

Religious tolerance: Kyai Bisri Mustofa perspective in tafsir Al-Ibriz

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ABSTRACT

Discussion about religious tolerance theme is always interesting and attracted attention many people, including researcher and clergy. In the same contexts religious holy books including Al-Qur'an narrate the important of building religious tolerance. In narrative Al-Qur'an still global, so it takes interpretation to explain more detail the meaning contained in it. However, the existing of texts interpretation are dominated by influence of arabic reason which seems rigid on this aspect. It's interesting to see how to read conducted by Kyai Bisri Mustofa as mufassir who born and develop in Javanese culture to verses of religious tolerance theme in al-Ibriz interpretation. This study is library research used al-Ibriz texts interpretation by Kyai Bisri Mustofa as primary source and books with tolerance theme as secondary source. Discussion method in this study is descriptively used hermeneutic theory analysis by Hans-Georg Gadamer. Results of this study show that religious tolerance construction in al-Ibriz interpretation sourced and formed as results of dialectic between religious texts (intertextual) and Javanese culture, especially in the coast (extratextual). This dialectic continues to process and forms interpretation patterns of al-Ibriz. In this process there are two model diversity attitudes are also classified, first exclusive-active attitudes are diversity attitudes who tend to think only religion embrace is the true but also encourages its adherents to maintain good relations, harmony, take care of each other, and do good with others religions adherents. Generally, occurs in verses discuss about mu'amalah/worldly things, such as food. Second, exclusive-passive consider only religion embrace is the true without cooperation action, generally it's about aqidah such as hell's punishment for unbelievers.

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1. Introduction

Discussions related to inter-religious tolerance are not new thing. Since Al-Qur'an revealed as Muslim's holy book, many verses have touched about relationship between Muslims and non-Muslims [13]. Discussion about this matter continue to this day. Throughout history of religious communities, tolerance always been one of important issues and attracted the attention many groups, including academics and clergy. Al-Qur'an as compatible holy book with the times, always open to new and updated interpretation. However, not everyone has the ability to interpret it. In this case, to find clue



of Al-Qur'an, Muslims very dependent on people who are considered have authority, there are clergy and mufassir [13]. Then, mufassir standardized their thoughts in the form of book called interpretation book. Among many interpretation books by archipelago clergy is al-Ibriz interpretation by Bisri Mustofa. This interpretation will be discussion main object in this study. Focus on this study is on verses with religious tolerance theme. The reason why author chooses al-Ibriz interpretation are, first study of religious tolerance in al-Ibriz interpretation as far the author observes and will be describe in literature review not much done. Second in the midst of onslaught Indonesian language popularity and Latin script since early 20th century, al-Ibriz interpretation comes with turning and maintain existence Javanese language in writing tradition of Al-Qur'an interpretation in Indonesia [8]. Al-Ibriz interpretation also born in the midst of arabism emotion peak who trying to enter, shifting Javanese and Islamic culture in archipelago [15]. Thus, Kyai Bisri Mustofa tried to neutralize incoming intolerant ideas by writing al-Ibriz interpretation. Third Kyai Bisri Mustofa chose Javanese language with careful consideration, not carelessly. This aims to dissolve his totality thoughts as great person in Javanese pesantren culture with social reality surrounds him, so it's easy to understand and learn without reducing its substance [15]. In addition, at that time Javanese language considered as way of *nguwongke uwong* (humanizing humans) [15]. The goal maintains order of humanistic and harmonious social relations. Through al-Ibriz's interpretation, Bisri Mustofa succeeded elaborating the Javanese and Islamic traditions in harmony [7]. This can be seen for example the meaning of gratitude in surah Luqman verse 12 which is interpreted as thanksgiving tradition exists in Javanese society such as the bride market, tingkeban, salvation or barakahan, and others. Through interpretation like this, Bisri Mustofa tries to keep relationship between people always tolerant and harmonious.

Besides al-Ibriz, there are also other books interpretation used local languages such as Javanese, Sundanese and Malay. For example, interpretation of Faiḍ ar-Raḥmān fī Tarjamāh Kalām Mālik ad-Dayyān written by K.H. Muḥammad Sālīh bin 'Umar as-Samarānī or known as Kiai Saleh Darat. Interpretation of al-Iklīl fī Ma'ānī at-Tanzīl, written by K.H. Misbah Zainul Mustafa Bangilan then there is interpretation of Al-Qur'an Basa Jawi by K.H. Muhammad Adnan, interpretation of Qur'an Hidaajat-Rahmaan written by Moenawar Chalil, then appeared Javanese interpretation in Latin script there is al-Huda Tafsir Qur'an Basa Jawi karya Bakri Syahid, Sekar Sari Kidung Rahayu, Sekar Macapat Terjemahanipun Juz Amma karya Ahmad Djawahir Anomwidjaja, then there is interpretation of Marah labid or al-Munir li Ma'rifati at-Tanzil by Imam Nawawi al-Bantani, Tafsir Nur al-Ihsan written by Muhammad Said Kedahi and others. [11]. Fourth, if compared how the narration by Kyai Bisri Mustofa in interpretation verse with tolerance theme with other mufassir do, it will reveal something unique in his interpretation which characterizes tolerant Java, and not found in other commentaries. As in interpreting surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انفصامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

"There is no compulsion to enter religion, because right and wrong are clear, whoever lies to idols and believes in Allah ta'ala, then that person has held a tight rope that cannot be broken. Verily, Allah ta'ala is all-hearing and all-seeing. ." (Qs. Al-Baqarah: 256)

In his commentaries book, Kyai Bisri Mustofa give notes as follows, "Do not be mistaken in translating this verse. Saying that is like someone who is free in religion. You can be Muslim, you can be a Christian, you can also be a Buddhist. The meaning of the verse is not like that, but the meaning is this: People who are healthy in mind and in mind will find it easy to distinguish what is right and what is wrong so that they do not need to be forced or disputed. They should be able to think for themselves that Islam is the true religion that must be followed, because there is a definite explanation. Therefore, Muslims are obliged to show the truth of Islam and provide the right example so that those who know will follow with a reasonable mind and can distinguish what is right and what is wrong without any coercion in Islam." [18]

The way kyai Bisri Mustofa notes when he interprets a verse in sentence provokes ambiguity or misunderstanding, it implies that special attention and respect is given to the verse with tolerance theme [15]. Kyai Bisri Mustofa chooses diction and intonation like parent telling a story to child, inviting them to think for themselves [15], indicating reader does not feel taught or angry with the

author (Kyai Bisri Musthofa) but the delivery is still based on its "Islamic" roots. The same thing but done by other mufassir, such as Syaikh Nawawi al-Bantani in his commentary, *Marâh Labîd*. Way to "seduce" reader chosen by Syaikh Nawawî feel not good as done by kyai Bisri Musthofa which traps the reader's consciousness. As if kyai Bisri Musthofa had guessed the direction readers' thoughts so it's easily able to make other calculations, even out of his initial expectations. This reason make author chose the perspective Javanese Mufassir represented by Kyai Bisri Mustofa in the book of al-Ibrîz interpretation to elaborate further about religious tolerance theme.

2. Method

This study is library research to examine religious tolerance in term of perspective by Kyai Bisri Mustofa Perspective in Tafsir Al-Ibriz. Research data sources consist of primary data sources and secondary data sources. Primary source from al-Ibrîz texts interpretation by Kyai Bisri Mustofa, while secondary source from books with tolerance theme. Research data were analyzed descriptively used hermeneutic theory analysis by Hans-Georg Gadamer.

3. Findings and Discussion

3.1. Overview of Religious Tolerance

Etymologically, tolerance comes from the word tolerance (in English) which means an attitude of letting, acknowledging and respecting the beliefs of others without requiring approval [6]. In Latin, it comes from the word "tolerantia" which means leniency, gentleness, patience and lightness [17]. While in Arabic, it is often known as *tasamuh* means allow one another, facilitate one another [17]. Tolerance in Big Indonesian Dictionary is meaning character or having attitude of tolerance (appreciating, allowing) establishment (opinions, views, beliefs, habits, behavior and other) that are different or contrary to own opinion, while for word of tolerance means an attitude.

Kevin Osborn in his books entitled "Tolerance" states that tolerance is one of important foundations in politics because democracy only can work well when person can hold his opinion and can accept other's opinion [21]. According to [25], the definition of tolerance is "respecting and considering the humanity of a person as more important than any idea or ideal we or they may hold" [25]. While according to Tilman, tolerance is an attitude of mutual respect through understanding existence of other different groups with the aims of peace. He also states that tolerance is the main tool in building peace in the midst of society [24].

The word of "religion" in islam often termed as "dîn". Etymology, *dîn* means submission, obedience, way and wara'. While in terminology, *dîn* means way of obedience and obedience to the law because *dîn* can also mean wara', way who avoids from actions that violate the rules [14]. Social historians tend to define religion as historical institution or an institutionalized view of life distinguished from one to another in one type. For example, it's easy to distinguish between Buddhism and Christianity, just by looking at historical background or social systems, beliefs, rituals and ethics taught [23].

Muhammad 'Abd Allah Darraz defines religion from two aspects, there are internal and external nature. First as psychological state, (internal) it's religiosity. Religion is a belief. Second, as an external essence, religion is set of theoretical rules teach conception of divinity and its ritual aspects [5]. Meanwhile, according to Harun Nasution religion is more defined as bonds that must be held and obeyed by humans. This bond has great influence on human life comes from higher power and greater than human itself. A supernatural power cannot be captured by the five human senses [20]. If the words of "tolerance" and "religion" are combined, based on the statements above it can be interpreted as the freedom of each individual to adhere whatever religion believes in and practice it in daily life. As has been regulated in the law or constitution in life of society, nation and state. Even though every religion believes that it is the only true religion, but at the same time every religious believer must accept the existence of plurality in religious life.

So, based on the explanation above tolerance principle includes at least three main principles in religion, there are freedom of choice and religion, prohibition of insulting and interfering with other religions, respect for the existence of other religions. These three principles will author uses as sub-

theme or categorization of groups verses in studying Kyai Bisri Mustofa's interpretation of religious tolerance verses.

1) *Forms of Religious Tolerance*

According to experts, forms or types of religious tolerance can be divided in two categories. In this paper, author quotes three figures and their divisions. The author assumes that these three figures adequately represent perspectives of other figures in terms categorizing attitudes religious tolerance.

First, according to Casram there are two forms of religious tolerance, passive and active tolerance. Passive religious tolerance is the attitude of accepting differences as something factual. While active religious tolerance is tolerance involves oneself with others in the midst of differences and diversity. Furthermore, according to Casram active tolerance is teaching of all religions because essence of tolerance is peaceful coexistence and mutual respect among diversity [3].

Second Said Agil Al-Munawar divides tolerance in his book in two types, there are static tolerance and dynamic tolerance. Static tolerance is cold tolerance does not give birth to cooperation, it is only theoretical. So, tolerance is just the assumption of people who know idealistically but do not apply it. Meanwhile, dynamic tolerance is an attitude of tolerance that gives birth to cooperation for common goal, so inter-religious harmony is not in theoretical form, but as reflection of the togetherness of religious communities as unified nation [18].

Third Hardjana divides tolerance in two categories, there are dogmatic tolerance and practical tolerance [9]. Dogmatic tolerance is tolerance only related to religious dogma/belief. According to him, this model of tolerance religious adherents ignores teachings other religions. Whereas in practical tolerance adherents of Religion allow each other and give space in expressing their believe faith in order to carry out religious rituals and practices in their lives.

These religious attitudes will also author used to see and analyze the interpretation of Kyai Bisri Mustofa in al-Ibriz's interpretation of verses with religious tolerance theme.

2) *Diversity Attitude*

In research religions studies, there are three religious attitudes used to classify religious views, there are exclusiveness, inclusion, and parallelism.

First, attitude of exclusivity. This attitude view that claims truth and salvation only on the religion embraced, not on other religions. Second, an inclusive attitude. This attitude view that claims religion adheres has truth and salvation more perfect than other religions, meaning that other religions may still true and safe as long as they have certain criteria same as their religion. Third, attitude of parallelism. This attitude view that every religion, apart from the religion adopted, has its own way of salvation. The claim of truth only exists in one's own religion (exclusive), or which complements and fills other religions (inclusive), must be rejected for theological, sociological and phenomenological reasons. This third religious attitude often termed pluralist attitude. Pluralism is religious attitude which holds that every religion has the same opportunity to obtain salvation. Nevertheless, pluralism is not an attitude that seeks uniformity in religious forms and teachings.

These religious attitudes will use to see and analyze the interpretation of Kyai Bisri Mustofa in Al-Ibriz's verses interpretation with religious tolerance theme.

3.2. Knowing Kyai Bisri Mustofa and Tafsir Al-Ibriz

1) *Profile of Kyai Bisri Mustofa*

Bisri Mustofa was born and spent his childhood under the name Mashadi. He was born in Sawahan Village, Palen alley, Rembang city, Central Java in 1334 H/1915 M. He is the son of H.M Zaenal Mustofa and Siti Chotijah [2]. His father, Zaenal Mustofa, was wealthy merchant who was generous and respected and loved the ulama'. While his mother, Siti Chotijah still has descendants of Makasar blood. These couple has four sons there are Mashadi (Bisri Mustofa), Salamah (Aminah), Misbach, and Ma'sum [10]. In addition, these couple also has stepchildren from their previous husband or wife. Zaenal Mustofa, previously married to Dakilah and has two children there are H. Zuhdi and H. Maskanah. Meanwhile Chodijah, previously married to Dalimin also has two children there are Achmad and Tasmin [10].

In 1925, when Bisri was 10 years old he continued his education at the Bulumanis Islamic Boarding School, Kajen, Pati raised by KH. Hasbullah [4]. Then in 1930, he studied at Kasingan Islamic

Boarding School taken care by Kyai Cholil [16]. While at pesantren, Bisri was classified as very intelligent student and having advantages over his friends. So, it's not be surprised if his teacher, Kyai Cholil wants to make him his son-in-law [10]. In 20 years old, Bisri was married to daughter of Kyai Cholil named Ma'rufah (10 years old at that time) on the night of Friday, 17 Rajab 1354 H coincide with July 1935 M. From this marriage, Bisri Mustofa blessed with eight children there are Muhammad Chalil Bisri (born in 1941 M), Ahmad Mustofa Bisri (born in 1943 M), Muhammad Adib Bisri (born in 1950 M), Faridah (born in 1952 M), Najichah (born in 1955 M), Labib (born 1956 M and died when he was 4 years old), Nihayah (born 1958 M and died at birth), Atikah (born 1964 M) [10].

In 1936 M Bisri Mustofa performed the hajj for the second time. He was desperate going to Mecca at his own expense from he's saved money from selling *Bijuraimi Iqna'* book. He was very persistent in going to Mecca for pilgrimage even though with perfunctory provisions. While in Mecca, he took place at the Shaykh Hamid Said's house as khadam (helper). As the hajj group returned to homeland remembering being Kiai's son-in-law with mediocre knowledge, he decided don't participate go home with his friend named Suyuti. In the next hajj season when he felt his knowledge was sufficient, Bisri Mustofa decided to return his homeland [16]. In Mecca, education that Bisri Mustofa underwent was non-formal. He learns from one teacher to another directly and privately. Among his teachers were scholars from Indonesia who had long lived in Mecca. Various branches of Islamic scholarship were Bisri studied such as interpretation science, hadith and fiqh. Among the teachers whose knowledge was taken is KH. Bakir from Yogyakarta, he studied book of *Lubb al-Usul* by Shaykh al Islam Abi Yahya Zarkasyi, book of *Umdah al-Abrrar* by Muhammad bin Ayyub and book of *Tafsir al-Kasasyaf* by Zamakhsyari, then with Sheikh Umar Ham and al-Maghriby he studied book *Sahih Bukhari* and *Sahih Muslim*, then with Shaykh Ali Maliki he studied *al-Asybah Wa al-Nadhoir*, *al-Sunan al-Sittah* and *Nisabury's book al-Hajaj al-Qusyairy*, with Sayyid Amin, he studied book *Alfiyah Ibn Aqil* by Ibn Malik, with Sheikh Hasan Masysyat he studied book *Manhaj Dzawin Nadhar* by Shaykh Mahfudz Al-Tirmasi, then with Sayyid Alwi al Maliki he studied book *Tafsir Jalalain*, and with K.H Abdul Muhaimin he studied book *Jam' u al-Jawami* [10]. After returning from Mecca, Bisri actively taught his knowledge in Kasingan. In 1939 Bisri Mustofa became the successor of KH. Cholil for having passed away. The next period, due to the Japanese occupation the boarding school was burned to the ground until Bisri Mustofa continued relay of his teacher's struggle by establishing boarding school in Leteh Rembang in 1950 under the name *Pesantren Raudhatut Thalibin* (Islamic Student Park) and growing rapidly until now [10].

With his ability, initiative and creativity, KH. Bisri Mostofa succeeded in compiling and composing book. Ina addition, being intended for students as learning materials, these works also intended for wider community in rural areas actively recite in mosque where he often gives lectures. In his works, KH. Bisri Mustofa adapts language used by students and rural communities especially using regional language (Javanese pegon), Arabic writing pegon (Javanese Arabic), in addition to several works use Indonesian approximately 176 titles [10]. The breakthroughs of Kyai Bisri Mustofa's thoughts include his obsession to make concept of *amar ma'ruf nahi munkar* parallel to the other pillars of Islam. According to him the concept is able to increase spirit of solidarity, social care and religious tolerance.

2) *Al-Ibriz: Bisri Mustofa's Tafsir Works*

Tafsir al-Ibriz is presented in simple form. The verses of Al-Qur'an interpreted verse by verse with the meaning of *gandul* (meaning written under words verses of Al-Qur'an, complete with the position and function sentence, as subject, predicate or object and so on). After verse of Al-Qur'an is translated with the meaning of *gandul*, on the outside which is bounded by line is presented content of Qur'an (interpretation). In the book of *al-Mufasssirun Hayatuhum wa manhajuhum* by [12] mentioned four terms closely related to methodology of interpretation there are *manhaj*, *tahariqah*, *laun* and *ittijah* (*madzhab*) [12].

First, *Manhaj*. The *manhaj* or source (form) of interpretation Al-Qur'an often divided into two there are interpretation of *bi al-matsur* or *bi al-naqli* and interpretation of *bi al-ra'yi* or *bi al-ma'qul*. But there are also those who add *al-tafsir isyari*. At first glance, these two *manhaj* seem contradicting each other. *Tafsir bi al-matsur* is more likely to rely on historical excerpts, while *bi al-ra'yi* interpretation tends to rely on reason in its interpretation. However, essence of this categorization is not absolute, because the first does not leave the mind completely and the second does not mean leaving the historical excerpt. This categorization must be interpreted in the context of dominance (whichever is more dominant) in work of interpretation. Reviewed in simple way, it can be said that type of interpretation

written by Kyai Bisri Musthofa is bi al-Ma'tsur because in some interpretations he includes history but also in introduction to his book, Bisri also mentions several sources of reference such as interpretation of jalalain, al-khozin, commentary ibn abbas, and others. However, in practice of reading al-Ibriz's interpretation it is difficult to identify sources of interpretation reference classify it into bi al ma'tsur category. In addition, there is the word "other", according author's assumption there are many reference books, not only three books. However, if examined more deeply al-Ibriz's interpretation tends to fall into bi al-Ra'yi category because in quoting hadith or history of companions tabi'in and scholars' it is not included in detail, as if result of ijthad thought is from Kyai. Bisri Musthofa himself.

Second, Tariqah. Tariqah is method or way of interpreting Al-Qur'an. If using al-Farmawi's mapping, the tariqah al-tafsir can be divided into four, there are tahlili, ijmalī, muqaran and maudhu'i. According to Maslukhin, taking into the interpretation of KH. Bisri Musthofa in al-Ibriz book, he concluded that the book was written using global method (al-ijmalī). This can be seen from the characteristics of al-Ibriz's narrative which explains the meanings of Al-Qur'an with brief descriptions and easy language so it can be understood by everyone, both those knowledgeable or knowledgeable (laymen).

Third, Laun (pattern). Laun or book style of interpretation is determined by things dominate in the book depending on abilities and scientific tendencies of commentator. Broadly speaking, the book of interpretation is classified into the following styles: linguistic style, fiqh style, theological style, Sufi/isyari style, science style, education style, da'wah movement style, guidance style, and social style. According to Abu Rokhmad's research, al-Ibriz's interpretation does not have dominant tendency to one particular style. Al-Ibriz tends to be combination of fiqhi, social and shufi. In sense, the interpreter will put special emphasis on certain verses that have legal, Sufism or social nuances. This combination of fiqhi, social-society and shufi must be put in very simple sense. Because when compared to books of commentary with certain pattern, it is very strong such as interpretation of Ahkam al-Qur'an by al-Jashshash which has fiqhi pattern, then al-Ibriz's interpretation is far below it.

Fourth, Ittijah. Ittijah is understood as an orientation, school of thought, or school of thought suggested by commentator schools of faith shown by commentator in his interpretation, such as ahl al-sunnah (sunni), mu'tazilah, shia, ahmadiyah, and others.

In this study, the authors found that Bisri Muatofa's interpretation tends to fall into Sunni category (Shafi'i, Maliki, Hambali, and Hanafi schools) but does not tend to be in one interpretation. Kyai Bisri tends to open and accommodate the differences in four major Sunni interpretation of thought. As seen when Kyai Bisri interpreted Qs. Al-Maidah: 6.

"Those who believe! When you all worship (to perform ablution) wash your entire face and all your hands up to the elbows and wipe your heads and wash your feet to the ankles. When you are junub, then do junub bath. exposed to water) or when traveling or having intercourse or touching a woman (or jima') and you do not find water, then pray until you are pure. Wash your entire face and hands. Allah the Exalted does not see your appearance but wants you all to be pure and complete His blessings. so that all of you are grateful" [2]

Author concludes by not displaying differences in views among the ulama' on particular issue, but not blaming while still accommodating the existing differences, it shows that al-Ibriz's interpretation provides a gap for differences. This characterizes al-Ibriz's interpretation as very open (inclusive) and gives respect to existing differences.

3.3. Religious Tolerance Perspective of Kyai Bisri Mustofa

1) Freedom to Choose and Embrace Religion

a) Q.S 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 ﴿٢٥٦﴾

“there is no compulsion to (enter) religion (Islam); Verily, clearly the right way than wrong way. Therefore, whoever disbelieves to Thaghut and believes to Allah, actually they cling firmly to strong buhul rope and never break. And Allah is All-Hearing and All-Knowing”

Interpretation of Kyai Bisri Mustafa: “There is no compulsion in converting religion, because it’s clearly between right and wrong. Whoever disbelieves in berhala and believes in Allah, then these people already held on strong rope and never broken. Allah hears and sees (tanbih) don't be wrong in interpret this verse. For example, saying that converting religion is freedom, can convert to Islam, can convert to Christianity and can also convert to Buddhism. The meaning of this verse is not like that, but: to those who are sound in mind, the difference between right and wrong/misguided is clear, so there is no need to force or coerce. They should be able to think for themselves that Islam is true religion must be embraced, because there is clear information in it. Therefore, Muslims are obliged to convey the truth of Islam and set good example, so they can see and know the truth with sound mind and able to distinguish between right and wrong, so they willing to convert Islam without having be forced. This verse actually clearly explained concept of religious freedom in Islamic. Islam not forced anyone because it can't and shouldn't.

In beginning, interpretation by Kyai Bisri Mustofa has impressed that religious attitude he showed was an attitude of pluralism/parallelism. There is a chance of salvation in each religion. But, Kyai Bisri explained that his religious attitude was an exclusive attitude. This can be seen from his interpretation for people who are healthy in mind will definitely choose Islam as right path. However, in the category of religious tolerance Kyai Bisri's interpretation can be classified into active, dynamic, practical tolerance category. This can be seen from his presentation which invites and asks his audience to move actively true side of Islam, which according to author's conclusion is not by means of violence, because term used is healthy in mind.

b) *Q.S Yunus (10): 99-100*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩٩﴾
دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَتُهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠٠﴾

“And if your God had willed, all the people on earth would have believed. So, do you (will) compel people so they become all believers? (99) And no one will believe except with Allah's permission; and Allah inflicts wrath on those who do not use their minds (100)”

Bisri Mustofa's interpretation: if Allah ta'ala want, all people in this earth can believe, but Allah ta'ala don't want like that. What prophet Muhammad want to forcing all people to believe till all these people become muslim? nothing. All people can't believe, except Allah's want. Allah ta'ala make torment to all people who always remember Allah's verses. In this verse, Kyai Bisri's interpretation is very short it even looks like a translation. There are no additions as in the previous interpretation. Author's assumption is this verse, according to Kyai Bisri has very clear meaning to convey. At the beginning, Kyai Bisri's interpretation suggested religious pluralist/parallelism view. In other words, what Kyai Bisri wants to emphasize is there is no need for uniformity in religious matters. Everyone has their own path to the truth.

Based on Kyai Bisri Mustofa's understanding, it can see that religion is a choice that cannot be forced. Allah reminded Prophet Muhammad in particular also to Muslims in general to don't force everyone to Islam because this is the God not human realm [19]. The most important thing for Muslims is believe in truth of their religious teachings without disturbing others beliefs.

At the end verse alluded to, people who cannot contemplate and think about the verses (signs) of Allah's power, will get torment. The end of this verse indicates that in fact the ultimate truth will be accepted by those who use their minds and Allah has provided it. This interpretation seems want to reaffirm his opinion as in previous verse that true religion can be accepted by common sense is Islam. This view indicates an exclusive view. However, tolerance paradigm that Kyai Bisri Mustofa wants to build is an active, practical and dynamic tolerance

Whay Bisri Mustafa's interpretation of three verses above shows how difficult for Bisri to say that there is salvation in other religions. In other words, for Bisri Islam is still the most correct religion compared to Buddhism, Catholicism, and so on. Why Bisri interprets this cannot be separated from how Bisri's life during its growth and development. Bisri lived when Colonialism. He's not only felt how the Christian Dutch treated the Natives, but also the Japanese who worshiped the sun. When he was banned by KH. Cholil one of the kiai that Bisri respected so much to continue his education at HIS—a school made by Netherlands that was intended to become civil servant—is testament how from his small environment Bisri was educated to be resistant to Christian Dutch.

KH. Cholil forbade Bisri to study at HIS, not only with regard to output but also the organizers of HIS itself which was the Dutch government. First, there must be suppression of Islamic teachings especially in these year Islamic movement became one of the power bases that Dutch feared as colonizers. Second, the Dutch were the only parties responsible for the fate of Indonesian people, so participating in HIS schooling meant giving support to colonialists. Based on assumption that childhood experiences are strongest memories, it is only natural that it's still haunts Bisri when interpreting verses related to relation of religions. In one hand, Bisri does not want to say that outside Islam is salvation, but on the other hand Bisri is too wise explicitly state that religions outside of Islam are wrong. As result everyone can catch worry in his interpretation of three verses above, which author calls dynamic tolerance model. Author still puts Bisri Mustofa's interpretation as tolerant interpretation, it's just that tolerance by Bisri echoes is unique and this unique tolerance is accordance with what is called dynamic tolerance as well as practical-active. He gives freedom but also says, Islam is safe.

2) Prohibition of Insulting and Intervention Other Religions

a) Q.S Al-An'am (6) : 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ
إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

“And do not curse the idols they worship besides Allah, for they will curse Allah by transgressing without knowledge. Thus, we have made every Ummah consider their work good. Then to their Lord they will return, and He will tell them what they used to do”

Kyai Bisri Mustofa's Interpretation: When the verse: innakum wama ta'budununa min dunillahi asobu jahannam, which means you (unbelievers) and the idols you worship will become bait (fuel) hell, the polytheists then challenged the prophet Muhammad. Hi Muhammad! You will stop abusing idols (our god) or not. Do we (should) abuse your God (prince)? Then this verse was revealed, which states that you should not abuse the idols worshiped by the polytheists, then the polytheists will abuse Allah, very unjustly and very foolishly. Just as Allah decorated (make good looks) to the deeds of the kuffar of Mecca, also decorated the deeds of every people (good and bad deeds) then finally everything returned to Allah ta'ala then Allah informed the people of what they had done. when in the world, then repaid accordingly.

Allah explained that He made each people consider their own deeds good. This means that measure of goodness and badness of an act or habit, sometimes arises from human judgment whether it is an act that is passed down from generation to generation or an act that has just emerged such as feeling of being offended by polytheists when someone abuses their idol. This shows that measure for judging whether an action is good or bad is matter of ikhtiyari. It's just that God has given humans instincts be able to judge the action, whether it is in good or bad category. While the duties of apostle to convey revelations that guide and direct instincts be able to develop properly to right path [22].

This verse emphasizes the importance of being tolerant, especially active, dynamic, and practical tolerance. Allah forbids swearing, destroying places of worship. Indirectly recommends that they actively participate in maintaining their security and peace not just sitting around, doing nothing.

b) Q.S Al-Mumtahanah (60) : 8-9

لَّا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّا اللَّهُ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

Allah does not forbid you to do good and do justice to those who do not fight you because of religion and do not (also) expel you from your country. Verily, Allah loves those who act justly. (8) Verily Allah only forbids you to make as your friends those who fight against you because of religion and expel you from your country, and help (others) to expel you. and whoever takes them as friends, then they are the wrongdoers. (9)

Kyai Bisri Mustofa's Interpretation: Allah does not forbid you all to do good to disbelievers who do not fight you all in matters of religion. And does not expel you from your dwellings - nor from doing justice to the disbelievers. Indeed (friend) Allah loves those who do justice. (tanbih) this verse is dimansukh because the verse is faqthulu al-musyrikina haisu wajadtumuhum. Wallahu a'lam.

In this verse, Allah SWT explains that He does not forbid believers from doing good, establishing brotherly relations, helping each other with unbelievers as long as they have no intention of destroying Islam and Muslims and do not expel them from their country. Tabataba'i mentions that this verse is disowned by 5th verse of Surah al-Baqarah. This verse does not apply to dhimmi and mu'ahadah disbelievers, but applies to harb disbelievers only. Thus, the verse clearly shows that Allah does not forbid Muslims from cooperating with other communities as long as they are not hostile, fighting and expelling Muslims from their country.

Reading Bisri Mustafa's three interpretations of three verses above, anyone can understand the side of Bisri's worry. On the one hand, especially in the first verse he wants mention that at some point person has right to determine his personal attitude towards Christians or others but on the other hand, the Qur'anic text clearly says otherwise [1]. As final negotiation, Bisri chose to raise the issue of naskh there is how the first verse has been replaced by another verse in which it is also clear how Muslim should behave towards followers of other religions. Interestingly, the verse that Bisri quoted as substitute for first verse is verse that tells about war: how the Muslim community at that time had struggle to survive the onslaught of idol worshippers. The context of the verse quoted by Bisri is identical to what Bisri himself experienced as native of archipelago who had struggle against foreign, Christian and Sinto colonialism.

3.6. Respect for the Existence of Other Religions

1) *Q.S al-Ma'idah (5) : 5*

الْيَوْمَ أَجِلَّ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ جِلًّا لَكُمْ وَطَعَامُكُمْ جِلًّا لَهُمْ وَالْمُحْصَنَاتِ
وَالْمُحْصَنَاتِ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُنَّ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

On this day the good ones have been made lawful for you. the food (slaughter) of those who were given the Book is lawful for you, and your food is lawful for them. (and it is permissible to marry) women who guard the honor among believing women and women who guard honor among those who were given the Bible before you, if you have paid their dowry with the intention of marrying her, not with the intention of adultery and not (also) make her concubines. Whoever disbelieves after believing (not accepting the laws of Islam) then his deeds will be erased and he will be among the losers on the Day of Resurrection.

Kyai Bisri Mustofa's Interpretation: The food (slaughter) of those who were given the Bible is lawful for Muslims to eat. The food of Muslims is halal eaten by the people of the book. It is lawful for Muslims to marry free women from the Islamic group and the people of the book. As long as you have paid the dowry (dowry), you are legally married, not open or disguised adultery. Whoever apostates, then all his deeds disappear and are among the losers. Although there is debate among scholars', but if you look at Kyai Bisri Mustofa's interpretation, it can be seen that Kyai Bisri's interpretation tends to be the same as Rasyid Rida's. Kyai Bisri translates -or in other words - interprets 'food' with slaughter. As for what is meant by slaughter in this case, of course meat. The author's assumption is that Kyai Bisri's interpretation in this case cannot be separated from the influence of reading sources, which in the previous chapter, it is known that among the books of interpretation that are the subject of discussion and reference are al-Manar's interpretations. In the context of modern interpretation.

Kyai Bisri's religious views still tend to be the same as previous interpretations. At the beginning it seems inclusive (open) but at the end of the verse, it can be seen that as far as the writer's catch. Kyai Bisri still emphasizes an exclusive religious attitude. This can be seen in the following statement, "Whoever apostates, then all his deeds disappear and are included in the losers."

2) *Qs. al-Baqarah (2) : 62*

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰلِحِينَ هَٰؤُلَاءِ سَوَاءٌ مِّنْ ءَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Kyai Bisri Mustofa's Interpretation: "Those who believe in the prophets before the prophet Muhammad and the Jews and the Christians and the sha'ibah groups, whoever of them now believes in Allah ta'ala and the Day of Judgment and does good deeds; i.e. following the Shari'ah of the Prophet Muhammad - then that person will get the reward of charity before God and there will be no worries and no trouble."

Qs. al-Baqarah: 62 and other verses similar to it can be understood that doctrinally, the Qur'an recognizes the existence of religious plurality by mentioning that there are believers, Jews, Christians and Sabians. Then Allah guarantees to give reward and a noble place, with a note if they "truly believe" in Allah and the Day of Resurrection and do good deeds. In Kyai Bisri's interpretation there are "key words" which, according to the author, can reveal the religious views of Bisri Mustofa. There are at least two key words, namely the word saiki (now) and implementing the Shari'a Gusti Nabi Muhammad (implementing the Shari'a of the Prophet Muhammad). This interpretation of course explains that the only way of salvation is Islam. Without negating the existence of other religions in the world.

The three verses in this subsection show that there is leeway in believing what one's beliefs are. In other words, all three can be understood as the loose attitude of the Koran towards other religions. In understanding these verses, Bisri chooses to interpret the content of the text as it is with almost no improvisation (para-translation). What Bisri did was certainly not without reason. The influence of his life experience as part of an oppressed society is deep, even integrated with him, so that when writing his interpretation picture of dark times dealing with colonialism overshadows every consideration of his interpretation.

Seen from a different perspective, this is also related to Bisri's connection with the people at that time, the coastal communities with strong Islamic beliefs. It is understood from the use of languages such as pawon, dioven, and misuhi and the purpose of writing the interpretation which is aimed at the common people, it is natural that the content of the interpretation is more exclusive. The reason is, that view represents what was felt by the people in the colonial period.

4. Conclusion

Based on all of discussion above, it's concluded that Kyai Bisri Mustofa's interpretation to verses of religious tolerance was formed because it was motivated by two horizons surrounding the interpreter. Two horizons are different but mutually influence each other. On the one hand, Kyai Bisri as commentary author always dialogue with religious texts (intertextual) existed before, there are Al-Qur'an text, hadith, and friends' opinions, all of which are collected in his works of reference interpretation. On the other hand, Kyai Bisri Mustofa also dealing with inheritance of language, religious system, and Javanese culture (extratextual), so there is dialectic then produces the product of al-Ibrīz's interpretation.

In dialectical process, two models of religious tolerance are classified. First, exclusive-active or exclusive-dynamic or exclusive-practical attitudes, is religious attitudes tend to believe only the religion believed that is true, in one hand. But on the other hand, not forcing other people to enter their religion, not insulting other religious beliefs, acknowledging the existence of follower other religions, take care of each other, and do goodness with followers in other religions. Generally, this interpretation is seen in verses specifically discuss about mu'amalah duniawiyah. As in interpreting verse 29 from surah al-Kahf, " The slaughter of people's scribe (ahli kitab) is halal eaten by Muslims.

The slaughter of muslim is halal eaten by people's scribe (ahli kitab)" In Javanese culture, food is something must present in every Javanese religious ritual. Of course, there are activities of 'sharing food' in it, for example brekatan, tahlilan, slametan, and others. With the activity of 'sharing food' one feels like 'diewongke' (humanized). There is also the term " bowl fence is stronger than wall fence " which also develops in Javanese people's reasoning so when there is halal food from followers of other religions, it will become strong medium in establishing harmony and peace within the community.

Second, exclusive-passive or exclusive-static or dogmatic-exclusive, assuming that existence of religious differences is factual and only religion that is adhered is correct without need for cooperation with followers in other religions. Kyai Bisri Mustofa's interpretation implies that there is no need to cooperate, nor to exchange roles in matters of worship. When already chosen a religion, it must be ready with all the responsibilities attached to religion. Someone should not confuse teachings of one religion with another, or just look for easy religious rituals and throw away the difficult ones. This happened because what Bisri had experienced during his growth and development in Christian and Sinto colonial period had big influence on the content of his interpretation. This includes how he was educated since childhood to see Netherlands as monster that must expelled from the archipelago and unfortunately Netherlands is Christian country.

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