

Three Layers of Meaning in Tolerance Verses in *Mori Sama*

Misbahul Khairiyah, Saifuddin Zuhry Qudsy

Universitas Islam Negeri Sunan Kalijaga Yogyakarta - Indonesia

misrya431@gmail.com, saifuddin.zuhri@uin-suka.ac.id

Keywords :

Tolerance in the Qur'an; principles of mori sama, local tradition; theory of meaning.

Abstract

Tolerance is a prominent issue amid Indonesia's efforts to moderate everyday attitudes towards religion and statehood. Understanding it is continuously explored through the values of the Qur'an, Hadith, and local traditions existing in society. *Mori Sama* in Donggo, Mbawa, is a tradition with values of tolerance legitimized by the Qur'anic texts according to its indigenous leaders. This paper explores the Donggo Mbawa community's understanding of tolerance, examining how they interpret tolerance verses and their practical implementation. As a form of field research, this paper relies on observation and interviews as primary data sources. Applying Karl Manheim's analysis through the theory of meaning, the study concludes that the Mbawa community upholds the principle of *mori sama*, stemming from a common ancestry. With the introduction of Islam and other religions to Donggo, the Mbawa community began to separate based on their respective beliefs. Secondly, the understanding of Islamic religious figures in Donggo Mbawa and the community towards tolerance verses is manifested in mutual respect, appreciation, and acceptance of differences. For example, village events such as weddings, circumcisions, communal prayers, Hajj prayers, Kasaro ceremonies, and religious holidays. Thirdly, the meaning of tolerance verses in the understanding of Islamic religious figures and the Mbawa community is generally grounded in the ancestral principle of *Mori Sama*.

Kata Kunci :

Toleransi dalam al-Qur'an; prinsip *mori sama*; tradisi lokal; teori makna.

Abstrak

Toleransi menjadi isu penting dalam upaya pemerintah Indonesia untuk memoderasi sikap sehari-hari terhadap agama dan negara. Pemahaman tentang toleransi terus dijelajahi melalui nilai-nilai dalam al-Qur'an, Hadis, dan tradisi lokal di masyarakat. *Mori Sama* di Donggo, Mbawa, merupakan tradisi dengan nilai toleransi yang diakui oleh para pemimpin adatnya dengan mengacu pada teks-teks al-Qur'an. Tulisan ini mengeksplorasi pemahaman masyarakat Donggo Mbawa tentang toleransi, melihat bagaimana mereka memahami ayat-ayat toleransi, serta implementasi praktisnya. Sebagai penelitian lapangan, tulisan ini mengandalkan observasi dan wawancara sebagai sumber data utama. Dengan menerapkan analisis Karl Manheim melalui teori makna, penelitian ini menyimpulkan bahwa masyarakat Mbawa memegang prinsip *mori sama* karena mereka memiliki asal usul nenek moyang yang sama. Dengan masuknya Islam dan agama lain ke Donggo, masyarakat Mbawa mulai memisahkan diri berdasarkan keyakinan masing-masing. Kedua, pemahaman tokoh agama Islam dan masyarakat terhadap ayat-ayat toleransi direalisasikan dalam bentuk saling menghormati, menghargai, dan menerima perbedaan. Misalnya, dalam acara-acara di kampung seperti pernikahan, khitanan, doa bersama, upacara Kasaro, dan perayaan hari besar keagamaan. Ketiga, makna ayat-ayat toleransi dalam pemahaman tokoh agama Islam dan masyarakat Mbawa umumnya didasarkan pada prinsip turun temurun, yaitu prinsip *Mori Sama*.

Article History

Received : 2022-08-11

Accepted : 2022-12-14

Published : 2022-12-30

MLA Citation Format

Khairiyah, M., and S. Z. Qudsy. "Three Layers of Meaning in Tolerance Verses in *Mori Sama*". *QOF*, vol. 6, no. 2, Dec. 2022, pp. 157-76, doi:10.30762/qof.v6i2.271.

APA Citation Format

Khairiyah, M., & Qudsy, S. Z. (2022). Three Layers of Meaning in Tolerance Verses in *Mori Sama*. *QOF*, 6(2), 157-176. <https://doi.org/10.30762/qof.v6i2.271>

Introduction

The practice of tolerance rooted in local wisdom becomes a strong and deeply embedded foundation in the daily lives of the community. Indonesia's diverse society expresses tolerance in various ways and practices. For instance, the philosophy of "one hearth, three stones" becomes a practice of social harmony based on local traditions.¹ The presence of tolerance practices grounded in local wisdom increasingly relies on religious texts as the basis or justification for implementing such tolerance. Research on tolerance is a subject that has been extensively explored by scholars. At least two trends of tolerance practices in Indonesian society have become the focus of researchers. Firstly, studies on tolerance grounded in local wisdom. Some notable works in this area include Purna's² with a focus on local wisdom, the local community's rituals, such as the *raju* ritual performed before each planting season, are examined. Ahmad describes the harmony of Donggo community based on local wisdom and attempts to map the existing potential conflicts.

Secondly, studies examining tolerance from the perspective of the Qur'an and Hadith are also significant. By using Tafsir al-Mishbah as a primary study, Prima indicates the necessity of understanding religiosity based on awareness of differences without discrimination. Zainuddin also demonstrates that the Islamic preaching of *rahmat li al-'ālamīn* assumes that the world can be peaceful when some religious messages are inspired by the values of peace implied in Surah al-Kāfirūn. The moral messages that can be gleaned from these verses direct towards the gentle, friendly, tolerant, respectful, and appreciative teachings of Islam that embrace differences of opinion within the Muslim community. The layered understanding of tolerance based on the Donggo local community's interpretation of these verses is an area of study often overlooked by researchers. This is intriguing as it demonstrates the harmony resulting from the fusion of local cultural specifics with the verses of the Qur'an understood by community leaders and the populace in general.

This essay encompasses at least three sections: exploring the Donggo Mbawa community's understanding of tolerance, examining how the community interprets tolerant verses, and finally, the practical implementation of Donggo society's understanding of tolerance. These three studies will be the primary focus of this short essay, emphasizing the three layers of meaning offered by Karl Mannheim. This is because the culture of tolerance that has been formed and manifested in the daily lives of Muslim communities in Donggo cannot be separated from two factors: firstly, the tradition of communal living practiced under the motto "*mori sama*" has positioned Donggo as a community that practices living together. Secondly, this motto is also supported by their understanding of verses that embody tolerance values.

¹ Saidin Ernas, "Politik Simbol Dan Harmoni Sosial: "Makna Satu Tungku Tiga Batu Dalam Dinamika Politik Lokal Di Fakfak, Papua Barat", *Dialektika*, (2015); Delvia Pandaiya, Marthinus Ngabalin, and Lindra Yolanda Camerling, "Pengaruh Budaya 'Satu Tungku Tiga Batu' Terhadap Toleransi Beragama Masyarakat Werba Fakfak Papua," *Jurnal Misioner*, (2021), <https://doi.org/10.51770/jm.v1i1.5>; Marthinus Ngabalin, "Falsafah Hidup Orang Fakfak Satu Tungku Tiga Batu [Toromit War Istery]," *KENOSIS: Jurnal Kajian Teologi* (2018), <https://doi.org/10.37196/kenosis.v1i1.21>; Daud Alfons Pandie, "Konsep 'Satu Tungku Tiga Batu' Sosio-Kultural Fakfak Sebagai Model Interaksi Dalam Kehidupan Antarumat Beragama," *Societas Dei: Jurnal Agama Dan Masyarakat*, 2018, <https://doi.org/10.33550/sd.v5i1.78>.

² I Made Purna, "Kearifan Lokal Masyarakat Desa Mbawa Dalam Mewujudkan Toleransi Beragama", *Jurnal Pendidikan dan Kebudayaan* 1, no. 2, (2016): 261-277. <https://doi.org/10.24832/jpnk.v1i2.764>.

The research subject of this study is Mbawa Village, Donggo Subdistrict, Bima Regency, West Nusa Tenggara, Indonesia. The choice of this location is based on its high level of tolerance compared to other villages or neighborhoods in the city and regency of Bima, especially within the province of West Nusa Tenggara itself. The author conducted the research between July and September 2020. As a form of field research, this paper relies on observations and interviews as the primary sources of data. These data were then processed and analyzed using Karl Mannheim's sociology of knowledge analysis model, which comprises three layers of meaning: objective meaning, expressive meaning, and documentary meaning. By employing this methodological approach, the study aims to delve deeply into the multifaceted dimensions of tolerance practices within the Mbawa community, shedding light on its underlying social dynamics and cultural nuances.³

Understanding of Religious Tolerance among the Muslim Community in Donggo Mbawa

In the perspective of Islamic religious figures in Donggo Mbawa, religious tolerance isn't merely theoretical but a divine mandate from Allah SWT to all humanity, especially Muslims, emphasized in the Qur'an. It entails harmonious coexistence with other faiths in the community. This understanding underscores the community's commitment to peaceful interaction despite religious diversity. It reflects a deep-rooted belief in the Qur'anic teachings advocating for mutual respect and understanding among different religious communities. This perspective not only promotes social cohesion but also fosters a spirit of inclusivity and cooperation, essential for the community's progress and well-being. The dynamics of the relationship between religion and culture in the Mbawa *Dou* (community) have segmented the Mbawa people into several religious groups, including Islam, Christianity, Catholicism, and *Parafu*. Nevertheless, they all continue to live with the identities and cultures inherent in their respective religions. Despite this diversity, the community can still coexist peacefully.

This is because essentially they come from the same ancestor, fostering a deep sense of kinship and unity. The plurality of religions and identities persists even within the familial social unit. For instance, it's not uncommon to find families where members practice different religions, illustrating their freedom to choose amidst a tolerant society. This diversity within families underscores the acceptance and respect for individual beliefs, contributing to a harmonious coexistence within the community.⁴ However, this is still done within the corridors and boundaries that must be adhered to. Muslims are obligated to be tolerant in matters of worldly affairs, but in matters of faith, it is more stringent. This is what, according to one of the author's informants, Muslims should pay attention to.⁵ With tolerance, it can preserve the unity of the nation, support and succeed in development, and eliminate disparities. The interfaith relations among the Donggo Mbawa community are

³ Karl Mannheim, *Essay on The Sociology of Knowledge* (London: Brodway House, 1954). Lihat pula Gregory Baum, *Agama dalam Bayang-Bayang Relativisme, Kebenaran dan Sosiologi Pengetahuan*, terj. Ahmad Murtajib (Yogyakarta: PT. Tiara Wacana Yogya. 1999).

⁴ Interview with Imran S.Ag. As a religious figure of the Mbawa hamlet I on March 11, 2020.

⁵ Interview with Ma'ruf S. Pd. I As a religious figure of the Sangari hamlet I on March 14, 2020.

based on the principle of "*mori sama*" (living together) because they acknowledge that they are still of the same lineage.⁶

The Normative Basis of Tolerance Practices in the Mbawa Community

Islamic religious figures in Donggo Mbawa frequently stress the importance of Qur'anic verses related to tolerance and religious harmony. These verses serve as a foundational source of understanding for the community, emphasizing principles of coexistence and diversity appreciation. They highlight compassion, mutual understanding, and peaceful interaction among people of varying faiths, guiding the community towards cultivating a culture of tolerance and harmony. By referencing these verses in their teachings and discussions, religious leaders aim to instill in their congregation a deep appreciation for diversity and a commitment to peaceful coexistence. This emphasis on Qur'anic teachings underscores the community's commitment to living in harmony and respecting each other's beliefs, contributing to the overall social cohesion and stability within Donggo Mbawa.

a) QS. Al-Kafirūn (109): 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عُبِدُونَ ۚ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا
عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عُبِدُونَ ۚ مَا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ

Say (O Muhammad), "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion."

This verse has several accounts of revelation (*asbāb al-nuzūl*). Ibn Ishaq and other scholars narrate that once, some leaders of the Quraysh, including al-Walid bin al-Mughīrah, al-'Ash bin Wail, al-Aswad bin 'Abd al-Muṭalib, and Umayyah bin Khalaf, met with the Prophet Muhammad. They said, "O Muhammad, we will agree to your invitation to worship the god you worship, but on the condition that you also worship the god we worship. That way, we and you can share in everything. It means that if the teachings you bring are better than what we believe, then we have tried to follow you, and we will surely achieve what we strive for. And if what we believe is better than the teachings you bring, then you have tried to join us, and you will surely receive the reward of your efforts."⁷

The letters "*alif*" and "*lam*" in the word "*al-kāfirūn*" have specific meanings, although they are commonly used to denote the entirety of a type. In this context, the term "*al-kāfirūn*" refers to certain individuals who invited compromise in religious matters to Prophet Muhammad. The term serves as an attribute to the word "*ay*" in the phrase "*yā ayyuhā*" (meaning: *O disbelievers, not O all disbelievers*). This term itself is a general term with a specific meaning. Regarding the repetition found in this verse, some commentators argue that it serves to emphasize the meaning, indicating that their actions are indeed futile. The Qur'an itself was revealed in the Arabic language, and it was customary for Arabs to repeat words to reinforce their statements for better understanding. Another view

⁶ Interview with Ma'ruf S. Pd. I As a religious figure of the Sangari hamlet I on March 14, 2020.

⁷ Imam Al-Qurtubi, *Al-Jāmi' li Ahkām Al-Qur'an terj. Tafsir Al-Qurtubi*, terj. Dudi Rosyadi dan Faturrahman (Jakarta: Pustaka Azzam, 2009), 830-831.

suggests that the repetition in this surah signifies a warning. According to interpretations by Al-Akhfasy and Al-Mubarrad, the meaning of this surah is, "I will not worship what you worship even for a moment, so you don't need to worship what I worship for a moment. And I will never worship what you worship in the future."

Furthermore, in the last verse ("For you is your religion, and for me is my religion"), only one issue is discussed. This verse carries a threatening meaning similar to the verse found in Allah's decree, Surah Al-Qasas: 55.

.....لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ سَلَّمْ عَلَيْكُمْ ۖ.....

"For you are your deeds, and for us are our deeds."

The verse can be interpreted as "You have your religion, and we have ours." Some argue that this verse was revealed before the command to engage in jihad, and after the obligation to engage in jihad was revealed, this verse was automatically abrogated (*mansūkh*). However, some scholars argue that none of the verses in this surah were abrogated by any other verse because the surah merely provides explanations and does not contain any commands or prohibitions.⁸ The meaning of these two sentences in the verse implies a complete difference in worship. It's as if Allah is saying, "Our objects of worship are not the same, and our acts of worship are not the same."⁹

b) 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 انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۚ ٢٥٦

There is no compulsion in (accepting) the religion (of Islam); truth stands out clear from error. Whoever rejects Taghut (false gods) and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah is All-Hearing, All-Knowing.

Ibnu Jarir al-Ṭabarī, in his commentary, explained the *sabāb al-nuzūl* (occasion of revelation) of this verse, as narrated from Ibn Abbas (may Allah be pleased with him). He stated that the verse was revealed concerning a man from the Ansar of Bani Salim named al-Husain, who had two sons who embraced Christianity, while al-Husain himself was a Muslim. He asked the Prophet Muhammad (peace be upon him), "Can I force my two sons to embrace Islam? Because they refuse to accept anything other than Christianity." Then this verse was revealed. In the book of tafsir al-Munir, it is explained that we are prohibited from forcing someone to enter Islam because the evidence and proofs of the truth of Islam are already clear. Therefore, there is no need for coercion to embrace it. Since faith is based on awareness and willingness, arguments and evidence, any form of compulsion is pointless.¹⁰

This verse contains the word "*al-rushd*," which can be interpreted as "the straight path." This word is further understood to mean "the firmness in managing something, as

⁸ Al-Qurtubi, *Al-Jāmi' li Ahkām Al-Qur'ān...*, 838.

⁹ Muhammad Ali Al-Shabuni, *Shafwatut Tafasir: Tafsisir Tafsisir Pilihan*, jilid 5, terj. Yasin (Jakarta: Pustaka Al Kautsar, 2011), 832-833.

¹⁰ Wahbah Az-Zuhaili, *Tafsisir al-Munir fi 'Aqidah: As-Syari'ah wa Manhaj*, jilid 2, terj. Abdul Hayyie al Kattani, dkk, (Jakarta: Gema Insani, 2013), 48.

well as the stability and continuity in that firmness." The meaning of this word is then considered to be opposite to "*al-ghayy*." Thus, those who follow the straight path ultimately do everything with accuracy, firmness, and continuity. From this verse, we derive three important points regarding tolerance. Firstly, there is no compulsion in embracing Islam, as the religion approved by Allah and the straight path is Islam. Secondly, religious adherence should be based on willingness and sincerity without coercion. And finally, everyone has the right to determine their own choices, especially in matters of belief.

c) Q.S Al-Hujurat (49): 13

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

O mankind! Indeed, We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honored of you in the sight of Allah is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

This verse is one of the lengthy and crucial verses urging Muslims to engage in dialogue and reach understanding with the People of the Book. Like other verses, it encourages Muslims to do good as long as they do not intend to scheme or wage war against the sovereignty of Islam. At this juncture, the verse conveys a message of social pluralism or tolerance. In his interpretation, Quraish Shihab explains that this verse pertains to human relations because it no longer addresses the believers but rather humanity as a whole. The first part of the verse serves as an introduction to emphasize that the human dignity of all individuals is equal in the sight of Allah. Ethnic differences do not distinguish one person's status from another. At the end of the verse, it is stated that only piety can elevate someone to stand alongside Allah.¹¹

This verse also teaches us to accept the reality of diversity. This diversity will foster interactions to get to know one another better in order to minimize conflicts. Thus, diversity is not a threat; it will train us to practice tolerance and spread love in our worldly lives. From the discussion, it is evident that Islam inherently possesses significant potential to realize harmonious living because the Qur'an explicitly emphasizes the importance of making piety the driving force behind tolerance. Differences in gender, ethnicity, culture, and nationality are not obstacles to embracing a more harmonious future. The teachings of tolerance in Islam indeed have a strong and robust theological foundation, driven by the spirit of the Almighty. Only God is One, while His creatures are diverse. From here, we can begin to build tolerance based on the guidance of the Most Compassionate God, aiming to foster understanding and mutual respect.¹²

The Culture of Tolerance in Donggo Mbawa

The culture of tolerance in Donggo Mbawa reflects a deep-rooted tradition of peaceful coexistence and mutual respect among its diverse community members. This

¹¹ Shihab, *Tafsir Al-Misbah: Pesan... 620*.

¹² Misrawi, *Al-Qur'an Kitab Toleransi...*, 308.

culture is fostered by a strong sense of local wisdom and communal harmony, where individuals from different backgrounds come together to celebrate their shared humanity while honoring their unique identities. Ritual practices, such as the ritual *raju* before the planting season, serve as occasions for community bonding and the reaffirmation of shared values. Additionally, the teachings of Islam in the region emphasize the importance of tolerance and respect for diversity, further contributing to the cultivation of a culture of inclusivity and understanding in Donggo Mbawa. Overall, the culture of tolerance in Donggo Mbawa serves as a testament to the power of local wisdom and communal solidarity in building a harmonious society.

The Donggo community, particularly in Mbawa, stands out for its remarkable religious diversity, fostering an atmosphere of tolerance and multi-religiosity. Despite the varying religious beliefs within the community, including Islam, Christianity, and local faiths, there exists no perceptible psychological distance among adherents. Instead, the harmonious coexistence is evident in the simultaneous sounds of Christian church bells and the Islamic call to prayer (*azan*), resonating throughout Donggo. This coalescence exemplifies the community's high level of tolerance and mutual respect, where individuals of different faiths share common spaces and traditions without barriers or discord. In Donggo Mbawa, religious diversity is not merely acknowledged but celebrated, enriching the cultural landscape and fostering a sense of unity amidst diversity.¹³

In Donggo Mbawa, religious tolerance is palpable through the mutual respect displayed towards each other's religious practices and rituals. Major religious celebrations, held in various places of worship, serve as occasions for communal cohesion and shared festivities among the Mbawa community. People from diverse religious backgrounds participate in and appreciate these events, fostering an atmosphere of inclusivity and understanding. This spirit of tolerance extends to Ramadan, where non-Muslims refrain from eating or drinking in the presence of fasting Muslims, out of respect for their religious observance. Such practices highlight the rich religious and cultural diversity inherent in Donggo Mbawa, emblematic of the broader community within Bima Regency. These instances underscore the community's commitment to fostering harmonious relationships and mutual respect across religious lines, contributing to the overall social fabric and cohesion of the region.

The tolerance observed in Mbawa village reflects a commendable level of acceptance among its inhabitants, evident in various aspects of community life. Participation in religious festivities, regardless of one's faith, signifies a shared sense of respect and unity among the residents. Additionally, during significant life events like weddings, the community showcases solidarity by providing both material and service support to ensure the success of the ceremonies. Preceding the main event, customary discussions like "*Mbolo Weki*" facilitate open dialogue and mutual agreement regarding necessary arrangements, fostering a collaborative atmosphere where everyone's needs are considered. Such practices exemplify the village's commitment to inclusivity and

¹³ Mustahid H. Kako, Ghazaly A, *Peristiwa Donggo 1972 Sketsa Pergolakan Politik Bima Era Orde Baru*, Cetakan ke-II (Lombok Post Group: PT. Suaranusa Niaga Nusantara, 2017), 15.

cooperation, illustrating how tolerance is deeply ingrained in the fabric of Mbawa's social and cultural dynamics.¹⁴

Secondly, there is the "*wa'a co'i*" ceremony (delivery of dowry). The *wa'a co'i* ceremony is attended by representatives from the groom's and bride's families, witnessed by the village chief, community leaders, and members of different faiths who also participate in enlivening the proceedings. Thirdly, there is the "*Tekara Ne'e*" ceremony (donation giving), where the community contributes to the family hosting the wedding with donations such as money, rice, and other items as a sign of enthusiasm or brotherhood to assist one another. This is done with the intention of alleviating the burden on the bride's and groom's families and fostering solidarity and familial relations. Fourthly, there is the "*Jambuta*" (celebration) where the community also collaborates by setting up tents and preparing food to be served during the main event.

- a. The circumcision ceremony. The series of circumcision ceremonies, commonly observed in Bima including Donggo Mbawa, typically last for two days¹⁵, namely: the "*kapanca*" and "*compo sari*" events.
- b. The "*kasaro*" ceremony (funeral ceremony), the "*sapisari*" ceremony (burial), "*Doa Rasa*" (village prayer) held every five years, the "*tari kalero*" dance, and the "*pesta raju*" (raju festival). The "*tari kalero*" is the oldest traditional dance in the Bima region. Kalero is a dance of releasing spirits originating from the ancient Donggo community tradition to honor and bid farewell to departed family members, friends, and relatives to the benevolent Almighty. Kalero is a dance and song that contains lamentations, praises, hopes, and respects for the spirits. This can be seen from the predominantly black attire worn, from the clothes to the sarong.¹⁶



Image 1
Kalero Dance¹⁷

Meanwhile, the "*raju*" ceremony is a significant day for the Donggo Mbawa community, where various celebration events take place. It begins with a large assembly of clan leaders, known as "*klan*" or "*ndo'i*," to determine the day of "*raju*." The celebration of "*raju*" day typically occurs in October or before the planting season for seven days. However, with the passage of time and the introduction of Islam to the land of Bima,

¹⁴ Fachrir Rahman, *Islam di Nusa Tenggara Barat Proses Masuk dan Penyebarannya*, Cet. I (Yogyakarta: Alam Tara Learning Institute, 2012), 16.

¹⁵ Rahman, *Islam di Nusa Tenggara Barat.*, 23.

¹⁶ Rahman, *Islam di Nusa Tenggara Barat.*,40.

¹⁷ Source: <https://alanmalingi.wordpress.com/2016/09/27/tarian-pelepas-arwah/> Accessed on October 2, 2020

scattered across various villages, some Mbawa people became aware that their practices contradicted the teachings of the Qur'an and the teachings of Islamic preachers at that time.

Additionally, a symbol of religious harmony at the peak of Donggo (*Mbawa*) can be seen with the presence of "*uma leme*".¹⁸ The "*uma leme*" serves as a symbol of peace that unites the diversity of beliefs among the religious communities in the village of Mbawa. Recognized as a venue for deliberation among religious communities in resolving various issues, the *uma leme* holds a vital function. It serves as a center of tolerance and a source of unity among religious communities. Moreover, the *uma leme* acts as the focal point for organizing *raju* ceremonies.¹⁹ In this regard, the *raju* ceremony and *uma leme* can serve as references for social awareness among religious communities.



Emage 2
Cultural Heritage: *Uma Leme* Monument



Emage 3
Cultural Heritage: *Uma Leme* Monument

Religious tolerance can also be observed in religious practices through local wisdom, such as naming conventions. In Mbawa society, giving names from two or even three religions as their beliefs is not uncommon. Even though they adhere to and believe in only one religion, honoring other religions as creations of God is deeply ingrained. Many residents draw inspiration from figures and prophets of different faiths. While such a strategy may not be applicable in other ethnicities or regions to achieve religious tolerance, for the Donggo ethnicity in Mbawa village, it fosters a sense of security, morality, and proven societal cohesion. Generally, these names are used by Catholics and Protestants as a manifestation of their attitude of tolerance.²⁰

This was evident when the author interviewed a member of the community with such a blended name, like Lukas Muhammad. He explained that the name was given as a prayer and hope by his parents, with the expectation that he would emulate the behavior associated with each word in the name. While the name Muhammad is typically associated with Muslims, as it refers to the exemplary figure in Islam, Prophet Muhammad (peace be upon him), it also serves as an expression of tolerance.²¹ Religious tolerance is something that every element of society should prioritize. Religion, as the intermediary between individuals and the Divine, should hold equal significance. The importance of maintaining

¹⁸ "*Uma*" berarti: rumah. Sedangkan "*Leme*" berarti: kerucut.

¹⁹ I Made Purna, "Kearifan Lokal Masyarakat Desa Mbawa Dalam Mewujudkan Toleransi Beragama, Balai Pelestarian Nilai Budaya Bali, NTB, NTT", *Jurnal Pendidikan dan Kebudayaan* 1, no. 2 (2016): 273.

²⁰ Purna, "Kearifan Lokal Masyarakat...", :267-268.

²¹ Interview with Lukas Muhammad on July 28, 2020.

religious tolerance lies in fostering harmony within society, particularly in multicultural communities like Desa Mbawa.

The realization of interaction in socializing among religious communities in Desa Mbawa is manifested through various means: Firstly, adherents of each religion acknowledge the existence of other religions and respect the fundamental rights of their followers. Secondly, in community interactions, individuals of different faiths demonstrate mutual respect and appreciation. Thirdly, in matters of death, whether from the Christian or Islamic community, the spirit of mutual cooperation remains strong in Mbawa, particularly in the burial process. Fourthly, in marriage, the community maintains a strong sense of mutual assistance among people of different faiths. Similarly, in development initiatives, whether for public or private infrastructure, cooperation among religious communities persists. In addition to these activities, in daily life, all religious communities in Desa Mbawa prioritize the principle of harmony, evident in commercial transactions, business relationships, and other aspects of life.

The Objective Meaning of Tolerance Verses According to the Mbawa Community

For Karl Mannheim, the objective meaning is a meaning that applies to everyone or a meaning determined by a social context in which the action takes place.²² Furthermore, the objective meaning is a meaning derived by directly observing a social context that influences it. The objective meaning is used to seek the fundamental or original meaning. Thus, through the objective meaning, the writer discovers the social conditions that influence the interpretation of the actors in practicing the values of tolerance in accordance with the guidance of the verses of the Qur'an. The objective meaning of understanding the verses of tolerance is an activity instilled in the entire Muslim community of Mbawa village, expected to become a habitual practice consistently applied in fostering tolerance in daily life.

Table 1. Objective Meaning of Tolerance Verses

No.	Objective Meaning
1.	Obedience to Religious Figures
2.	As a Form of Social Humanity
3.	Cultivating Responsibility
4.	Increasing Piety
5.	Manifestation of the Motto " <i>Maja Labo Dahu</i> "
6.	Implementation of " <i>Nggusu Waru</i> "
7.	As a means to honor each other

First, Obedience to Religious Figures. The Mbawa community, as a heterogeneous society, still highly respects the advice of religious leaders or elders in their village. The reverence and obedience towards the elders and religious figures remain strong. People do not act independently if prohibited by their religious leaders or elders. Therefore, this aspect contributes to the Mbawa tribe's continuous preservation of harmony among

²² Gregory Baum, *Agama dalam Bayang-Bayang Relativisme, Kebenaran dan Sosiologi Pengetahuan*, terj. Ahmad Murtajb Chaeri dan Masyhuri Arw, 15.

different religious communities. This obedience reflects a deeply ingrained cultural value of deference to authority and communal solidarity, where the guidance of religious leaders serves as a unifying force in upholding social order and cohesion. Through obedience to religious figures, individuals demonstrate their commitment to collective well-being and the maintenance of peaceful coexistence, thereby reinforcing the importance of tolerance in fostering harmonious community relations.

Second, as a Form of Social Humanity. The practice of tolerance serves as a form of social humanity, ensuring a peaceful and tranquil community without unwanted conflicts and dampening negative interactions among its members. Moreover, because the entire Mbawa community originates from the same lineage and is bound by the principle of "*mori sama*" (living together), it maintains harmony and peace in every aspect of life. This adherence to the principle of living together fosters a sense of solidarity and mutual respect, transcending individual differences in beliefs or backgrounds. It underscores the community's commitment to upholding social cohesion and preserving the collective welfare, reflecting a deep-rooted understanding of the importance of tolerance in fostering a harmonious society. As a fundamental aspect of social humanity, tolerance enables individuals to coexist peacefully, embracing diversity as a source of strength rather than division.²³

Third, Training Responsibility. Through interviews conducted with residents of Mbawa I hamlet, it's evident that many of them understand the practice of tolerance as outlined in the verses. However, some perceive it merely as a routine to fulfill obligations. Despite this, the community's spirit in practicing tolerance serves as a commendable example for all. Fourth, Increasing Piety. In this context, religious figures play a significant role. Interviews with religious leaders from Mbawa I hamlet reveal that the dissemination of Qur'anic verses, particularly those pertaining to tolerance, serves as a form of worship routine for the community. It fosters a spirit of coexistence with followers of other faiths to maintain unity and integrity within the Mbawa community, primarily as an act of worship to draw closer to Allah SWT.²⁴

Fifth, Realization of the motto "*Maja Labo Dahu*". Generally, the Bima-Donggo community adheres firmly to a cultural ethos known as "*Maja ro Dahu*". "*Maja*" signifies shame towards fellow humans, while "*Dahu*" represents fear of Allah SWT, the All-Knowing and Almighty, both in this world and the hereafter. The "*Maja ro Dahu*" culture serves as a management tool, anticipating wrongdoing or violations against customary regulations. In the teachings of Islam, which form the theology of *Dou Donggo*, this is referred to as faith and piety. As the Prophet said, "Modesty is part of faith." They adhere strictly and conscientiously to what is commanded, and refrain from what is prohibited, distancing themselves from actions that violate customs, as they are seen as breaking cultural taboos deeply ingrained in the *Dou Donggo* cultural landscape, inseparable from customary and cultural norms.²⁵ This reflects that the Donggo Mbawa community indirectly realizes the

²³ Interview with Ma'ruf S. Pd. I one of the religious figures in Sangari hamlet I on July 10, 2020.

²⁴ Interview with Imran, S.Ag one of the religious figures in Mbawa hamlet I on July 12, 2020.

²⁵ Mustahid H. Kako, Ghazaly A., *Peristiwa Donggo 1972 Sketsa Pergolakan Politik Bima Era Orde Baru* (Lombok Post Group: PT. Suaranusa Niaga Nusantara, 2017), 41-42.

Qur'anic verses containing commands and prohibitions for the well-being of human life in this world and the hereafter, as stated in Surah An-Nahl, verse 90: *Truly, Allah commands justice, good conduct, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He advises you so that you may remember.*

Sixth, Implementation of *Nggusu Waru*.²⁶ Essentially, the Bima community has a variety of cultural and social traditions. Until now, these practices continue and are considered to be in line with Islamic teachings without abandoning local cultural traditions. In this regard, *Nggusu Waru* represents the implementation of pluralism and tolerance principles that are democratic and open. Thus, the cultural tradition of *Nggusu Waru* is substantially embraced by the Bima community, transcending cultural, ethnic, and religious boundaries. The *Nggusu Waru* tradition itself has the potential to be contextualized within the diversity of social cultural traditions aimed at creating a humane society that respects human values in diverse life realities

The seventh is as a means to honor each other. As expressed by one of the religious figures of Sangari I Hamlet, Ma'ruf, in a diverse life on various fronts, it is crucial to have mutual respect and honor for one another. In reinforcing his argument, he referred to Surah Al-Isra', verse 70.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed, We have honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

The hope of religious leaders for the community is to remain steadfast in practicing the verses of tolerance, not only within the village but also wherever and whenever they are. It is not only required to be tolerant with non-Muslims but also with fellow Muslim brothers and sisters. The Mbawa community is expected to practice the verses of tolerance that have been conveyed by religious leaders and have rooted as a positive tradition since ancient times through local wisdom and other cultures. With that, the community will have a more direct relationship with the Qur'an.

The harmony among religious communities in Donggo, especially in Mbawa, serves as a very supportive socio-cultural capital for the ongoing physical development. This can be observed in the rare occurrence of tension among religious communities there, even amidst harsh natural conditions. The peaceful conditions in Donggo Mbawa are thanks to the intervention of the charismatic figure of *Bumi Ncuhi*.²⁷ To reconcile issues within the family, they uphold their customs and traditions. Ethnologically and socio-

²⁶ *Nggusu Waru* originates from the combination of two syllables, "*Nggusu*" and "*Waru*." "*Nggusu*" means a square or radiant shape, while "*Waru*" means eight. In terminology, *Nggusu Waru* can be interpreted as: Eight attributes or characteristics that must be possessed by a sultan leader as well as the community. The creation of this leadership concept is based on the integration of religious, historical, and cultural values of the Bima community.

²⁷ *Ncuhi* is a title for the head of the Mbojo Tribe (Bima), which also means Tribal Chief. *Ncuhi* existed before the formation of the Bima kingdom in the 12th century. Even after the establishment of the Bima kingdom, the position of *Ncuhi* retained its function as the tribal chief or community leader, especially among those residing in mountainous regions.

anthropologically, the people of Donggo are dynamic individuals shaped by the harshness of nature, yet they possess a profound sense of peace.²⁸ This is inseparable from the noble philosophy of *Dou* Donggo, which upholds kinship and mutual respect. Unbeknownst to them, their habit of practicing verses of tolerance receives reciprocal benefits that are felt by all.

The Expressive Meaning of Tolerance Verses According to the People of Mbawa

Expressive Meaning, as defined by Karl Mannheim, encompasses the individual interpretations and subjective experiences of community members regarding tolerance practices. In the context of the village, religious leaders serve as prominent actors in implementing these practices, shaping the community's understanding of tolerance through their guidance. However, it's essential to acknowledge the contributions of all community members, as their perceptions and actions also influence the expressive meaning of tolerance. Through collective participation, diverse perspectives on tolerance practices emerge, enriching the communal understanding of this concept. Therefore, by considering the input of both religious leaders and community members, a comprehensive understanding of tolerance within the village can be achieved, reflecting the dynamic interplay between individual perceptions and communal values.

In the context of Mbawa society, Expressive Meaning refers to the subjective understanding and individual interpretation of tolerance practices within the village. Karl Mannheim depicts it as the actor or agent of social action. In Mbawa village, religious leaders are the primary figures in implementing tolerance, alongside community members. This dynamic interaction generates various interpretations and verifications of tolerance practices. These interpretations contribute to diverse understandings of tolerance within the community. Additionally, individuals' personal experiences and perceptions enrich the expressive meaning of tolerance, shaping its implementation and impact on communal relationships. As outlined above, the author divides it into two categories.

Firstly, Meaning according to religious leaders in Donggo Mbawa. Understanding and interpreting the tolerance verses by certain figures or experts in this field, in the village of Mbawa, is a form of experiential reflection and application in daily community life. As articulated by philosopher Ricour, "because we must understand in order to believe, and we must believe in order to understand." This highlights the profound significance of religious leaders' interpretations in shaping the community's understanding of tolerance. Their insights serve as guiding principles for the community, influencing their attitudes and behaviors towards individuals of different faiths. Moreover, the emphasis on experiential reflection underscores the practical application of tolerance verses in navigating daily interactions and fostering harmonious coexistence. By internalizing these interpretations, community members actively contribute to the expressive meaning of tolerance, shaping their collective response to diversity and fostering a culture of mutual respect and understanding.

In Peter L. Berger's social construction perspective, there are three significant moments in the dialectic of text and context: internalization, objectification, and

²⁸ Kako, Ghazaly A., *Peristiwa Donggo 1972...*, 18.

externalization. This concept applies to the understanding of the meanings of Quranic verses and hadith within the context of society. Firstly, internalization refers to the process by which individuals internalize religious teachings into their personal thoughts and behaviors. Secondly, objectification occurs when these religious teachings are manifested in social practices and institutions, becoming integral parts of the social structure. Lastly, externalization takes place when these teachings are reflected in social interactions and everyday experiences, shaping collective norms and values that influence social dynamics. Therefore, in the dialectic of understanding Quranic verses and hadith, the societal context plays a crucial role in determining the meaning and implementation of religious practices.²⁹

In the context of Surah Al-Baqarah, Imran elucidates that the verse can be interpreted to signify tolerance in two aspects: firstly, in matters of faith:

“We tolerate by simply acknowledging without necessarily conforming. Or it can be said that based on certain reasons, respecting their creed compels us to believe in it. The second aspect is tolerance in dealings (*mu’āmalah*), as long as they adhere to the Qur’an and Sunnah and do not disturb others, we respect what they do. This verse also teaches us to be open-minded and indifferent in order to preserve each other's monotheism”.³⁰

“Surah al-Kāfirūn serves as the primary foundation for tolerance, emphasizing that there is no room for compromise in matters of faith. We are not obligated to follow or engage in the beliefs of others. However, this does not justify harboring hatred towards other religions outside of Islam. Despite the absence of tolerance in matters of creed, it is our duty to respect the beliefs of others. Thus, the diversity in the village of Mbawa can coexist harmoniously as long as people of other faiths do not impose their beliefs on us, and vice versa. Our role is to convey Islamic values to fellow Muslims through preaching, while guidance ultimately remains the decision of Allah SWT. Based on Surah al-Hujurāt, humans are created equal; there is no difference in their creation. Allah has also created diversity in tribes and nations so that people can collaborate with one another despite their diverse backgrounds, groups, tribes, and nations. The intentional creation of differences by Allah is meant to attract mutual interest among people to get to know each other, thereby fostering cooperation and mutual assistance as enjoined by Allah.”³¹

He also reinforced his argument by quoting Surah Al-Ma'idah: 2.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

²⁹ Umi Hanik and Ibnu Hajar Ansori. "The Study of Living Hadith of the Ancak Tradition in Wedoroklurak Village, Candi, Sidoarjo." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 20.2: 217-231. Umi Hanik, Ibnu Hajar Ansori, and A. Zahid. "Pemahaman Hadis Konservasi Lingkungan dan Internalisasinya pada Civitas Akademika Program Studi Ilmu Hadis IAIN Kediri." *Asketik: Jurnal Agama dan Perubahan Sosial* 5.1 (2021): 80-95.

³⁰ Interview with Imran, S. Ag As a religious figure of the Mbawa hamlet I on July 19, 2020.

³¹ Interview with Imran, S. Ag As a religious figure of the Mbawa hamlet I on July 20, 2020.

Through Surah Al-Ma'idah: 2, the religious leaders of Mbawa aspire for the community to curb sin and hostility, promoting solidarity and cooperation. They advocate for unity and integrity, emphasizing that differences should not divide but instead foster harmonious coexistence. The verse underscores the importance of respecting diversity, regardless of faith, and admonishes against discrimination. By embracing these teachings, the community can cultivate a culture of mutual respect and understanding, transcending religious boundaries. The religious leaders encourage the Mbawa community to uphold these values in their interactions, fostering a society characterized by tolerance, empathy, and cooperation.³²

In line with the explanation, Ma'ruf, who is also a religious figure in the community, pointed out that peace cannot be achieved if the soul is not at peace. Coercion disrupts the tranquility of the soul because there is no compulsion in embracing the Islamic faith. Freedom of religion is a fundamental part of respecting human rights. The duty of a Prophet, as well as a preacher, is merely to convey the message, not to coerce or dominate. Therefore, no human being should be oppressed, suppressed, or deprived of their freedom because coercion in matters of belief will not make the coerced person feel freedom of choice. Religious freedom is inherent in the nature of every human being; indeed, moving towards goodness endows a person with high dignity, intellect, and useful reasoning to distinguish between good and evil. Hence, freedom in religion is a gift bestowed by Allah SWT since birth, just as equality and noble status are.³³

He also emphasized that Surah Al-Ma'idah: 2 clarifies Islam's stance on faith tolerance, emphasizing monotheism and prohibiting worship of entities other than Allah SWT. However, he underscored the distinction between faith matters and muamalah, highlighting the importance of mutual cooperation and assistance within the Mbawa community. While the Qur'an sets limits on tolerance, such as in Surah Al-Fath: 29, it also encourages harmonious relations and cooperation among believers. Therefore, the emphasis within the community is on fostering mutual respect and collaboration, recognizing their shared lineage and the principles of solidarity embedded in their cultural and religious traditions. This approach promotes unity and understanding while upholding the teachings of Islam regarding tolerance in social interactions.

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۗ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي
التَّوْبَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْحِيلِ ۗ كَزُرْعٍ أَخْرَجَ شَطْئَهُ فَآزَرَهُ ۗ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ
سُوْقِهِ ۗ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, yet compassionate among themselves. You see them

³² Interview with Imran, S. Ag As a religious figure of the Mbawa hamlet I on July 23, 2020.

³³ Interview with Ma'ruf S. Pd. I As a religious figure of the Sangari hamlet I on July 22, 2020.

bowing and prostrating, seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots, then strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

Additionally, he emphasizes the Qur'an's directive for the Muslim community to maintain firmness in certain situations, especially concerning non-Muslims, while urging the Mbawa community to exercise tolerance in alignment with Qur'anic teachings. Such guidance aims to prevent conflicts or divisions among religious communities, advocating for mutual respect and understanding. By adhering to the Qur'an's principles, communities can navigate differences peacefully, fostering harmonious coexistence. Therefore, the call to practice tolerance resonates as a pivotal aspect of communal life, promoting unity and cooperation amidst diverse beliefs and traditions. Through adherence to these teachings, communities like Mbawa can cultivate an environment of inclusivity and acceptance, transcending religious boundaries for the collective well-being of all members.³⁴

This steadfast adherence to Qur'anic principles, exemplified in Surah An-Nahl:125, underscores the Donggo Mbawa community's commitment to mutual respect and cooperation. Despite differences, unity prevails, fostering harmony, security, and peace within the community. Any conflicts that arise are swiftly addressed through open dialogue and discussion, a testament to their shared lineage and the principle of *mori sama*. This deep-rooted sense of unity transcends religious distinctions, strengthening social bonds and promoting understanding among community members. As they navigate challenges with a spirit of cooperation and inclusivity, the Donggo Mbawa community continues to uphold the values of tolerance and mutual care, enriching their collective experience and ensuring enduring harmony.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Call unto the way of your Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely your Lord knows best who has strayed from His way, and He knows best those who are rightly guided.

Second, Meaning according to the Donggo Mbawa community. This can be demonstrated in the following interview table.

Expressive Meaning of Tolerance

Tolerance enables us to appreciate and respect the activities of the surrounding community, especially the interactions among religious communities. Additionally, we must strengthen the bonds of kinship both among people of the same faith and those of different religions. This is particularly important considering that the Mbawa community originates from a common ancestry. Therefore, we highly uphold the values of tolerance as a form of obedience to the word of Allah through the verses of the Qur'an about tolerance conveyed by the religious leaders in our village.³⁵

³⁴ Interview with Ma'ruf S. Pd. I As a religious figure of the Sangari hamlet I on July 25, 2020.

³⁵ Interview with Umar Hasan salah satu warga Mbawa hamlet I on July 27, 2020.

Through the verses conveyed by religious leaders in our village, I understand that living alongside people who do not share the same beliefs or faith as us is a blessing from Allah SWT, as Allah shows us to care for and tolerate others even if they have different beliefs than ours.³⁶

The delivery of tolerance verses among the community by religious leaders greatly influences our mindset regarding the importance of living in harmony with our brethren of different beliefs. Although tolerance has been inherent since ancient times due to our adherence to the principle of *mori sama*.³⁷

The harmony we have built stems not only from the position of minority and majority within a religious community but also from an awareness of the existing diversity.³⁸

From the past until now, we have been taught the importance and meaning of unity despite differences in beliefs, based on our understanding of the Qur'anic verses, especially the verse "to you be your religion, and to me my religion" (Qur'an 109:6). Additionally, what enables us to endure and maintain peace without tension among other religious communities is our brotherhood. Initially, all of us in Mbawa were of one lineage; it was only after Islam and other religions entered Mbawa that we each chose our paths.³⁹

Table 2.
Expressive Meaning of Tolerance Verses According to the Donggo Community

From the explanations provided by several individuals in Table 2, the expressive meaning presented can be categorized as a form of obedience and adherence to a teacher, as a rule to be followed and embraced as a responsibility in the coexistence with other religions as taught by their ancestors. Furthermore, it demonstrates practical meaning in the form of moral formation, namely the steadfast practice of mutual respect and honor, both among fellow Muslims and non-Muslims in Donggo Mbawa. This highlights the deeply ingrained cultural values within the community, where the teachings of tolerance are not merely theoretical but actively practiced in everyday interactions. The expressive meaning elucidates the significance of these teachings in shaping individual behavior and fostering harmonious relationships across religious boundaries. Such values are not only upheld as a tradition but also serve as a guiding principle for communal cohesiveness and social harmony in Mbawa Village.

The Documentary Meaning of Tolerance Verses According to the Mbawa Community

The documentary meaning refers to the expression of aspects that point to the culture as a whole, obtained by observing the application of the Qur'anic verses within the context. This implicit and hidden meaning is often unconscious, as the practice of these verses becomes a comprehensive cultural aspect. The actors or practitioners of this tradition may not realize that their actions in practicing tolerance verses are part of the meaning of living the Qur'an within the village environment, leading to three receptions by the community. These receptions include viewing the practice of these verses as existing rules for harmonious coexistence, religious traditions, and symbolic traditions. Through these lenses, the community integrates the teachings of tolerance into their daily lives, shaping their cultural identity and fostering social cohesion.

Firstly, the community perceives the practice of tolerance verses as existing rules essential for harmonious coexistence, viewing them as foundational guidelines for communal interaction. Secondly, these verses are embraced as integral components of the

³⁶ Interview with St. Hajar salah satu warga Mbawa hamlet I on July 27, 2020.

³⁷ Interview with H. Samsuddin salah satu warga Mbawa hamlet I on July 27, 2020.

³⁸ Interview with H. Mustamin salah satu warga Sangari hamlet I on July 29, 2020.

³⁹ Interview with Abdul Akhir, masyarakat Donggo Mbawa Sangari hamlet I on July 29, 2020.

community's diverse religious practices, illustrating their significance in religious rituals and observances. Thirdly, the community regards their actions in practicing tolerance verses as aligning with a broader symbolic tradition, representing shared values and cultural identity. Therefore, religious leaders prioritize ensuring the consistent practice of tolerance verses to instill them into daily life. This endeavor aims to foster a profound sense of security and peace among community members, facilitating respectful cohabitation despite differing beliefs. By embedding these verses into everyday interactions and rituals, the community endeavors to uphold their cultural heritage while promoting understanding and harmony among its members.

Three Layers of Meaning of Tolerance Verses Living in the Mbawa Community

The Mbawa community, nestled within the rich cultural tapestry of Donggo, embodies a unique blend of tradition, faith, and communal harmony. Rooted in centuries-old customs and guided by the teachings of the Qur'an, the community exemplifies the principles of tolerance in their daily lives. As we delve into the analysis of tolerance verses within the Mbawa community, we uncover layers of meaning that illuminate the intricate interplay between objective observations, individual interpretations, and cultural integration. From obedience to religious figures to the expressive nuances of communal understanding, each facet offers a glimpse into the profound significance of tolerance in fostering unity, respect, and mutual understanding.

The analysis of the objective, expressive, and documentary meanings of tolerance verses within the Mbawa community provides a comprehensive understanding of how these verses are interpreted, internalized, and practiced within their cultural context. The objective meaning of tolerance verses in Mbawa encompasses various aspects such as obedience to religious figures, social humanity, responsibility cultivation, piety enhancement, honoring each other, and implementing cultural traditions like "*Maja Labo Dahu*" and "*Nggusu Waru*." These meanings are derived from the direct observation of social contexts within the community, reflecting deeply ingrained cultural values and traditions. The objective meaning underscores the importance of collective well-being, social cohesion, and harmonious coexistence, all of which are reinforced through adherence to the guidance of religious leaders and cultural practices rooted in local wisdom.

The expressive meaning of tolerance verses delves into individual interpretations and subjective experiences within the community. Religious leaders play a significant role in shaping these interpretations, guiding community members in understanding and applying tolerance practices in daily life. Through internalization, objectification, and externalization processes, individuals integrate religious teachings into personal beliefs and social practices, contributing to a rich tapestry of tolerance within the community. The expressive meaning emphasizes the practical application of tolerance verses in fostering mutual respect, understanding, and cooperation among diverse religious groups, promoting harmonious coexistence and social cohesion.

The documentary meaning of tolerance verses in the Mbawa community reveals their implicit integration into cultural norms. Seen as vital for harmony, they are integral to

religious practices and symbolize shared identity. By adhering to these verses, Mbawa preserves its heritage and cultivates unity, fostering peace and mutual understanding. This underscores their enduring significance in shaping community dynamics and nurturing a sense of belonging. Exploring these meanings illuminates tolerance as a guiding principle, blending social context, personal experience, and cultural heritage. As Mbawa navigates modernity while cherishing tradition, these lessons illuminate a path towards peace and unity. Embracing diversity and respect, the community embodies timeless wisdom, enriching not just their lives but the fabric of humanity.

Closing

This article illustrates the longstanding practice of tolerance in Mbawa predating the arrival of Islam in Bima. Rooted in the principle of "mori sama," which signifies a shared ancestry, the community's unity existed prior to the introduction of Islam and other religions in the Donggo region. Following the arrival of these faiths, the Mbawa community began to delineate their individual beliefs while maintaining mutual respect. Islamic religious leaders in Donggo Mbawa and the community at large embody this understanding through actions such as respecting and appreciating differences during village events like weddings, circumcision ceremonies, and religious holidays. Tolerance is also evident in religious practices, including naming ceremonies, guided by both local wisdom and Qur'anic verses such as Al-Kafirūn: 1-6, Al-Baqarah: 256, and Al-Hujurat: 13. The Mbawa community's interpretation of tolerance verses aligns with the ancestral principle of "mori sama," highlighting a cohesive blend of cultural heritage and religious teachings as guiding principles for harmonious coexistence.

The use of the concept of meaning in this article successfully reveals the dimensions of meaning and their networks within the thought structure of the Donggo Mbawa community. This is reflected in three layers of meaning that show that the understanding of religious tolerance in the Donggo community is grounded in its textual basis in the literature of the Qur'an, as demonstrated by the leaders and members of the Donggo community. Here, the article asserts that a practice or tradition can thrive and endure well if there are at least two components: first, the presence of a culture that supports tolerance practices, namely local culture. Second, the presence of structures that ensure such views or practices can thrive. The roles of actors or agents in the form of religious and customary leaders in the community affirm that this strategy can be continued and even still persists to this day. The combination of structure and culture ensures the dynamic implementation of tolerance practices in the Donggo community, free from horizontal conflicts.

Bibliography

- Ahmad, Haidlor Ali. "Revitalisasi Kearifan Lokal: Pengembangan Wadah Kerukunan dan Ketahanan Masyarakat Lokal di Kecamatan Donggo Kabupaten Bima Provinsi NTB", *Harmoni* 12, no. 3 (2013): 110-122.
<https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/162>.
- Aplikasi Qur'an Kemenag.
- Baidhawi, Zakiyuddin. *Kredo Kebebasan Beragama*. Jakarta: PSAP Muhammadiyah. 2005.
- Baum, Gregory, *Agama dalam Bayang-Bayang Relativisme, Kebenaran dan Sosiologi Pengetahuan*, terj. Ahmad Murtajib (Yogyakarta: PT. Tiara Wacana Yogya, 1999.
- Ghazaly A, Mustahid H. Kako. *Peristiwa Donggo 1972 Sketsa Pergolakan Politik Bima Era Orde Baru* (Lombok Post Group: PT. Suaranusa Niaga Nusantara, 2017.
- Hanik, Umi, and Ibnu Hajar Ansori. "The Study of Living Hadith of the Ancak Tradition in Wedoroklurak Village, Candi, Sidoarjo." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 20.2: 217-231.
- Hanik, Umi, Ibnu Hajar Ansori, and A. Zahid. "Pemahaman Hadis Konservasi Lingkungan dan Internalisasinya pada Civitas Akademika Program Studi Ilmu Hadis IAIN Kediri." *Asketik: Jurnal Agama dan Perubahan Sosial* 5.1 (2021): 80-95.
- Huda, M. Thoriqul, dkk. "Ayat-Ayat Toleransi Dalam Al-Qur'an Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar", *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 2 (2019):260-281.
<https://doi.org/10.33367/tribakti.v30i2.657> .
- Ilmiawan. "Sejarah Musik Kalero Sebagai Aktifitas Kultural Sosial Masyarakat Desa Mbawa Kecamatan Donggo Kabupaten Bima Tahun 2014", *Jurnal Ilmiah Mandala Education* 1, no 2 (2015): 179-207. <http://dx.doi.org/10.58258/jime.v1i2.105>
- Jayus, Muhammad, Toleransi dalam Perspektif al-Qur'an. Dalam *Jurnal Al-Dzikra*, vol. 9, No. 1(2015): 115-128. <https://doi.org/10.24042/al-dzikra.v9i1.1728>
- Koentjaraningrat. *Metode-Metode Penelitian Masyarakat*. Jakarta: PT. Gramedia. 1990.
- Mannheim, Karl. *Essay on The Sociology of Knowledge*, London: Brodway House, 1954.
- Misrawi, Zuhairi. *Al-Qur'an dan Kitab Toleransi Inklusivisme, Pluralisme, dan Multikulturalisme*. Jakarta: Penerbit Fitrah, 2007.
- Purna, I Made. "Kearifan Lokal Masyarakat Desa Mbawa Dalam Mewujudkan Toleransi Beragama", *Jurnal Pendidikan dan Kebudayaan* 1, no. 2 (2016): 261-277.
<https://doi.org/10.24832/jpnk.v1i2.764>
- Rahman, Fachrir. *Islam di Nusa Tenggara Barat Proses Masuk dan Penyebarannya*. Yogyakarta: Alam Tara Learning Institute, 2012.
- Shabuni, Muhammad Ali Ash-. *Shafwatut Tafasir: Tafsir Tafsir Pilihan* (jilid 5) terj. Jakarta: Pustaka Al Kautsar,2011.
- Shihab, Quraish. *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2009.
- Soehadha, Moh. *Metode Penelitian Sosial Kualitatif untuk Studi Agama*. Yogyakarta: Suka Press. 2012.
- Spradley, James P. *Metode Etnografi* terj. Misbah Zulfa Elizabeth. Yogyakarta: PT. Tiara Wacana, 1997.
- Zainudin. "Dakwah Rahmatan Lil-'Alamin: Kajian tentang Toleransi Beragama dalam Surat Al-Kafirun, *Jurnal Dakwah* 10, no. 1(2009):19-31.
- Zuhaili, Wabah az-. *Tafsir al-Munir Fi Akidah, As-Syariah wa Manhaj*, jilid 2, terj. Abdul Hayyie al Kattani, dkk. Jakarta: Gema Insani, 2013.
- Zuriatin & Masni "Dinamika Kehidupan Sosial Budaya Masyarakat Islam di Desa Mbawa Kecamatan Donggo Kabupaten Bima. *Jurnal Pendidikan IPS* 4, no. 2 (2014): 836-847.