

M. ALI AL-SHABUNI INTERPRETATION OF AYAT AL-QUR'AN WHICH IMPLEMENTS TOLERANCE

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Abstract

Indonesia, a country that has various ethnicities, nations, cultures, and even religions, should Indonesian citizens have a very high attitude of tolerance. However, the reality that occurs in this land of Indonesia is very contrary to all teachings in the Koran (Islam) or from outside religions other than Islam. Indeed, it is very unfortunate that this country full of diversity can be said that conflicts often occur due to the intolerance of certain individuals. Even at this time, there are still cases that stem from a lack of tolerance among religious people, especially in Indonesia. This research basically wants to convey a discussion, including: What is the meaning of tolerance (tasamuh), how is the interpretation of tolerance according to M. Ali al-Shabuni in the interpretation of Shafwat Al-Tafaasir and how to implement tolerance according to al-Shabuni.

Tolerance is letting go, generosity and grace. Tolerance means respecting and respecting one's beliefs, beliefs, culture, ethnicity or other groups with patience, awareness and sincerity. Tolerance does not mean justifying the beliefs or beliefs of others, but respecting and respecting the human rights of others, even if these things differ from our beliefs. This research uses qualitative research with analytical descriptive method.

Data

collection was carried out by means of the Library Research (literature study). Regarding library research, the researcher took two data sources, namely the primary data source in the form of the book of interpretation of Shafwat al-Tafaasir by M. Ali al-Shabuni, and secondary sources in the form of books and other literature that support the discussion of tolerance.

The results

of this study indicate that, tolerance is defined as the giver of freedom to fellow human beings or fellow citizens to practice their beliefs, or organize their lives and determine their own lives. And al-Shabuni's interpretation of the verses related to tolerance does not contradict what has been taught by the Prophet, and also the previous' Ulama. And as for the way to implement tolerance according to Islam, there are three elements that cover all social-societal values, namely: Respecting the beliefs of others, Open Minded (having an open mind) and understanding each other.

Keyword: Interpretation, M. Ali Al-Shabuni, Open Minded, Shafwat al-Tafaasir and Tolerance.

A. Introduction

One aspect of Islamic teachings that is currently under a lot of attention is the concept of pluralism and tolerance. Zionists and the West are aggressively campaigning that Islam is a religion that is anti-tolerance and pluralism. They also

try hard to damage the image of Islam by developing an opinion that Islam and Muslims do not respect equality of life and human rights. These efforts are very dangerous because they are carried out systematically and continuously.¹

Relations between fellow citizens who are Muslim and non-Muslim are fully enforced on the principles of tolerance, justice, virtue and compassion, namely principles that were never known by human life before Islam and are still rare items that cause mankind to feel very suffering painful.² And the principles of tolerance, justice, virtue and compassion are all principles or teachings contained in the teachings of Islam which are contained in the Koran.

When talking about the Koran itself, the 'Ulama have different opinions regarding the definition of the Koran, including:

- a. According to Manna 'Al-Qaththan "the Book of Allah that was revealed to the Prophet Muhammad, and reading it will get rewarded".³
- b. According to Al-Jurjani "That which was revealed to Rasullah SAW., Which was written in the Mushaf and which was narrated mutatir without doubt".⁴
- c. According to Safi 'Hasan Abu Thalib "Alquran is the revelation that was revealed in the Arabic pronunciation and himself of Allah SWT., Through the Revelation delivered to the Prophet Muhammad, which is the basis of the main source of syari'at".⁵

According to the above understanding, the writer concludes that, the Koran is a holy book that was sent down by Allah to the Prophet Muhammad, without the slightest doubt of him, reading it will get rewarded, and as a guide for mankind from the Prophet of the Last Age.

All human beings will not be able to reject this sunnatullah. Thus, for humans, it is only right to follow God's instructions in dealing with these differences. Tolerance between different religious communities is included in one of the important treatises in the Islamic theological system. Because God always reminds us of the diversity of humans, whether in terms of religion, ethnicity, skin color, customs, and so on.⁶

Drs. H. Muhammad Jusuf Kalla, Islam and Buddhism are the two major world religions. these two religions spread widely to various regions of the world. Islam reached Indonesia and also to Japan. Meanwhile, Buddhism first arrived in Indonesia, where it was then involved in intense interactions with the later coming Islam. These two religions of course have different teachings. But behind these differences, it is also clear that the two religions aim so that their adherents and even

¹ (Yasir, the meaning of tolerance in the Koran 2014)

² Hasanudin, Religious Harmony as a Pre-Condition for Development, Jakarta: Ministry of Religion, 1981, p. 7.

³ Manna 'Al-Qaththan, Mabahits fi' Ulum Alquran, Masnyurat Al-'Ashr Al-Hadits, ttp, 1973, p. 21. See, Anwar, R. (2015). Ulum Al-Quran. Bandung: cv pustaka setia, p. 33.

⁴ Manna 'Al-Qaththan, Mabahits fi' Ulum Alquran, Masnyurat Al-'Ashr Al-Hadits, ttp, 1973, p. 21. See, Anwar, R. (2015). Ulum Al-Quran. Bandung: cv pustaka setia, p. 33.

⁵ (2015). Ulum Al-Quran. Bandung: cv library setia, p. 33.

⁶ (Yasir, the meaning of tolerance in the Koran 2014)

mankind in general can live in prosperity both physically and mentally. And to get this prosperity, both religions emphasize the importance of Peace.⁷

The concept of tolerance offered by Islam is very rational and practical and straightforward. However, in relation to belief (akidah) and worship, Muslims do not recognize the word compromise. This means that Muslims' belief in Allah is not the same as the belief of the followers of other religions in their gods. Likewise with the rituals of worship. Even Islam prohibits its adherents from denouncing gods in any religion.⁸

Indonesia, a country that has various ethnicities, nations, cultures, and even religions, should Indonesian citizens have a very high tolerance attitude. However, in reality, there are not a few of the current behavior of Indonesian people who are less tolerant in social life, which can lead to social conflicts, both in terms of ethnic, cultural, and especially religious differences.

Religion in religious adherence is very sociological, so to understand religion it is also necessary to look at the context of "the relationship between (embracing) religions". In the case that submissiveness is a reflection of one's beliefs about one's religion, discussion of the Relationship between Religions has two important aspects: First, aspects related to religious doctrine; and second, aspects related to religious communities. In his discussion, the two aspects cannot be separated, because religious doctrine is the source and attitude of religious people. The core of the discussion lies in the various people. Therefore, in assessing Interreligious Relations, there are at least 3 (three) approaches that can be used, namely theological, political, and socio-cultural (anthropological-sociological). These three approaches influence each other and will be seen when we examine an object of religious society.⁹

With his Qodrat as a social being, of course, humans cannot be separated from other humans. This indicates that humans need each other for other humans. Even though humans always need each other, it does not mean that there are no rules for living a social life for him. Everything has been regulated in the Koran about the ethics of living a social life for humans. For example, taking care or being tolerant in social life.

This Tasamuh attitude is very important and should not neglect this tasamuh or tolerance attitude in living this social life. Especially in this country of Indonesia, where there are so many differences, both in ethnicity, even in matters of religion. Because this attitude of tasamuh or tolerance is the key to achieving life in order to be safe and peaceful in a democratic country like Indonesia.

However, the reality that occurs in this land of Indonesia is in stark contrast to all teachings in the Koran (Islam) or from outside religions other than Islam. It is very unfortunate that this country which is full of diversity can be said that conflicts often

⁷ Indonesia, T. W. (2010). civil dialogue for tolerance and peace. Abdurrahman Wahid & Daisaku Ikeda. jakarta: Pt Gramedia pustaka Utama, Jakarta.

⁸ (Yasir, the meaning of tolerance in the Koran 2014)

⁹ Adeng Muchtar Ghazali, Science of Religious Studies, (Bandung: Pustaka Setia, 2005), 25. In his journal "religious tolerance and harmony in an Islamic perspective".

occur caused by the tolerant attitude of certain individuals. For example, what happened recently, with an alleged case of religious blasphemy by one person, the impact was so big, it could even be said to be very large. Another similar case is the burning of the mosque's house of worship and Aceh Singkil in connection with the clash of residents due to the demolition of the church's house of worship. This case occurred on Monday, November 16, 2015. As reported by Viva.co.id, they said that these two cases were the worst if they were not resolved quickly and should receive more attention.

And even now there are still cases that stem from a lack of tolerance among human beings, especially in Indonesia. Therefore, the author wants to raise a problem that still often occurs in Indonesia with the title "The Interpretation of M. Ali al-Shabuni in the Tafsirnya Book of Shafwat al-Tafaasir About the Verses That Indicate Tolerance". And hopefully this scientific work with a discussion of tasamuh can reduce or even prevent people from being intolerant.

And the reason the author chose the Shafwat al-Tafaasir interpretation by Imam Ash-Shabuni in this study, is because according to the author this interpretation has several factors that are very supportive to discussing tolerant attitudes. Among them:

1. M. Ali al-Shabuni when he interpreted the verses in the Koran was very deep, quite concise, dense, and easily understood by humans and especially writers in the millennial era at this time.
2. Another factor is that he said in his Muqaddimah interpretation "I have completed writing this book for five years day and night. And I didn't write anything in this commentary book except after I had actually read what the commentators wrote in their book. As well as researching earnestly so that I can judge which of their opinions is the most correct and then I favor it".¹⁰
3. Muhammad al-Ghazali, head of the Department of Da'wah and Ushuluddin, the Shari'ah faculty in Makkah emphasized that Al-Shabuni in interpreting the Koran includes the opinions of scholars and summarizes them in terms of social and language, and also produces useful laws.¹¹
4. The author provides a comparison of the interpretation of tolerance in Surah Al-Hujurat verse 13, according to M. Ali al-Shabuni, Ahmad Mustafa Al-Maraghi and Muhammad Quraish Shihab.
 - a. M. Ali al-Shabuni interprets the word "لِتَعْرِفُوا", with, not only to get to know each other or just to get acquainted with the caravan, group or individual in general, but he interprets this word "to get to know each other and unite".
 - b. Ahmad Mustafa Al-Maraghi interprets the word "لِتَعْرِفُوا", as "so that you get to know each other, that is, know each other, not deny each other. Meanwhile, mocking and mocking and gossiping causes mutual denial".¹²

¹⁰ Muhammad Ali Al-Shabuni, Shafwah At-Tafasiir, Beirut: Dar Al-Qur'an Al-Karim, 1980, p. 20. See, https://nalarsantri.wordpress.com/2017/11/05/shofwah-at-tafasir-li-al-quran-al-karim-karya-muhammad-ali-al-shabuni-kompilasi-metodologis- between-textual-al-matsur-and-rational-al-maqlu / #_edn6

¹¹ Muhammad Ali Al-Shabuni, Introduction to Shafwah Al-Tafaasir, Volume 1, p. 11

¹² Muhammad Ali Al-Shabuni, Introduction to Shafwah Al-Tafaasir, Volume 1, p. 11

c. Muhammad Quraish Syihhab interpreted the word "لَعَارِفُوا", with "the word ta'arafu was taken from the word 'arafa which means to know. The word patron used in this verse has a reciprocal meaning. Thus, it means knowing each other. The stronger the recognition of one party to the other, the more opportunities are opened for mutual benefit. This introduction is needed to draw lessons and experiences from others in order to increase piety to Allah SWT., Whose impact is reflected in the peace of worldly and ukhrawi life.

From the above factors, the authors conclude and agree more with the thoughts of M. Ali al-Shabuni, especially in interpreting verses related to tolerance. The reason is because, when someone only knows each other and there is no sense of wanting to unite, one day there may be a conflict based on an attitude of intolerance. Because with the unity attitude of tolerance will flourish in the human soul. Therefore, the researcher chose the interpretation of Shafwat al-Tafaasir by Imam M. Ali al-Shabuni as a basis for examining the verses related to Tasamuh or Tolerance.

B. Metodology

Qualitative methods are research methods that aim to understand social or human phenomena from the perspective of the people involved in the phenomenon.¹³ The literature review approach in qualitative methods means that researchers rely on literature and written sources as the main material for analysis. Stages of Qualitative Methods with a Literature Review Approach Determining Research Topics and Problems Determine the topic or problem to be researched.¹⁴ Formulate clear and specific research questions. Collection of Library Sources Search and collect relevant literature, including books, journal articles, research reports, dissertations, and online sources. Library sources must be credible and relevant to the research topic. Literature Evaluation and Selection Evaluate the quality and relevance of each library source. Selecting the most relevant and high-quality literature for further analysis. Literature Analysis and Synthesis Read and understand the selected literature. Identify the main themes, patterns and concepts from the literature. Synthesize information from multiple sources to build a comprehensive understanding of the research topic. Interpretation and Writing Interpret findings from literature analysis. Compile research results in the form of reports or scientific articles. Present findings in a logical and structured manner.¹⁵

¹³ Abdussamad, Z. (2022). Buku Metode Penelitian Kualitatif.

¹⁴ Kusumastuti, A., & Khoiron, A. M. (2019). Metode penelitian kualitatif. Lembaga Pendidikan Sukarno Pressindo (LPSP).

¹⁵ Tersiana, A. (2018). Metode penelitian. Anak Hebat Indonesia.

C. Research Results

1. Inventory of verses on tolerance (Tasamuh)

1) Letter al-Baqarah: 256

لَا إِكْرَاهٌ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرُ بِالظَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُزُوهُ الْوُتْقَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلَيْهِ

"There is no compulsion to (enter) religion (Islam). Actually the right path is clear rather than the wrong path. Therefore, whoever disobeys and believes in Allah, then in fact he has held onto a very strong knot of rope that will not break. And Allah is All-Hearing, All-Knowing".

2) Letter Ali-Imran: 110

كُنْتُمْ خَيْرُ أُمَّةٍ أَخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابُ لَكَانُ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best people who were born to humans, ordered the untrue, and prevented from being evil, and believed in Allah. If the People of the Book believed, it would have been better for them, some of them were believers, and most of them were wicked people.

3) Letter al-A'raf: 199

خُذِ الْعَفْوَ وَأُمِرْ بِالْعُزْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be forgiving and call the people to do the wrong and turn away from the ignorant."

4) Letter Yunus: 41

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

"If they deny you, then say so. "For me my work, and for you your work. You are detached from what I do, and I am detached from what you are doing".

5) Letter Yunus: 99

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

"And if your Lord wills, surely all the people on earth will have faith. So do you (want) to force people so that they become believers in all".

6) Letter Hud: 118 – 119

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَنَمَّتْ كُلَّمَا رَبُّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسَ أَجْمَعِينَ

"If your Lord wills, of course He will make human beings one, but they always disagree, except for those who are given grace by your Lord. And that's what Allah created them for. The sentence of your Lord (His decision) has been determined, that in fact I will fill Hell with jinn and humans (who are disobedient) all of them".

7) Letter al-Kahfi: 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكُفُرْ إِنَّا أَعْنَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادُقَهَا وَإِنْ يَسْتَغْيِثُوا بِمَا إِنْ يَشْوِي الْوُجُوهَ بِئْسَ السَّرَابُ وَسَاءَتْ مُرْتَفَقًا

"And say, " The astonishment comes from your Lord; then whoever wants (believes), let him believe; and whoever wants (kafir), let him be kafir. " In fact We have prepared for

the wrongdoers a hell whose turmoil surrounds them. And if they ask for a drink, they will undoubtedly be given a drink with water like boiling iron that scorches the face. That is the worst drink and the worst place to rest. ”

8) Letter al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًاٰ وَقَبَائِلَ لِتَعَارُفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ

“O people, we actually created you from a man and a woman and made you nations and tribes so that you would know each other. Surely the most noble of you with Allah is the most righteous of you. Allah is All-Knowing, All-Knowing ”.

9) Letter al-Kafirun: 6

لَكُمْ دِينُكُمْ وَلِي دِينِ

“For you is your religion, and for me is my religion.”

2. Analysis of the Interpretation of M. Ali al-Shabuni on the Verses of the Al-Qur'an That Indicate Tolerance (Tasamu)

After tracing the book of interpretation of Shafwat al-Tafaasir by M. Ali al-Shabuni, the author found several things related to tolerance attitudes in harmony with the Koran in his interpretation, as follows:

1) Providing Freedom Not Coercion

{Q.S. al-Baqarah: 256, Q.S. Yunus: 99, dan Q.S. al-Kahfi: 29}

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرِّشْدُ مِنَ الْغَيِّ﴾ أي لا إجبار ولا إكراه لأحد على الدخول في دين الإسلام، فقد بان ووضح الحق من الباطل والهدي من الضلال

“There is no compulsion to embrace religion, it is clear between truth and heresy. The point is that there is no compulsion or compulsion for a person to embrace Islam so that the truth and falsehood of guidance and error can be seen”.

Al-Shabuni's interpretation of QS. al-Baqarah 256 is also strengthened by the interpretation of another verse that he has interpreted in his book (shafwat al-Tafaasir), namely the interpretation of the QS. al-Kahfi: 29, and QS. Yunus 99, he said in his interpretation:

{Q.S. al-Kahf: 29}

﴿وَقُلِّ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكُفِّرْ﴾ ظاهره أمر وحقيقةه وعيد وإنذار أي قل يا محمد لهؤلاء الغافلين لقد ظهر الحق وبان بتوضيح الرحمن فإن شئتم فامنوا وإن شئتم فاكفروا كقوله {اعملوا ما شئتم}

“And say Muhammad kebeneran comes from your god whoever wants (believes) let him believe, and whoever attends (kafir) let him be kafir. In essence, it is an order, in essence, it is a promise and a warning. Namely say O Muhammad to those who are negligent that the truth is clear and it appears the truth is with clarity of grace, if you believe, then believe. If you don't want to, then don't have faith. As the Prophet hadith "do what you want”.

{Q.S. Yunus: 99}

﴿وَلَوْ شَاءَ رَبُّكَ لَأْمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًاٰ﴾ أي لو أراد الله لآمن الناس جمیعاً، ولكن لم يشاً ذلك لكونه مخالفًا للحكمة، فإنه تعالى يربى من عباده إيمان الاختيار، لا إيمان الإكراه والاضطرار {أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ} ؟ أي أفتنت يا محمد تكره الناس على الإيمان، وتضطربهم إلى الدخول في دينك ؟ ليس ذلك إليك، والآية تسلية له صلى الله عليه وسلم. وترويجه لقلبه مما كان يحرض عليه من إيمانهم قال ابن عباس:

كان النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حريصاً على إيمان جميع الناس، فأخبره تعالى أنه لا يؤمن إلا من سبقت له السعادة في الذكر الأول، ولا يصل إلّا من سبقت له الشقاوة في الذكر الأول

"And if your Lord wills, surely all people who are on this earth will believe). This means that if Allah wants all humans to believe, but Allah does not want that, so that there is a wisdom. And Allah wants his servant to believe according to his choice. do not have faith if you are forced. (So do you (want) to force people to become believers in all of them? That means, O Muhammad, do you force people to believe and they are forced to enter your religion? This verse is to please the prophet Muhammad because the prophet has kept their faith. Ibn Abbas said: Prophet Muhammad has kept their faith. Do not believe except in the person who made you happy for the first time. And do not go astray except to the person who first made you miserable".

In his interpretation on QS. al-Baqarah 256 al-Shabuni said that humans are free to make choices about matters of faith or religion. Because the truth and falsehood is clear. If someone is presented with the truth, then he is the one who has the right to decide (between choosing yes or no). And it seems clear that according to al-Shabuni, a guidance or guidance to become a Muslim or a Muslim is an absolute thing for Allah SWT. No matter how hard the coercion is received by someone, if Allah does not want it, it will certainly not be realized / achieved. So why do humans want to force others to follow their beliefs? Even Allah SWT, also forbade Prophet Muhammad PBUH to force people at that time to embrace Islam.

The existence of these verses makes it a challenge for humans, especially Muslims, to be able to coexist in a difference, eliminate hatred for those who reject Islam, and make it a wisdom. As al-Shabuni said in his interpretation:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً أَيْ لَوْ أَرَادَ اللَّهُ لَأْمَنَ النَّاسَ جَمِيعاً، وَلَكِنْ لَمْ يَشَأْ ذَلِكَ لِكُونِهِ مُخَالِفاً لِلْحِكْمَةِ

"And if your Lord wills, surely all people who are on this earth will believe). This means that if Allah wants all humans to believe, but Allah does not want that, so that there is a wisdom".

The word Hikmah here is not only limited to a notification from Allah SWT, to His servants. But it is more than just that notification. Allah wants His servants to think more about things that are more beneficial than the existence of a difference, not limited to noise, disputes that can make humans forget their purpose in life. Namely, "Competing in doing good."

Indirectly, al-Shabuni said that a belief must be based on sincerity. Like the name of one of the letters in the Koran, namely al-Ikhlas. If we look deeper into the QS. al-Ikhlas and think more deeply, a question like this will arise "Why in QS. al-Ikhlas there are no teachings related to kikhlasan? And there are only verses regarding monotheism to Allah SWT? " QS. al-Ikhlas explains to Muslims the essence of a belief in divinity or faith in God. QS. al-Ikhlas, as if to inform, that a belief or belief in God, must be based on sincerity, not based on coercion or threats.

This interpretation of al-Shabuni is in line with Ahmad Azhar Bashir's opinion regarding the basic principles of tolerance, he said that "in the view of Islam is a" principle "(there should be no compulsion)". (QS [2]: 256) and "free choice "of religion". (QS 18: 29), is a mirror and key to the teachings of tolerance in Islam.

As a consequence of these

basic provisions, Islam recognizes that it is impossible for all of humanity on this earth to have an opinion in all matters, including matters related to religion.

"In this matter, Islam states through us its sacredness (the Koran), that if God wills (Allah), then he will make human beings one, one-sided, and one with one belief. However, humans do like to be in conflict and always be like that, except for those who get the love (mercy) of Allah SWT". (QS. Hud: 118-119).

"In another verse it is stated, if Allah willed, surely all humans on this earth will believe. However, Allah SWT, did not want it, therefore Allah forbids humans (a Muslim) to impose coercion on others so that people follow their beliefs, namely Islam. And in the Koran there is a statement that whoever wants him to get a broadened chest direction in order to embrace Islam, and whoever wants Allah has difficulty, gets lost, and has his chest narrowed, as if he is climbing to the sky". (Surat al-Nahl: 125).¹⁶

2) Limitation of Tolerance

Q.S. al-Kafirun: 6

{قُلْ يَا أَيُّهَا الْكَافِرُونَ} أي قل يا محمد لهؤلاء الكفار الذين يدعونك إلى عبادة الأوثان والأحجار {لَا أَعْبُدُ مَا تَعْبُدُونَ} أي لا أعبد هذه الأصنام والأوثان التي تعبدونها، فأنا بريء من آهلكم ومعبوداتكم التي لا تضر ولا تنفع ولا تغني عن عابدها شيئاً قال المفسرون: إن قريشاً طلبت من الرسول صلى الله عليه وسلم أن يعبد آهلكم سنة، ويعبدوا إلهه سنة، فقال، معاذ الله أن نشرك بالله شيئاً فقالوا: فاستلم بعض آهلكنا نصدقك ونعبد إلهك، فنزلت السورة فجداً رسول الله صلى الله عليه وسلم إلى المسجد الحرام وفيه الملا من قريش، فقام على رعوسهم فقرأها عليهم فأيأسوا منه وآذوه وأذوا أصحابه وفي قوله {قُلْ} دليل على أنه مأمور بذلك من عند الله، وخطابه صلى الله عليه وسلم لهم بلفظ {يَا أَيُّهَا الْكَافِرُونَ} ونسبتهم إلى الكفر وهو يعلم أنهم يغضبون من أن ينسبوا إلى ذلك دليلاً على أنه محروس من عند الله، فهو لا يبالي بهم ولا بطواقيتهم {وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ} أي ولا أنت يا معاشر المشركين عابدون إلهي الحق الذي أعبد وهو الله وحده، فأنا أعبد إلهي الحق هو الله رب العالمين، وأنتم تعبدون الأحجار والأوثان، وشتان بين عبادة الرحمن، وعبادة الهوى والأوثان!! {وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ} تأكيد لما سبق من البراءة من عبادة الأحجار، وقطع لأطماع الكفار كأنه قال: لا أعبد هذه الأوثان في الحال ولا في الاستقبال، فأنا لا أعبد ما تعبدونه أبداً ما عشت، لا أعبد أصنامكم الآن، ولا فيما يستقبل من الزمان {وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ} أي ولستم أنت في المستقبل بعابدين إلهي الحق الذي أعبد {لَكُمْ دِينُكُمْ وَلِي دِينِ} أي لكم شرككم، ولني توحيدني، وهذا غاية في التبرؤ من عبادة الكفار، والتأكيد على عبادة الواحد القهار، قال المفسرون: معنى الجملتين الأولتين: الاختلاف التام في المعبود، فإله المشركين الأوثان، وإله محمد الرحمن، ومعنى الجملتين الآخريتين: الاختلاف التام في العبادة، كأنه قال: لا معبودنا واحد، ولا عبادتنا واحدة.

"Say O disbelievers" Say O Muhammad to those unbelievers who invite You to worship the stone / statue. "I do not worship what you worship. I do not worship these statues and idols that you worship. In fact we are freeing ourselves from worshiping your Gods who cannot benefit anything from worshiping him. The mufaasir said "Surely the quraish people asked Rasullah SAW, to worship their Gods for one year and they would worship Allah Rasullah SAW, for a year as well." Then Rasullah saw., Said "I take refuge in Allah from anything that associates Allah from something." And they said "he accepted some of our gods and we believed him and worshiped your Lord." Then come down this letter. then Rasullah saw., went to Masjid al-Haram and there were the

¹⁶ Basyir, A. A. (1993). Reflections on Islamic Issues around Philosophy, Law, Politics and Economics. Bandung: Mizan Member of IKAPI. p. 238-239.

quraish people, then Rasullah saw., stood before them and said to them. Then they give up what they expect and they hurt their friends. And in the words of Allah SWT found in the word "Qul", the word "Qul" is here as evidence / argument. And Allah ordained the word "Yaa ayyuha al-Kafirun" to unbelievers, why? Because Allah SWT, knows that unbelievers do not like those who ordain this word to them. As a proof that it is guarded by Allah SWT. And Allah does not care for them and for their gods. And you do not worship what I worship. And you do not worship the true God as I worship, that is, the one God. And I worship the true God, namely Allah, the Lord of the worlds. And you worship statues and stones. And there are two differences between worshiping Allah (al-Rahman) and worshiping lust and idols. "And I do not worship what you worship "as a reinforcement of the previous verse to free oneself to worship the stones and eliminate the will of the unbelievers." It was as if Rasullah SAW, said "I am not worshiping an image now or in the future. And I don't worship what you worship forever as long as I live. And I do not worship your present and future statues." And you do not worship what I worship "and you who are to come will not worship the true God as I have worshiped." For you your religion and for me my religion "for you allies and for me my oneness (my God). And this aims to break away from worshiping the God of the unbelievers, and to believe in worshiping one, namely Allah SWT. The mufaasirs say: The difference in the two meanings above the difference in what is worshiped, first the idolaters worship the image. Meanwhile the Muslims worship al-Rahman (Allah SWT). And the last two numbers / verses are the differences in worship. as if the two numbers said: we worship nothing but Allah and do not worship anyone other than Allah SWT. "

M. Ali al-Shabuni

interpreted the Q.S. al-Kafiruun, he said in his interpretation:

إِنْ قَرِيشًا طَلَبَتْ مِنَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَعْبُدَ الْهَمَّ سَنَةً، وَيَعْبُدُوا إِلَهَهُ سَنَةً، فَقَالَ، مَعَذَ اللَّهُ أَنْ نَشْرُكَ بِاللَّهِ شَيْئًا

"Surely the quraish people asked Rasullah (saw) to worship their gods for one year and they would worship Allah Rasullah (saw), for a year as well." Then Rasullah saw., Said "I take refuge in Allah from anything that associates Allah from something".

Here is a clear interpretation of al-Shabuni, that believing or believing in beliefs outside of Islam is not allowed as Rasullah saw, did when the unbelievers asked Rasullah SAW, to worship their Lord for one year, and they worshiped Allah Rasullah peace be upon him, also for one year, namely Allah SWT. In this case, if you continue to do such actions, it can lead to syncretism or talbis al-haq bi al-bathil (mixing things that are true and what is false), and such actions can cause you to come out of the faith of the Islamic faith, namely trusting only in God who One, and only worship Him (Allah SWT).

And the above interpretation of al-Shabuni is also strengthened by the interpretation of the QS. al-Kafiruun the sixth verse, as follows:

لَكُمْ دِينُكُمْ وَلِي دِينِي، أَيْ لَكُمْ شَرَكُكُمْ، وَلِي تَوْحِيدِي، وَهَذَا نَاهِيَةُ فِي التَّبَرُّؤِ مِنْ عِبَادَةِ الْكُفَّارِ، وَالْتَّأْكِيدُ عَلَى عِبَادَةِ الْوَاحِدِ الْقَهَّارِ، قَالَ الْمُفَسِّرُونَ: مَعْنَى الْجَمْلَتَيْنِ: الْاِخْتِلَافُ التَّامُ فِي الْمَعْبُودِ، فَإِلَهُ الْمُشْرِكِينَ الْأَوْثَانُ، وَإِلَهُ مُحَمَّدُ الرَّحْمَنُ، وَمَعْنَى الْجَمْلَتَيْنِ الْآخِرَتَيْنِ: الْاِخْتِلَافُ التَّامُ فِي الْعِبَادَةِ، كَانَهُ قَالَ: لَا مَعْبُودُنَا وَاحِدٌ، وَلَا عِبَادَتُنَا وَاحِدَةٌ.

"For you your religion and for me my religion" for you your allies and for me my oneness (my God). And this aims to break away from worshiping the God of the

unbelievers, and to believe in worshiping one, namely Allah SWT. The mufaasirs say: The difference in the two meanings above the difference in what is worshiped, first the idolaters worship the image. Meanwhile the Muslims worship al-Rahman (Allah SWT). And the two numbers or the last verse are differences in worship. as if the two numbers said: we worship nothing but Allah and do not worship anyone other than Allah SWT. "

This verse is a sentence that contains an element of tolerance in it, and is intended for those who have beliefs outside of Islam. And as if this verse says "We (Muslims) will never follow or worship your gods. Of course we also don't say you are wrong in choosing a belief. Because what we think is true, it is true. And what you (non-Muslims) think is true, it is according to you".

In conclusion, this verse is also an affirmation (taukid) for Muslims in carrying out the values of tolerance. That the limit of tolerance brought by Islam is only by appreciating, not by believing, and not by insulting the beliefs of others.

3) Courageous

{خُذِ الْعَفْوَ} أَمْرٌ لِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، بِمَكَارِمِ الْأَخْلَاقِ أَيْ خُذْ بِالسَّهْلِ الْيَسِيرِ فِي مُعَالَمَةِ النَّاسِ وَمُعَاشَرَتِهِمْ
«إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَعْفُوَ عَنْ ظُلْمِكَ، وَتَعْطِيَ مِنْ حَرْمَكَ، وَتَنْصُلَ مِنْ قُطْعَكَ» **{وَأَمْرٌ بِالْمَعْرُوفِ}** أَيْ بِالْمَعْرُوفِ
وَالْجَمِيلِ الْمُسْتَحْسَنِ مِنَ الْأَقْوَالِ وَالْأَفْعَالِ. قَالَ الْقَرْطَبِيُّ: وَهَذَا وَإِنْ كَانَ خَطَابًا لِنَبِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَهُوَ
تَأْدِيبٌ لِجَمِيعِ خَلْقِهِ.

"Be thou forgiving". That is, this is an order for the Prophet to have noble character. That is, be you a person who is easy and easy in dealing with humans.

"Indeed, Allah SWT, told you to forgive those who wronged You, give people who did not give You, and connect those who have broken up with You." And ask people to do good. Kindness that is beautiful to look at, both in words and in deeds. Imam al-Qurthubi said: "Even though these words were addressed to the Prophet, this is a lesson in manners for all beings that Allah SWT has created."

In his interpretation, al-Shabuni said that:

{خُذِ الْعَفْوَ} أَمْرٌ لِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، بِمَكَارِمِ الْأَخْلَاقِ أَيْ خُذْ بِالسَّهْلِ الْيَسِيرِ فِي مُعَالَمَةِ النَّاسِ وَمُعَاشَرَتِهِمْ
"Be thou forgiving". That is, this is an order for the Prophet to have noble character. That is, be you a person who is easy and easy in dealing with humans.

Humans who were created by Allah SWT., With their nature as social beings, must have an attitude of generosity within themselves. Humans who have a broad chest, of course, will quickly and easily get along with other humans. Good association or relationships with other humans, will produce good nuances for humans themselves. And someone who has an attitude of generosity will easily forgive the mistakes of people who have offended him, and not easily ignorant (ignorance, neglect) of a difference that befalls his life environment.

Furthermore, M. Ali al-Shabuni said:

{وَأَمْرٌ بِالْمَعْرُوفِ وَالْجَمِيلِ الْمُسْتَحْسَنِ مِنَ الْأَقْوَالِ وَالْأَفْعَالِ}

"And ask people to do good". That is, goodness that is beautiful to look at, both from words and deeds.

The kindness that humans cry out for other humans, of course, comes from humans who have a soul of generosity. Doing good is not exclusively for Muslims, but doing good here is addressed to all humans who live in this world. If if humans always do

good in their social life, then an attitude of tolerance will be attached to them, namely humans themselves.

Therefore, the best human being in the eyes of humans is a person who is able to withstand selfish attitudes and develop an open minded attitude.

3. Implementing Tolerance in Human Life

After the author analyzed the interpretation of M. Ali al-Shabuni regarding the verses that indicate tolerance, the authors found several aspects or ways to apply tolerance to human life. Including the following:

1) Respect the Beliefs of Others

As the author has mentioned above through the opinion of M. Ali al-Shabuni which is contained in his commentary book, namely, Shafwat al-Tafaasir, that respecting the beliefs of others, we do not necessarily participate in believing it, participate in the celebration, and so on. Just to provide space for them to carry out the duties of their respective beliefs.¹⁷

2) Open Minded (have an open mind)

M. Ali al-Shabuni implies:

{خذِ العفو} أمرٌ له علَيْهِ الصَّلَوةُ وَالسَّلَامُ، بِمَكَارِمِ الْأَخْلَاقِ أَيْ خُذْ بِالسَّهْلِ الْبَسِيرِ فِي مُعَالَمَةِ النَّاسِ وَمُعَاشَرَتِهِمْ
"Be thou forgiving". That is, this is an order for the Prophet to have noble character. That is, be you a person who is easy and easy in dealing with humans.

Humans who are easy to build good relationships with other humans are people who have a broad mind within themselves (open minded). And a human being who has this is a person with al-Karimah morality like Rasullah (saw).

Having an open mind (open minded) is a means or facility to take or get a lesson from the difference. As has been said by al-Shabuni in his commentary book:

لَوْ أَرَادَ اللَّهُ لِأَمْنِ النَّاسِ جَمِيعًا، وَلَكِنْ لَمْ يَشَأْ ذَلِكَ لِكُونِهِ مُخَالِفًا لِلْحِكْمَةِ

"If Allah willed, all humans must have faith, but Allah does not want that, so that there is a wisdom."

If someone has an open mind or broad thoughts towards something, it can make him a person who has higher knowledge. Because his curiosity is high, because he has an open mind. It is not easy to simply reject things that are different from him, and dare to listen to those differences.

1) Understand Each Other

M. Ali al-Shabuni said in his interpretation:

كُلُّ أُمَّةٍ مِنَ الْأَمَمِ قَبْلَهُ هُوَ مُوْلَيْهَا وَجْهَهُ أَيْ مَا قَلَّ إِلَيْهَا بِوْجْهِهِ فَبَادِرُوا وَسَارِعُوا إِلَيْهَا الْمُؤْمِنُونَ إِلَى فَعْلِ الْخَيْرَاتِ
"Every human being from various peoples, every human being from various other human beings has its own qibla. So hurry up and hurry up, O you who believe, towards good deeds".

Al-Shabuni said, every human being who lives on this earth all has their own qibla, their respective truths. This implies to humans not to interfere in every other human business. And there will be no mutual respect among human beings if they do not understand each other. Mutual anti and hatred is one result of not understanding one another. However, if the concession is an instinct and human character, this will

¹⁷ Hasyim, U. (1997). Religious Tolerance and Freedom in Islam as the Basis for Dialogue and Harmony between Religions (History of tolerance and intolerance of religions and beliefs since the Greek era). Surabaya: Pt Bina Ilmu. p. 24

not violate the above principles, as long as it is done in a good, healthy manner, as long as it does not vilify other people or groups.

In the following interpretation, al-Shabuni said:

لَا مُعْبُودُنَا وَاحِدٌ، وَلَا عَبْدُنَا وَاحِدٌ

"We do not worship anything other than Allah and do not worship anyone other than Allah SWT."

Supposedly, with the interpretation of this verse, Muslims already know that what the Prophet did, at that time was a rejection. However, the rejection made by Rasullah saw., Used the most subtle methods. There is no element of provocation that can cause conflict. And the attitude taken by the quraish leaders at that time was to accept what Rasullah saw, told him. Because Rasull also gave understanding in the best way to him and there was an attitude of mutual understanding between Rasullah (saw), and the quraish leaders at that time.

Thus, the three things above are important elements that cover the whole in carrying out a good tolerant attitude according to al-Shabuni which is based on Islam.

D. Closing

In

this closing the researcher will present the conclusions from the research results and suggestions as a response to the results of this study.

1. Conclusion

Based on the results of the analysis of this interpretation, the authors conclude the research as follows:

1) Tolerance (tasaamuh) is defined as giving freedom to fellow humans or fellow citizens to practice their beliefs, or to regulate their lives and determine their respective lives, as long as in carrying out and determining their attitudes it does not violate and does not contradict the terms of the principle of its creation. order and peace in society.

2) M. Ali al-Shabuni M. Ali al-Shabuni interprets the verses that indicate tolerance in his book of interpretation. Shafwat al-Tafaasir does not contradict what has been taught by the Prophet, and also the previous' Ulama. After analyzing al-Shabuni's interpretation of the verses related to tolerance, the author found a conclusion, as follows:

M. Ali al-Shabuni in interpreting the verses that indicate tolerance. If we look more deeply, the verses that have been interpreted by al-Shabuni in his commentary book have continuity in them and in al-Shabuni's interpretation a red thread can be drawn, namely " Giving freedom to humans in determining something, and not giving coercion to humans. Because every individual human being has his own truth, because absolute truth belongs to Allah SWT., Therefore humans must respect each other and be generous to accept any differences. Furthermore, in one of the verses that indicate tolerance, al-Shabuni said:

لَوْ أَرَادَ اللَّهُ لَا مِنَ النَّاسِ جَمِيعًا، وَلَكِنْ لَمْ يَشَأْ ذَلِكَ لِكُونِهِ مُخَالَفًا لِلْحَكْمَةِ

"If Allah willed, all human beings are faithful, but Allah does not want it, so that there is a wisdom."

Al-Shabuni said in his book of interpretation, that Allah SWT, deliberately created a difference between humans, so that humans can take a lesson from the differences

that Allah has given to humans. The wisdom that can be taken from the existence of a difference among humans is a teaching that requires humans to be generous, patient, forgiving, and accepting of each other. And that attitude makes humans tolerant of anything.

3) How to implement tolerance according to M. Ali al-Shabuni:

a. Respect the Beliefs of Others.

That respecting the beliefs of others, we do not necessarily participate in believing it, participate in the celebration, and so on. Just to provide space for them to carry out the duties of their respective beliefs.

b. Open Minded (have an open mind).

If someone has an open mind or broad thoughts towards something, it can make him a person who has higher knowledge. Because his curiosity is high, because he has an open mind. It is not easy to simply reject things that are different from him, and dare to listen to those differences.

c. Mutual Understanding of each other.

M. Ali al-Shabuni said "Every human being from various peoples, every human being from various other human beings has its own qibla. So hurry up and hurry up, O you who believe, towards good deeds ".

2. Suggestions

Based on the results of the conclusions of this study, the researcher proposes suggestions like this:

When someone is faced with a conflict based on an "intolerant" attitude, the parties related to either the perpetrator or the victim must immediately hold a "Tabayyun" (clarification), hold an open dialogue so that the community can take lessons from it.

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