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Muslim attitude toward the Qur'an reflect their attitude toward their faith. They read it with a sense of reverence and adoration befitting the transcendental mediation of divine expression, though without necessarily grasping its full significance. The reader of Arabic text is often carried away by its rhythmic harmony without attributing any intellectual meaning to it. On reading or hearing the Qur'an, the believer's find his or her faith strengthened. The Qur'an its self states that it is revelation which strengthens the believer's faith and bring joy to his heart. This in it itself is a valuable pillar for those who find their belief in God and in the hereafter to be a source solace, comfort, and support in their daily life. When Qur'anic teaching transcends individual experience, however, and affects social conduct, it becomes necessary to reflect on the objective meaning of the revelation.

The significance of the Qur'an for Muslims is clearly enunciated by the Qur'an itself which designates itself al-Kitab (the book). In this linguistic sense, the Qur'an, as Mohammed Arkoun phrases it, is a "pre text" in which everything can be established based on this very basic source. Other designations of the























































































plurality there was believed that there was something important in many differences.

In the oxford advanced learners dictionary (2000) also mentioned that pluralism can be understood as the existence of many differences groups in the society, for example the differences races of different political or religious beliefs: cultural or political pluralism. Those definition according to Masykuri Abdillah 2001, contain the meaning of social pluralism or primordial. To release and support that concept it should need tolerance, because the religious harmony will not being created long lasting without the attitude of pluralistic.

The definition of religion in the discourse of west have become the debated and polemic which were never end, in many kind of aspect such philosophy of religious, theology, sociology, anthropology, and also in the comparison of religious (religionswissensehaft) it self. It was difficult and even impossible to get the definition of religion which can be accepted and agreed by all of member.

The term is notoriously indefinable. To define the religion should using three approaches from the “function”, “institution”, and “substantive” of the social history, be inclined to define the religion as one of histories institution. One point of view of institutionalized that easy to be differenced with the other in the same type. For example, naturally, it was very easy to different between Buddha with Islam, by only seeing both of the historical background, the differences social system, conviction, ritual, and ethics of the teaching of each other.























independent work, but it does not mean that Islam or Muslim scholar did not interest to discourse the problem.

The concept of pluralism usually applied in the chapter or sub topic of *fiqhiyah* not in the Islamic theology. Because the issue of pluralism according to Muslim scholar's view more analyze the coexistence and social interaction among human being, the problem more applicative practice, ministrant, and historicity than the problem of theology.

From approach of methodology, there were basic differences between Islam and theory of religious pluralism. Islam looks that phenomenon as the essence of genuine ontology, while the theory of religious pluralism looks it term as the variation in level manifestation or external manifestation superficial not the essence or genuine.

In the turn, these differences established its solution. Islam offering the sociologies practice solution, more *fiqhiyah* in nature, while pluralism theories giving epistemologies theories solution.

The Islamic perspective on the phenomenon of religious pluralism has the basic theoretic in the Qur'an and *Sunnah*. The characteristic of Islamic perspective is "realistic" in nature (*waqi'iyah*), based on the reality, therefore the existence of the "other" was social in nature where not being problem in the Islam. The following discussion will mention monotheism as the basic theoretic of Islamic perspective on the phenomenon of religious pluralism.





























If we could placed the problem of religious pluralism in the context of god creating and God requiring, we will be able to solve this problem with the right understanding and of course giving it solution. In the contemporary word, this concept was the challenges for religious world, religious pluralism as the modern condition of Ah al-Kitab should be seen as an attempt to contextualize the Qur'anic concept in modern life.





