deviant.<sup>64</sup>

Firanda rejected the hermeneutical approach because it was built on the basis of mere lust which was far from honesty and scientific trust by lying in the name of the ulama. By cutting speech incompletely which causes the meaning to no longer be in line with the intention of the speaker (God) and rejecting authentic hadiths, thus contradicting the deviant school of thought based on arguments with weak postulates. Firanda said that there was not a single ulama who authoritatively adhered to the pluralism school of thought, so the resulting thought became a new school of thought that invaded the Islamic world with false claims.<sup>65</sup>

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<sup>63</sup> Moh. Azwar Hairul, "Inklusivitas Tafsir Min Wahyi Al-Qur'an," ... hal. 427

<sup>64</sup> Firanda Andirja, *Meruntuhkan Argumen Kaum Liberalis dan Pluralis*, Jakarta: UFA Office, 2021, hal.

<sup>65</sup> Firanda Andirja, *Meruntuhkan Argumen Kaum Liberalis dan Pluralis*, ... , hal. 91

According to Firanda, freedom of religion has a meaning of vanity on the basis that the meaning of pluralism is still ambiguous, namely, each person will be free to choose their own religion, thereby causing damage to the principles of faith by making all religions the same. The consequence of freedom of religion is to equate monotheism and shirk (between worshiping Allah). with other than Him).<sup>66</sup>

Religious freedom is referred to in the term "pluralism" according to Thoha <sup>67</sup>, is still often misunderstood, even though the term pluralism has started to become popular and seems to be universally accepted or warmly welcomed. This can be seen from the proliferation of studies on this problem, both in scientific works, seminars and international conferences that have appeared since the mid-20th century, especially after the Second Vatican Council.

The term "religious pluralism" requires a clear and firm definition both in terms of its literal meaning and in terms of the context of its use. In the Indonesian context, pluralism is interpreted as diversity, diversity or diversity. Diversity is not only a social reality (plurality), but also as ideas, understandings and thoughts. This can be seen from the diversity in Indonesia, with diversity that has been going on for centuries, long before the Indonesian state was formed. The 1945 Constitution as a constitution also states clearly that, "The state guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs"

The acceptance of pluralism is also recognized by Islamic organizations in Indonesia, such as Nahdlatul Ulama and Muhammadiyah with the concept of three fraternities, namely the Brotherhood of the Islamic Ummah, the Brotherhood of the Nation, and the Brotherhood of Humanity. If pluralism is rejected today, it will be a serious threat to the Indonesian state and national system. Especially if the rejection of pluralism triggers violence<sup>68</sup>.

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<sup>66</sup> Firanda Andirja, *Meruntuhkan Argumen Kaum Liberalis dan Pluralis*, ... , hal. 121

<sup>67</sup> Anis Malik Thoha, *Trend Pluralisme Agama*, Jakarta: Institut for the Study of Islamic Thought and Civilizations, 2015

<sup>68</sup> Abd. Moqsith Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an*, Jakarta: KataKita, 2009, hal.

The understanding of Islam put forward by Firanda tends to be textual, so it can cause people to ignore the historical, social and cultural context in which Islamic teachings emerged. Islam has various schools and schools of thought that produce different interpretations. Understanding Islam only from one particular perspective can cause a group of people to reject other views and interpretations, thereby reinforcing exclusivity and strengthening divisions between Muslim groups.

A textual approach often leads to the belief that our interpretation is the only correct one, and this can make it difficult for society to dialogue and communicate with Muslim groups with different views. Excessive focus on rigid texts can give rise to stubbornness and fanaticism in people's beliefs, so that people tend to consider their own views as the only correct ones and consider other people who have different views as wrong or heretical.

Exclusive views in the context of the Islamic world, live and grow strongly. The view that only one point of view or one way of interpretation is correct. In viewing other religions, this group often uses its own assessment standards to pass judgments and judge other people. Theologically, for example, they think that their religion is the most authentic one that comes from God, while other religions are nothing more than human constructions or perhaps come from God, but have undergone changes and falsification by their own people.<sup>69</sup>.

A person's religious views and attitudes towards other views and religions often give rise to misunderstandings, divisions, conflicts and even bloodshed. This not only happens between religious communities, but also within religions themselves. In the relationship between Muslim and non-Muslim communities, for example, history has recorded various forms of relationship, from intimate to bloodshed. Likewise, in intra-Muslim relations, there are often raids, destruction, blasphemy, or infidelity against someone or a group deemed to deviate from orthodoxy.<sup>70</sup>.

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<sup>69</sup> Abu Bakar, "Argumen Al-Qur'an tentang Eksklusivisme, Inklusivisme, dan Pluralisme," dalam *Jurnal Toleransi: Media Komunikasi Umat Beragama*, Vol. 8 No. 1 Tahun 2016, hal. 47

<sup>70</sup> Ahmad Fuadi, "Studi Islam (Islam Eksklusif dan Inklusif)," dalam *Jurnal Wahana Inovasi*, Vol. 7 No. 2 Tahun 2018, hal. 50

The problem of tolerance that occurs in Indonesia, some people still cannot distinguish the limits of tolerance in terms of faith (belief, faith), worship (rituals, ceremonies), and muamalah (social interaction). The attitude of tolerance that should be understood by society is to look far back into the history of pluralism in the Islamic world which can be said to be a profane culture.

The emergence of new understandings such as certain groups that say that religious pluralism is a "deviant school of thought" is present as an outsider who does not study the history of religion broadly so that some wear blinkers with the understanding "this one is wrong, that one is right" which is actually a great potential for intolerance.

Society is also easily trapped in a rigid understanding of the Qur'an and its interpretation, even extreme so that an incomplete understanding pattern like this will have fatal consequences in using the holy book as an approach which in the context of Islam only adheres to the Qur'an and hadith, where religion is only understood literally-textually, must be pure as practiced by the Prophet Muhammad SAW. Thus, anything that is not textually contained in both is considered heresy, must be rejected, and is a source of superstition and superstition without classification. Through Hermeneutics in reconstructing the meaning of the Qur'an can be an alternative in understanding the Qur'an towards the desired peace.

This study was conducted in the context of understanding and practicing Islam in an increasingly pluralistic and multicultural society. In such a heterogeneous environment, it is important to understand and promote an inclusive attitude of tolerance in carrying out religious teachings, including in the interpretation of the Qur'an. This context presents challenges in building harmony and harmony between religious communities, and encourages the need for in-depth research on the limits of tolerance in the Qur'an.

An accurate understanding of tolerance and its limitations in the inclusive interpretation of the Qur'an has great significance in several aspects..<sup>71</sup> First, it can

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<sup>71</sup> Ahmad Izzan, "Inkulisifisme Tafsir: Studi Relasi Muslim dan Non-Muslim dalam Tafsir Al-Mizân," Disertasi. Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah, 2014, hal. 45

help overcome the narrow and exclusive understanding of religion, which can be a source of conflict and injustice. Through an inclusive approach to interpreting the Qur'an, society can strengthen messages of tolerance and harmony between religious communities. Second, this study can also make a positive contribution to the understanding and practice of Islam that is inclusive and friendly to differences. This will help promote better social integration and inclusion for Muslims in diverse societies.

The Qur'an is a complex text with multiple layers and meanings. Discussing the limits of tolerance in the Qur'an requires a deep understanding of the language, history, and social context at the time the Qur'anic verses were revealed. Excessive exclusive understanding can lead to intolerance towards different beliefs and encourage discriminatory actions against those who do not follow Islamic teachings.

Although there are comparative studies, as far as the researcher has observed, not all studies have one study with the idea of interpretation, namely, countering the interpretation of verses that are often used as arguments to support the exclusive attitudes of a group of people with a positive counter narrative. This study is not intended to repeat the studies that have been conducted by the community. The researcher sees that studies on the relationship between Muslims and non-Muslims, especially more in-depth studies on thematic interpretations, especially verses of the Qur'an related to the theme, are still very few among academics. The researcher's assumption is based on the fact that related studies that have been conducted have produced explanations limited to relations between religious communities. This study is limited to the study of "Thematic Interpretation of Religious Moderation of the Ministry of Religious Affairs of the Republic of Indonesia" with the hope that inclusive interpretations can provide new insights into verses that are often interpreted exclusively with the meaning of inclusivism in the form of concrete examples of verses of the Qur'an that are often interpreted exclusively, but can be interpreted inclusively by considering the broader context. This research is descriptive analysis with library research that relies heavily on data through primary and secondary literature. With qualitative methods, this study emphasizes the aspect of narrative strength that



involves analysis and interpretation of texts to find meaningful patterns descriptive of a particular phenomenon.

The data sources in this study are divided into two, namely primary and secondary. The interpretation of the Indonesian Ministry of Religious Affairs is the Thematic Interpretation of Religious Moderation by M. Muchlis Hanafi, et al. While secondary sources come from books, journals and articles about the millennial generation and things related to it. The selection of this interpretation work is because in its presentation it is thematic with a pattern of adabi ijtimai'i or there is a tendency that focuses on the study of exploring humanist values and social values in community life, so that the main purpose of the Qur'an being revealed, namely as *hudan linnās*, becomes more realized and felt by the public. The pattern of adabi ijtimai'i is classified as a modern interpretation pattern where this pattern appears when the guidance or guidance of the Qur'an is felt to be increasingly distant from society and less down to earth. The emergence of this interpretation pattern is considered to be able to fix and provide solutions to the problems that occur in society.<sup>72</sup>

The study is also in-depth on the social and cultural conditions in society. With the scientific capacity of the interpreter in the fields of sociology and history, the results of an interpretation work with this style are focused on the development and diversity of social conditions in society, starting from economic conditions, intellectuality, faith, and politics in society. After finding social "diseases" in society, the implementation of the interpretation will try to reconstruct the guidance contained in the Qur'an in order to improve the social conditions of the society.<sup>73</sup>

## **Pembahasan**

### **Tafsir Moderasi Beragama Kementerian Agama RI**

Thematic Interpretation of Religious Moderation is one of the latest works from the Indonesian Ministry of Religion. Based on information from the official website of

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<sup>72</sup> Kusroni, "Mengenal Tafsir Tahlili dan Corak Adabi Ijtima'i," *dalam Hermenutika: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 10 No. 1 Tahun 2016, hal. 125

<sup>73</sup> Kusroni, "Mengenal Tafsir Tahlili dan Corak Adabi Ijtima'i," ..., hal. 124



the Pustaka Lajnah of the Indonesian Ministry of Religion, this interpretation work was released in 2022 consisting of 416 pages.<sup>74</sup> Previously, similar thematic interpretation works such as "Inter-Religious Relations" were published in 2008 and "Islamic Moderation" in 2017 to meet the needs of the community for practical and systematic interpretations of the Qur'an that can provide answers to various problems of Indonesian Muslims.

The background to writing this interpretation provides a comprehensive explanation of the concept of religious moderation and is designed to help the community understand, develop, and apply a moderate attitude in religion, namely to provide correct and accurate guidance regarding religious moderation in accordance with the teachings of the Qur'an and hadith. The definition, urgency, principles, indicators, and ecosystem of religious moderation in this interpretation are described in detail. The contents also cover the application of religious moderation in everyday life and how the essence of religious teachings can be implemented fairly, balanced, and in accordance with the constitution.<sup>75</sup>

Based on the remarks from the Indonesian Ministry of Religion's Religious Moderation Interpretation Compilation Team, this interpretation is expected to be a useful guide for the community in understanding religious moderation in accordance with Islamic religious values. Strengthening religious moderation is identified as one of the main focuses in efforts to realize the mental revolution and advance cultural development, as stated in Presidential Regulation Number 18 of 2020 concerning the National Medium-Long-Term Development Plan (RPJMN) 2020-2024.

This program is detailed through a series of priority activities, where strengthening religious perspectives, attitudes, and practices is directed at strengthening brotherhood and togetherness among the people and supporting increased literacy in the cultural treasures inherent in religious values.<sup>76</sup>

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<sup>74</sup> Pustaka Lajnah Kementerian Agama RI, "Tafsir Tematik," dalam <https://pustakalajnah.kemenag.go.id/search?key=&writer=&published=&tafsir-tematik=on>. Diakses pada 16 Desember 2023.

<sup>75</sup> Muchlis Muhammad Hanafi dalam sambutan Tafsir Moderasi Beragama Kementerian Agama RI, *Tafsir Moderasi Beragama*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2022, hal. vii

<sup>76</sup> Muchlis Muhammad Hanafi, ..., hal. vii

Religious moderation is positioned as a central element supporting the national development vision, with an emphasis on the middle way approach. The main focus of this program is to manifest and practice religious teachings with a moderate perspective, which in turn is expected to strengthen the nation's competitiveness, improve the welfare of the people, and maintain harmony between religious communities.

The 2020–2024 RPJMN emphasizes increasing public understanding of moderate values in religion. This effort involves various parties, including religious institutions, education, and civil society, in providing educational platforms that promote tolerance, interfaith dialogue, and a deep understanding of religious principles that encourage a middle and inclusive attitude.

This program also emphasizes strengthening cultural literacy that contains religious values. This literacy is considered a crucial step to appreciate and respect cultural diversity reflected in the religious practices of society. Increasing cultural literacy is also aimed at providing a strong foundation for the creation of an inclusive and harmonious social environment, where differences in beliefs are not a source of conflict, but rather a shared wealth.

Strengthening religious moderation in the 2020–2024 RPJMN is articulated as a comprehensive strategy to achieve inclusive and sustainable national development goals. This program is expected to be able to form a smarter and more competitive society, with a strong ethical and moral foundation, while maintaining diversity and harmony within the framework of a pluralistic nation.

Indonesia, which is rich in ethnicities, races, and religions, religious moderation is a crucial strategy to strengthen tolerance and strengthen harmony within the framework of diversity. However, at a practical level, the concept of religious moderation is often interpreted with a different meaning, far from its true essence. Many consider religious moderation as the opposite of radicalism or as an equivalent form of liberalism. However, such an interpretation is not appropriate, because

religious moderation is not an attempt to moderate religious teachings, but rather to moderate religious understanding and practice.<sup>77</sup>

Religious moderation essentially includes inclusive perspectives, attitudes, and practices of religion, by realizing the essence of religious teachings in the context of communal life. This means that religious moderation aims to develop interpretations and implementation of religious teachings that uphold human dignity, and build public welfare. This approach is based on the principles of justice, balance, and obedience to the constitution as a joint agreement.

Understanding and practicing religion are directed at creating social harmony, maintaining justice, and advancing shared prosperity that involves recognizing diversity and respecting differences in beliefs as part of national wealth. Religious moderation not only functions as a moderator of extremism, but also as a foundation for building an inclusive, just, and peaceful society amidst the diversity that surrounds Indonesia.

Introduction to the concept of religious moderation is a very important aspect so that Indonesian society can understand, develop, and apply a moderate attitude in living a religious life. Strengthening religious moderation is basically an effort to increase the understanding of religious people regarding their religious teachings, with a focus on embodying the essence of these teachings in everyday life..<sup>78</sup>

The Thematic Interpretation of Religious Moderation by the Indonesian Ministry of Religion was compiled by several figures who have expertise and skills in the field of religion, including:

1. Muchlis M. Hanafi, contributed his thoughts and knowledge related to religious moderation.
2. Abdul Ghofur Maimoen, contributed to compiling an understanding and interpretation of religious moderation.
3. Rosihon Anwar, participated in developing the content of the interpretation with his perspective.
4. M. Darwis Hude, played a role in providing views and insights in the context of religious moderation.

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<sup>77</sup> Muchlis Muhammad Hanafi, ..., hal. vii

<sup>78</sup> Muchlis Muhammad Hanafi, ..., hal. viii

5. Ali Nurdin, contributed thoughts and analysis on issues of religious moderation.
6. A. Husnul Hakim, was involved in compiling content and providing a religious perspective.
7. Abas Mansur Tamam, participated in providing ideas and views related to religious moderation.

The Indonesian Ministry of Religion's Interpretation of Religious Moderation is presented in the form of a contemporary interpretation work with the characteristics of a thematic study of the interpretation of the Qur'an.<sup>79</sup> The emergence of thematic interpretation is inseparable from the shift in the epistemology of interpretation, which is based on the nature of interpretation itself, which consists of interpretation as a process and interpretation as a product. Interpretation as a process is a continuous thought activity carried out to dialogue the text of the Qur'an with the developing reality. As a result of the dialectic process between text, reason, and context, this interpretation can be criticized with the logical consequence that the Qur'an is always being reviewed and interpreted.

Thus, the understanding of interpretation as a process is never final and being critical of it must always be done so that interpretation activities are more dynamic and the development of methodology becomes richer by connecting the dialectic between revelation, reason, and reality that is continuous<sup>80</sup>.

Interpretation as a product is a *muntaj al-fikr* or the result of a mufassir's thoughts as a response to the presence of the Qur'an. The same is true of interpretation as a process which is the result of the dialectic of text, reader, and reality. The truth of interpretation is not divine as the truth of the Qur'an which is sacred as a result of human intervention cannot be equated with it, but can be criticized and even if necessary deconstructed according to the needs of the times.<sup>81</sup>

Thus, interpretation as a product can be concluded as an interpretation that reflects the context of the era in which it was made based on its nature as a product of interpretation that is based on history, relative, and tentative. A simple explanation is

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<sup>79</sup> Abdullah Saeed, *Interpreting the Qur'an: Toward Contemporary Approach*, London: Routledge, 2006, hal. 5

<sup>80</sup> Mustaqim, *Pergeseran Epistemologi Tafsir*, Yogyakarta: Pustaka Pelajar, 2008, hal. 5

<sup>81</sup> Mustaqim, *Pergeseran Epistemologi Tafsir*, ... , hal. 18

that the product of interpretation in the past can be very different from the current context so that the interpretation product needs to be reviewed to test its relevance to the development of the era on the condition that it does not leave behind the classical interpretation as a reference "pearl" so as not to hinder the development of an interpretation.

As a product, the measure of the truth of interpretation is, to what extent an interpretation captures the ideal moral idea that is adjusted to the context or spirit of its era. This means that although interpretation as a product is not universal and not neutral because of its transformative nature, it is able to be a guide in making positive changes to the situation and problems being faced.<sup>82</sup> Thematic interpretation also exists as an answer to the needs of society and the demands of the times carried out by interpretation scholars in responding to the problems of the people.

Meanwhile, if traced genealogically, thematic interpretation has existed since the time of the Prophet Muhammad SAW by interpreting verse by verse. For example, zum's interpretation of Surah al-An'am/6:82, "Those who believe and do not mix their faith with injustice (shirk), they are the ones who feel safe and receive guidance." It is explained with shirk in Surah Luqman/31:13, "(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice."

The seeds of interpretation carried out by the Prophet Muhammad SAW were then continued by the Companions and Tabi'in and subsequent scholars by interpreting a verse with other similar verses, although, in the past, the thematic method had not been used systematically, because the... interpreters at that time did not see the need to analyze specific topics in the Qur'an. They had already memorized the Qur'an and had a deep understanding of various disciplines, both related to Islam and general science. However, in today's era, scholars or students of tafsir often face difficulties in achieving their goals if they only rely on the tahlili method. Because first, in this era, people are accustomed to the thematic study method to understand a

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<sup>82</sup> Mustaqim, *Pergeseran Epistemologi Tafsir*, ... , hal. 19

problem. Second, the tahlili method is not effective in overcoming various problems contained in the Qur'an. Third, they do not have sufficient knowledge about Islamic science, so they have difficulty in conducting analysis.<sup>83</sup>

Systematically and methodologically, the scholar who is considered by some people as the one who initiated the thematic method in interpreting the Qur'an is al-Farmawi. In the introduction to his book, he explains that the interpretation of the Qur'an has a very important purpose, namely to understand the commands and prohibitions of Allah and to gain an understanding of His guidance. Although there are already many books of interpretation with various discussion methods, it is felt that they have not helped students much in achieving this goal. This book is compiled with a focus on the methodological aspect.

al-Farmawi identifies two forms of thematic interpretation studies. First, is a comprehensive discussion of one chapter of the Qur'an as a whole. Second, is the collection of verses from various chapters that discuss a particular problem. The verses are then carefully arranged under a particular theme, and then interpreted thematically.

Thematic interpretation then became a trend in its time until the era of the codification of interpretation, which previously in the Prophet Muhammad, Companions, and the early Tabi'in period, interpretations were not yet written and were generally delivered orally. Then, the official codification of hadith during the reign of Umar bin 'Abd al-Aziz (99-101 H).

During this period, interpretations began to be written and were often combined with hadith in one chapter, such as the hadith chapter. However, most of the interpretations written during this period were still interpretations bi al-ma'tsur, namely interpretations based on information received from previous generations, and the compilation of independent interpretation books. Several scholars of

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<sup>83</sup> Lailia Muyasarah, "Metode Tafsir Maudhūi," dalam *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadits*, Vol. 18 No. 2 Tahun 2017, hal. 26

interpretation, such as al-Farra, began this journey with his famous book, "Ma'ani Al-Qur'an"<sup>84</sup>.

The history of the emergence of thematic interpretation can be known through the dialectic of the development of interpretation starting from tahlīli, ijmāli, muqāran, and maudhū'i. Tahlīli is a method of interpreting the Qur'an which was first used by classical scholars. This method emphasizes analytical interpretation of verse by verse by following the order of the mushaf. By using the tahlīli method, an interpreter explains the verses of the Qur'an by examining them from various aspects and revealing all their meanings, both from vocabulary, the meaning of sentences, the intent of each expression, munāsabah between verses or parts of the Qur'an with the help of asbābun nuzūl in the form of narrations from the Prophet<sup>85</sup>.

According to al-Kumi, as quoted by al-Farmawi, scholars who interpret the Qur'an using the tahlīli method have various tendencies and interpretations. Some explain a verse at length, while others explain it briefly. In his explanation, al-Farmawi classifies interpretation using the tahlili method into seven types, including tafsīr bi al-ma'tsur, tafsīr bi al-ra'yi, tafsīr al-sūfi, tafsīr al-fiqhi, tafsīr al-falsafi, tafsīr al-ilmī, and tafsīr al-adābi wa al-ijtimā'i<sup>86</sup>.

Ijmāli, which is a method of interpreting the Qur'an by providing a brief and comprehensive explanation without too many long descriptions. The interpreters try to explain the meaning of the verses in a concise and general way, focusing on the main messages that the verses want to convey without going into too much Qur'anic scientific terms or providing too long explanations. The specialty of this method is that it is easy to understand by various levels of society as a whole. In other words, the interpreter invites the reader to understand the meaning of the language and interpret it themselves, as if the Qur'an itself explains its meaning. Some people question whether this method of interpretation can be considered a product of interpretation.

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<sup>84</sup> Hamdan Hidayat, "Sejaah Perkembangan Tafsir Al-Qur'an," dalam *Jurnal Al-Munir*, Vol. 2 No. 1 Tahun 2020, hal. 36

<sup>85</sup> Rosihon Anwar dan Asep Muharom, *Ilmu Tafsir*, Bandung: Pustaka Setia, 2015, hal. 163

<sup>86</sup> Danial, *Dimensi Radikalisme dalam Penafsiran Ibn Taimiyah*, Serang: Penerbit A-Empat, 2021, hal.



In the *ijmāli* method of interpretation, the interpreter does not pay too much attention to the words textually, but rather focuses on the general meanings. Sometimes, they also refer to *asbābun nuzul* (the reasons for the revelation of the verses) and related stories if necessary. This can be considered a freer approach to interpreting the Qur'an, where the interpreter is less tied to the literal words, but rather tries to explain the overall meanings.<sup>87</sup>.

Muqāran, is a form of interpretation method that uses a comparative method (comparative or comparison). As the name suggests, this approach aims to identify and analyze the differences between the elements being compared. This can be done either to find the correct elements among the less correct ones, or to gain a more complete understanding of the problem being discussed by combining the different elements.<sup>88</sup>.

In the process of interpretation, this method makes a comparison between one verse of the Qur'an with another verse. This includes verses that have similarities in wording but discuss different problems or cases, verses that have different wording but discuss the same or similar problems, a comparison between verses of the Qur'an and the hadith of the Prophet Muhammad SAW that seem to contradict each other, as well as a comparison between the opinions of scholars of interpretation regarding the interpretation of verses of the Qur'an.<sup>89</sup>.

Based on this definition, the elements that are compared can be grouped into three categories, first, a comparison between verses of the Qur'an and verses of the Qur'an. This is divided into two subcategories, namely verses with other verses that discuss the same case with different wording, and verses with other verses that discuss different cases with similar wording. Second, a comparison between verses of the Qur'an and elements of hadith that discuss the same case, but with meanings that seem different or even contradictory. Third, a comparison between the interpretations of one interpreter and another regarding the same verses of the Qur'an. The

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<sup>87</sup> Akhdiat Akhdiat, dan Abdul Kholiq, "Metode Tafsir Al-Qur'an: Deskripsi atas Tafsir Ijmali," dalam *Jurnal Iman dan Spiritual*, Vol. 2 No. 4 Tahun 2022, hal. 646-647

<sup>88</sup> Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, Yogyakarta: Idea Press, 2016, hal. 100

<sup>89</sup> Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, ... , hal. 101

background to the emergence of this method, especially in the context of the first group (comparison between verses and other verses), is related to a motive similar to the method of interpretation of *munasabah* or *maudhu'i*. This is related to two characteristics of the Qur'an. First, the Qur'an claims to be a book that covers everything, although this can be interpreted as the foundations of everything. Second, the Qur'an also claims as a book free from contradiction. Therefore, any difference in wording should not be considered as a difference in meaning; perhaps it is intended for two related meanings or it must be proven that they do not contradict each other.<sup>90</sup>

*Maudhu'i*, a method used by an interpreter by collecting all the verses of the Qur'an that talk about one problem or theme and lead to one understanding and purpose even though the verses of the Qur'an differ in several chapters, as well as in the time of their revelation, then looking for a relationship or connection between the various verses so that they complement each other and explain each other. After that, from the understanding of these interrelated verses, a final conclusion can be drawn.<sup>91</sup>

In the 1960s, the *mufasssirs* generally still interpreted the Qur'an verse by verse according to the order of the *mushaf*. As a consequence, this interpretation made the instructions of the Qur'an incomplete and incomplete because of its separate presentation. This is because not all discussions are revealed by the Qur'an in one place. There are several discussions that are mentioned separately in one different place. This then became a problem for Muslims where to understand the views of the Qur'an as a whole, an interpretation is needed that includes the separate verses.<sup>92</sup>

Previously, in the Middle Ages, by al-Sahtibi (1388 AD) thematic interpretation was an intention that binds and connects different problems in each Surah of the Qur'an. Al-Shatibi's view was then realized by Mahmud Shaltut in his tafsir book entitled *Tafsir Al-Qur'ān al-Karīm*. In his interpretation, Shaltut discusses Surah by

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<sup>90</sup> Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, ... , hal. 102

<sup>91</sup> Ma'mun Mu'min, *Metodologi Ilmu Tafsir*, ... , hal. 103

<sup>92</sup> M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Penerbit Mizan: Bandung, 2014, hal. 109

Surah or certain parts in it, then arranges them based on the central theme that covers the Surah. Shaltut's method of interpretation, later known as the *maudhū'* method<sup>93</sup>.

However, the method of *maudhū'* Shaltut still did not succeed in describing a problem based on the perspective of the Qur'an as a whole, because it was limited to only one Surah. So, the method was further developed by Ahmad Sayyid al-Kumi by collecting all the verses that discuss a certain theme, linking the discussion between verses, and interpreting the theme based on the verses in a comprehensive and complete manner.<sup>94</sup>

Based on the dialectic of the development of interpretation that has been stated above, it can be defined that the *maudhū'* interpretation method is divided into two categories. First, an interpretation method that concerns one Surah in the Qur'an by explaining its general goals and which is its central theme, and connecting the various problems in the Surah with each other, and also with the theme, so that one Surah with its various problems is an inseparable unity. Second, it is an interpretation method that begins with collecting the verses of the Qur'an that discuss a particular problem from various verses and Surahs of the Qur'an that are arranged as much as possible according to the order of their descent, then explaining the overall meaning of the verses, in order to draw out the guidance of the Qur'an as a whole regarding the problem discussed.<sup>95</sup>

Based on this, the work of the Ministry of Religious Affairs of the Republic of Indonesia's Interpretation of Religious Moderation, starting from its meaning, urgency, principles, indicators, to its implementation in daily life, is all processed and elaborated based on the messages contained in the Qur'an and hadith. Through this thematic interpretation, it is hoped that readers can gain a deeper understanding of how to apply religious moderation practically based on existing religious values. This approach not only provides a general view of religious moderation, but also provides a strong framework that can help religious people understand and internalize the

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<sup>93</sup> M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, ..., hal. 110

<sup>94</sup> M. Quraish Shihab, *Membumikan Al-Qur'an*, ... hal. 110

<sup>95</sup> M. Quraish Shihab, *Membumikan Al-Qur'an*, ... hal. 111

concept in everyday life and become a valuable reference source for those interested in deepening their understanding of religious moderation and integrating it into religious practices in society.

### **Eksklusifisme dan Inklusifisme**

In English terminology, inclusivism, as an adjective, refers to the concept of including everything (Bull, 2011: 224). According to Bull, exclusivism functions as an adjective, having the following meanings: *“(1) only to be used by or given to one particular person or group; (2) (of a group) admitting only carefully chosen people; (3) of a high quality and expensive and therefore not used by many people.”*<sup>96</sup>

Namely, (1) only used or given to one particular individual or group; (2) (from a group) only accepts carefully selected people; (3) high quality and expensive so that it is not used by many people.

Inclusivism emphasizes the idea of including all elements, regardless of the limitations of certain individuals or groups. In contrast, exclusivism highlights the characteristics of limiting use or acceptance to carefully selected individuals or groups. Thus, these two terms carry a striking contrasting nuance in the context of understanding and practice, both in the scope of religion and social groups. The understanding of inclusivism and exclusivism is crucial in constructing an understanding of the diversity of religious thought and practice in society, including in the foundation of Islamic teachings. A deep understanding of these concepts provides a strong foundation for analyzing and evaluating the role of inclusivism and exclusivism in shaping the dynamics of diversity and unity in the religious context, especially in Islamic teachings.<sup>97</sup>

After being adapted into the Indonesian vocabulary, the term “inclusive” underwent a transformation into “inklusif,” while “exclusive” metamorphosed into

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<sup>96</sup> Bull, V, (ed.), *Oxford Learner's Pocket Dictionary*, New York: Oxford University Press, 2011, hal. 153

<sup>97</sup> Rofiq Nurhadi, dkk, “Dialektika Inklusivisme dan Eksklusivisme Islam Kajian Semantik Terhadap Tafsir Al-Qur'an tentang Hubungan Antaragama,” dalam *Jurnal Kawistara*, Vol. 2 No. 1 Tahun 2013, hal. 59

“eksklusif.” In the Indonesian translation, the concept of inclusiveness refers to a state in which an entity or group is included and counted.<sup>98</sup>

Exclusivity, in linguistic context, refers to a state of being separate and special. Etymologically, exclusivity comes from the word “exclusive,” which contains the meaning of elements of limitation and exclusion. On the other hand, inclusiveness, which has the root word “inclusive,” indicates an open and comprehensive nature. In linguistic analysis, the difference between inclusiveness and exclusiveness highlights the contrast between open and closed nature in the choice of words or phrases.

The change in terminology from exclusivity to inclusiveness is not merely a semantic shift or a difference in terminology. More than that, this change reflects an evolution in our understanding of the dynamics of relationships between individuals, groups, and societies. The application of the concepts of inclusiveness and exclusivity has a profound influence on the way we view and respond to social interactions at various levels.

These two concepts have a significant impact on forming the basis of understanding regarding the inclusion or exclusion of individuals or groups from an entity or certain environment. Inclusivity promotes the idea of accepting diversity and being open to differences. In contrast, exclusivity creates boundaries that can lead to the separation or exclusion of certain individuals or groups.

Inclusivity and exclusivity are the main pillars in shaping social and cultural norms. They create a framework that guides the behavior of individuals and groups in everyday interactions. Inclusivity encourages collaboration and cooperation involving various elements of society, while exclusivity can result in polarization and isolation.

This change in terms is also reflected in the translation process, where the concepts of inclusivity and exclusivity are aligned with the ever-evolving social reality. This concept plays a key role in defining social structures and influencing the dynamics of power and distribution of resources within them.

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<sup>98</sup> Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia*, Jakarta: Pusat Bahasa, 2008, hal. 379

Through the concept of inclusivity, society is expected to understand and accept diversity as a wealth. In contrast, exclusivity can create inequality and conflict that stems from restrictions on access to certain resources or rights.

The change from exclusivity to inclusivity is not just a matter of linguistics, but reflects a change in views and values in society. Understanding inclusiveness and exclusivity forms a collective mindset that guides social interactions, has an impact on various aspects of human life, and creates a foundation for the process of identity formation and social integration. In the context of religion, the term "inclusive theology" emerged. In Alwi Shihab's perspective, this theology is related to the views of Karl Rahner, a Catholic theologian, who basically rejects the assumption that God curses those who do not have the opportunity to believe in the teachings of the Gospel. The inclusive view in this theology indicates that individuals who receive the gift of divine light, even without directly knowing the Gospel or Christian teachings, still have the opportunity to achieve salvation.<sup>99</sup>

The concept of inclusive theology reflects an open understanding of the possibility of salvation for those who, although not directly exposed to the teachings of a particular religion, still receive spiritual gifts. Alwi Shihab refers to the thoughts of Karl Rahner to support the idea that the diversity of spiritual paths can be a means to salvation, even for those who do not have access to or knowledge of certain teachings. This inclusive understanding of theology implicitly emphasizes divine justice and compassion that transcends the boundaries of conventional diversity.

Inclusive theology not only formulates a theological perspective, but also has philosophical and ethical impacts on the views and actions of religious people. Inclusiveness in theology becomes more than just a religious argument, but also involves considerations of humanity and justice, expanding the horizons and space for dialogue between religious people. Inclusive theology makes a significant contribution in supporting the idea of inclusion and appreciation for the diversity of beliefs and spiritual paths.

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<sup>99</sup> Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, 1999, hal. 84

Nurcholis Madjid provides an understanding of Islamic inclusiveness through two important dimensions. First, Islamic inclusiveness shows an implicit view of other religions as a form of expression of one particular religion. In this context, Madjid emphasized that Islam views other religions as an inherent part and indirectly acknowledges the existence and significance of these religions.<sup>100</sup>

Second, Islamic inclusivism also reflects an open and tolerant attitude towards adherents of non-Islamic religions. Madjid highlighted the importance of tolerance in understanding differences in beliefs, emphasizing that Islam teaches its followers to be open to religious plurality. Islamic inclusivism is not merely a recognition of the existence of other religions, but also emphasizes the need for tolerance and mutual respect between religious communities.

Nurcholis Madjid made an important contribution in shaping the understanding of inclusivism in the context of Islam. The meaning of inclusivism not only includes the recognition of religious plurality, but also highlights the importance of tolerance and cooperation between religious communities to create harmony and diversity in society. Madjid views inclusivism as a foundation for building positive relationships between religious communities and supporting peace in the diversity of beliefs.

The theology of exclusivism, as conveyed by Alwi Shihab, has significant implications in the context of the Christian world. In the perspective of Christian exclusivism, exclusivism refers to the belief that eternal happiness can only be achieved through Jesus, and only those who believe in Him will be saved. In other words, the exclusivism view states that absolute truth and final salvation can only be found through belief and following of Jesus Christ.

Nurcholish Madjid also voiced a view in line with this, stating that the exclusivism attitude involves judging other religions as misguided paths, misleading their adherents. In this exclusivism view, other religions are considered not to bring

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<sup>100</sup> Nurcholis Madjid, *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan dan Kemodernan*, Jakarta: Paramadina, 1992, hal. 234



guidance to absolute truth and salvation, so they are considered wrong or misleading paths.

Christian exclusivism emphasizes the exclusivity of Jesus Christ as the only path to truth and salvation, while the exclusivism view considers other religions as untrue and misleading. This difference in views provides a clear picture of the diversity of beliefs in the realm of religion and the complexity of interpretations of the truth of religions.

The inclusivism and exclusivism views in Islam have a scriptural basis found in the verses of the Qur'an. The theological view of inclusivism in Islam emphasizes several verses of the Qur'an that show an inclusivism understanding of the relationship between Islam and other religions. One of the verses that is often used as a basis is contained in Surah al-Baqarah/2:62 and Surah al-Maidah/5:69.

In the development of the era, there has been an increase in the view of inclusive theology which is moving towards pluralism. This phenomenon is also followed by efforts to defend the view of exclusive theology, which is considered a step to maintain the purity of Islamic faith from possible contamination by inclusive and pluralist views. Some groups believe that inclusive and pluralist views can have negative impacts, such as syncretism and relativism, which are considered to be able to damage the essence of religious beliefs.

In the midst of awareness of the inevitable reality of plurality, there are efforts to achieve a balance between maintaining the purity of Islamic faith and responding to the diversity of society. The importance of maintaining the purity of faith is a principle that cannot be compromised. One of the proposed strategies is to divide Islamic teachings into three main areas, namely faith, worship, and muamalah (social).

Exclusivism is prioritized in the areas of faith (theology) and worship (ritual), while in social issues that are not related to faith and worship, an inclusive attitude is applied as long as it does not harm each other.

This approach tries to bridge the need to maintain the essence of Islamic faith and the reality that Muslim society lives in social and cultural diversity. However,

there needs to be dialogue and deeper understanding to reach a common agreement and avoid polarization that can harm social harmony.

In facing the reality of plurality, awareness arises that leads to various attitudes towards diversity. According to Richard J. Mouw and Sandra Griffioen, as quoted by Syamsul Hidayat, attitudes towards diversity can be divided into two main categories. First, a descriptive attitude, which is simply an acknowledgement of the existence of diversity without involving efforts to struggle or change. Second, a normative-prescriptive attitude, which not only acknowledges diversity but is also willing to fight for and advance it.

At the descriptive level, diversity or pluralism is understood as a social fact that cannot be avoided. This can be caused by the initial conditions of a society that is already pluralistic or because of the process of pluralization of life brought by the current of modernization. At the normative-prescriptive level, there are three main areas of diversity, namely cultural context (contextual pluralism), institutional associations (associational pluralism), and value systems that provide direction for human life (directional pluralism).<sup>101</sup>

### **Inklusfisme Tafsir Kementerian Agama RI**

#### **Inklusifisme Tafsir dalam Aspek Akidah (Kepercayaan, Keimanan)**

The word “aqidah” cannot be found explicitly in the Qur’an. Instead, this term was produced through the process of ijtihad by scholars. History shows that many books have been produced with the title using the term “aqidah,” one of which is “al-‘Aqīdah at-Taḥāwīyyah” written by Abū Ja’far at-Taḥāwī al-Ḥanafī, who lived in 321 AH. This book can be considered as one of the classic works in the field of aqidah. It is important to note that the term “aqidah” as a pure Islamic discipline comes from the ijtihad of scholars, and is not found directly in the text of the Qur’an. The use of this term has permeated Islamic scholarship and become an integral part of the Islamic intellectual tradition.

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<sup>101</sup> Syamsul Hidayat, *Tafsir Dakwah Muhammadiyah: Respon terhadap Pluralitas Budaya*, Kartasura: Kafilah Publishing, 2021, hal. 39

Abū Ja'far aṭ-Ṭaḥāwī is known as a figure who played a significant role in popularizing the term “aqidah.” His work, “al-ʿAqīdah aṭ-Ṭaḥāwiyyah,” has become an important reference in the study of aqidah. He indirectly became a pioneer in forming the discipline of aqidah which later became an important part of the treasury of Islamic knowledge.

In the following periods, the term “aqidah” became a discipline that was developed and deepened by Islamic scholars. The study of aqidah became an integral part of Islamic education and became a special field that discussed beliefs, doctrines, and basic principles in Islamic teachings.

Aṭ-Ṭaḥāwī's role in introducing the term “aqidah” and compiling his work created a foundation for the development of this science. Understanding of beliefs and basic principles in Islam through the study of aqidah became increasingly structured and organized.

In general, the introduction of the term “aqidah” by aṭ-Ṭaḥāwī and the works of scholars after him have contributed greatly to a deeper understanding of Islamic teachings. The discipline of aqidah is a means to explain and detail the beliefs of Muslims, making it a solid foundation for understanding religious teachings.

Thus, although the term “aqidah” is not found directly in the Qur'an, the contributions of scholars such as aṭ-Ṭaḥāwī have helped shape and develop the study of aqidah as an important discipline in the context of Islamic scholarship.

Literally, the word “aqidah” has its root word from “aqd,” which means “bond,” “belief,” or “strong belief,” and refers to “confirmation” and “firm binding.” In the context of the term, aqidah refers to a firm and certain faith, without any doubt for the individual who believes in it. In contrast, the word “iman” comes from the word “amn,” which means “security” or “tranquility,” and is often placed as the opposite of “khawatir” or “takut” in the Indonesian dictionary.

From the root word “amn,” various words are formed, which although they have different meanings, all boil down to the concept of “not worrying,” “safe,” and “tranquil.” For example, something that is owned by someone else and is in your

hands is called amanah, because the owner feels at ease that the item will be guarded and returned voluntarily if asked.

Furthermore, the word “amin” refers to someone who is considered trustworthy and reassuring because of his reliability and security. Faith or belief, in this context, is something that cannot be reached by the senses. Faith is related to values or principles that serve as benchmarks and drivers for concrete steps towards real goals. Although faith cannot always be understood by reason, Islam emphasizes that faith does not require closing the heart and mind. On the contrary, faith demands truth with reason and proof that the information conveyed, especially by the apostles, is not in doubt and does not contradict common sense.

The peak of faith is what is called "yaqīn," which is firm knowledge of something accompanied by the elimination of doubts and excuses that may be put forward by opponents. Knowledge of Allah SWT, for example, is not called reaching the level of certainty, but rather a level of knowledge that is clear and beyond doubt.

Although faith and belief can be a unifying factor for religious adherents, in reality, differences in the level and character of faith can cause friction and disharmony in community life, especially in the pluralistic Unitary State of the Republic of Indonesia. The emergence of a movement to realize a moderate religious attitude is an important step in managing diversity and minimizing the potential for conflict. This movement aims to create a deeper and more inclusive understanding of differences in beliefs, promote tolerance, and maintain harmony in life together.

In the Thematic Interpretation of Religious Moderation of the Ministry of Religion of the Republic of Indonesia, it is explained that, among the verses that summarize the objects of faith into only two entities, namely Allah SWT. and the Last Day, can be found in Surah al-Baqarah/2: 62 and al-Mā'idah/5: 69.

In Surah al-Baqarah/2: 62 it states,

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Meaning: “Indeed, those who believe, and those who are Jews, and Christians, and Sabians) whoever believes in Allah and the Last Day and does

good deeds will have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.”

Surah al-Mā'idah/5: 69 also emphasizes the diversity of beliefs and directs Muslims to be tolerant of people of other religions. In the inclusive interpretation of this verse, it emphasizes the universality of Islamic teachings that recognize rewards for every individual who believes and does good deeds, regardless of their particular religion. Inclusivism encourages the understanding that truth and blessings can be found in various religious beliefs.

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أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكِتَابِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Meaning: "The Messenger (Muhammad) believed in what (the Qur'an) was revealed to him from his Lord, and so do the believers. Each of them believes in Allah, His angels, His books, and His messengers. (They said,) "We make no distinction between any of His messengers." They also said, "We hear and we obey. Forgive us, O our Lord. Only to You is (our) return."

In this verse, there are dimensions that reflect an open approach to diversity in religious beliefs and understanding. This verse affirms the acceptance of the various messengers sent by Allah, including Abraham, the Prophets, and other Messengers. The phrase “We make no distinction between any of them” indicates the understanding that all Messengers are considered equal and are not ranked.

Then, “We believe in Allah and in what has been revealed to us,” this verse underlines the openness to all revelations that have been revealed to humanity. The understanding of the equality of the Messengers and the acceptance of all revelations creates a basis for inclusivism that strengthens the principles of faith. “And we submit (surrender) to Him” affirms the recognition of obedience and submission to Allah as the main principle of faith. This verse creates the understanding that this inclusive faith encourages the importance of uniting humanity within a framework of faith that is shared in high esteem by all of Allah's apostles.

By stating that they do not differentiate between the messengers of Allah, this verse rejects any form of discrimination between them. Acceptance of all messengers reflects respect for the diversity of religious teachings sent by Allah. The verse creates a basis for tolerance and concern for differences of belief, emphasizing that true faith stems from respect for all messengers. The inclusive understanding in this verse also raises awareness of the importance of understanding religion openly.

Then, Surah al-Baqarah/2: 177 reflects inclusivism in the context of interpretation, simultaneously revealing five objects of faith that encompass the four elements described in verse 285 and adding emphasis to the Last Day. This verse forms the basis for an open understanding of religion and acknowledges the diversity of beliefs in Islamic society.

In this verse, there is acceptance of various objects of faith, including Allah, the angels, the books of Allah, His messengers, and the Last Day. The equality and impartiality of the objects of faith indicate inclusivism, where no hierarchy or ranking is given to each element of faith. The added emphasis on the Last Day acknowledges the significant influence of belief in the Hereafter in faith. It reflects inclusivity by acknowledging the diversity of focus in people's beliefs.

The verse does not place a hierarchy among the objects of faith, avoiding an exclusive emphasis on one aspect of faith over another. All elements are considered important and equal, creating an inclusive basis for understanding the

religion and also opening the door to respecting differences in interpretation in tafsir. By detailing the five objects of faith that provide a basis for recognizing variations in understanding the religion, it creates inclusivity by respecting differences of opinion.

The inclusivity of the interpretation of this verse forms the basis for interfaith dialogue. Humanity can understand and respect differences of opinion regarding the objects of faith, creating space for tolerance and recognition of diversity of beliefs that serve to avoid exclusivism that may arise from overemphasizing one aspect of faith. Comprehensively covering the five objects of faith creates an important balance in understanding and living the teachings of the religion.

In Surah al-Baqarah/2:143, the Muslim Ummah is a just and balanced people, a witness to previous communities, and a wasilah or intermediary for the entire Ummah.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: "In the same way, We have made you (Muslims) a medieval community) so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses of your (deeds). We do not determine the Qibla (Baitulmaqdis) to which you (formerly) turned, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Gracious, Most Merciful to humans." (QS. al-Baqarah/2:143)

The understanding of inclusivism here includes the recognition of the positive values and contributions of previous nations, affirming the equality and important role of every nation in the eyes of Allah. Then, Surah 'Ali 'Imrān/3:19,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُولُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِالْآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ



*Meaning: "Indeed, the religion (approved) by Allah is Islam. Those who were given the Book do not differ except after knowledge has come to them out of envy among themselves. Whoever disbelieves in the verses of Allah, surely Allah is swift in reckoning."*

*Although the verse above seems exclusive, an understanding of inclusivism can be found in its interpretation. This can be interpreted as an acknowledgment of the basic principles of truth that exist in all religions and that these principles are in line with Islamic values.*

*The understanding of inclusivism in the three verses involves acknowledging the diversity of beliefs and the positive contributions of previous peoples. The concept of equality, acceptance, and respect for differences in beliefs is at the heart of the inclusivism reflected in these verses. By looking deeper and considering the context holistically, Islam teaches to understand and respect the diversity of beliefs, creating an inclusive basis for understanding religion.*

Surah al-An'am/6: 108 strictly prohibits degrading and insulting expressions, especially in the context of cursing idols worshiped by polytheists at the time of the Prophet Muhammad.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

*Meaning: "Do not curse (the deities) they worship other than Allah because they will later curse Allah by going beyond the limits without (basic) knowledge. Thus, We make every people think well of their work. Then to their Lord will they return, then He will inform them of what they have done." (QS. al-An'am/6: 108)*

This verse emphasizes that cursing and insulting are bad behaviors that are contrary to Islamic teachings, and such behavior is considered an intolerant act. The importance of prohibiting this behavior reflects the principles of Islamic teachings that emphasize respect for values, even if they are related to different beliefs. Islam encourages its followers to engage in good and civilized dialogue without having to demean or insult the beliefs of others.

Some narrations state that the revelation of this verse is related to the act of cursing carried out by some companions against the idols of the polytheists. The polytheists responded by cursing Allah in return, and this is what triggered the

revelation of this verse. The verse emphasizes that acts of insulting each other and degrading beliefs are attitudes that are not accepted in Islam.

Prohibiting cursing and insulting also serves as a basis for promoting mutual respect and tolerance between religious communities. Islam teaches not to respond to hatred with hatred, but rather with an approach full of peace and patience.

The prohibition of negative expressions such as cursing and insulting is part of Islam's effort to form a just, tolerant, and respectful society. Such intolerant acts not only harm relationships between individuals, but can also damage social harmony and harmony in society. Islam emphasizes the importance of avoiding intolerant acts and promoting interfaith dialogue. Defending one's beliefs should not be done in a way that belittles or insults the beliefs of others. The principles of tolerance and respect for freedom of belief are the foundation for realizing an inclusive and peaceful society.

In one narration, the infidels threatened to continue insulting Allah if the Messenger of Allah and his followers continued to insult the gods they worshiped. This threat reflects the tension and conflict between Muslims and polytheists at that time. Realizing the potential dangers and negative consequences of this act of mutual insult, Allah SWT intervened to provide guidance and emphasize the prohibition of such actions.

Allah SWT strictly forbids the behavior of insulting and cursing the objects of worship of polytheists. This prohibition shows that Islam teaches its followers to respect the values of other religions without having to belittle or insult the beliefs of others. This understanding is in line with the concept of tolerance and diversity in Islamic teachings.

The threats made by the infidels indicate their disapproval of the insults directed at their gods. This verse conveys the message that responding to hatred with hatred is not productive, and can actually worsen relations between religious communities. Islam encourages its followers to choose the path of peace, showing patience and a wise approach in dealing with conflict. This prohibition can be

understood as an effort to create a harmonious social environment and respect differences in beliefs. Islam teaches its followers to avoid behavior that is detrimental to human relations and promotes an attitude toleransi, pengertian, dan dialog sebagai cara yang lebih baik untuk menyelesaikan perbedaan.

### **Inklusifisme Tafsir dalam Aspek Ibadah (Ritual, Seremoni)**

Worship in Islam can be grouped into two main categories, namely ritual worship and non-ritual worship. Ritual worship is a form of worship that is directly received from the Prophet Muhammad SAW without the need for rationalization. Examples of ritual worship include the time of fasting during the month of Ramadan, the place of Hajj and Umrah, the amount of zakat, and the number of rakaat of obligatory prayers. All of these elements must be accepted and carried out without questioning or rationalizing the law.

In contrast, non-ritual worship is related to the practice of muamalah that involves social relations and can be thought of maximally to understand its purpose. Examples of non-ritual worship include the construction of hospitals, mosques, educational institutions, and various other social initiatives. In non-ritual worship, Muslims are encouraged to understand and absorb the intent and purpose behind every action taken.

The importance of distinguishing between ritual and non-ritual worship is to provide a clear understanding regarding the procedures for its implementation. Ritual worship relies on respect for tradition and established provisions, while non-ritual worship involves a deeper understanding of the context and meaning behind the action. Ritual worship emphasizes absolute devotion and obedience to Islamic teachings, while non-ritual worship opens up opportunities for creativity and innovation in order to meet the social needs of the community. This understanding creates a balance between recognition of religious norms and flexibility in responding to the demands of the times.

This concept also reflects the diversity in the forms of worship that are acceptable in Islam. Ritual worship provides a fixed and consistent framework,

while non-ritual worship allows for variation and adaptation according to the needs of society and the development of the times. The thinking and understanding in non-ritual worship is so that the community can take maximum benefit from every action taken. This involves recognizing the positive impact that non-ritual worship can have on the progress and welfare of the community.

The difference between these two types of worship also reflects the flexibility and resilience of Islam as a religion that can adapt to changing times. Ritual worship provides a strong foundation for maintaining traditions and core values, while non-ritual worship provides space to develop and face ever-changing dynamics.

A clear understanding of these categories of worship also helps Muslims to absorb the essence of every act of worship they perform. Worship is a means to get closer to Allah, develop an attitude of piety, and also build a harmonious and just social life. Categorizing worship into ritual and non-ritual provides a solid foundation for Muslims in practicing religious teachings with a balance between tradition and adaptation to the needs of society and the development of the times.

The word worship in the Big Indonesian Dictionary (KBBI) means, an act to express devotion to Allah which is based on obedience to carrying out His commands and avoiding His prohibitions. This term is adopted from Arabic and in the original language comes from the root word "abada-ya'budu". According to ar-Rāḡib al-Aṣṡahānī, the concept of worship has the meaning of *gāyah at-taẓallul* (the peak of submission). The main focus of this worship is to Allah alone. Worship basically begins with human awareness of their weaknesses as servants who are willing to submit and serve the Almighty Owner of all gifts.

From there, there will arise total obedience (*al-istislām*) to all of Allah's provisions and decisions, as well as obedience and example (*al-khuḍū' wa al-inqiyād*) to all His commands and prohibitions. This kind of attitude involves all aspects of human life, both in the context of ritual and non-ritual worship, all of

which are directed to the One who deserves to be worshipped (al-ma'būd bi ḥaqq), namely Allah SWT..<sup>102</sup>

Of the two categories of worship, in the Interpretation of Religious Moderation of the Indonesian Ministry of Religious Affairs only discusses the aspect of ritual worship. Rituals in worship are behaviors that are strictly regulated, in accordance with provisions that are different from everyday behavior, including actions carried out with high discipline and obedience to religious norms, both in the way they are implemented and their meaning. Ritual activities in Islam, when viewed from the perspective of level, can be divided into three, namely primary Islamic rituals (rituals that are obligatory for Muslims), such as performing the obligatory prayers five times a day and night. Secondary Islamic rituals (including sunnah prayers, such as reading in ruku' and sujud, tahajjud prayer, and dhuha prayer). Tertiary Islamic rituals, (rituals that are recommended and do not reach the level of sunnah).

Among the moderation in worship contained in the Tafsir of Religious Moderation of the Indonesian Ministry of Religion is Surah al-Isra'/17:110,

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

*Meaning: "Do not make your prayers louder, nor lower them. Try to find a middle ground between them!"*

The essence of this prohibition is not only related to the volume or intensity of the sound produced. This prohibition is a guideline to ensure that the implementation of good deeds, such as worship, does not cause discomfort or conflict for others. Islam teaches a moderate attitude even in the practice of worship, where it is important to consider its impact on the surrounding environment and society in general.

Surah al-Isra'/17:110 also carries a message of inclusivism by emphasizing the importance of dialogue of mutual understanding, respect, and cooperation between religions. Interfaith dialogue is a constructive forum that allows for the

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<sup>102</sup> Kementerian Agama RI, *Tafsir Moderasi Beragama*, ... hal. 238

exchange of views and understanding between different beliefs. To achieve optimal results, this dialogue needs to explore relevant social issues and lead to active involvement in society. As members of a religious community, it is inevitable that they are involved in social and political realities that require their participation.

Interfaith harmony, in the context of dialogue, requires joint attention to social and political dynamics. Without understanding and active participation in this context, the harmony created may be false and unfair. Through dialogue, religious groups can collaborate to empower communities with a perspective of social justice, gender equality, human rights, and environmental conservation.

In the complex cultural, political, and economic realities, a contextual response is needed. This response involves confirmation or confrontation, depending on the dynamics of existing social and political life. In Alwi Shihab's view, the spirit of mutual respect is the key to successful dialogue. The Qur'an also teaches that differences of opinion must be conveyed through good arguments, and differences that have the potential to trigger hostility should be avoided.

The success of interfaith dialogue in Indonesia requires the ability of its participants to overcome their exclusive views. This does not mean sacrificing religious beliefs, but rather respect for the beliefs of the dialogue partners in order to reach an agreement. Dialogue actors are expected to be able to enrich their understanding by listening to and respecting the religious doctrines of the dialogue partners, without sacrificing personal beliefs. Interfaith dialogue is a forum for forming a dialogical and transformative community. This community serves the common interest and promotes interfaith cooperation. The harmony produced through dialogue is not a static harmony, but rather a harmony that is alive and continues to develop along with the development of society and the dynamics of life.

Then, in Surah al-Mā'idah/5: 87,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Meaning: “O you who believe, do not forbid the good things that Allah has made lawful for you, and do not transgress the limits. Indeed, Allah does not love transgressors.”

The inclusivity shown in the verse, namely highlighting the uniqueness and recognition of differences in beliefs and respect for religious freedom. This verse implies the importance of respecting religious freedom and establishing peaceful cooperation between religious communities. Recognizing that each community has its own way of life and religious principles, means promoting tolerance and harmony between religious communities.

The verse also emphasizes that Allah will not punish those who believe and do good deeds from among the People of the Book (previous books) as well as polytheists who believe and repent. This shows that goodness and faith are recognized by Allah regardless of religious background.

The message that goodness and faith can be found among various communities and beliefs. This verse also reflects inclusivity in the context of the relationship between Muslims and the People of the Book. By stating that those who fulfill certain conditions will be rewarded by their Lord, this verse illustrates a positive approach to cooperation and recognition of goodness among people of different religions.

A moderate attitude in worship is reflected in the act of performing worship with full dedication, maintaining perfection, and maintaining reverence. This shows that a person can perform his worship without feeling superior or considering himself more correct than others. This attitude reflects tolerance and respect for variations in the implementation of worship among religious communities.

An extreme attitude in worship arises when a person feels that his way of worship is the most correct, and is quick to judge negatively the worship of others who are different. This trait can cause tension between religious communities and hinder respectful dialogue. When a person ignores the importance of worship or belittles the obligation of worship on the grounds of relying entirely on God's



grace, it is also included in the extreme attitude. In contrast, a moderate attitude emphasizes the balance between relying on God's grace and carrying out the obligation of worship as a form of obedience that is required.

Social tensions and violations of freedom of religion or belief are in serious focus, especially related to places of worship of minority religious groups, the criminalization of the beliefs of the Ahmadiyya congregation, and the spread of hate speech. Christian and Ahmadiyah communities, as minority groups, face a high risk of becoming victims of violence and persecution that is increasingly concerning.

The worrying portrait of freedom of religion or belief over the past three years reflects the increasing level of intolerance, and the state's failure to provide constitutional guarantees for citizens' civil liberties. These violations include attacks on places of worship of religious groups minority and criminalization of the Ahmadiyah community's beliefs, creating uncertainty regarding the sustainability of basic rights to religious freedom.

Radical Islamic organizations are also increasingly aggressive in promoting intolerant views and practices in society. They use issues such as heretical sects, Christianization, anti-vice, and anti-rotation as campaign materials to expand support and justify their actions as a form of protection for the people's faith.

Recent events indicate the active involvement of radical Islamic organizations in acts of persecution and violence carried out in the name of religion and morality. In this context, the activities of radical groups are increasingly seen to be closely related to incidents of violence and oppression against religious minority groups, creating an environment that is less conducive to diversity and social harmony.

A moderate attitude in worship is an important key to easing tensions. Worship that is carried out properly and maintains perfection and solemnity without feeling the best or most correct reflects a moderate attitude. When someone feels that their worship is the most correct and blames the worship of

others who are different, they have acted extreme, which can trigger conflict and social tension.

Interfaith dialogue can also be a solution to easing social tensions and increasing understanding between religious communities. By involving religious communities in constructive dialogue, the potential to create balance and tolerance between religious communities can increase.

It should be emphasized that the success of interfaith dialogue requires a spirit of mutual respect and not conquest. In the language of the Qur'an, differences of opinion carried out through good argumentation (*jadal hasan*) are considered a form of reasonable difference, while differences that lead to hostility (*syiqaq*) must be avoided.

In the Indonesian context, interfaith dialogue can produce optimal results if the dialogue participants are able to abandon their exclusive views when seeking common ground with their dialogue partners. This does not mean sacrificing their belief in the truth of their religion, but rather respecting the beliefs of their dialogue partners so that common ground can be achieved. The verse reflects an open understanding of the plurality of beliefs. Within this framework, intolerance and discrimination against religious minorities must be avoided, and the right of every individual to practice their beliefs peacefully and without fear must be respected.

In facing this challenge, the role of the government is very important in guaranteeing freedom of religion and belief in accordance with constitutional principles. Concrete steps such as protecting places of worship for minority groups, enforcing the law against perpetrators of religious-based violence, and encouraging a dialogical approach can help create a more inclusive and tolerant environment.

As a society, it is important to emphasize that harmony between religious communities cannot be achieved without active involvement in understanding and respecting diversity. All groups have a responsibility to build an inclusive society, where every individual can practice their faith safely and prosperously, without fear of being a victim of discrimination or persecution.

## **Inklusifisme**

Humans, as unique creatures (khalqan akhar), show this uniqueness because they have two elements in themselves, namely physical and spiritual elements, which are not possessed by other creatures. These two elements have their own natures that contain special significance and roles. The physical element shows its connection with social nature, where humans have a need to interact and relate to other parties in order to fulfill their needs and realize their social aspirations.

Humans cannot be separated from their dependence on their social environment. Their existence naturally requires relationships and cooperation with other humans. Social nature is a reflection that humans cannot live in isolation, but must interact with each other in the community environment. On the other hand, the spiritual element of humans also contains its own nature, which is connected to the dimension of religiosity and the need for God. The nature of godliness reflects the essence that humans, by nature, have a tendency to seek and acknowledge the existence of God. This aspect creates a spiritual dimension that is an inseparable part of humanity.

The nature of godliness cannot be separated from human identity. The necessity for humans to seek and acknowledge the existence of God becomes a need that is inherently inherent in them. From an Islamic perspective, the mission of this religion guides humans to direct their divine nature to the true God. Islam as a religious teaching provides guidelines and guidance so that humans can understand and practice this divine nature correctly.

This guidance aims to ensure that humans can live according to their nature as spiritual beings who have a close relationship with God. By understanding and acknowledging the divine nature, humans are expected to achieve a balanced and meaningful life, both in social interactions and in their spiritual relationship with God Almighty.

Humans are essentially an inseparable part of their community. Humans are naturally dependent on their social environment, and this reality is much more real than efforts to eliminate the divine nature within themselves. Every individual, regardless of their background, will always carry the duality of being social and spiritual. Losing one of these two natures can produce undesirable characteristics.

Losing awareness of the dimensions of religiosity and dependence on God will produce a secular attitude in individuals. Contrastingly, when awareness of the social role as a social being is dimmed, it can produce selfish behavior. Both of these losses are not only detrimental to individuals personally, but can also threaten the foundation of human life as a whole.

The importance of recognizing these two natures is a basic principle in maintaining the balance of human life. Awareness of the spiritual and social dimensions is the foundation for forming individuals who are useful and contribute positively to their community environment. Awareness of the spiritual and social nature guarantees harmony between individuals and maintains the continuity of human life within a broader framework of values.

Aspects of human nature include three dimensions, namely the physical or bodily dimension (jismiyyah), psychic or soul (nafsiyyah), and spiritual (rūhiyyah). The jismiyyah, physical, or jasadiyyah dimension refers to the physical and biological organs of humans and all their devices. The physical and biological organs of humans are considered the most perfect organs among all creatures, as stated in Surah al-Tin/95: 4,

تَفَوَّيْحًا أَحْسَنَ فِي الْإِنْسَانِ لَقَدْ خَلَقْنَا

Meaning: "Indeed, We have created man in the best form." First, the characteristics of this jismiyyah aspect involve form, appearance, quantity, proportion, movement, stillness, growth, and development. In addition, this aspect includes various organs that form the structure of the human body and are material with substances that are basically non-living and so on. Maintaining the physical dimension of human beings involves obedience to Allah's rules, including

maintaining the structure of food and drink that is halal and thayyib, namely nutrition that is not only legally halal but also has sufficient nutritional value for the growth of the human body.

Second, the nafsiiyyah aspect involves the entirety of the distinctive qualities of humanity, including thought, feeling, will, and freedom. This aspect is the point of intersection between the jismiyyah and rūhiyyah dimensions, uniting two dimensions that may be different or even opposite. This nafsiiyyah aspect has three main dimensions, namely al-nafs, al-'aql, and al-qalb, which form its distinctive role and function. The al-nafs dimension refers to the animalistic qualities in the human psychic system. In the context of the Qur'an, the term "nafs" describes something within humans that influences behavior, as stated in Surat ar-Ra'd/: 11,

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ آلٍ

Meaning: "For him (man) are (angels) who accompany him in turns from before him and behind him, guarding him by Allah's command. Indeed, Allah does not change the condition of a people until they change what is in themselves. When Allah wills evil for a people, none can avert it, and they have no protector besides Him."

In Surah asy-Syams verses 7-8, it is also explained that al-nafs is a potential within humans that can lead to bad or good things.

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ

Meaning: "And for the sake of the soul and its perfection, then He inspired for it (the path) evil and piety." (QS. asy-Syams/91:7-8)

The verse implies that humans have the ability to go towards evil or goodness depending on how humans themselves manage their potential and abilities.

Third, the aspect of rūhiyyah refers to the spiritual and transcendental psychic dimension of humans. Alternatively, the ruh can be interpreted as a substance that has its own natural characteristics. According to Ibn Sina's view, the ruh is the initial perfection of the natural jism of humans that has a high level of life and power. The ruh has a multidimensional value because it is not limited by

space and time, so it is able to move in and out of the human body. It is important to note that the death of the body is not the death of the ruh, because the ruh enters the body when the body is ready to receive it. The connection with the concept of the ruh is explained in Surat al-A'raf /7:172,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Meaning: “(Remember) when your Lord brought out from the backbones of the children of Adam, their descendants and Allah took their testimony against themselves (saying), “Am I not your Lord?” They said, “Yes (You are our Lord), we bear witness.” (We did so) so that on the Day of Resurrection you (will not) say, “Indeed we were unaware of this.”

The soul can be divided into two parts. First, the soul that is related to its own substance (al-munazallah), which is related to the original essence of the soul that is directly revealed to humans. This essence does not change, because if there is a change in the essence of the soul, there will be a change in human existence. Second, the soul that is related to the body or physicality (al-gharizah), which shows its relationship with the physical dimension of humans.

These aspects of nature, humans can build healthy and harmonious relationships in society. This understanding can also be the basis for developing social, ethical, and moral values that support a good life together. In the Qur'an, the phases of human creation are mentioned as having several stages, one of which is the 'alaq phase. The word 'alaq can literally be translated as a clot of blood or something attached.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Meaning: "He created man from a clot of blood." (QS. al-'Alaq/96:2)

The verse contains a universal legal principle that applies to all individuals, regardless of religion or belief. The principle states that everyone who does good deeds will feel the benefits of that goodness, and conversely, the consequences of bad deeds will also return to the perpetrator.

Islam is here to regulate human life and as a religion aimed at humans, one of whose natures is as social beings. In its teachings, Islam provides ample space to deal with social problems. An indifferent attitude towards social conditions is not only inconsistent with human nature, but also contradicts the essence of religious teachings.

The purpose of the presence of Islam is to provide concrete solutions to social problems that arise in society, so that human life can run well, peacefully, and harmoniously. The Qur'an often emphasizes the importance of faith and good deeds as a complementary unity. In the context of muamalah (social interaction), there is an inclusive attitude that can reflect religious moderation in a wider scope, including generosity, spreading goodness, realizing peace together.

Generosity is shown by encouraging a spirit of hard work, not only to meet primary, secondary, or tertiary needs, but also as an encouragement to share with others in need. At an extreme level, religious moderation can be seen when someone does not have religious awareness so that they do not feel the need to share. On the other hand, acts of charity accompanied by excessive ceremonies or exposure on social media are also considered extreme, because not only violates social norms but can also make the recipients feel uncomfortable. This situation creates a dilemma for the recipients, where they feel the need to come to get help, but at the same time feel insulted because of the inappropriate treatment..<sup>103</sup>

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "Do good (to others) as Allah has done good to you, and do not spread corruption on earth. Indeed, Allah does not love corrupters."

The verse conveys messages that have inclusive implications in their interpretation. It encourages Muslims to adopt a holistic perspective on life, emphasizing three key aspects. First, it reminds Muslims to view life with a balance between worldly aspirations and the goals of the hereafter. This message refers to the importance of not forgetting the pleasures of the world, while

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<sup>103</sup> Kementerian Agama RI, *Tafsir Moderasi Beragama*, .. hal. 270



remaining focused on seeking goodness in the hereafter. This creates an inclusive view of the values and goals of life, where the worldly and spiritual dimensions are treated in equal proportion.

Second, it invites Muslims to do good to others as a response to the goodness that Allah has given them. In this inclusive framework, the goodness that is expected is not only interpreted as a personal achievement, but also as a positive contribution to social welfare. Third, it emphasizes the prohibition against causing corruption on earth. This reflects an inclusive view of human responsibility towards the environment and society. By avoiding destructive behavior, Muslims are directed to contribute to maintaining harmony and balance in society. The verse above includes two key sentences, namely “aḥsin” which means “do good” and “aḥsanallāh ilaik” which means “Allah has done good to you”. Although both are equated with the word “kamā” (as), the sentence structure is not balanced. In the sentence “aḥsin”, there is only a subject and predicate without an object, while in the sentence “aḥsanallāh ilaik”, all three are mentioned in full. If it is to be balanced, the sentence should read “aḥsin ilā gairik” (do good to others), as shown by the affix in brackets in the translation of the verse.

The advantage of this sentence structure lies in the absence of an object in the sentence “aḥsin”, which teaches that a person should help others not because of gratitude, but because they realize that Allah always does good to them. If our good behavior towards others is only a form of gratitude, it is not an attitude of iḥsān, but rather fair. This reflects the attitude of religious moderation in the social context that Islam wants to emphasize.

For example, it is not moderate if someone provides assistance to disaster victims by requiring that the assistance be given only to those who are Muslims, even though they know that there are victims who are not Muslims. Islam does not limit the call to spread goodness only to fellow Muslims. The correct interpretation of the prohibition on befriending infidels must be realized together that efforts to spread social goodness require the involvement and cooperation of various levels

of society, including ethnicity, race, class, and religion, so that the benefits can be felt by society as a whole.

Furthermore, realizing peace together. Peace in the context of a global society requires that society have a high capacity of intelligence, which is interpreted as the ability to critically assess and sort the information received. This aims to avoid the spread of unverified information, which can be a source of interpersonal conflict. Indonesia, with its striking cultural diversity, has a high potential for conflict to arise, requiring special treatment in maintaining its social stability.

Achieving sustainable peace requires a deep understanding of the roots of conflict and the variables that influence it. Indonesia, as a country with cultural plurality, faces complexity in maintaining this diversity. Therefore, it is necessary to adopt proven peace solutions from countries with similar cultural contexts. This understanding will be an integral foundation for designing effective policies and strategies in preventing and handling conflicts that may arise in Indonesian society.

The successful implementation of peace solutions from countries with heterogeneous cultural backgrounds can strengthen Indonesia's capacity to manage its cultural diversity. This adaptation process allows Indonesia to build a strong foundation for creating peace amidst cultural diversity.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

Meaning: "So let them worship the Lord of this House (Kaaba). Who has given them food to relieve hunger and made them safe from fear." (QS. Quraisy/106:3-4)

The verse is directly related to interfaith relations through the principles of moderation contained in Islamic teachings. There are several dimensions of interfaith relations that can be drawn from the essence of moderation in the verse.

The principle of sharing and feeding the hungry teaches people to be moderate in their daily lives, regardless of religious differences. This creates a basis for cooperation and solidarity between religious communities in helping

those in need. The concept of creating a sense of security from fear highlights the importance of creating an environment that supports harmony between religious communities. Moderation in creating social security means respecting and maintaining the basic rights of every individual regardless of religion, creating a climate where tolerance and mutual understanding can thrive.

The essence of moderation in this verse can be interpreted as an invitation to avoid behavior that can cause tension or conflict between religious communities. Moderation here includes developing attitudes of mutual respect, understanding, and cooperation among religious communities in order to create harmony and harmony in society. Not a few of a group of people behave antisocially, therefore this is firmly refuted by the Word of Allah SWT in Surah al-Hujurat/49:11-12 as follows,

And the Messenger of Allah (peace and blessings of Allah be upon him) said, God willing God bless you Meaning: "O you who believe, let not a people make fun of another people (because) it may be that they (who are made fun of) are better than those (who make fun of) and do not let women (make fun of) other women (because) it may be that the women (who are made fun of) are better than the women (who make fun). Don't criticize each other or call each other with bad names. The worst call is (the call of being wicked) after believing. Whoever does not repent, those are the wrongdoers."

The verse above lists several antisocial behaviors that should be avoided, such as making fun or ridiculing, criticizing, calling people bad names, forming prejudices, finding fault with others, and backbiting each other. With the principle that forbidding something means ordering its opposite, this verse instructs Muslims to adopt the opposite attitudes, namely respecting, honoring, loving, covering up each other's faults, and having positive thoughts towards others.

The basic values of Islam also include the social dimension, although religious teachings have advantages, if they do not address the social aspect, then the teachings may not be relevant to humans and may be abandoned by their followers in the end. Even rituals of worship such as prayer, which are considered

pure rituals, end with saying the greeting as a symbol that the recognition of Allāhu Akbar in prayer must be manifested through the spread of peace and tranquility to others.

### **The Limits of Tolerance**

Tolerance means the willingness to accept various views about the truth that is believed. This includes respect for individual religious beliefs and giving freedom to practice religious teachings without heeding syncretism and without disturbing the basic principles of the religion that is believed. Tolerance between religious communities can be implemented through mutual respect, giving freedom to practice worship according to each religion, and helping each other in community life. Although tolerance between religious communities can be realized in the above way, it does not allow the combination of social interests and faith. In the practice of tolerance, there are certain limitations that need to be considered. Ali Machsum explained that the limits of tolerance are determined by the beliefs of each individual. Islam teaches respect for adherents of other religions, but maintains these limits so as not to recognize the truth of other religions. Islam respects them as God's creations that must be loved, but without justifying other religions. The limits of tolerance in Islam are emphasized in the Qur'an, which warns that tolerance has limits. Tolerance is not allowed towards groups that are hostile to Muslims and expel them from their homes. In such situations, Muslims are ordered to fight jihad to defend their religion, as stated in al-Baqarah/2: 190,,

Meaning: "Fight in the way of Allah those who fight you and do not transgress. Indeed, Allah does not love those who transgress."

In addition, tolerance in Islam is limited to social or worldly interests, not including aspects of religious faith. This is explained in the letter al-Kāfirūn verses 1-6, where tolerance is only social and does not involve the principle of faith. Each religion has its own teachings, and the limits of tolerance are set to maintain the

purity of religious teachings and protect people from influences that can damage their faith.

In this context, Islam emphasizes that tolerance must be applied only to the social field and should not mix religious teachings. Islam views tolerance as an effort to avoid potential conflict and create an egalitarian society that knows, understands, and works together. Although Islam is considered a tolerant religion, this is not free from the limitations set by its teachings. Tolerance is considered an important element in maintaining world peace, and in the context of religious diversity, mutual respect and appreciation between fellow human beings with different beliefs is a foundation that needs to be upheld.

Tolerance in Islam is regulated by certain limitations that include aspects of Aqidah (belief), Ibadah (ritual worship), and Akhlak (morals). Tolerance in aqidah emphasizes maintaining the belief that Islam is the true teaching, without recognizing the absolute truth of other religions. In worship, tolerance includes the freedom to practice worship according to each religion, but must not mix worship from different religions. In morals, tolerance involves an attitude of mutual respect and appreciation of moral values, but still upholding the moral principles of religion. Tolerance in Islam, according to Ali Machsum, has limitations according to the beliefs of each individual. Islam respects other religious communities, not because of their religion, but as God's creations that must be respected. Tolerance must not mix the principles of religious beliefs, ensuring the continuity of the truth of religious teachings. Islam emphasizes that tolerance must not contain elements of syncretism. Tolerance must be selective, not mixing religious principles freely. The Qur'an provides limits to tolerance, warning Muslims not to befriend groups that are hostile to Islam and expel Muslims from their homes. Tolerance in Islam focuses more on social and worldly aspects, without concerning issues of religious belief. This creates unity and oneness in community life. In certain situations, tolerance has limits, and Islam

ordered his people to wage jihad to defend their religion in threatening conditions.<sup>104</sup>

The limits of tolerance in the Qur'an are in accordance with (QS. al-Muntahanah/60:1), emphasizing that Muslims should not be friends with groups that are hostile to and expel Muslims. Tolerance in Islam is limited to social or worldly interests only, without concerning issues of religious faith. Islam emphasizes the balance between social tolerance and maintaining religious faith, ensuring that tolerance does not exceed the limits that have been set. Tolerance in morals includes an attitude of mutual respect and appreciation of moral values, but still maintaining the moral principles of religion. Islam emphasizes maintaining religion and increasing people's understanding of their religious teachings. Tolerance should not sacrifice the basic principles of religion in carrying out worship. Islam sees cultural, ethnic, and linguistic diversity as a means to get to know each other, understand, and work together, not as an indicator that one religion is better than another. Tolerance between religious communities should not be a reason to exploit the religious beliefs that each adherent professes. Islam teaches that tolerance must be based on the truth of the religion held, not mixing and not sacrificing religious principles. Islam limits tolerance only to social or worldly interests, without concerning matters of religious belief. This is in line with the teachings of the Qur'an which emphasizes that tolerance should not be implemented with groups or groups that are hostile to Muslims because of religion and expel Muslims from their hometowns. In such situations, Muslims are prohibited from being friends with such groups.

In such situations and conditions, Islam commands and requires Muslims to wage jihad with their souls, bodies, and possessions to defend their religion. This is Islam's response to a situation where tolerance has exceeded its limits and threatens the sustainability of religious belief. Tolerance between religious communities in Islam must maintain a balance between social interests and

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<sup>104</sup> Hasanuddin, *Tafsir: Konsep dan Metodologi*, ... hal 115

maintaining the principles of religious belief. The Qur'an emphasizes that tolerance must be selective, and must not mix religious principles freely. In this case, tolerance must focus on social and worldly aspects, without concerning matters of religious belief. This is done to ensure that tolerance does not exceed the limits set by Islamic teachings.

Tolerance in the context of religious moderation provides a foundation for society to live together peacefully, but it must be remembered that there are certain limitations so that tolerance does not lead to the loss of religious identity or the deviation of fundamental religious values. In the context of religious moderation, several limitations of tolerance need to be considered so that this principle remains balanced and beneficial, including: Tolerance should not sacrifice the religious identity inherent in an individual or community. It is important to maintain a balance between respecting differences and maintaining the integrity of each religious value. Religious moderation should not include or appreciate religious extremism that teaches or encourages violence. Tolerance has limitations when it involves religious views or practices that conflict with the principles of peace and security. Tolerance also needs to pay attention to limitations related to deviations from religious ethical or moral norms. A society that adheres to religious moderation must continue to uphold the moral principles recognized by the religious beliefs it adheres to. Freedom of religion should not be interpreted as the freedom to demean or belittle other religions or beliefs. Tolerance should not be a justification for carrying out actions that are detrimental to or insulting other religious groups. Tolerance in religious moderation should not justify discrimination based on religious beliefs. The principles of equality and justice must be upheld, and tolerance should not be an excuse to perpetuate inequality or oppression of certain religious groups. The importance of respecting and valuing diversity should not compromise the responsibility to fight or oppose religious practices that are detrimental or contrary to human rights principles. Religious moderation should consider the limitations related to the dissemination or teaching of teachings that can undermine social stability or public security.



Tolerance should not justify acts of radicalization or harmful propaganda. Tolerance in religious moderation needs to take into account the limitations related to religious actions or practices that involve breaking the law or threatening public security. It should be avoided that tolerance becomes a tool to turn a blind eye to human rights violations.

## **Conclusion**

The inclusiveness of interpretation and the limits of tolerance explained in the Thematic Interpretation of Religious Moderation of the Indonesian Ministry of Religious Affairs that inclusive interpretation opens up new perspectives on verses that are usually interpreted exclusively. This approach involves a broader context, emphasizes universal messages, and avoids excessive exclusivity. Inclusive interpretation recognizes human diversity, emphasizes justice, and encourages equality in understanding holy verses.

A concrete example of a verse of the Qur'an that is often interpreted exclusively but can be interpreted inclusively by prioritizing the universal message that protecting life is the main value that applies to all humans, regardless of ethnicity, race, or religion. This is in accordance with what is stated in the Qur'an about human relations that every individual has the freedom and independence to choose their religion and beliefs. There should be no interference or pressure from any party in any form. As Muslims, the main responsibility is to convey da'wah in a good, humane, and egalitarian way. Whether da'wah is accepted or rejected, and whether someone chooses to follow or reject it, is entirely the personal right of the individual.

The limitations of tolerance in the Thematic Interpretation of Religious Moderation of the Ministry of Religious Affairs of the Republic of Indonesia include acceptance of differences in beliefs, cooperation between religious communities, non-discrimination and fairness, prevention of conflict and violence, and creating shared prosperity. This interpretation emphasizes an open

attitude, respect for religious plurality, and views tolerance as a foundation for inclusive and peaceful social harmony.

Indonesia, as a country rich in diversity in terms of religion, culture, ethnicity, language, and others, faces complex challenges. Social conflicts that sometimes arise tend to be related to issues of diversity. One factor of diversity that often triggers social conflict is religion.

Religious pluralism is a system of values or views that recognizes diversity by viewing it positively and optimistically. In the concept of religious pluralism, there is an understanding that there are various legitimate paths to achieving ultimate truth. On the other hand, freedom of religion shows an attitude that allows individuals to freely choose their beliefs or religions. Every religion has a claim to the truth. Pluralism and freedom of religion both emphasize the importance of tolerance and consider differences in beliefs as something personal.

The Ministry of Religious Affairs' Interpretation of Religious Moderation consistently raises general themes, both micro and macro. The Ministry of Religious Affairs' interpretation drafting team emphasized the importance of implementing the principle of inclusive interpretation as a foundation for creating harmonious relations between religious communities. In addition, it also emphasized the need to open up space for dialogue between religious communities. The core of the moderation thinking written by the Ministry of Religious Affairs in its interpretation reflects Indonesia's goal of achieving harmony in relations between religious communities in the context of community and state life. The interpretation carried out by the Ministry of Religious Affairs provides a valuable contribution in filling the diversity of Al-Qur'an studies, although some themes have not yet been revealed in the contemporary context. This can be observed in various interpretation studies in Indonesia which are increasingly varied. The Ministry of Religious Affairs' Interpretation of Religious Moderation is one of the discourses that provides a response to the diversity and understanding of religion in Indonesia. Pros and cons to the Ministry of Religious Affairs' interpretation studies will always exist. The differences that arise should

be interpreted as variations in interpretation, which cannot be considered as absolute truth or error of every religious teaching.

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