

LOCAL WISDOM IN THE INTERPRETATION OF RELIGIOUS TOLERANCE VERSES IN TAFSIR AL-IBRIZ BY KH. BISRI MUSTAFA

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Abstract: *Tolerance is a prerequisite for building interfaith communication to create peace in Indonesia. This is because Indonesia is a plural country. The idea of tolerance is found in the interpretation of the Qur'an, including in the interpretation of al-Ibriz by KH. Bisri Mustafa. This research explores the context of local wisdom in the interpretation of tolerance verses in tafsir al-Ibriz. This research is a qualitative research with textual analysis of the tafsir. The focus of this research is on the interpretation of tolerance verses in tafsir al-Ibriz, especially on five things: believer-unbeliever interaction, no compulsion in religion, living together with people of different religions, the existence of the people of the book, and Islam as a mercy to the universe. The results of this study found that the context of local wisdom contained in tafsir al-Ibriz is found in the interpretation and analysis written in Javanese. Tafsir al-Ibriz is addressed to Muslims in general, especially Muslims in Indonesia, especially in Java. In the context of pluralism, the writing of this interpretation is also intended to ground the Qur'an to a plural society.*

Keywords: *religious tolerance, local wisdom, tafsir al-Ibriz.*

INTRODUCTION

The interpretation of scripture is generally carried out by every religious believer,¹ especially religious elites and those with official authority religion,² especially religious elites and those who have official authority from the religious leadership.³

Some religions limit the authority of interpretation to competent leaders or institutions and the results become a reference for the people. In other religions,

¹ S Sharonova, Nina Trubnikova, dan N Sokolova, "Interpreting religious symbols as basic component of social value formation," *European Journal of Science and Theology* 14, no. 3 (2018): 117–29.

² Thabang R Mofokeng dan Mookgo S Kgatle, "Towards a decolonial hermeneutic of experience in African Pentecostal Christianity: A South African perspective," *HTS: Theological Studies* 75, no. 4 (2019): 1–9.

³ Neal Krause dan Kenneth I Pargament, "Reading the Bible, stressful life events, and hope: Assessing an overlooked coping resource," *Journal of religion and health* 57, no. 4 (2018): 1428–39; Fides del Castillo dan Marie Antoniette Alino, "Religious coping of selected Filipino catholic youth," *Religions* 11, no. 9 (2020): 462.



individual believers or laypeople can also interpret the holy book.⁴ Interpretation results Individuals and lay people are of course different and have different levels authority that is different from the interpretation officially issued by a person religious institutions. It can be said that everyone who reads and trying to understand the contents of the holy book, at that time he was trying to interpret, in the sense of understanding or translating, in one's own way.⁵ Therefore, there are several terms for efforts to study the contents of the holy book shows the level of depth and understanding of the holy book, for example interpretation, tafhim, tarjamah, and even ta'wil.

One of the actual issues that often places the Al-Qur'an and its interpretation as the main reference is the issue of tolerance, relations between people religion, and social harmony in diverse societies or countries religious adherents. Issues surrounding inter-religious relations, tolerance and social harmony in a community group or country like that become one of the most frequently discussed issues. This is a real reality understandable especially in today's era where contact, communication, and interactions between citizens of the world are increasingly intense thanks to progress transportation technology, communication technology, development and distribution a population that is increasingly expanding across countries and across cultures.

Regarding the issue of religious tolerance, this issue is not a problem something new in Islamic history.⁸ Tolerance in Islam is a concept which is familiar and even this concept has emerged and developed since ancient times. early period of Islamic history. The concept of tolerance in the early days of Islamic history has been built since the Hudaibiyah agreement initiated by the Prophet Muhammad, PBUH. to the Medina Charter which was phenomenal at that time. Since then, Islamic history has been marked by ups and downs in relations between people very dynamic religion.⁹ This dynamic cannot be separated from understanding Muslims towards the concept of tolerance and relations between religious communities sourced from the Koran as their holy book which is followed by instructions Prophet Muhammad s.a.w. which is summarized in the hadiths.

There are a number of verses in the Quran that relate to relationships between human beings, starting from the concept of religious tolerance to guidance regarding the relationship between religious communities and the boundaries they establish in order to build social harmony among humanity across religions, cultures, ethnicity, and race within a country and between countries. These verses become references to inter-religious harmony activists in their efforts to create harmony, maintaining peace, and building social harmony. Harmony social life in the context of a country is the dream of every individual

⁴ Farid Panjwani dan Lynn Revell, “Religious education and hermeneutics: the case of teaching about Islam,” British Journal of Religious Education 40, no. 3 (2018): 268–76; Andrew L Whitehead dan Samuel L Perry, “Is a ‘Christian America’ a more patriarchal America? Religipolitics, and traditionalist gender ideology,” Canadian Review of Sociology/Revue canadienne de sociologie 56, no. 2 (2019): 151–77.

⁵ Untuk kepentingan umat beragama di Indonesia, Kementerian Agama telah memfasilitasi mereka dengan menerbitkan terjemah kitab-kitab suci dalam bahasa Indonesia, tafsir-tafsir atas kitab suci, dan buku-buku panduan hidup beragama lainnya. Hal ini menunjukkan keterlibatan negara dalam memfasilitasi perkembangan kehidupan beragama di Indonesia. Bappenas RI, “Pembiayaan dan Pengendalian Departemen Agama,” bappenas.go.id, 2008



and country and people in the world to become a reality. Because without being created harmony, the country will not achieve stability and integrity from a political aspect, economic and social.

Tolerance is one of the prerequisites for building communication between religious communities as an effort to create a peaceful atmosphere among people they. Peace is something that is highly hoped for and becomes every human being's dream in life. In a peaceful atmosphere every Individuals can freely carry out their activities in peace and can carry out their routines well without any threats, challenges, obstacles and disturbances that come from certain parties. The theme of peace is a topic of discourse interesting to discuss considering that recently there has been frequent disintegration in layers of society that destroy the order of life, especially those related to with religious issues.¹⁰ This issue is very sensitive in Indonesian society which is indeed multicultural with various beliefs, ethnicities, customs, language and so on. Indonesia is known worldwide as a country with very complex plurality, both in terms of customs, culture, ethnicity, as well as from a religious perspective.¹¹ This complexity is increasingly visible when viewed from population composition that raises issues of majority minorities, mental attitudes, and historical background of the Indonesian nation.¹²

Such conditions open up a number of possibilities in context relations between religious communities because of the diversity and differences. These differences create a potential for conflict on the one hand and potential cooperation on the other hand.¹³ One of the social functions of religion is to bond brotherhood among adherents of different religions, but there is also the opposite function, namely the divisive function.¹⁴ There are many incidents of cooperation between religious communities carried out by religious organizations in this world, especially for humanitarian interests, such as advancing education, improving the quality of human health, humanitarian assistance for disaster victims and so on. However, it is acknowledged that there are also incidents of conflict between and within religious adherents which are rooted in attitudes religious intolerance. In events like this, the religion that is believed to be something holy because it comes from God and invites something that is noble and noble, instead it becomes a source of human tragedy.

In connection with the views above and in order seek an explanation regarding the attitude of tolerance or intolerance shown by followers of the Islamic religion, then search for teaching sources Islam is an important effort because of its tolerant or intolerant attitude demonstrated by Muslims, one of which is influenced by the aspect of understanding them towards the main source of Islamic teachings, namely the Koran. With respect to This means tracing back and researching the meanings of the Qur'an related to the issue of tolerance becomes important. Several scholars, experts, and Al-Quran mufassir formulated the concept of tolerance based on their interpretation towards the Koran and trying to convince the people of tolerance based on the Koran. One of the tafsir books in which there are parts which explains the concept of tolerance is the Tafsir Al-Ibriz by KH. Bisri Mustafa a great Indonesian cleric.

Based on the background and description above, the researcher studied and carry out further and in-depth research regarding the concept of internal tolerance Al-Quran and the local context that underlies the interpretation of its verses contains messages of



tolerance. The local wisdom is the focus of the research. This is because the interpretation of Al-Quran verses cannot be separated from the local context where the interpretation is carried out and for whom. Based on explanation therefore, the researcher formulates a research problem regarding the local wisdom interpretation of the natural tolerance verses of the Koran with the research title Local Wisdom in the Interpretation of Tolerance Verses in the Tafsir Al-Ibriz by KH. Bisri Mustafa.

INTERPRETATION OF TOLERANCE VERSES IN TAFSIR AL-IBRIZ

To find out the interpretation of KH. Bisri Mustafa on the verses of tolerance, it is necessary to select the verses that match the theme. it is necessary to select verses that are in accordance with the theme. Under the theme tolerance there are aspects that are taken as more specific themes, namely: about the interaction between believers and disbelievers, about no compulsion in religion, about living together with people of different religions, about the existence of the People of the Book, and Islam as a religion. existence of the People of the Book, and Islam as a mercy for all nature.

To find out KH. Bisri Mustafa's interpretation of the interaction between believers and disbelievers, we take interaction, verses 1-6 of Surah Al-Kafirun and Surah Al-Qalam verses 8-9 are taken. Then, for the sub-discussion of no compulsion in religion, the verse 256 of QS. Al-Baqarah. Furthermore, regarding living together with people al-Maidah verse 48 and Al-Hujurat verse 13 are taken. As for the existence of the People of the Book, the verse taken for study is QS. Al-Baqarah verse 143 and Al-Maidah verse 82. While about Islam as mercy is taken from the 107th verse of QS. Al-Anbiya.

INTERACTION OF BELIEVERS-BELIEVERS

KH. Bisri Mustafa's interpretation of the verses of believer-disbeliever interaction cannot be separated from KH. Bisri Mustafa's view related to the purpose of believer disbeliever interaction. Therefore, before describing the interpretation of KH. Bisri Mustafa's interpretation related to believer-disbeliever interaction, first elaborate the interpretation of KH. Bisri Mustafa's interpretation of Surah ad-Dzariat verse 56 "wa ma khalaqtu al-jinna illa liya'buduni" which is considered by the majority of scholars to be the purpose of creation. KH. Bisri Mustafa concluded that the worship referred to in verse 56 surat adz-Dzariyat above has a very broad scope, it is not only limited to formal ritual matters, including limited to formal ritual matters alone, including the duties of the caliphate.

Surat Al-Kafirun 1-6

In terms of the chronology of revelation, surah Al-Kafirun is considered by some scholars as the seventeenth revelation of the Qur'an some scholars as the seventeenth revelation received by the Prophet Muhammad PBUH. It was revealed after surah al-Ma'un which ranks sixteenth. While in the tartib mushaf, this surah al-Kafirun is kept in the 109th order and placed after before surah Al-Kautsar. 25 While viewed from perspective of asbab nuzul, there are variants of the redaction of the narration that are



considered as asbab nuzul of the verses of this surah, among which is quite popular is that some of the polytheists in Makkah, such as Al-Walid bin Al-Mughirah, Aswad bin Abdul Muththalib, Umayyah bin Khalaf, came to the Prophet PBUH to offer a compromise regarding the implementation of religious guidance. The concrete proposal was for the Prophet and his people to follow their beliefs, and they would follow the teachings of Islam. "We will worship your Lord -for a year and you shall also worship our god for a year for a year. If your religion is true, we will certainly benefit because we also worship your God and if our religion is true, you too will certainly benefit." More or less, that the proposal compromise offered by them.²⁶

The Prophet emphatically responded to this proposal, stating: "I seek refuge with God so that I will not be among those who associate partners with Him." The Prophet's words directly indicated proposal because of its impossibility and irrationality in the matter of unification of religions. In this case, each religion has different principles and rules from the other religions.²⁷ Therefore, it is not possible for the differences between the religions to be unified. Therefore, it is impossible for these differences to be combined in the psyche of someone who is sincere to his or her religion. Therefore, it is impossible to combine these differences in the soul of a person who is sincere about his religion and beliefs. Each adherent of religion must be fully convinced of the teachings of their religion or belief. As long as beliefs, it is impossible for them to justify teachings that are not in line with the teachings of their religion or beliefs.²⁸

According to KH. Bisri Mustafa, a Muslim should not be angry if there are non-Muslims who judge the teachings of their religion or belief. Do not be angry if they judge the teachings of Islam to be wrong. Conversely, adherents of other religions and beliefs, should not be angry if Muslims judge their teachings as heretical. The important thing is that in our social life, we do not blame each other, even though each is fully convinced of the blame each other, even though each of us is fully convinced from the bottom of his or her heart that their respective religions are the ones approved by God. If what the compromise proposal, or any other proposal, is to seek harmony in social social harmony, then the best path to take is what is stated at the end of the verse in this surah: For you, your religion (please judge and practice it) and for me my religion (let me believe and practice it).

The Prophet's firm stance in rejecting the invitation of the polytheists was reinforced by the revelation of Surah al-Kafirun verses 1-6. Perhaps some people objected by asking the question, why did the Prophet respond to the proposal when he usually waited for the revelation to come down. When he usually waited for revelation to come down in the face of questions posed by non-Muslim groups? According to KH. Bisri Mustafa, if before the revelation of the six verses of Surah al-Kafirun there was no clue regarding the attitude that he should have taken, then the guidance of a healthy mind would have led to the same answer. Especially before the revelation of Surah al-Kafirun verses 1-6, has been revealed surah Nun (Al-Qalam) which is one of the early revelations. part of the early revelations that came down (some even state that it was the second or fourth revelation he received). In this surah Allah emphasizes: *Do not follow the will of the liars, who wish you to be weak, so that they may be weak. They wish you to be weak, so that they may be weak* (Surah 68:8-9).



The verse explicitly warns the Prophet and his followers not to follow the will of the deniers. Because all their proposals were basically aims to weaken Muslims. If Muslims soften, in the end They will invite people to return to the beliefs of their ancestors. That is more or less the introduction put forward by Quraish Shihab in interpreting Surah al-Kafirun verses 1-6.29

THERE IS NO COMPULSION IN RELIGION (AL-BAQARAH)

There is no compulsion to embrace Islam; indeed, the right way and the wrong way are clear. Therefore, whoever disbelieves in the thagut and believes in Allah, then indeed he has held fast to a very strong a very strong rope that will not break. Allah is All-Hearing, All-Knowing (QS. Al-Baqarah/2: 256).

After describing in detail who Allah is, why He has the right to be worshipped, why humans are to be worshipped, why humans are also required to follow the guidelines revealed to His Prophets, it is also explained logically related to the power of Allah. Allah's power, there could be people who think that Allah, with all of His power and attributes has the right to force all human beings to follow one religion that He has revealed. Is He not so powerful and His power is unstoppable by anyone?

In refuting such questions, comes the verse 256 of Surah Al-Baqarah which affirms that even though Allah has such power that none of His creatures can match, but that Allah is just and wise. Therefore, in accepting the religion will not be forced. The religion must be embraced based on awareness, not on the basis of coercion. In addition, because one of Allah's attributes is “not in need of creatures,” it is natural that in religion there is no coercion from the absolute ruler. If there is coercion, it will certainly eliminate one of His attributes. Because through religious compulsion, it directly shows the need of Allah to humans who worship Him. According to KH. Bisri Mustafa, the editorial “there is no compulsion in religion”, it is closely related to the issue of beliefs that are popularly termed as “religion”. It is closely related to the problem of belief which is popularly termed as akidah.³⁰

According to KH. Bisri Mustafa, the wording “there is no compulsion in religion”, implies that Allah wants every human being to feel at peace. His religion is called Islam, which contains the basic meaning of peace. That peace can never be achieved if one's soul is not at peace. Meanwhile, no matter what form it takes, the oppression will eventually lead to unrest in one's soul. Thus, if religion is imposed, the substance of peace offered will never be obtained by the followers of Islam.

In addition, the absence of coercion in embracing the religion of Islam is relates to the characteristics of Islam expressed in verse 256 “Whereas the right way is clear from the wrong way.” This kind of expression implies that every traveler is required to choose the right path. But if there are walkers who do not want to follow the right path, it is not because the path is not clear. It is due to the darkness of one's soul that he prefers the path of misguidance. However, a person who is blind in forced to follow the right path, he will return to the wrong path. Therefore, forcing a person to embrace a belief will instead create internal chaos and a spirit of hostility.³¹



In this verse, to express the clarity of the path of Islam, uses the word *rusyd* (straight path). This word can expand its meaning to “the precision with which something is managed and the steadiness and continuity in that precision.” The meaning of this word contrasts with the word *al-ghayy* which *al-ghayy*, which is often used to mean the path of misguidance. From this it can be understood that those who following the straight path, in the end will do everything precisely, steady, and sustainable. This fact will certainly be different with people who follow it by force, stability and sustainability will not happen. Therefore, it is a logical thing if there is no coercion in religion, such as small children, crazy people or those who do not know the religious guidance, they are not exposed to religious guidance. children, the insane or those who do not know the guidance of religion, they are not subject to the *taklif* because of when they commit a religious offense, because for them it is not yet clear which is the right path and which is the wrong path. It should be noted, however, that especially for the uninitiated. However, it should be noted that especially for the uninitiated, he is required to continue learning. This is because their ignorance is due to his unwillingness to learn, he will be held accountable before God.³² People who do not want to embrace Islam, in essence they have been persuaded by the seduction of *Thaghut*, while those who consciously embraced Islam, they are people who deny *Thaghut*. These second model people, by Allah, are illustrated with people who have a firm grip. Hence, whoever denies *Thaghut* and believes in Allah, has indeed believe in Allah, indeed he has held fast to a very strong rope that will not be cut off from Allah's mercy.

LIVING TOGETHER WITH PEOPLE OF DIFFERENT RELIGIONS

al-Maidah: Verse 48

“And We have sent down to you the Book with truth, confirming what is before, from the books and touchstones against it; then decide(things) between them according to what Allah has sent down and do not do it following their desires with (abandoning the truth) that has come to you. For each, We give rules and a clear path. If Allah had willed, He would have made you one people (only), but He wants to test you on what He has given you, then compete to do various good deeds. Only to Allah will you return everything, then He tells you what you have been disputing about in dealing with it.”

The word *muhaiminan* is considered to be one of the key words the focus of KH. Bisri Mustafa's attention. According to him, the translation of the word is with benchmarks are not very precise. Because the word is taken from the word *haimana*, which means power, supervision and authority over something. From here, the word can be understood in the sense of witnessing something, maintaining, and watching him. The Quran is *muhaimin* of the previous books, because he is a witness to the truth of the contents of the past books. That meaning taken if what is contained in the previous books does not contradict the teachings contained in the holy book Al-Quran. That's how it is on the contrary, the Koran becomes a witness to his mistakes, through that testimony, al The Quran functions as a preserver. In his position as custodian, The Quran maintains and confirms the principles of Divine teachings which are *kulliy* (universal) and which contains eternal benefits for humans when and where anywhere. In addition, the Quran cancels what needs to be canceled from the laws contained in previous books are *juz'i* in



nature (partial) whose benefits are temporary for certain communities and no longer suitable for application to society.

However, there are also those who read the word muhaimanan in its meaning preserved, that is, the Koran is preserved. This holy book is preserved by Allah SWT in various ways, including preserving it redacted, word for word and even letter by letter through the memorization of millions of Muslims, the spread of the mushafs Al-Quran, diskettes and CDs. Any mistakes, whether intentional or not, in reading or writing, will soon be known and criticized by many people and institution. The Koran is also muhaiman, that is, its meanings are preserved through interpretations that are continuously and from time to time explained by scholars and scholar. If there is an interpretation that differs greatly, experts will appear straighten out and refute it.

Furthermore, KH. Bisri Mustafa also highlighted what is meant by redaction of the verse, "for each, We give rules and a clear path," contains the meaning, "for each people - past and present - We (Allah) have established special Shari'a and minhaj for them and their time." The people who lived during the time of Nuh AS. there are sharia and minhaj, So did the people during the time of the prophets and apostles who came after them. Prophet Musa (AS). has Shari'a and Minhaj for those who lived in their time, and Prophet Muhammad saw. so too. It's just that the Prophet Muhammad saw. Sent for all people and all time. Therefore, the teachings he conveyed basically not detailed, except in matters beyond the reach of reason humans, such as metaphysical problems, or that development is impossible thoughts and human nature towards it, such as the prohibition of marriage between children and his parents, or his siblings, because normal humans don't will have lust towards them.

Based on these facts it can be understood that this verse was imported not to deny God's will to make humans one, in the sense of one descent or origin. Because, humans in terms of unity of origin are One. This is God's will as emphasized by the Apostle peace be upon him: "You are all from Adam, and Adam is from the earth. There is no preference for Arabs over non-Arabs, nor non-Arabs over Arabs except on the basis of piety," . hadith This is confirmed by the words of Allah in QS. al-Hujurat: 13.

THE EXISTENCE OF AHL AL-KITAB

Al-Baqarah, 143: According to KH. Bisri Mustafa, this verse is closely related to people's attitudes Jewish. Therefore, the word sufahaa in this verse is expressed to express characteristics of Jews who are considered to have no deep foundation doing an activity, either because of not having enough knowledge, no want to know, or even if they know, they don't want to do it. The word sufaha can also be used to refer to whom only those who do not want to make the Kaaba the Qibla, or those who criticize it Kaaba and criticize Muslims who pray facing the Kaaba or Tawaf around the Kaaba.

According to the Jews, the change in the direction of the Qibla indicates that there is a mistake which suggests that the Messenger of Allah and his followers were only following only one's desires. Therefore, their worship is when facing Bayt al-Maqdis will be in vain and unrewarded. As a respons Against such assumptions, Allah asked the Prophet to answer the question like that with the expression "all direction belongs to



Allah", both Bayt al-Maqdis and the Kaaba, belong to Allah. Therefore, it doesn't matter where even face it if that is God's command.³⁷

Therefore, judging from the purpose, facing the Qibla during prayer aims to direct Muslims in one clear and common direction. In terms of Muslims believe that Allah has absolute authority to determines the direction people face in their prayers. From this it is clear that Quraish Shihab had a special view about it as he emphasized that it could be that at the beginning of the hijrah the Qibla did not point towards the Kaaba because the Kaaba at that time was still filled with idols worshiped by the people polytheists. Likewise when the command is given to direct the Qibla to Kaaba, it could be because the Kaaba is in the middle (wasath) and right position. Because, Mecca is the center of the earth.

This verse is considered as confirmation that Muslims are moderate ummah (ummatan wasathan). According to KH. Bisri Mustafa, the ummatan wasathan is the prototype of the ideal society. Hence, the position of Muslims as a people moderate corresponds to the position of the Kaaba which is at the center of the earth and become the mecca. The logical consequence is that the middle position demands Muslims to always be fair in all his life activities. In middle position that, a person can be witnessed by anyone, from any direction and therefore They will also be used as references by any party. With the middle position, he will also be able to see anyone and anywhere.³⁹ And, by being made as a medieval community, Muslims will be witnesses to the actions of the people other.

KH. Bisri Mustafa also identified that ummatan washatan in meaning moderate people, namely in matters between views about God and view of the world, they are required to believe in the existence of God, however does not adhere to polytheism.⁴⁰ In this case, Islam views that God is Almighty, and Almighty. Islam is also balanced in terms of views the life of the world, they do not deny the life of the world, nor do they see the world as everything. Muslims believe that life not only focused on the world, because after life the world exists eternal afterlife. ⁴¹ Worldly life must be seen as determinant of the afterlife.

Al-Maidah: Verse 82

For sake, You will definitely find people who are the most hostile against those who believe are Jews; and polytheists. And indeed, you will definitely find the closest friend to you those who believe are those who say: Indeed, we are Christians. This is because it is between them there are priests and monks, (also) because in fact they are not brag.

After explaining clearly regarding the closeness of the Experts of al-Kitab, in this case the Jews, with the polytheists, verse 82 surah al-Maidah explained the consequences of this closeness, namely for the sake of God The Almighty! You, O Prophet Muhammad SAW. or whoever has an objective view, will definitely find the reality of everyday life that "those whose hostility is strongest towards those who believe, namely the Muslims who are true and sincere in their faith, namely the Jews and polytheists. And indeed you will definitely find the closest one his friendship with believers, namely Muslims, is compared with adherents of other religions are those who say: "Indeed we are Christians." That is the closeness, because among them there are priests who understand and carry out religious guidance well, and always remember each other and reminded, and because



among them there were monks who were not affected by the brilliance of worldly life so that they become good examples for people, also because they actually do not brag about people. On the other hand, they are not like the Jews who consider themselves to be a super people whom Allah loves most.

One of the words that became the focus of his attention was the word *ruhbanan* is the plural form of the word monk. This word is taken from the word *rahbah* which contains the basic meaning of "fear". Those *ruhban*s have such great feelings their fear of Allah and their worries about falling into sin or abyss of lust, therefore they voluntarily abandon everything something that could potentially lead him to the brink of disobedience. They leaving worldly glitters - including leaving something halal -to gain His pleasure.

However, the information in verse 82 is related to *ruhban* and people Jews cannot be used as a measure to generalize Jews and Christian. Therefore, in understanding the verses of the Koran, besides the approach language, *munsabah*, you also need to understand it using the *asbab nuzul* approach. In this case, as stated by Ath-Thabari in his commentary, there is so many *Sabab Nuzul* related to verse 82 of surah al-Maidah. One of them is related with *Najasyi* or *Negus*, the ruler of Ethiopia who converted to Islam.

ISLAM AS MERCY (AL-ANBIYA 107)

Judging from the linguistic aspect, the editorial of verse 107 is very short, but in It contains a very deep and broad meaning. In just five words which consists of twenty-five letters—including the connecting letters located in the beginning—verse 107 emphasizes four main things: 1). *Rasul*/messenger of Allah. In this case, the prophet Muhammad, 2). Who sent him (Allah), 3). who was sent to them (*al-'alamin*) as well as, 4). Treatises, all of which hint at its qualities, namely Grace which is very great in nature as understood from *nakhirah* form of the word. Plus a depiction of coverage targets in all times and places. Thus, the Apostle is a blessing, not only his arrival brings teachings, but his figure and personality are a blessing God bestowed upon him. In that verse, it doesn't say "We don't sent you to bring mercy, but as mercy or in order for you be a blessing for all nature.

CONCLUSION

The interpretation of the verses relating to tolerance is explained by KH. Bisri Mustafa so that Indonesian readers can easily pick it up an important lesson from any description of tolerance even though it doesn't have to be talking about Indonesian cases or phenomena. Among the important contents of The interpretation of the tolerance verses in *Tafsir Al-Ibriz* is that of interaction it is highly recommended for believers and non-believers to blame each other's religions another; that there is no compulsion in religion, that there are prohibitions be friends with people of different religions, although it is not forbidden if have strong faith, that the existence of the People of the Book is recognized in social life, and that Islam is a blessing for all nature.

Specifically, KH. Bisri Mustafa did not raise any cases Indonesia. However, many of the descriptions have similar descriptions Indonesian so that Indonesian Muslims can learn a lot directly from this interpretation to examine the problems and messages of tolerance



in Indonesia. This study can contribute to local wisdom interpretation studies, especially regarding the content of interpretations that are growing in popularity. Study accompanied by local context seems to be a gap that can continue this research. So as, contextual studies can be carried out by providing framing of interpretations based on local events in this interpretation.

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