

TOWARD AN INCLUSIVE THEOLOGY: MUHAMMAD SYAHRUR'S HERMENEUTICAL INTERPRETATION OF RELIGIOUS INCLUSIVISM BASED ON AL-QURAN

BARSIHANNOR¹, M. ILHAM², GUSTIA TAHIR³, HAMDANAH⁴

¹FACULTY OF ADAB & HUMANITIES, UNIVERSITAS ISLAM NEGERI ALAUDDIN,
MAKASSAR, INDONESIA

EMAIL BARSIHANNOR@UIN-ALAUDDIN.AC.ID

²FACULTY OF ISLAMIC THEOLOGY, ADAB & DAKWAH, INSTITUT AGAMA ISLAM
NEGERI PALOPO, SOUTH SULAWESI, INDONESIA

EMAIL M.ILHAM@IAINPALOPO.AC.ID

³FACULTY OF ADAB & HUMANITIES, UNIVERSITAS ISLAM NEGERI ALAUDDIN,
MAKASSAR, INDONESIA

EMAIL GUSTIA.TAHIR@UIN-ALAUDDIN.AC.ID

⁴FACULTY OF TARBIYAH & TEACHER TRAINING, INSTITUT AGAMA ISLAM
NEGERI PALANGKA RAYA, CENTRAL KALIMANTAN, INDONESIA

EMAIL HAMDANAH@IAIN-PALANGKARAYA.AC.ID

Abstract: Many experts have authored studies on Islamic theology to understand religion in the modern world. The research on religious inclusivism is essential for the literature since many researchers continuously contribute to it. This work analyzes Muhammad Syahrur's Hermeneutical interpretation of religious inclusivism based on the Al-Quran. This research is library research using a qualitative-descriptive approach to explore the views, ideas, concepts, and theories given by Muhammad Syahrur linked to inclusive theology. This research claims that religious inclusivism is highly necessary to create and expand as human interaction is becoming intensive in the current digital era. In this regard, Syahrur proposes a solution to establish religious inclusivism by referring to the content of the verses of the Quran as a moral foundation and life advice that contains verses that are always under the situations of the times and locations. This study offers theoretical implications to improve the literature based on religious inclusivism.

1. BACKGROUND

One of the essential parts of Islamic theology is the concept of faith and Islam (Ernas, 2018). The concept of faith and Islam is one of the most crucial

components of Islamic theology since it can spark a theological dispute in addition to being an individual's identity (Abdurrohman, 2018; Abshor, 2019). Historiography reveals that the terms Islam and faith have resulted in disagreement within the Muslim community due to single claims regarding who is still deemed Muslim and who is not (Fuadi, 2018). According to Abu Bakar, the worst crime in human civilization is strife in the name of religion or theological schools. Yet, religion teaches noble values such as calmness, peace, hospitality, compassion, and other ideal values (Andi, Hakim, & Hibatullah, 2016).

There are two mainstreaming interpretations of the concept of Islam-faith as it pertains to Islam in its evolution. First, exclusive theology tends to be monolithic, closed, and less hospitable to believers of other religions (Arikewuyo, 2019). This group is represented by "Hardline" Islamists (Bakar, 2016). They argue that religious truth is exclusive to Islam and that everything else is false (Jubba, Pabbajah, Prasodjo, & Qodir, 2019). They refer to QS/ Ali 'Imran/3: 19, "The religion before God is Islam (submission to His will)..." and QS Ali 'Imran/3: 85, "If anyone desires a religion other than Islam (submission to God) never will be accepted by Him, and in the hereafter, he will be among those who have lost (all spiritual good)" (Ghazali, 2013) Thus, (Farid, 2016). This verse has become a compelling argument for distinguishing between Muslims and non-Muslims. Second, there is inclusive theology, which tends to be more open and pluralistic and seeks to promote religious pluralism within the context of fostering social cohesion and integrating the ideals of the nation and religious adherents based on mutual respect and appreciation (Hanif, 2017). This school is represented by modern-day Muslim intellectuals and moderate groups who tend to be inclusive and occasionally pluralistic-relativist (Kipgen, 2013). Numerous verses of the Qur'an assert that the earlier prophets and apostles taught the true religion (al-Islam). These verses serve as the theological foundation for developing an inclusive Islamic theology that emphasizes the religions of all the prophets are fundamentally the same and one, namely Islam (submission to God), even though the Shari'a varied according to the times and special locations of the prophets. (QS. al-Maidah; 48).

The inclusive theology seeks to examine the phenomenon of religious sects; (1) the truth recognized by each sect (religion) is relative, there is no single truth; (2) the truth recognized by each school has equal value, and none is superior to the others; and (3) religious sects should be treated as independent existential

entities that adhere to their philosophical views and value systems, which can be expressed in a variety of forms and traditions. Thus, no religious sect can be diminished and compelled to combine with other religious sects, and no religious sect may exclude other religious sects. (Billah, 2007)

This paradigm can address the problems facing Islam as a religion and Islam as an ideology currently facing a crisis known as "Islamism" (Ghani & Awang, 2017). As a result of misinterpretation and misunderstanding of religious teachings, Islam is portrayed as a religion of violence and a source of global terrorism (Adiwilaga, 2017). Muhammad Syahrur is one of the most renowned Islamic thinkers concerned with inclusive theology. Reconstructing inclusive theology based on the Qur'an is crucial for bringing theological consciousness into people's lives. He was born in Damascus, Syria, on April 11, 1938. (Syahrur, n.d.; 5). In the late 20th century, his progressive ideas made him a distinctive and controversial personality. In the previous decade, he emerged as a personality that encouraged spectators of Islamic studies through a phenomenal work entitled *al-Kitab wa al-Qur'an: Qira'ah Mu'asyirah*, which examines the pros and drawbacks of Islamic thought. Syahrur is a modern Muslim thinker who examines the Quran intensively using a hermeneutic method that is more suitable for comprehending Islam. (Mustaqim, 2011). Syria has greatly impacted the sociopolitical, cultural, and intellectual dynamics of Islamic thought throughout history. The Syrian government's emphasis on education inspired Syahrur to further his education to continue his studies in Moscow, Soviet Union. In addition to Arabic, he was fluent in Russian, English, and the philosophy of linguistics (*fiqh al-lughah*), which made it easier for him to interact with philosophical and linguistic literature.

Despite not having a foundation in Islamic sciences like other Islamic philosophers, Syahrur's interest in studying the Qur'an and the philosophy of language resulted in a monumental and contentious scientific work: *al-Kitab wa al-Qur'an; Qira'ah Mu'asyirah*. This work is the outcome of Syahrur's long-term (1970-1990) evolution and deposition of his views. (Plantinga, 1980) However, Syahrur's controversial ideas cannot be isolated from the influence of earlier linguistic luminaries such as al-Farra, Yahya bin Sa'lab, Ibn Faris, Abu 'Ali al-Farisi, Ibn Jinni, and Abdul Qahir al-Jurjani via Ja'far Dakk al-Bab (Syahrur, n.d.;46-48).

Several pieces of research on Muhammad Syahrur's ideas have been extensively discussed, particularly about gender, polygamy, hijab, inheritance, and sunnah; however, these have not revealed much about inclusive theology

based on hermeneutical interpretations of Qur'anic verses. This study intends to clarify Muhammad Syahrur's inclusive theology and its contemporary significance. This research is important for three reasons: first, the issue of religious radicalism is currently a global concern; second, conflicts in different countries or regions within a country are frequently sparked by differences in theological schools or beliefs; and third, the hard-line Islamic ideology is widely disseminated in both social media and society. In addition, his works have made significant contributions to the literature on Islam and its ideology. Table 1 contains a list of his renowned works and publications.

Table 1. Muhammad Syahrur's Books/Publications

No	Title	Year
1	The Book and The Qur'an: A Contemporary Reading	1990
2	Contemporary Islamic Studies on State and Society	1994
3	Islam and Belief - A System and Values	1996
4	Towards New Roots of Islamic Jurisprudence - Jurisprudence & Women	2001
5	Drying the Sources of Terrorism	2008
6	Quranic stories - a modern reading - Volume I: Introduction to the stories and the story	2010
7	Quranic stories - a current reading - Volume II: From Noah to Josef	2011

2. REVIEW OF LITERATURE

2.1 *Inclusive Theology*

Religious inclusivism is the belief that truth can be discovered in various world religions and philosophies. According to Abu Bakar, inclusivism is the religious belief that there is truth outside of one's religion, even if it is not as full or flawless as one's faith. Typically, inclusive groups encourage their members to be tolerant of various religions. Religious inclusivism promotes an open mindset that will affect social relationships. Tolerance-based inclusivism does not imply that all religions are treated equally. It merely reflects everyone's freedom and right to adhere to a religion. Religious differences are not permitted to hinder mutual appreciation, respect, and cooperation (Dharnela, 2008).

(Mahmudah, 2018) refers to inclusive pluralism, a blend of pluralism and inclusivity that views religiosity as assisting mankind in presenting its best face. However, this inclusive pluralism approach has been heavily critiqued as

imperialist and relativist. Dupuis and O'Collins use Christian theology to demonstrate the significance of acknowledging other religions to appreciate their values and traditions. Chaib believes, however, that inclusivity is unusual in religious situations because religion is viewed as a "secondary concern" and, consequently, receives less attention or protection in public space. A few acknowledge religion as a 'way of life,' but it is frequently neglected in public and private life (Ouald Chaib, 2015).

Religion teaches love because God describes Himself as the origin of love. In the name of God, members of religions occasionally express hate and hatred towards adherents of other religions. Consequently, religious individuals must reconsider their understanding of religious values in light of the rhetoric of religious inclusivism (Muhammad, 2011). In the context of Islam, Nurkholis Madjid disclosed that the generic meaning of the term "Islam" is surrender to "God." Therefore, religion before Allah entails submission to Allah (Ulfa 2013). Nurcholis underlined that the faiths brought by the prophets, including the Jewish prophets, were also regarded as Islam because the surrender (Islam) to God was at the heart of their teachings. Allah instructs in QS al-Baqarah/2:132 that the Prophet Muhammad, in his role as a messenger, must teach the principle of submission. According to Nurkholis, belief in the omnipotent God is taught not only by Middle Eastern religions but also by other faiths (Mufidah, 2010).

Additionally, primitives believe in a monotheistic God. Furthermore, Sufis argue that "there are numerous routes to God." Religious truth is a singular human vision of "The Real" (God). If only a portion of the truth is deemed true, then this conception of truth is deceptive. According to M. Dawam Rahardjo's citation of Hallaj's statements, religion is merely an exoteric aspect for Sufis, or simply "clothes," in Hallaj's words (Rahman 2010; iii-iv). According to al-Hallaj, all religions are identical. Religion's believers never cease searching for "The Real" through numerous channels and titles. Hallaj even stated that Allah owns all religions. Everyone accepts it not because of their own volition but because God chose them. Criticizing and condemning the faith of others is tantamount to imposing one's own will. Judaism, Christianity, Islam, and other religions have various titles and names, but their goals are identical.

Al-Hallaj wrote stanzas of poetry;

I have thought of religions for a long time

I found one root with so many branches

Don't force people to hold just one

Because it will turn it away from its firmly planted roots
Let someone finds the roots
The root will reveal all the elegance and a million meanings
Then he will understand.

Not only did Husain Mansur al-Hallaj advocate religious pluralism, but so did other prominent Sufis of his time (Boulaouali, 2021). According to Jalal al-Din al-Rumi, religion is a path toward the "Beloved" (God). Although the path differs, the objective remains the same. Rumi equated this road with the pilgrimage to the Kaaba. There are an unlimited variety of paths, but the destination is the same.

The religious teachings included in the holy scriptures instruct humanity to live in cooperation and peace. Religion and anarchism are at odds. True religious leaders always remain with their followers to promote peace in human existence, not to incite their followers into strife. Therefore, if there is a disagreement between devotees living in the same community, something must be wrong with their religious practice, as religious principles are not mirrored in social life. On the one hand, religion gives the notions of peace, honesty, justice, love, and compassion. Yet, on the other hand, it can lead to religious attitudes that frequently result in harassment and violence. Religious adherents cannot implement the basic ideals of religious doctrines. In the name of God, conflicts occur in multiple nations, bombs burst, children lose their parents and future, property and infrastructure are destroyed, and the global situation becomes unstable. All of this is the result of wars that are occasionally sparked by religious or ethnic motives (Mudin, Fikri, Shobirin, & Mukharom, 2021).

3.2. Syahrur's Hermeneutics

Beginning with Muhammad Syahrur's anxiety about contemporary Arabic thought, including Islamic thought (Prasetiya, Rofi, & Setiawan, 2018), Syahrur considered the Islamic world to have gone through a methodological crisis due to several factors: (1) the absence of objective scientific research methods in the study of texts revealed down to the Prophet Muhammad, (2) the fact that existing Islamic studies often depart from the sacredness of the old perspective that is considered to have already been superseded, and (3) the absence of objective scientific research methods in Islamic (Syahrur, n.d.). Therefore, Muhammad Syahrur's philosophy is based on his understanding of al-turast (traditional Islamic intellectual heritage) and the maxim that the Qur'an Shalihun li kulli

Zaman wa Makan, which implies that the Qur'an always adapts to time and location (Romadhon, 2005). Regarding al-turast, Syahrur said that they were the material goods and ideas passed down from one generation to the next, which played a significant part in the construction of the preceding society, both in terms of molding the mindset (style of thought) and behavior patterns (mode of behavior). Thus, it is essential to recognize that al-turast were products or manifestations of human activity connected with their era (*muta'aqib bi Zamanih*); accordingly, Syahrur advised readers to employ contemporary reading techniques to comprehend it (al-Ahali., 1996).

Muhammad Syahrur, like other Islamic academics, desired to establish the Koran as a theological and moral foundation for mankind and examined static verses regarding their historical context. Syahrur believes that it is crucial to pay attention to historical events to comprehend sacred scriptures, since these texts have a sociohistorical framework and must be understood under contemporary issues to remain relevant in each set of place and time. (Selamat, 2021). Based on this mindset, Syahrur challenged the conservative-traditionalist, textual-literalist viewpoints, and their flawed thinking methods. (Ridho, 2016), First, they have reduced Islam's holistic, universal message to a localized, temporal understanding. Second, they have revered the past's intellectual legacy (*turast*). Muslims appear to be inextricably linked to the past. In contrast, scientific works represent only one generation's reaction to the text and context.

For this reason, Syahrur researched the Koran with a hermeneutic approach, incorporating linguistics, philosophy, and contemporary science. (Sopandi & Taofan, 2019). Through this method, Syahrur develops and disseminates progressive Islamic views and thinking regarding Islamic topics through books and articles. Through his work *al-Kitab wa al-Qur'an: Qira'ah Mu'asyirah*, he challenges intolerant and authoritarian conventional religious policies and extremist religious groups. Therefore, Syahrur feels it vital to examine the verses of the Qur'an in light of the interaction and evolution of successive generations. According to Syahrur, divine religion has transformed humanity into autocratic dictators.

The hermeneutic trio consists of three important concepts that form the foundation of Syahrur's thinking. First, the Arabic word *kainunah* comes from *kana*, which signifies the state, being, or being. Second, *Sairurah* is derived from the term *sara*, which signifies the course of history or an uncontrollable and powerless process. Thirdly, *shairurah* is derived from the Hebrew word *shara*,

which signifies the state of being (to be) or the outcome. These words have always been at the core of all theological, natural, and human discussions (Syahrur, 2000b) and serve as the foundation for Islamic studies. The absence of knowledge of these three trilogies affects the distortion and stagnation of the mind, which threatens tolerance and diversity because ontological relations will always be dialectical, which Syahrur refers to as the "law of negation and negation of negation" ("a. Nahw Ushul jadid li al-Fiqh al-Islami: Fiqh al-Mar'ah "al-Washiah, al-Irsy, al-Qawamah, al-Ta'addudiah, al-Libas. Damaskus: al-Ahali.," 2000). Syahrur rejects the concept of substituting the law of logic for the law of dialectics.

According to Syahrur, the law of logic derives from the principle of essentialism and denial of contradiction, as the law of logic is only at the point of *sairurah* (condition of the process) and *shairurah* (condition of being). In contrast, the law of dialectics is the goal, laws of existence that center on arguments for development and change in all things. Therefore, Syahrur critiques the Marxist perspective that views the communist society as a replacement for the concept of the end of the day. Syahrur says this view is incorrect because it rejects the existence of elements that existed before the big bang, whereas debate continues until the resurrection of mankind. (Sholikhah, 2017). How, he asks, can a society be developed as the last social existence when the phenomena of death are ever-present? Similarly, the result of interpretation can't negate or condemn the previous interpretation because it is an existence with multiple ontologies and axiologies, while similar but not identical, because interpretation is always dialectical and has a historically complex scope.

The notion of Syahrur's hermeneutics emphasizes the significance of historical knowledge in comprehending the Qur'an, particularly about the concept of *sairurah* (process), which Wilhelm Dilthey refers to as historical understanding. (Nurhadi, Hadi, Thoyib, & Suhandano, 2013). The product of interpretation and its methodological instruments are also part of existence (*kainunah/being*) intimately acquainted with the path of history (*sairurah*) and in line with the needs of the times. Consequently, the project of developing methodology and procedural tools for comprehending the Qur'an is a necessary component of the hermeneutical process, as is the goal of grounding the Qur'an. Consequently, one of the criteria for determining the validity of an interpretation product is its fit to the contexts and situations in which it is delivered. (Ulfiyati, 2018)

To support his epistemic justification, Syahrur suggested a scientific

approach to takwil hermeneutics as a procedural stage in interpreting the Qur'an. (Hakim, 2020). According to Syahrur, the word Takwil is derived from the Arabic word "awala," which signifies "two things that are opposing and contrary to each other" (QS al-Hadid/57:3). Additionally, takwil can signify "finish" or the conclusion of a case. For instance, "inna al-sariqah "tuawwal" bi sahibiha ila al-sijn" says that the act of theft "ultimately" leads to imprisonment. In another sense, mutasyabihat verses carrying knowledge concerning rational-theoretical and objective scientific theories will evolve into a theory (qanun) consistent with reason and empirical fact. (Syahrur, n.d.). The purpose of the takwil technique with a scientific approach to analyzing the mutasyabihat verses is to demonstrate the veracity of the Quran's theoretical material to accommodate the empirical reality of science (JUNAIDIN, 2020; Rahman, 2010). The takwil is a mechanism for harmonizing the absolute essence of Quranic passages with the interpreter's relative understanding.

The hermeneutical interpretation of Syahrur is founded on two aspects: first, revelation does not contradict reason, and second, revelation does not contradict reality (Syahrur, n.d.). Therefore, Syahrur urged Muslims to interpret the Qur'an "as if the Qur'an had just been revealed and the Prophet Muhammad had just delivered it." This is meant to be a Qur'anic interpretation that involves historical relativity (sairurah) and will be different in every community that has experienced the "condition of being" (shairurah). Syahrur's view that the Qur'an derives its meaning from the setting and biography of the Prophet Muhammad is the first variation of quranic interpretation, although it is neither the only nor the final one (Hilmi, 2019)

The authority of the Prophet Muhammad is simply as a receiver and transmitter who functions as a positive role model in real life, but this does not mean that the Prophet's interpretation is not local, as it is a response to the context in which it occurs. In this respect, Syahrur agrees with Gadamer, who emphasizes the need for textual contextualization in contemporary life (Razzaq & Saputra, 2016). The text of the Qur'an is fixed. However, its interpretation is changing (shairurah-ongoing process). Syahrur is skeptical that the classical paradigm can solve the issues of the present world, which is vastly different from the classical and medieval times when Islamic law was transformed into a scientific paradigm. (regular science) Based on the preceding premise, Syahrur frequently investigates and reinterprets various Qur'anic verses and hadith texts about Islamic topics, including religious inclusivism.

3. FAITH AND ISLAM; THE BASIS OF HERMENEUTICAL INTERPRETATION OF RELIGIOUS INCLUSIVISM

Regarding this theological inclusivism, Muhammad Syahrur says that the Quran provides a moral foundation and is always relevant to the time and place (*shahihun li kulli zamanin wa makan*). Syahrur utilized a hermeneutical methodology to investigate and comprehend the sacred text employing *tartil* or intertextuality. This strategy is known as linguistics's syntagmatic and paradigmatic paradigm. The hermeneutics of Syahrur has consequences for redefining formerly synonymous words, such as Islam and iman (faith), and the building of the two pillars (pillars of faith and Islam). Syahrur maintains that Islam and belief in the Qur'an are distinct concepts. Syahrur presented his case by studying three Qur'anic verses: QS al-Ahzab/33:35, al-Hujurat/49:14, and al-Tahrim/66:5.

Syahrur applies the concept of a hermeneutic triad — *Kainunah* (being-existence), *sairurah* (process), and *shairurah* (becoming) — to the passages mentioned above to construct the concept of inclusive theology. Syahrur began analyzing QS. al-Ahzab/33; 35 utilizing the hermeneutic trilogy methodology. According to Syahrur, the phrases Muslim and Muslimah in this verse are distinct from Mu'min and Mu'minah because, in this verse, the words Muslim and Mu'min contain an intermediary letter, namely *wawu*, which denotes "and." It indicates that the concepts are distinct. According to Syahrur, the word of Islam comes before the world of faith (Syahrur 1996; 31). The Prophet Muhammad's denial of a group of Bedouin Arabs who said, "we have already believed," further highlights the distinction between the two phrases. However, the Prophet did not recognize their faith when he asked them to declare "*aslamna*," which means "we just converted to Islam." (Syahrur & al-Ahalli.). This signifies that Islam is the prerequisite for a person's faith to be accepted in Islam.

In addition, Syahrur studied several Qur'anic verses, including QS. al-Jinn/72:14, QS. Ali 'Imran/3:67, QS. al-Baqarah/2:132, QS. Yusuf/12:101, QS. al-A'raf/7:126, QS. Yunus/10: 72, 73, 90, QS. Ali 'Imran/3: Syahrur deduced from a number of these surahs that Jin, Ibrahim, Ya'qub, Yusuf, the magicians of Pharaoh, Hawariyyun, Noah, and Luth were Muslim. Nevertheless, according to Syahrur, they were not Muhammadan followers. Hawariyyun was a disciple of 'Isa, while Pharaoh was a disciple of Moses.

Regarding these verses, Syahrur considers Islam and iman (faith) to be two

distinct concepts with distinct meanings. According to Syahrur, Islam (Muslim) refers not just to followers of the Prophet Muhammad but also to individuals who adhere to the teachings of the earlier prophets. Therefore, following the Prophet Muhammad is not a pillar of Islam. Because, despite not having met the Prophet Muhammad, individuals described in the scripture are declared Muslims.

When creating the Islamic pillars, Syahrur questioned the concepts of classical Islamic thinkers. According to him, such a theological thought is an exclusive theology comparable to that of Jews and Christians who believe that those outsiders of their group do not have a place in heaven and that hell is the proper place for them (Syahrur 1996; 33-34). According to Syahrur, such an attitude is specifically contradicted by the inclusiveness of the Qur'an, which states, "The Jews and Christians each assert that only adherents of their faith will enter Paradise. This is what they seek. "Show me your evidence if what you say is true" (QS. al-Baqarah 2:111), "But no! Whoever submits to Allah and performs good deeds will be rewarded by their Lord. And neither will they be afraid, nor will they mourn" (QS. Al-Baqarah/2; 112)

Syahrur also recreated the concept of Islam (traditional) (unusual reading) through defamiliarization. Syahrur harshly attacked the standard formulation of Islam's pillars. He asserted that the five pillars of Islam, such as the *syahadat* (declaration of faith), prayer, alms, fasting, and pilgrimage (*hajj*), are addressed to believers, not to Muslims, because if these five pillars are addressed to Muslims, then those who lived before the Prophet Muhammad could not be classified as Muslims, even though Allah calls them Muslims in several verses above. Syahrur cited several scriptures in support of his claim that rituals such as prayer, fasting, zakat, and pilgrimage are directed at believers, including QS. al-Nisa/4: 103, QS. al-Baqarah/2: 110, 183, and 185, and QS. al-Nur/24: 56. (Syahrur 1996; 34). Like many other Islamic theorists, Syahrur believes that the real religion before Allah is Islam, which is a *fitrah*-based religion (QS. al-Rum/30:30). According to him, the concept of *fitrah* as described in the Quran, is a divine creation that does not contradict the fundamental character of human creation. Thus, the Islamic pillars are *fitrah* and are acceptable. The question then arises: Are prayer, fasting, zakat, and *hajj* in conformity with *fitrah*? Syahrur stated that these pillars are not harmonious with nature (*fitrah*). According to him, these rites are an integral aspect of religion. As stated in the verses above, the creed, prayer, fasting, zakat, and pilgrimage (*hajj*) are signs of one's religion. According to him, if the pillars mentioned above are proper and do not contradict human nature, God does not

need to include them in His book because humans will carry them out without His command. Even without a prohibition, Syahrur said, a cow (by nature) will not consume meat (Yusuf, 2014).

Muhammad Syahrur disclosed that Islam is a recognition of God's presence, the Last Day, and the importance of doing good. These beliefs are shared by Muslims and other religious practitioners (such as Jews, Christians, and others). His interpretation of QS al-Baqarah/2: 62, 112, 128, QS. al-Nisa'/4: 125, QS. al-Maidah/5:44, QS. Yunus/10: 90, QS. al-Anbiya'/:108, and QS. Fushshilat/ 41: 33, this is the case.

In contrast to the extensive explanation of Islam, Syahrur did not elaborate on the concept of faith. In this instance, Syahrur merely dismantled the concept of faith that was supposed to be a Muslim belief for generation ("Nahw Usul Jadidah li al-Fiqih Islam. Damaskus: al-Ahali,," 2000b). According to him, faith entails belief in the pillars of Islam (belief in God, the Last Day, and doing good) and Muhammad as God's messenger and the message he delivered. Allah will not command a believer (a follower of Muhammad's message) to believe in Allah and His Messenger if that person cannot believe in the messenger and the given book. Allah has also not commanded those who are not devout and do not believe in His Messenger to fear Him and His Messenger. How can Allah command those who believe and do good to accept and believe in Muhammad's message if they do not embrace and believe in Muhammad's message?. Syahrur formulated the pillars of religion by using several verses from the Qur'an.

1. Testifying that Prophet Muhammad is the messenger of Allah (Surah al-Hujurat/49:15 and QS Muhammad/47:2).
2. Performing obligatory prayers (QS al-Nur/24: 56 and QS al-Nisa/4: 103).
3. Paying alms (zakat) (QS. al-Mu'minun/23:1, 4).
4. Fasting in the month of Ramadan (QS. al-Baqarah/2: 183).
5. Doing pilgrimage (QS. Ali 'Imran/3: 97).
6. Implement Syura (QS. Syura/42: 38).
7. Implementing *Jihad* to uphold the word of God without coercion, as stated in QS. Baqarah/2: 216). Jihad is a struggle to liberate humans and maintain the unity of the state (Syahrur 1996; 127-128).

Thus, when the Qur'an talks about iman (faith) and believers, it is related to two types of people or two kinds of faith. First, belief in God and the Last Day and doing good. This is what is called *Islam*. Second, belief in Muhammad as the messenger of God and the message he brought. This is what is called *iman* (faith).

(M Wahid, 2020). In this regard, Syahrur distinguishes between *iman* (faith) and Islam. Islam is more associated with practices oriented to fitrah (basic nature). At the same time, *iman* (faith) is related to tasks outside nature (human instinct). Thus, Syahrur views the Syahadat (Declaration), "There is no god but Allah," as the basis of Islam (QS. Ali Imran/3; 102, and the belief in "Muhammad as the messenger of Allah" as the basis of Faith (QS. Al-Baqarah/2; 285). This impacts the understanding that *Islam* is a belief oriented to fitrah (human nature). The faith in Muhammad as the messenger of Allah is not fitrah, so this belief depends on someone based on their abilities (Surat al-Baqarah/2; 286). From some of the arguments disclosed by Syahrur through the processes of *kainunah*, *sairurah*, and *shairurah*, Syahrur invites the public to make the basic principles of belief in Allah, the last day and doing good as Islamic identity (pillars of Islam) to build harmonious life and interfaith dialogue in the framework of developing religious inclusivism. According to Syahrur, Islam is the identity of Muslims and those who lived before the Prophet Muhammad.

According to Syahrur, the Qur'an categorically rejects religious exclusivity. When Jews and Christians assert that only their group is safe and has access to heaven, the Qur'an emphatically rejects their claim, stating that salvation belongs to those who perform good deeds. (Ulfa, 2013). In addition, the Qur'an acknowledges the presence of devout people outside of Islam, such as the Sabians. (QS. Al-Baqarah/2; 62, QS. Al-Maidah/5;69). Syahrur accepted the existence of religious salvation by referencing the scriptures. Regardless of the religion, so long as it adheres to the three universal values that are the basis of Islam, it is acceptable (belief in God, Last Day, and doing good). According to Syahrur, the values expressed in the verses are common to all religions. Thus the verse cannot be repealed (deleted). Based on the preceding argument, it is clear that Syahrur advocated for an inclusive theology in religion. He realizes that truth and salvation belong not only to a particular group but also to others who submit to God and do good. QS al-Baqarah/2: 111-112.

The greatest talent of traditional metaphysics, Frithjof Schoun, discusses religion from two perspectives: exoteric and esoteric. He revealed that the shape and substance of all religions are identical. The shape of religion is relative, although its substance is absolute. Because religion is composed of "substance" and "form," it becomes something absolute but relative (relatively complete). In terms of the esoteric, religious declarations or statements are absolute. However, these claims will be relative and historical regarding religious expression

(exoteric). (Rahman 2010; 163). Therefore, in building religious co-existence, theological awareness is required to build interreligious dialogue (LONG, ISMAIL, & YAAKOB, 2022) and religious tolerance or sect (Abdul Ghani and Awang 2017; Hilmi, Salleh, and Rahman 2019), unless conflict among religious adherents occurs, as in the case of Ambon in Indonesia and Rohingya in Myanmar (Polit & Beck, 2014). Because the affirmative era, based on the ideology of reason, is currently very close to excessive fanaticism towards groups and has resulted in sectarianism, Syahrur's views must be disseminated to the public to promote theological awareness and religious inclusivism. The Quranic text analysis is frequently based on the viewpoint of a prominent figure as if he had never erred in his interpretations. This highlights the significance of altering Islamic philosophy, as Islamic thought is the source of the religious sentiments that will ultimately shape Muslim society. A Muslim's religious attitude stems from his knowledge of Islam. Therefore, innovative ideas must be active and allow creative communication with their immediate environment.

4. METHOD

This library research employs a qualitative-descriptive methodology to comprehend the inclusive theology-related thoughts, ideas, concepts, and theories offered by Muhammad Syahrur (Toriquddin, 2013). Three arguments support this analysis of Syahrur's thinking; First, Syahrur is a contemporary Islamic thinker whose ideas highlight the current Islamic issues; Second, Syahrur has produced many scientific works, both in the form of articles and books, that have attracted the attention of the global community; Third, his ideas on inclusive theology to build religious inclusivity are very urgent and relevant to contemporary life in the digital era, in which human interaction is becoming increasingly intense and no longer constrained by space or time; The information on Syahrur's epistemic arguments for inclusive theology comes from a variety of Muhammad Syahrur's works. Secondary sources such as books, journals, papers, and articles authored by various other scientists are also used to support the data from this main source. The procedures for collecting data are as follows: first, identifying the formal and material objects that are the subject of this study; second, conducting an inventory of the data and selecting it, focusing on the scientific works of Muhammad Syahrur; third, classifying the data related to the object of study; and fourth, providing a critical analysis of the fundamental

assumptions underlying inclusive theology and describing its contemporary implications. This research data is reduced to a notion that describes library study through developing concepts, theories, and conceptual systems or conceptual maps (Rumpf, 1990).

5. CONCLUSION

This study makes the case that religious inclusivism must be developed since human interaction is becoming more and more intense in the contemporary digital era. By citing the content of the Quranic verses as a moral foundation and source of life advice that consistently contains verses that are in line with the circumstances of the periods and locations, Syahrur gives a remedy for constructing religious inclusivism in this regard. Syahrur believes that the people of the prophets before the Prophet Muhammad were categorized as Muslims and hanif (straight or right) people who had a method of redemption based on the Shari'a brought by the previous Prophets through in-depth examinations of various Quranic verses. Because if this is what is believed, then the people before the Prophet Muhammad were seen as non-Muslims, even though Allah stated they were Muslims and hanif in several verses of the Quran; Syahrur contends that the pillars of Islam that are currently being formulated are seen as pillars of faith rather than pillars of Islam. Three approaches to the hermeneutic trilogy—*kainunah*, *sairuha*, and *shairurah*—form the basis of Syahrur's arguments.

6. IMPLICATIONS AND FUTURE DIRECTIONS

Because Muhammad Syahrur's studies and points of view are examined in this study, it has made a significant contribution to the literature. To raise people's standards of life, this study has examined Syahrur's arguments, founded on three hermeneutical approaches—*Kainunah*, *Sairuha*, and *Shairurah*—in literature. It is the first study to discuss Syahrur's writings in a date-based manner while emphasizing morality. In light of this, the theoretical contribution of this study merits consideration in the literature of religious studies that focus on the human being. Additionally, by emphasizing the religious aspects of human life, this addition to the literature will aid future researchers in developing acceptable working habits.

Additionally, this study has important practical ramifications that must be

considered because past studies did not offer an improved method for enhancing human lives with Quranic verses. The Quran's teachings have been highlighted in this research because they serve as examples of virtue and morals for daily life. The key findings from the Syahrur investigations are essential for ensuring that people can live sustainably. This report also makes the case that the government should attempt to reform people's lives through digital platforms. Similar to how the government in any nation can use this study to understand its citizens better and implement morality on digital platforms.

Additionally, it has been widely stated in this research that mobile phone apps should be used to promote religious goodness to the populace to foster a positive outlook on life. Without a doubt, the current research shows that religious inclusivism is crucial to develop as human connection increases in the contemporary digital era. Additionally, Syahrur provides a tool to promote religious inclusivity by pointing to the Quran's verses as a moral foundation and source of life guidance that consistently reflects the circumstances of the eras and locations in which they were written. However, future studies should concentrate on how the government may encourage Syahrur's religious beliefs among young people to foster moral development. Second, further study is required to ascertain how Syahrur's religious contributions might be used to combat racism in society. Future studies could also examine how Syahrur writing helps non-believers improve their religion.

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