RELIGIOUS PLURALISM IN THE VIEW OF ISLAM
(Comparative Interpretation of Sayyid Quthb and Maulana Farid Esack)

Dudung Abdul Karim[1], Tasya Sekardilla[*2], Alber Oki[3], Muslich Marzuki Mahdor[4], Rahmat Soleh[5]

[1,2,4,5]Sekolah Tinggi Ilmu Al-Qur'an Al-Multazam, Indonesia [3]Sekolah Tinggi Ilmu Al-Qur'an Zad Cianjur, Indonesia

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ABSTRACT

This research examines the different points of interpretation of religious pluralism to obtain coherent results on whether the pluralism referred to in the Qur'an is in the form of equality of every religion or plurality that respects each other with existing differences. The discourse with these two views creates bias in the interpretation of religious pluralism which has an impact on obscuring the concrete nature of the Qur'an. The type of research used is qualitative-descriptive-analytical research by explaining the explanation or depiction with clear and detailed words systematically, factually, and accurately based on existing data from library research. Furthermore, it is reduced by Abdul Hayy Al-Farmawi's muqarran method. The results of this study found that Sayyid Qutb disagrees with religious pluralism because religious plurality is a necessity, but not with religious pluralism. Maulana Farid Esack argues that whatever religion a person believes in as long as he believes in Allah and the last day and does righteous deeds, then he will get a guarantee of salvation.

Corresponding Author:

Tasya Sekardilla

Sekolah Tinggi Ilmu Al-Qur'an Al-Multazam, Maniskidul, Jalaksana, Kuningan Regency, West Java 45554
Email: tasyasekardilla@gmail.com

INTRODUCTION

The Qur'an is a holy book that contains instructions and guidelines for mankind. Relationships with fellow humans are inseparable from the diversity factors that exist in a region or country. Differences in ethnicity, race, ethnicity, and religion become an inseparable necessity to be able to get to know each other as Allah SWT's Word in surah Al-Hujurat [49]: 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Indonesia is a multicultural country with various ethnic groups, races, ethnicities, and religions can be seen from the 2010 BPS census which states that Indonesia has 1,340 ethnic groups.[1] The official religious beliefs recognized and embraced by the people of Indonesia are also diverse, including Islam; Catholicism; Protestantism; Hinduism; Buddhism, and Confucianism.[2] The data is a social differentiation in the frame of *bhinneka tunggal ika*. However, the reality of history shows that hope has not yet reached a limit that all parties feel is fair. Conflict in society is inevitable.

In 2016, 11 temples and 2 foundations were vandalized by residents in Tanjung Balai. Furthermore, the conflict between Shia adherents and followers of *ahlus sunnah wal jama'ah* killed 2 Shia citizens and 6 others were seriously injured.[3] The latest information in 2024 shows the attitude of religious intolerance and violence received by Pamulang University students when holding Rosary Worship in Cisauk, South Tangerang.[4] So religious believers must reflect and reconstruct the understanding of religious plurality as an effort of unity and integrity.

Religious pluralism is one of the most crucial *issues* because there are many opinions in understanding it. There are two main factors for the emergence of pluralism. *First*, internal factors are based on differences in ideology, faith, and history. *Second*, external factors are divided into two categories, namely: 1) socio-political, democracy, nationalism, and human rights or globalization; 2) academic factors of contemporary religious studies, or known as pluralism trends.[5]

The journey of religious pluralism has experienced discourse with two views, as a *sunnatullah* that must be accepted and harmonize people's lives or becomes an understanding of alignment as well as a political and ideological commodity.[6] Pluralism in Indonesia is often paired with inclusivism, which is a religious understanding that recognizes and accepts the truth of other religions. This attitude is quite dangerous because it teaches that a particular religion is not the only way of salvation. Islām means submission to God, nothing more than that. Therefore, anyone who surrenders to God,

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[1] "Suku Bangsa", Situs Resmi Republik Indonesia: Portal Informasi Indonesia, diakses pada 20 Juli 2024, https://indonesia.go.id/profil/suku-bangsa/kebudayaan/suku-bangsa.

[2] "Agama", Situs Resmi Republik Indonesia: Portal Informasi Indonesia, diakses pada 20 Juli 2024, https://www.indonesia.go.id/profil/agama.

[3] Maskah Alghofar, "5 Konflik Agama di Indonesia yang Paling Kontroversial dan Memanas. Apa Kata Bhineka Tunggal Ika?", News99.Co, Februari 12, 2024, https://berita.99.co/konflik-agama-indonesia/.

[4] Elsa Faturahmah, "Komnas Perempuan Mengutuk Tindakan Intoleransi dan Kekerasan terhadap Mahasiswa Universitas Pamulang saat Doa Rosario di Cisauk, Tangerang Selatan ", Komnas Perempuan, 10 Mei 2024, https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-merespons-tindakan-intoleransi-dan-kekerasan-terhadap-mahasiswa-universitas-pamulang

[5] Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis,* (Jakarta: Perspektif, 2005), 7.

[6] Arafat Noer Abdillah, "Pluralisme Agama dalam Konteks Keislaman di Indonesia: Refleksi Teologis Menuju Kerukunan Umat Beragama", *Religi: Jurnal Studi Agama-Agama* 15 no. 1 (2019): 51-75, https://doi.org/10.14421/rejusta.2019.1501-04.

even if it is not Islām, can be considered a Muslim. All of these notions are a denial and a blurring of all religions.[7]

Therefore, this research tries to discuss several issues related to the object of discussion, namely: understanding how the nature of religious pluralism is intended in the Qur'an through a comparison of the interpretations of Sayyid Quthb and Maulana Farid Esack, whether there are limitations or conditions for the enactment of pluralism and the synthesis of the two interpretations as an effort to escalate views. The difference with previous studies is the ethnographic study of religious heterogeneity specifically in QS. Al-Baqarah verse 62 and QS. Efforts to do good deeds as referred to in the verse will have an impact on the guarantee of salvation in the afterlife for every existing dogma. Through this discussion, it is hoped that readers can also understand religious pluralism in depth so that it does not cause conflicts with different points of view and becomes a forum for harmonization between religious adherents.

LITERATURE REVIEW

Research on religious pluralism in the Qur'an has been widely discussed in various scientific literatures. In this segment, the author intends to describe some previous studies related to religious pluralism and the differences with this research to find gaps and novelty in the research.

Ahmad Zamakhsari's research (2020) in a journal entitled *"Theology of Religions Tripolar Typology; Exclusivism, Inclusivism, and Pluralism Studies".* explains that the theology of religions refers to three tripolar approaches, namely exclusivism, inclusivism, and pluralism. pluralism. Exclusivism shows an attitude that closes itself off from other religions with the assumption that the most perfect truth claim and others are in the dark. fanaticism in religion. The antithesis of the first approach refers to Inclusivism with a loose and flexible impression. Meanwhile, religious pluralism is an attitude of pluralism that occurs to coexist or live together while maintaining the characteristics of each. and the differences in it.[8]

Furthermore, Hariyanto's research (2023) in a journal entitled "*Religious Dialogue Discourse in Pluralism (A Review of Hans-Georg Gadamer's Hermeneutics)*" examines how religious pluralism can be realized through religious dialogue. Hans-Georg Gadamer offers a breakthrough in hermeneutic theory with the term text dialectic to find common ground between many religions.[9] Based on a review of previous studies, there is an opportunity to develop research with a comparative or *muqarran* method which is a gap that complements previous research, especially the review of Sayyid Quthb's interpretation by prioritizing the foundation on tafsir *bi al-Ma'tsur,* then tafsir *bi al- Ra'yi* compared to Maulana Farid Esack's liberation interpretation based on hermeneutics with six keywords will provide a breadth of viewpoints in understanding religious pluralism.

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[7] Syamsuddin Arif, *Orientalis dan Diabolisme Pemikiran,* (Jakarta: Gema Insani, 2008), 83.

[8] Ahmad Zamakhsari, " *Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme dan Kajian Pluralisme*" *Tsaqofah : Jurnal Agama dan Budaya* 18, no. 1 (2020): 35-51, https://doi.org/10.32678/tsaqofah.v18i1.3180.

[9] Hariyanto, " *Wacana Dialog Keagamaan Dalam Pluralisme (Suatu Tinjauan Hermeneutika Hans-Georg Gadamer*," *Jurnal Cakrawala Ilmiah* 2, no. 6 (Februari, 2023): 2571-2580, https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i6.4926.

METHODS

The research conducted by the author is *library research* which aims to collect library data, read, record, and process research data from various literatures.[10] The research method is qualitative-descriptive-analysis to explain in straightforward and detailed words systematically based on existing data to produce coherent and comprehensive research. [11]

The author uses the Tafsir *Muqarran* or comparative method of Abdul Hayy Al-Farmawi in examining the comparative interpretation of QS. Al-Baqarah [2]: 62 and QS. Al-Maidah [5]: 69 between Maulana Farid Esack and Sayyid Quthb. The research step starts by looking for aspects of similarities and differences by researching and analyzing from predetermined categories. Furthermore, looking for the advantages and disadvantages of each character. The results of the data obtained are then sought for creative synthesis by combining the advantages of the aspects studied.[12]

RESULTS AND DISCUSSION
A. Biographical Overview of Sayyid Quthb
1. Curriculum Vitae

Sayyid Quthb has the full name Sayyid Quthb Ibrahim Husain Shadzili, born on October 9, 1906, in a village, Musha, Upper Egypt, Asyuth Province. His father was named Al-Hajj Quthub bin Ibrahim, a member of the national party, *al-Hizb al-Wathoni*[13] and his mother named Sayyidah Nafash Quthb.[14]

His father died when Quthb entered his teens. He brought his mother and siblings to live in Cairo. In 1940 his mother passed away. The departure of his parents affected Quthb's writing and thinking.[15] Sayyid Quthb was born during the transition to freedom from colonialism.[16]

2. Treadmill and Scholarly Transmission

Sayyid Quthb had memorized the Qur'an at the age of 10. Quthb completed his primary education in 1918. In 1921, he continued his education at the Madrasah Tsanawiyah in Cairo. In 1925, Quthb entered the Institute of Teacher Training (Madrasah Mu'allimin) and graduated in three years. He continued his education at the *Tajhiziyah Daar Ulum* College (now Cairo University) in 1930. Then received a bachelor's degree in education (Lc) in 1933.

While studying at *Daar Ulum* Quthb was much influenced by the thought of Abbas Mahmud al-Aqqad on the Westernization approach in the field of literature, criticism, and life that seems liberal. However, this does not change Quthb's identity but rather a point of wide open Quthb's views. In 1935, Quthb became a lecturer at Daar Ulum and worked at the Ministry of Education as an education supervisor. He was then sent to the United States to study Western education at three colleges,

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[10] Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), 3.

[11] Raihan, *Metodologi Penelitian*, (n.p.: Universitas Islam Jakarta, n.d.), 52.

[12] Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir,* (Yogyakarta: Idea Press Yogyakarta, 2014), 135-136.

[13] Ahmad Ghufron Baharudin, "Biografi Sayid Qutub (Ilmuan yang Dihukum Mati)", Al-Qurra', Januari 31, 2021, https://almizan.uin-suka.ac.id/id/kolom/detail/304/biografi-sayyid-qutub-ilmuan-yang-dihukumi-mati.

[14] Dwi Marantika " Pola Asuh Orang Tua Terhadap Anak dalam Surah Luqman Ayat 13-19 (Studi Komparative Antara Tafsir Ibnu Katsir Dengan Tafsir Fii Zilalil Qur'an)", skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022, 23 https://repository.uin-suska.ac.id/63541/.

[15] Aan Najib, *Al-Qur'an Dalam Perspektif Pluralisme Agamis*, (Cirebon: Syntax Computama, 2022), 90.

[16] Najib, *Al-Qur'an*, 89.

namely *Wilson's Teachers College* (University of Washington) in Columbia, the *University of Nothern Colorado,* and *Stanford University* with an M.A. in education. He also traveled around Italy, England, and Switzerland.[17]

3. Sayyid Quthb's Thought

In 1940, Quthb carried many opinions and debates about the moral decline around him to overcome these problems. The military coup as a sign of the political crisis in Egypt in July 1952 characterized Quthb's writings which tended to be socio-political criticism. Quthb said that Islām can provide answers to social problems that occur and the Muslim Brotherhood organization as an organization to protect society. The writing of tafsir *fi Zhilalil Qur'an* began in 1952 from the publication of al Muslimun magazine which contains tafsir of the Qur'*an* with the name of the rubric, *fi Zhilalil Qur'an*. The first writing in this rubric is the interpretation of surah Al-Fatihah, then the interpretation of surah Al-Baqarah. In January 1954, Sayyid Quthb managed to publish 16 juz tafsir *fi Zhilalil Qur'an*.[18]

In early 1954, the Ikhwanul Muslim organization was banned, accompanied by the temporary detention of Sayyid Quthb and several of its leaders under the pretext of an attempt to assassinate Nasser in October 1954. All those considered allies were affected. In 1955, Sayyid Quthb was accused of anti-government subversive activities and sentenced to fifteen years in prison. During this period Quthb produced many books as well as completing the tafsir *fi Zhilalil Qur'an*. Quthb formulated several concepts of Islām as a reformulation of Islām's teachings over the decline of Muslims' faith due to Western *secular-materialist* thinking.[19]

4. Contributions and Interpretation Methodology

In addition to being active in the Muslim Brotherhood's struggle organization, Sayyid Quthb also actively wrote for Muslimun Magazine. Not loose there, Quthb is also active in writing various other works. Here are some contributions of works authored by Sayyid Quthb.

a) Muhimmatus Sa'ir Fii Hayah Wa Shi'ir Aljail Al-Hadhir
b) At-Tashwir Al-Fanni fii Qur'an
c) Al-Qashash Ad-Diniy
d) Tafsir fi Zhilalil Qur'an
e) Dirasat Islāmiah
f) AshSyathi'al Majhul[20]

The systematic writing used by Quthb in tafsir *fi Zhilalil Qur'an* is coherent in mushaf. Quthb then describes the correlation of verses and the relationship between verses and the explanation of *asbab an-nuzul* owned by verses and arguments.

There are two stages in interpreting verses. *First,* taking from the Qur'an without any other reference. *Second, it* is secondary (*the* completion stage). Quthb quotes the opinion of scholars or other mufassirs. Tafsir as a reference is the interpretation of scholars who are *bi al-Ma'tsur,* then tafsir *bi al- Ra'yi.* The style of Quthb's interpretation is *al- Adabi al-Ijtima'.[21]*

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[17] Baharudin, "Biografi Sayid Qutub (Ilmuan yang Dihukum Mati)".

[18] Najib, *Al-Qur'an*, 107-108.

[19] Lingga Yuwana, "Teologi Islam Perspektif Sayyid Qutb", *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam* 18, no. 1 (2020): 67, https://doi.org/10.21111/klm.v18i1.3769

[20] Baharudin, " Biografi Sayid Qutub (Ilmuan yang Dihukum Mati)".

[21] "Metodologi dan Corak Penafsiran Tafsir Fi Zhilalil Qur'an Karya Sayyid Qutb", darus.id, April 22, 2022, https://www.darus.id/2022/04/tafsir-fi-zhilalil-quran-sayyid-qutb.html?m=1 d..

B. Biographical Overview of Maulana Farid Esack

1. Curriculum Vitae

Maulana Farid Esack was born in 1959 in a slum in Capetown, a suburb of Wynberg, South Africa.[22] He lived with his mother and five siblings during the apartheid regime. Esack and his family were forced to move to Bonteheuwel (a very barren area) because of the 1952 *Group Areas Act* for black and colored communities and Indian descendants.[23] His father died when Esack was three weeks old.[37] His mother died at the age of 52 as a victim of *triple oppression* (apartheid, patriarchy, capitalism).[24]

2. Treadmill and Scholarly Transmission

Esack completed his primary and secondary education in bontheuwel with a Christian national education curriculum that included the doctrines of obeying God and obeying the apartheid government. At the age of 9, Esack joined the Jamaah Tabligh group. At the age of 10, he became a teacher at a local madrasa and became the head of the madrasa at the age of 11.

In 1974 Esack continued his studies in Pakistan after being released from the custody of the South African police service that year. He continued his studies at a seminary (*Islām College*) on scholarship. Esack earned a degree in Islām theology and sociology at *Jami'ah al-Ulum al-Islāmiyyah*, Karachi from 1974-1982. Esack returned home to participate in the struggle against the apartheid regime.

In 1990, Esack returned to Pakistan to continue his studies at *Jami'ah Abi Bakr*, Karachi in the field of Qur'anic Studies. In 1994, he pursued his doctorate at the Centre *for the Study of Islām* and Christian-Muslim *Relations* at the University of Birmingham (UK). In 1995, he conducted research on Biblical Hermeneutics at the Philoshophische Theologische Hochschule, Sankt Georgen, Frankfrutam Main, Germany. In 1996, Esack earned his doctorate in *Qur'anic Studies* with a dissertation entitled *Qur'an, Liberation and Pluralism: An Islāmic Perspective of Inter-religious Solidarity against Oppression*. This dissertation was published by Oneworld, Oxford, UK, in 1997.

3. Esack's Thought

Farid Esack's contemporary thinking on Islamic studies is influenced by reformers and hermeneutic figures, including Arkoun; Rashid Ridho; Muhammad Abduh; Ath-Tabathaba'i; and Fadzlur Rahman. The classical scholars who became Esack's comparison and reference are Dehlawi, Thabari, Az-Zamakhshari, Ar-Razi, Al-Maturidi, Ismail Al-Haqqi, Az-Zujaj, Al-Wahidi, Al-Hayyan, Shihabuddin Al-Baghdadi, Nizamuddin Al-Naisaburi, and Ibn Arabi.[25]

According to Akhmad Ali Said, Esack's hermeneutic concept boils down to

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[22] Amal Hayati, ""Hermeneutika Farid Esack: Tafsir Pembebasan dalam Mengatasi Problem Sosial", Al-Qurra', Oktober 22, 2021, https://almizan.uin-suka.ac.id/id/kolom/detail/434/hermeneutika-farid-esack-tafsir-pembebasan-dalam-mengatasi-probl.

[23] Achmad Khudori Soleh and Erik Sabti Rahmawati, *Maulana Farid Esack: Hermeneutika Pembebasan dan Relasi Antar Umat Beragama*, (Malang: UIN-Maliki Press, 2021), 23.

[24] Soleh and Rahmawati, *Maulana Farid Esack,* 24.

[25] Ammar Zainuddin, "Nalar Hermeneutika Farid Essack Dalam Membangun Solidaritas Kebangsaan", *Proceedings of Annual Conference for Muslim Scholars* 3, no. 1 (2019): 951-60, https://doi.org/10.36835/ancoms.v3i1.310

Francis Shcussler-Fiorenza's *reception hermeneutics*.[26]

The ideas of Fazlur Rahman's *double movements* theory and Arkoun's progressive theory contribute greatly to Farid Esack's Qur'anic hermeneutic construction.[27] In addition, Gueterriez and Segundo'*s* concept of *liberation theology* also contributed.[28]

4. Methodology of Interpretation

Esack initiated the interpretation of liberation with six keywords to understanding between the text and the context of the verse. *First*, piety so that the interpretation is not done for personal gain. *Second,* monotheism is a requirement so that the interpretation is not based on shirk. *Third, an-nās* (people) as the interpretation covers the majority of people and not the minority. *Fourth*, *mustaḍ'afīna fī al-arḍ* (people who are oppressed on earth). This keyword becomes a benchmark so that the interpreter can position himself as an oppressed person. *Fifth, 'adl* (fair) interpretation is used to oppose oppression to get justice. *Sixth*, jihad is a way of fighting to uphold justice and truth.[29]

C. Interpretation of Verses of Religious Pluralism
1. Sayyid Quthb's interpretation
a. QS. Al-Baqarah [2]: 62

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

"Verily, those who believe, the Jews, the Christians, and the Sabians, whosoever (of them) believe in Allah and the Last Day and does righteousness (shall) have a reward from his Lord, no fear shall befall them nor shall they grieve." (QS. Al-Baqarah [2]: 62)

The reason for the revelation of this verse was narrated by Abu Hatim, and Al-Adani in *his Musnad* from the path of Ibn Abi Najih from Mujahid said, "I asked the Prophet ﷺ about the adherents of the religion that I once adhered to, so I mentioned their prayer and their worship, so this verse was revealed. It was narrated by Al-Wahidi on the authority of Abdullah ibn Kathir from Mujahid that he said, *"When Salman told the Prophet ﷺ about his companions, the Prophet said, *"They are all in hell"*, Salman said, "Hearing these words, the earth seemed to become dark to me", then the verse, *"Verily the believers, the Jews"* to His words, *"nor (did) they grieve,"* then he said, "as if a mountain was revealed to me."*

It was narrated by Ibn Jarir and Ibn abi Hatim from As-Suddi who said: "This verse was revealed to Salman al-Farisi".[30] The Qur'ān explains that anyone who believes and surrenders to Allah from any group and whatever religion they

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[26] Akhmad Ali Said, "Hermeneutika Al-Qur'an tentang Pluralisme Agama Perspektif Farid Esack", *Spiritualitas* 6, no. 1, (Maret 2020): 1-25 https://doi.org/10.21111/klm.v18i1.3769

[27] Zainuddin, " Nalar Hermeneutika Farid Essack", 954.

[28] Said, " Hermeneutika Al-Qur'an ", 12.

[29] Maulana Farid Esack, *Al-Qur'an, Liberalisme, Pluralisme : Membebaskan yang Tertindas*, trans. Watung A. Budiman, (Bandung: Mizan, 2000), 124-125.

[30] Imam As-Suyuthi, *Asbabun Nuzul : Sebab-Sebab Turunnya Ayat Al-Qur'an*, trans. Ali Nurdin, (Jakarta: Qisthi Press, 2017), 15, https://www.google.co.id/books/edition/Asbabun_Nuzul/6S1xDwAAQBAJ?hl=id&gbpv=1&dq=asbabun +nuzul+imam+as+suyuthi&pg=PA5&printsec=frontcover.

embrace will receive Allah's bounty, until the final message that must be believed in, namely Islām.[31]

إِنَّ الَّذِينَ آمَنُوا in this verse means the Muslims.[32] The word muslimin (مُسْلِمٍ) comes from the Arabic root سَلِمَ – يَسْلَمُ – سَلَامَةً – سَلَامًا which means people of Islām, who obey, obey orders.[33] According to Abu Ja'far الَّذِينَ آمَنُوا are those who have faith in the Messenger of Allah (SAW) and believe in his message.[34]

Akidah is a belief that reflects the manhaj to be practiced in action. It is wrong and even dangerous to transform the creed from its characteristics into a theory of cultural studies and epistemology or even a theory of humanity.[35] وَالَّذِينَ هَادُوا means the Jews or can be understood as "returning to Allah". In addition, the term Jew also refers to 'those' sons of Yahudza. Yahudza or Yahuda was the eldest son of Prophet Ya'qub.[36]

وَالنَّصَارَىٰ in this verse are the followers of Prophet Isa a.s. النَّصَارَىٰ is the plural of the word نَصْرًا The followers of Prophet Isa who adopted his religion are called Christians because they support each other. In addition, they are also said to be Anshar which is defined as the helpers of Allah's religions.[37]

As for the word وَالصَّابِئِينَ according to the stronger opinion says that this word is the Arab polytheists before the Messenger of Allah SAW. They doubted the idol worship practiced by their people, and then left the worship. They traveled in search of the appropriate creed until they found the creed of tawhid. [38] According to Abu Ja'far, the word وَالصَّابِئِينَ is the plural of the singular word صابِئٌ from the root صَبَأَ – يَصْبَأُ – صَبْأً which means replacing one's religion with another or those who leave their religion for another.[39]

Quthb interpreted that this verse contains a decree that those who believe in Allah and the Last Day and do righteous deeds need not worry and grieve from the assurance of this verse. However, it is the nature of the creed that is emphasized and certainly applied before the Prophet was sent. Therefore, the final form of faith after he was sent is already established. In line with Quthb's opinion, Ibn Kathir argues that this does not contradict the narration of Ibn Abbas regarding QS. Al-Baqarah [2]: 62, after which Allah revealed QS. Al-Imran [3]: 85

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[31] Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 1*, trans. Asad Yasin, et al, (Jakarta: Gema Insani, 2000), 90.

[32] Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 1*, 90.

[33] Mahmud Yunus, *Kamus Arab Indonesia*, (Jakarta: PT. Mahmud Yunus Wa Dzurriyyah, 2010), 177.

[34] Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Jami' AL-Bayan Fi Ta'wil Al-Qur'an (Tafsir Ath-Thabari Jilid 2)*, Tahqiq. Ahmad Abdurraziq Al Bakri, et al, (Jakarta: Pustaka Azzam, 2007), 19.

[35] Quthb, *Ma'alim Fi Ath-Thariq,* 77.

[36] Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 1*, 90.

[37] Abdullah bin Muhammad, *Tafsir Ibn Kathir Jilid 1*, trans. M. Abdul Ghoffar E.M., et al, (Bogor: Pustaka Imam Asy-Syafi'I, 2004), 148.

[38] Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 1*, 90.

[39] Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Jami' AL-Bayan Fi Ta'wil Al-Qur'an (Tafsir Ath-Thabari Jilid 2)*, 21.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"Whoever seeks a religion other than Islām, it will not be accepted from him, and he will be among the losers in the Hereafter." (QS. Al-Imran [3]: 85).

The words of Ibn Abbas explain that Allah will not accept any path or practice except what has been recommended to the Prophet. The existence of any path that follows the Messenger or Prophet of his time can be a way of salvation before the existence of the Prophet Muhammad who brought the message of Islām.[40] However, the Qur'an does not allow coercion in embracing a religion, as Allah SWT says in QS. Al-Baqarah [2]: 256

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

According to Quthb, freedom of religion is a human right. So someone who deprives humans of freedom of belief means he has stripped his humanity.[41] This does not mean that generalizing all religions is a final decision. Although many pluralists say that there are many sharī'ahs and manhajs to choose from because Allah did not make His Ummah one as stated in QS. Al-Maidah [5]: 48, it is necessary to examine the meaning and purpose of this verse.

"...For every nation among you We have given a rule and a clear path. Had Allah willed, He would have made you one people. But Allah wants to test you about the bounty He has bestowed on you. ...." (QS. Al-Maidah [5]: 48)

In this verse, Allah approves of Islām as the final religion to which all affairs should refer. Allah knows that there are many excuses used to justify turning away from His guidance. Allah also warns against following the whispers of the heart that follow lust.

Quthb disagrees with the notion of pluralism because Allah has given a provision for religious plurality that must be upheld as a form of the absence of coercion. However, pluralism in religion means providing an opportunity for Satan to enter and provide false beauty under the pretext of uniting the ranks and softening the hearts but ignoring the sharī'ah.[42]

b. QS. Maidah [5]: 69

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ فَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُ.

"Verily, those who believe, the Jews, the Sabians, and the Christians, who believe in Allah, the Last Day, and do righteous deeds, no fear shall befall them, nor shall they grieve." (Al- Maidah [5]: 69)

Sayyid Quthb interprets this verse similarly to QS. Al-Baqarah [2]: 62. The word إِنَّ الَّذِينَ آمَنُوا is the Muslims. وَالَّذِينَ هَادُوا is the Jews. وَالصَّابِئُونَ are those who worshipped idols before the Messenger of Allah (SAW) and those who only worship Allah without following a particular religion. The word وَالنَّصَارَىٰ is the followers of Prophet Isa (peace be upon him).

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[40] Abdullah bin Muhammad, *Tafsir Ibn Kathir Jilid 1*, 148.

[41] Sayid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 3,* trans. Asad Yasin, et al, (Jakarta: Gema Insani, 2000), 343.

[42] Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 3*, 243.

Quthb strengthens the previous interpretation with an explanation of the content of the stipulation that whatever religion they belong to, as long as they believe in Allah and the Last Day, followed by doing good deeds according to the teachings brought by the last messenger, they will be saved. Quthb's emphasis this time can be seen from the condition of acceptance that lies in "the teachings brought by the last messenger". If a person does not accept him as a messenger and the teachings he brought after the call, then he is a misguided person and his previous religion will not be accepted. This is a principle tolerated by the religion that cannot be hidden by Muslims. [43]

Doing good and establishing social relations with various adherents of other religions and beliefs is permissible, but it is not permissible to consider one religion or sect as the "religion" approved by Allah, to give excessive loyalty and obedience in cooperating with them. As Allah's Word in QS. Al-Maidah [5]: 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

This verse shows the prohibition of Allah SWT against believers who give patronage to Jews and Christians. So that these people are like part of their religion by approving and approving of their religion. However, it has an implicit meaning in which cooperation and social relations are allowed except for matters relating to religious issues.[44]

2. Maulana Farid Esack's interpretation
QS. Al-Baqarah [2]: 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

QS. Maidah [5]: 69

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ فَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُ.

Maulana Farid Esack interprets these two verses as one of the foundations of religious pluralism that the Qur'ān has mentioned in its content. This verse states that there is an explicit salvation promised by God for all those who believe in Him and the Last Day, accompanied by doing good deeds regardless of their formal religious affiliation.[45]

It is necessary to take Esack's reinterpretation of religious conceptions as a key foundation in hermeneutic interpretation, namely īmān, islām, kufr and the depiction of other people ahl al-kitāb and polytheists seen from the compatibility between Esack's religious conceptions with QS. Al-Baqarah [2]: 62 which contains the word وَالَّذِينَ آمَنُوا as the foundation that becomes the reward of salvation and the word وَالصَّابِئِينَ as وَالنَّصَارَىٰ and the book of experts, as well as هَادُوا and the word

[43] Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 3, 287*

[44] Wahbah az-Zuhaili, *Tafsir Al-Munir Jilid 3 (Juz 5-6)*, trans. Abdul Hayyiz al Kattani, et al, (Jakarta: Gema Insani, 2013), 559.

[45] Said, "Hermeneutika Al-Qur'an", 14.

adherents of beliefs outside the existing religion.

According to Esack, Islām's theology has become rigid, for example as īmān, islām, kufr are no longer seen as qualities possessed by a person as an individual, but these terms are now only seen as qualities that exist in groups as ethnic characteristics. Therefore, there is a need for a more inclusive interpretation. [46] Esack states that the hermeneutic of pluralism for liberation is not to ignore the warnings found in the Qur'an but rather to redefine it as an effort to overcome ideological disputes for freedom for all people.[47]

a. Īmān

The overview of the word īmān, which Esack refers to, refers to QS. Al-Anfal [8]: 2-4

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٢). الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤)

According to Esack, the word īmān has roots that mean "secure", "entrust" and "turn to". As for the main meaning, Esack quotes Lane's opinion, namely "Faithful to what God entrusts to him with a firm belief in the heart, not just on the tongue". This opinion is in line with the words of Allah SWT in QS. Al-Hujurat [49]: 14.

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"The Bedouin Arabs say, "We have īmān." Say (to them), "You have not embraced īmān, but say, 'We have only embraced Islam' because (true) īmān has not yet entered your hearts. If you obey Allah and His Messenger, He will not diminish one iota of your deeds." Indeed, Allah is Forgiving, Merciful." (QS. Al-Hujurat [49]: 14*)*

A close examination of this verse reveals that the Qur'ān is describing īmān more specifically than Islām. Īmān, which is the aspect of aqidah, together with Islām, which is the concept of shari'ah, and ihsan, which is the aspect of morality, will form a concept called "religion".[48] When the root ا, م, ن is followed by the letter ب, it means "to acknowledge" or "to recognize", and "to believe".[49]

Intrinsically, īmān is related to good deeds. In addition, Esack argues that most traditional thought interprets it as part of Islām's religious rituals that serve as benchmarks. Therefore, the relationship between īmān and good deeds is an important issue of discussion, namely: first, the status of those who have īmān in the sense of confession, but not good deeds. Second, good deeds that are not accompanied by īmān. (confession or testimony). Third, the possibility of īmān that is not accompanied by confession.[50]

The second and third points above are in line with the facts on the ground in South

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[46] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 156-157.

[47] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 158.

[48] Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis*, (Jakarta: Insists, 2021), 343.

[49] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 159.

[50] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 164-165.

Africa. Esack has seen Jewish and Christian youths thrown into prison, and even Christians suffering for their belief in God's retribution for their commitment to the dignity and commitment of His people. In his opinion, it is appropriate to assume that their faith is rejected.[51]

b. Islām

The word islām becomes the subject of study by focusing on the transfer from noun to verb. According to Esack, the appropriate verse to study is QS. Ali Imran [3]: 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"Verily the religion (pleasing) in the sight of Allah is Islām. Those who have been given the Book do not dispute, except after knowledge has come to them because of envy among them. Whoever disbelieves in the verses of Allah, verily Allah is swift in His reckoning." (QS. Ali Imran [3]: 19)

Esack interprets the word Islām in two terms, namely Islām as din (religion) and Islām as submission to God.[52] According to Esack, it is necessary to accommodate the notion of Islām outside the context of the Islām community. Esack states that Ath-Thabari's interpretation as a traditional mufassir regarding pluralism in QS. Ali Imran [3]: 19.

Indeed, the obedience that is accepted by Allah is obedience to Him, and a verbal and heart pledge to worship only Him, with full submission in the form of fulfilling commands and avoiding prohibitions, without any denial and deviation, and without associating Him with others in worship. [53] According to Ath-Thabari, din is an active response to God's will, more than ethno-social membership in a particular group.[54]

Esack's final result underlines that traditional interpreters are not in the context in which contemporary issues arise. It is not enough to base a theology of religious pluralism and liberation solely on their thinking without examining and considering a more inclusive interpretation of the context of a particular text.[55] According to the author, the above opinion needs to be criticized that the word Islām in this verse is wrong if it is interpreted as "submission" if we look at the munasabah of the previous verse (sibaq) which is related to tawhid. Therefore, Islām is a religion of monotheism, not the Trinity in Christianity and Tribalism by Jews and trimurti, and others.[56] Furthermore, the Qur'ān condemns the dogma of the trinity as a form of disbelief in shirk against Allah as stated in QS. Al-Maidah [5]: 73

"Indeed, those have disbelieved who say that Allah is one of the three, while there is no god but One...." QS. Al-Maidah [5]: 73

The Qur'an has also warned the Christians by saying that the Messiah is one of the three, or the Messiah is the son of Allah (Sūrat At-Taubah [9]: 30) or Allah

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[51] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 167.

[52] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 170.

[53] Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Jami' AL-Bayan Fi Ta'wil Al-Qur'an (Tafsir Ath-Thabari Jilid 5)*, Tahqiq. Ahmad Abdurraziq Al Bakri, et al, (Jakarta: Pustaka Azzam, 2007), 158.

[54] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 175.

[55] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 176.

[56] Qosim Nurshesa Dzulhadi, *Islam VS Pluralisme Agama*, (Jakarta: Pustaka Al-Kautsar, 2019), 75.

is the son of Mary (Sūrat Al-Maidah [5]: 17). In addition, Islam itself has a basic foundation on which the building stands. The building of Islam cannot stand well and even disappear completely without this foundation and the loss of Islam from a person if there are no two sentences of shahada.[57] As the hadith of the Prophet SAW.

قال صفي الرحمن المباركفوري حفظه الله في كتبه منة المنعم في شرح صحيح مسلم رواية أبو الحسين مسلم

بن الحجاج بن مسلم القشيري النيسابوري رحمه الله حدثنا محمد بن عبداله بن نمير الهمداني، حدثنا أبو

خالد – يعني : سليمان بن حيان الأحمار – عن أبي مالك الأشجعي، عن سعد بن عبيدة، عن ابن

عمر عن النبي صلى الله عليه و سلم قال : >><<بني الإسلام على خمسة : على أن يوحد الله، و إقام

الصلاة، و إيتاء الزكاة، وصيام رمضان، و الحج>>، فقال الحج و وصيام رمضان؟ قال: لا، وصيام

رمضان و الحج، هكذا سمعته من رسول الله صلى الله عليه وسلم. ٥٨

Islām is not just a noun, but the "meaning" and "name" of a religion, and not just an individual attitude and belief. Rather, Islām is the name of a social institution, accompanied by a set of aqidah, shari'ah, and ahlak (beliefs) that are embraced by Islām adherents, whether individuals or groups.

c. Kufr

QS. Ali Imran [3]: 21-22 is a reflection verse that Esack uses in reinterpreting the term kufr.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢١) أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٢٢).

"Those who disbelieve in the verses of Allah, kill the prophets without right, and kill those who command justice, give them glad tidings of a painful punishment (21) Those are the ones whose deeds will be in vain in this world and the Hereafter, and there will be no helper for them (22)." (QS. Ali Imran: 21- 22)

According to Esack, this is one of the failures of classical explanations in understanding between kufr as the active behavior of individuals and the religious identity of a group.[59] Esack concludes that the word Kufr in the Quran is described as an ungrateful behavior that leads to a deliberate rejection of God's truth and bounty as well as arrogant and oppressive behavior.

Esack argues that to understand kufr in the Qur'an it is necessary to pay attention so that it does not have implications for unfair treatment of individuals or groups outside Muslims, namely: 1) kufr in the context of real and certain belief in the oneness of God and accountability on the last day; 2) The Qur'an describes kuffar as those who know the oneness of God and the Prophet Muhammad as His messenger but choose not to acknowledge it; 3) the Qur'an denounces behavior towards Islam and Muslims as a form of submission to God for the limited purpose of expressing the existence of a community based on such

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[57] Ahmad bin Utsman al-Mazyad, *Mukhtasar Jami'ul Ulum Wal Hikam*, (Jakarta: Darul Haq, 2018), 39-40.

[58] Shafiyurrahman al-Mubarakfuri, *Minnatul Mun'im Fi Syarah Shahih Muslim*, Juz I, (Riyadh: Daar As-Salam Linasyri Wa Tauzi', 1999), 64.

[59] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 177.

submission; 4) the reasons and intentions of the kuffar's decision to refuse to hold certain beliefs.

Thus the contemporary term kufr is not just an epithet. Esack says that it is unfair to hand over responsibility for something that the group or their religion did not do at birth when on the last day the individual will be held responsible for himself and not the collective.[60]

According to the author, each individual is not given responsibility without the basis of the religion they are born into, because Allah creates his servants in a state of purity and it is their parents who make them Jews or Christians, as the hadith of the Prophet Muhammad SAW.

قال عبد الرحمن بن أَبِي بكرٍ، جَلَال الدين السيوطي في كتبه عُقُودُالزَّبَرْجَدِ على مسند الإمام أحمد رواية

احمد بن حنبل، حديث : "ما من مولود إلا يولد على الفطرة ، فأبواه يهودانه أو ينصرانه أو يمجسانه

كما تنتج البهيمة بهيمة" جمعاء هل تحسون فيها من جدعاء.

قال الطيبي ثم الكرماني : (من) زائدة، و (مولود) مبتدأ، و (يولد) جبره وتقديره : ما من مولود يوجد

على أمر من الأمور إلا على الفطرة ، والفاء : إما للتعقيب، و إما للسببية، أو جزاء شرط مقدر، أي :

إذا تقرر ذلك من تغير كان بسبب أبويه، إما بتعليمهما إياه، أو ترغيبهما، أو كونه تبعا لهما في الدين.[٦١]

The hadith shows that every human being has the opportunity to know God namely the "religion of fitrah". This concept of "religion of fitrah" has provided the universal foundation that Islam has for humanism in the crucible of humanity.[62]

d. The Qur'an and Other Peoples

According to him, how can the Qur'an present God as belonging to a small group as the Jews and Christians do. In addition, he also sees how the universality of the Qur'an is related to exclusivism and the condemnation of other peoples and even taking up arms against them.[63] According to the author, the attitude taken by traditional interpreters is an attitude of caution. When they give the interpretation that the scribes, Jews, and Christians are no longer authentic, it is not unreasonable because of the clear evidence of the trinity, penance, inherited sin, and others made by Paul and Tarsus.[64] Qosim Nursheha Dzulhadi said that according to him the four Gospels (Matthew, Mark Luke, and John) were compiled around 40-80 years after Jesus' death and were sourced from ancient manuscripts that have been lost. [65]

As QS. Al-Baqarah [2]: 62, and QS. Al-Maidah [5]: 69, according to Esack many reject the content of this verse in being inclusive of adherents of other religions, even stating that QS. Ali Imran [3]: 85 as the nasakh of this verse. According to him, people who reject this verse (QS. Al-Baqarah [2]: 62) or view QS. Ali Imran [3]: 85 as nasakh, then it appears that God canceling a promise is contrary to the nature of justice and this theory is a shortcut for people who are

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[60] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 183.

[61] Abdurrahman bin Abi Bakri and Jalaluddin As-Suyuti , *Uquduzzabarjadi 'Ala Musnad Al-Imam Ahmad*, Juz 3, (Bairut: Daar Al-Jiil, 1994), 23.

[62] Thoha, *Tren Pluralisme Agama,* 289.

[63] Esack, *Al-Qur'an, Liberalisme, Pluralisme*, 191.

[64] Dzulhadi, *Islam VS Pluralisme Agama,* 65.

[65] Dzulhadi, *Islam VS Pluralisme Agama,* 65.

exclusivists.[66] After that, Esack strengthens his opinion on the attitude of pluralism in the Qur'an with QS. Al-Maidah [5]: 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْ تُمْ فِيهِ تَخْتَلِفُونَ

Esack concludes that this verse means that God has set a path for both individuals and religious communities, and they must be faithful to the path that has been set for them. However, if there are trials that they cannot face then they are free to choose another path to race towards God's way.

However, Islam views religious plurality as an ontological fact that cannot be denied, while pluralists view it as diversity at the level of external manifestations.

The difference in the interpretation of Sayyid Quthb and Maulana Farid Esack can be seen through the approach used in understanding the content of the Qur'anic verse. Quranic textuality becomes Sayyid Quthb's study approach in looking at aspects of religious pluralism in the Qur'an. In contrast, Maulana Farid Esack tries to present intertextuality in liberating the interpretation of the Qur'an to reveal the implied message wall including the socio-historical studies contained there.

The heterogeneous condition of the Indonesian nation consisting of tribes, nations, and religions can be united if each individual can explore the intent and purpose of the first principle of Pancasila - The Almighty God. The existence of religious entities needs to be recognized with their respective demands on each adherent. This is in line with the plurality of religions that need to be recognized. Article 28 E verses 1 and 2 as an elaboration of the first principle is a guarantee that anyone who wants to embrace religion and worship according to their religion will get freedom. But it cannot be used as a basis for generalizing that every religion is the same. Tolerance and dialog between religious communities can be a solution without the tendency to one party while still carrying out the beliefs and dogmas of each religion.

CONCLUSIONS

Religious pluralism is one of the ideas promoted by Western thinkers and Muslim thinkers. Quthb's emphasis regarding religious pluralism in interpreting QS. Al-Baqarah [2]: 62 and QS. Al-Maidah [5]: 69 is seen from the condition of acceptance that lies in "the teachings brought by the last apostle". If someone does not believe in him as a messenger and the teachings he brings after the call addressed to various sects, groups, religions, and beliefs, then he is a misguided person and will not be accepted by the previous religion that he still embraces.

Maulana Farid Esack with the interpretation of liberation carries 6 key foundations for supporting religious pluralism. This study focuses on four keywords that are relevant to the verse to liberate the interpretation of the Qur'anic verse.

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[66] Esack, *Al-Qur'an, Liberalisme, Pluralisme,* 208-209.

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