

# INTER-RELIGIOUS RELATION ACCORDING TO FIQH OF PESANTREN: A STUDY FROM BAHSUL MASAIL OF MA'HAD ALY SALAFIYYAH SYAFI'IYYAH SITUBONDO

**Muhammad Ikhsanudin**

ikhsanudiniiq@gmail.com

Institut Ilmu Al-Qur'an An Nur Yogyakarta, Indonesia

DOI: 10.21580/wa.v10i2.18341

## Abstract

This article focuses on the views and dynamics of thought among the students at the Situbondo Islamic Boarding School. The research was conducted at Ma'had Aly Islamic Boarding School Salafiyah Syafi'iyah Situbondo, a productive Islamic boarding school publishing legal opinions and becoming a barometer in the East and Madura region. This study examines the issues of inter-religious relations reflected in the students' legal arguments. The research is a qualitative study with a primary focus on a literature review of the legal views published by the boarding school, supported by semi-structured interviews. The research material is the legal opinions of the boarding school. The primary source of the research is published legal arguments, while the secondary source is books or other academic works related to the central theme of the study, which is the history of Islamic boarding schools, inter-religious relations, and models of legal discovery. The research results at Situbondo's Ma'had Aly Islamic Boarding School show a more liberal perspective in addressing inter-religious issues. Ma'had Aly allows non-Muslim leaders and marriages to members of other religions and applies a method of legal discovery supported by *istimbath istislahi* and *kulliyah* principles. Both show that Ma'had Aly has a more open and inclusive perspective in addressing inter-religious issues.

**Keywords:** Fiqh, Bahsul Masail, Interreligious Relations, Boarding School.

### Abstrak

Artikel ini berfokus pada pandangan dan dinamika pemikiran di kalangan santri di Pesantren Situbondo. Penelitian dilakukan di Ma'had Aly Pesantren Salafiyah Syafi'iyah Situbondo, sebuah pesantren produktif yang menerbitkan fatwa dan menjadi barometer di wilayah Timur dan Madura. Studi ini meneliti masalah hubungan antaragama yang tercermin dalam argumen hukum para santri. Penelitian ini merupakan studi kualitatif dengan fokus utama pada tinjauan literatur terhadap pandangan hukum yang diterbitkan oleh pesantren, didukung oleh wawancara semi-terstruktur. Materi penelitian adalah fatwa pesantren. Sumber primer penelitian adalah argumen hukum yang diterbitkan, sementara sumber sekunder adalah buku atau karya akademis lainnya yang terkait dengan tema sentral penelitian, yaitu sejarah pesantren, hubungan antaragama, dan model penemuan hukum. Hasil penelitian di Ma'had Aly Pesantren Situbondo menunjukkan perspektif yang lebih liberal dalam menangani masalah antaragama. Ma'had Aly memperbolehkan pemimpin non-Muslim dan pernikahan dengan anggota agama lain serta menerapkan metode penemuan hukum yang didukung oleh prinsip *istimbath istislahi* dan *kulliyah*. Keduanya menunjukkan bahwa Ma'had Aly memiliki perspektif yang lebih terbuka dan inklusif dalam menangani masalah antaragama.

**Kata kunci:** Fiqh, Bahsul Masail, Hubungan Antaragama, Pesantren.

#### A. Introduction

The present study aims to examine the worldview and dynamic thinking of santri students regarding inter-religious relations as reflected in the fiqh pesantren curriculum, specifically through the examination of bahsul masail discussions. It is an important topic as it addresses one of the complex issues in Indonesian religious life. The frequent conflicts between Muslim and non-Muslim communities in various regions in Indonesia, such as Ambon, Situbondo, Tasikmalaya, Papua, Yogyakarta, and Surakarta, highlights the fact that religious harmony has yet to be fully established, indicating a current state of turmoil in Indonesian spiritual life.<sup>1</sup>

As a religious establishment, the pesantren is a significant catalyst for promoting a harmonious relationship. This educational institution, originating from Indonesia, serves as a center for imparting Islamic knowledge such as Fiqh, Tafsir, Hadits, and Tasawuf, thereby earning the title of "kawah condromimoko" for the future leaders of religion and

---

<sup>1</sup> Read several articles and books about religious conflicts such as: CRCS, *Laporan Tahunan Kehidupan Beragama di Indonesia*, consists of 5 books (Yogyakarta : CRCS, 2012), Faisal Ismail, *Pijar-pijar Islam, Pergumulan Kultur dan Struktur* (Yogyakarta : Lesfi, 2002) p. 63-85 and 229-247 and M. Amin Abdullah, "Al-Qur'an dan Pluralisme", *Profetika Journal*, Vol. 1 No.1 Januari 1999, Tim Penyusun, *Lampu Merah Kebebasan Beragama* (Jakarta : the Wahid Institute, 2011), Andik Wahyun M, "Potret Konflik Benuansa Agama di Indonesia", *Jurnal Analisis* Vol. 2, Desember 2012 and others.

the nation. Additionally, as the pesantren is situated in a constantly evolving socio-cultural environment, it too changes to adapt to the demands of the surrounding community. Consequently, the pesantren has established a reputation as a cultural influencer and a force of social change. Despite experiencing some degeneration, the pesantren continues to play a crucial role, particularly in religion-related matters, as an agent of change in contemporary times.<sup>2</sup>

The study of relations between different religions, sects, and beliefs has been a topic of interest since the 9th century and continues to be so till the present times. Some of the classical works in this field include “Maqalat al-Islamiyyin wa Ikhtilaf al-Mushallin” by Abu Al-Hasan Ali bin Ismail Al-Asy’ari<sup>3</sup>, “Al-Farqu bain al-Firaq” by Imam Abu Mansur Abd al-Qahir bin Thahir bin Muhammad Al-Baghdadiy<sup>4</sup>, “Al-Fasl Fi al-Milal wa Al-Ahwa wa an-Nihal” by ‘Ali bin Hazm Al-Andalus<sup>5</sup>, and “Al-Milal wa An-Nihal” by Muhammad Abdul Karim Asy-Syahrastani. These books highlight the importance of having an objective view of one’s religion and other religions. “Maqalat al-Islamiyyin” by Al-Asy’ari is considered the first book to discuss the issues of trust and sects in Islam and is a primary reference in the Ashwa’ariyyah Aswaja doctrine. “Al-Farqu bain al-Firaq” by Al-Baghdadiy is an extension of the work by Al-Asy’ari, although Al-Baghdadi does not mention it. On the other hand, “Al-Milal wa An-Nihal” by Al-Syahrastani<sup>6</sup> is considered superior in its methodology and systematics of writing. Al-Syahrastani systematically wrote his book, avoiding repetition and discussing important themes as entry points in studying religion and Islamic sects.

Professor Mukti Ali is the foremost scholar studying inter-religious relations and comparative religion in the Indonesian academic sphere. He was the inaugural professor of Comparative Science of Religion at IAIN Sunan Kalijaga and introduced the concept of the “religion method - scientific or scientific cum doctrinaire.”<sup>7</sup> This method aimed to bridge the gap between the two opposing approaches in religious studies, namely the Sui Generis and the scientific methods. The Sui Generis approach views religion as a unique and distinct phenomenon, while the scientific method disregards religion’s personal and value-

---

<sup>2</sup> The first study on *pesantren* as an agent of social change has been conducted several times by researchers; the first was by Hiroko Horikoshi who wrote *Kyai and Social Change*, whose Indonesian version was published by by Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M). Second, Abdul Jamil (2001) wrote his PhD thesis at UIN Sunan Kalijaga published in form of book entitled “*Perlawanan Kiai Desa: Pemikiran dan Gerakan Islam KH. Ahmad Rifai Kalisasak*”. Third, Zainul Milal Bizawie (2002) who wrote *Perlawanan Kultural Agama Rakyat: Pemikiran dan Paham Keagamaan Syekh Ahmad al-Mutamakin dalam Pergumulan Islam dan Tradisi*.

<sup>3</sup> Abu Hasan Ali bin Ismail Al-Asy’ari, *Maqalat al-Islamiyyin wa Ikhtilaf Al-Mushallin* (Beirut : Al-Maktabah Al-Asriyyah, t.th.)

<sup>4</sup> Imam Abu Manshur Abd al-Qahir bin Thahir bin Muhammad Al-Baghdadiy, *Al-Farqu bain al-Firaq wa Bayanu al-Firqoh an-Najiyah Minhum* (Kairo : Maktabah Ibnu Sina, t.th.)

<sup>5</sup> See Imam Abi Muhammad ‘Ali Ibnu Hazm, *Al-Fasl fi Al-Milal wa al-Ahwa’ wa an-Nahl* (Beirut : Darul Jail, t.th.)

<sup>6</sup> Imam Muhammad bin Abdul Karim Asy-Syahrastani, *Al-Milal wa An-Nihal* (Beirut : Dar al-Kutub al-Ilmiyyah, 2009).

<sup>7</sup> A. Mukti Ali, *Ilmu Perbandingan Agama di Indonesia*, (Bandung: Mizan, 1996), h. 79.

based elements. Professor Mukti Ali's proposal of the scientific cum doctrinaire method addresses the limitations of both approaches by incorporating both the scientific method and the doctrines of belief in religious studies. This approach recognizes that religion involves both personal thoughts and aspects that can be scientifically analyzed.

The authors who address the issue of interfaith relations from a fiqh perspective include the Paramadina Team<sup>8</sup>, Prof. Dr. H. Said Aqil Husin Al-Munawwar<sup>9</sup>, and Moh. Anas Kholish, Ismail Suardi Wekke<sup>10</sup>, Agus Sunaryo<sup>11</sup>, Muhaimin<sup>12</sup>, Ma'mun, and Sukron<sup>13</sup>. These authors delve into topics such as the jurisprudence of interreligious relations, fiqh education based on internal tolerance, the rebuilding of a tolerant face of Islam, the conception, projection, and controversy of interfaith Fiqh, and religious pluralism and tolerance in Islam, as viewed by Yusuf Al-Qaradawi.

The study of inter-faith relations within Islamic community organizations has been the subject of several written works, including "Moderating the Thought of Inter-Religious Relations in the Majelis Tarjih and Tajdid Muhammadiyah" by Ahmad Fanani<sup>14</sup>, "Interfaith Religion Jurisprudence in Indonesia: NU Fatwa, Muhammadiyah, and MUI Regarding the Relation of Muslims and Non-Muslims" by Rumadi<sup>15</sup>, and "Social Ethics in Inter-Religious Interaction" edited by Nina Mariani Noor and Ferry Muhammadsyah Siregar.<sup>16</sup> The only research that specifically examines the relationship between religious institutions and inter-religious relationships is the thesis by Muhammad Malik SAg titled "Inter-religious relationship from the religious perspective of Muhammadiyah 1980-2000." This research focuses on the historical development of Muhammadiyah's religious decisions over 20 years, divided into three phases, and evaluates the socio-religious-historical aspects of these decisions. However, the thesis does not delve into the dynamics of religious thinking regarding the relationships between religions at Pesantren Muhammadiyah.

In recent times, there has been a significant number of studies conducted on Islamic boarding schools, also known as pesantren, by various researchers. These studies have encompassed multiple aspects of pesantren, including the educational system, renewal,

---

<sup>8</sup> Tim Paramadina, *Fiqh Lintas Agama: Membangun Masyarakat Inklusif-Pluralis*, (Jakarta: Paramadina, 2004),

<sup>9</sup> Prof. Dr. H. Said Aqil Husin Al-Munawwar, *Fikih Hubungan Antar Agama* (Jakarta : Ciputat Press, 2003)

<sup>10</sup> Moh. Anas Kholish dan Ismail Suardi Wekke, *Fiqh Education Based on Internal Tolerance of Religious Society of Religious Ideology Variance*.

<sup>11</sup> Agus Sunaryo, "Fikih Tasamuh: Membangun Kembali Wajah Islam Yang Toleran, *Journal Akademika: Jurnal Pemikiran Islam*, Vol. 18 Issue 2, 2014

<sup>12</sup> Muhaimin, *Fiqh Lintas Agama : Konsepsi, Proyeksi dan Kontroversi*, *Jurnal Al-Mashraf*, Vol. 1, No. 1 Oktober 2014

<sup>13</sup> Ma'mun, Sukron, "Pluralisme Agama dan Toleransi Dalam Islam Perspektif Yusuf Al-Qaradawi, *Jurnal HUMANIORA*, Vol.4 No.2 Oktober 2013: 1220-1228.

<sup>14</sup> Ahmad Fanani, *Moderasi Pemikiran Hubungan Antar Umat Beragama di Majelis Tarjih dan Tajdid Muhammadiyah*, *Jurnal Shahih*, LP2M IAIN Surakarta, Vol. 2, Nomor 1, Januari - Juni 2017.

<sup>15</sup> Rumadi, *Fikih Hubungan Antarumat Beragama di Indonesia : Fatwa NU, Muhammadiyah dan MUI Tentang Relasi Muslim dan Non Muslim*, *Jurnal Dialog*, Vol. 37, No.1, Juni 2014

<sup>16</sup> Nina Mariani Noor dan Ferry Muhammadsyah Siregar ed., *Social Ethics in Inter-Religious Interaction* (Switzerland : Globethics, 2015)

thinking, political, and economic empowerment. Some of the notable books that have been written on this subject include “Tradisi Pesantren- Studi tentang Pandangan Hidup Kyai” by Zamakhsyari Dhofier<sup>17</sup>, “Mencari Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan” by Ridwan Nasir<sup>18</sup>, “Kyai and Social Change” by Hiroko Horishoki<sup>19</sup>, “Pesantren and Social Change” by Manfred Ziemek<sup>20</sup>, “Dinamika Sistem Pendidikan Pesantren” by Mastuhu<sup>21</sup>, and “Kepemimpinan Kyai dalam Pesantren” by Sukamto.<sup>22</sup> Most of these books focus on the educational aspects, institutional roles, and social contributions of pesantren rather than their inter-religious relationships.<sup>23</sup>

Recently, pesantren have proven to be institutions that are responsive to contemporary issues. The Ma’had Aly Pondok Pesantren Salafiyah Syafi’iyah in Situbondo, East Java, has dedicated a significant portion of its fiqh studies to addressing important relationship issues between different religions. These discussions include topics such as “Making peace between Jesus and Muhammad,” “Reconsidering Islamic brotherhood,” “Considering a non-Muslim president,” “Having an intimate relationship with Israel,” “Burning worship places,” and “The law on burning a church.” These discussions have been compiled into two books, “Fiqh Rakyat (The Fiqh of Citizens),” published by LKiS Publisher, and “Fiqh Realitas (Fiqh of Reality)” posted by Pustaka Pelajar Publisher.<sup>24</sup>

---

<sup>17</sup> Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai* (Jakarta : Lp3Es, 1982)

<sup>18</sup> Ridwan Nasir, *Mencari Format pendidikan Ideal, Pondok Pesantren ditengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005)

<sup>19</sup> Hiroko Horishoki, *Kyai dan perubahan sosial* (Jakarta: P3M, 1987)

<sup>20</sup> Manfred Ziemek, *Pesantren dan Perubahan Sosial* (Jakarta; P3M, 1986)

<sup>21</sup> Mastuhu, *Dinamika sistem pendidikan pesantren, suatu kajian tentang unsur dan nilai sistem pendidikan pesantren* (Jakarta: INIS, 1994).

<sup>22</sup> Sukamto, *Kepemimpinan kyai dalam Pesantren* (Jakarta: LP3ES, 1999)

<sup>23</sup> The books that discuss the pesantren and its elements are: Iik Arifin Mansurnoor, “Islam in an Indonesian worl ulama of Madura”; Pradjarta Dirdjosanjoto, “Memelihara Umat Kiai Pesantren –Kiai Langgar Di Jawa”; Sukamto, “Kepemimpinan Kiai dalam Pesantren”; Abdul Jamil, “Perlawanan Kiai Desa”; Mohammad Iskandar, “Para Pengemban Amanah, Pergulatan Pemikiran Kiai dan Ulama di Jawa Barat 1900-1950”; Zainul Milal Bizawie, “Perlawanan Kultural Agama Rakyat, Pemikiran dan Paham Keagamaan Sjekh Ahmad Al-Mutamakin dalam Pergumulan Islam dan Tradisi (1645-1740)”; Endang Turmudi, *Perselingkuhan Kiai dan Kekuasaan*; Abdurrahman Mas’ud, “Intelektual Pesantren Perhelatan Agama dan Tradisi”; Mustofa Syarif, “Administrasi Pesantren”; M. Dawam Rahardjo (ed), “Pergulatan Dunia Pesantren Membangun dari Bawah”; Kareel A Steenbrink (1995) “Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurum Modern; Said Agil Sirajd, “Pesantren Masa Depan: Wacana Pemberdayaan dan Tranformasi”; M Dawam Rahardjo(ed), “Pesantren dan Pembaharuan”; dan M. Affan Hasyim dkk. “Menggagas Pesantren Masa Depan”; Hamdan Farchan and Syarifuddin “Titik Tengkar Pesantren”; Chotibul Imam, dkk. “Spesifikasi Studi Agama Islam di Beberapa Pesantren Jawa Timur”; and Martin Van Bruinessen, “Kitab Kuning, Pesantren, dan Tarekat”.

<sup>24</sup> Among the published research results: 1). Editorial Team of Tanwirul Afkar, Ma’had Aly PP Salafiyah Syafi’iyah Situbondo, *Fiqh Rakyat, Pertautan Fiqh dengan kekuasaan* (Yogyakarta: LkiS, 2000). 2). Abu Yazid (ed), *Fiqh Realitas, Respon Ma’had Aly Terhadap Wacana Hukum Kontemporer* (Yogyakarta: Pustaka Pelajar, 2005). These two books are the results of weekly discussion in respond to contemporary social problems which was subsequently published in Tanwirul Afkar and then colcted as a book. Another books are “*Fiqh Humanis, Kumpulan Buletin Tanwirul Afkar vol.1, vol. 2, and vol. 3* published by Lembaga

The Ma'had Aly Situbondo pesantren, as evidenced by initial research, is a long-standing Islamic educational institution that has adapted to the changing needs of society. One of the ways it has done so is through producing various forms of written materials such as books, journals, and bulletins. Furthermore, it is noteworthy to examine the evolution of intellectual discussions and reasoning skills among its pupils, particularly regarding inter-religious relations. The study will analyze how the students formulate their perspectives and apply Islamic principles in problem-solving and decision-making processes.

## B. Research Methods

This research adopts a descriptive qualitative approach to explore the issues of inter-religious relations reflected in Bahsul Masail Santri. The qualitative study focuses primarily on a literature review (library research) supported by semi-structured interviews. The material objects of the study are the decisions of Bahsul Masail in the pesantren. The primary source of the survey is the published Bahsul Masail decisions. In contrast, the secondary source is books or other academic works related to the central theme of the research, which is the history of pesantren, inter-religious relationships, and legal discovery models.

## C. Results and Discussion

### Historical Description and Educational System of Ma'had Aly Situbondo

The Salafiyah Syafi'iyah Islamic Boarding School is located in Sukorejo, Kecamatan Banyuputih, 5.5 km from Asembagus City and 69 km from Banyuwangi city, in an area of 1,820,071 hectares.<sup>25</sup> Kyai Syamsul Arifin founded the school in 1908 to produce high-quality Muslim scholars and conscious individuals. In 1914, students began studying Islam on the porch of Kyai Syamsul Arifin's house. Over time, a mosque and other educational facilities were built as the number of students grew. In 1938, Kyai As'ad, the son of Kyai Syamsul, took over after studying at six different pesantren.<sup>26</sup> Kyai Syamsul Arifin passed away in 1951, and Kyai As'ad became the leader of the boarding school, putting effort into its development. From 1951 to 1990, Kyai As'ad made significant contributions to the school, including founding the University of Nahdatul Ibrahim in 1968, which later became Ibrahimy University, as well as an elementary school, junior high school, and senior high school all under the name of Ibrahimiy, and Ma'had Aly in 1990.<sup>27</sup>

---

Kader Ahli Fiqh-ushul Fiqh (Sukorejo : Crew Tanwirul Afkar, 2010) and *Fiqh Today vol.1, vol.2, vol.3, and vol 4*, edited by Abu Yazid (Jakarta : Erlangga, 2007) and others.

<sup>25</sup> Drs. KHM. Hasan Basri Lc, et al., *KHR As'ad Syamsul Arifin, Riwayat Hidup dan Perjuangannya* (Surabaya : CV Sahabat Ilmu, 1994), p. 21-22.

<sup>26</sup> Drs. KHM. Hasan Basri Lc, dkk, *ibid.*, p. 22-32

<sup>27</sup> Drs. KHM. Hasan Basri Lc, et al., *ibid.*, p.45-52 and Dr. Suparmen Ibrahim Abdullah, *Ma'had Aly, Profil Pendidikan Tinggi Pondok Pesantren di Indonesia* (Yogyakarta : RDI, t.th), p. 84-87

Ma'had Aly Islamic Salafiyah Syafi'iyah was founded due to a shortage of trustworthy Ulama' and preachers and concerns over declining experts in Islamic law (Fiqh).<sup>28</sup> KH.R. As'ad first proposed the idea but temporarily closed due to other business. In 1989, a testament from KH. Hasyim Asy'ari was read,<sup>29</sup> urging As'ad to create more future Fuqoha' in the last era. A team of Muslim scholars was formed to discuss the establishment of Ma'had Aly, and it was officially started in February 1990.<sup>30</sup> Its purpose is to promote understanding and application of Islamic teachings, develop Fiqh based on Ahli Sunnah wal Jama'ah, provide a learning environment for solving religious and social problems, and inspire students to be knowledgeable and virtuous individuals.<sup>31</sup>

Ma'had Aly is a school for future religious leaders that teaches Fiqh and the knowledge of Fiqh through two programs, Marhalah Ula and Marhalah Tsana'iyah. The school day starts with morning lectures and ends with evening discussions.<sup>32</sup> The goal is to prepare students to handle social problems related to Islamic laws through a flexible and open teaching method focusing on a comprehensive understanding of ushul Fiqh.<sup>33</sup> The educational principles are brought to life through four strategies: Qiroatu al-kitab al-mikatsafah, Bahtsul Masail, Muhadlarah' amma, and Muhadlaroh khashshoh.<sup>34</sup>

The study uses three teaching methods: the textual approach (understanding the language, letters, and composition of the nushush through lectures and discussions),<sup>35</sup> the contextual approach (more profound understanding of the nushush with emphasis on its Islamic objectives through cross-madhab research and various classes, papers, and manuscript studies), and the critical approach (self-training to understand the works of Islamic scholars through comparison of classical and contemporary references).<sup>36</sup> The curriculum covers subjects such as Fiqh, ushul Fiqh, Tafsir Al-Ahkam, hadits Al-Ahkam, and qawaid al-fiqhiyah, with additional materials such as fiqh al-siroh, ulumu al-Qur'an, tarikh al-tasyri', ulum al-hadits, and fiqh siyasah.<sup>37</sup> The teaching staff is divided into Al-Mudarrisun (daily lecturers from Kyai and intellectuals from East Java) and Al-Muhadlirun (nationally recognized scholars). Ma'had Aly also has student organizations to help students develop their skills, creativity, and intellectual reasoning.<sup>38</sup>

---

<sup>28</sup> Read "Profil Ma'had Aly PP Salafiyah Syafi'iyah Sukorejo Situbondo" and "Data Rencana pengembangan Ma'had Aly and Abdul Djalal: *Refleksi Delapan Belas Tahun Penyelenggaraan Pendidikan Ma'had Aly Situbondo*, Workshop Proceedings, Puslitbang Penda, Bogor, 31 Oktober- 2 November 2008.

<sup>29</sup> Read "Profil Ma'had Aly PP Salafiyah Syafi'iyah Sukorejo Situbondo" and "Data Rencana Pengembangan Ma'had Aly"

<sup>30</sup> Read "Profil Ma'had Aly PP Salafiyah Syafi'iyah Sukorejo Situbondo" and "Data Rencana Pengembangan Ma'had Aly"

<sup>31</sup> Read the Profile of Ma'had Aly PP salafiyah Syafi'iyah Sukorejo Situbondo dan Data Rencana Pengembangan Ma'had Aly"

<sup>32</sup> See the brochure of Ma'had Aly PP Salafiyah Syafi'iyah Situbondo.

<sup>33</sup> A. Muhyiddin Khotib, *Liberal Belum Jelas Mi'yarnya*, Proceeding, unpublished, hal. 2-3.

<sup>34</sup> A. Muhyiddin Khotib, *Liberal Belum Jelas...* p. 2-3.

<sup>35</sup> Further see "Profil Ma'had Aly PP alafiyah Syafi'iyah Sukorejo Situbondo"

<sup>36</sup> Further see "Profil Ma'had Aly PP salafiyah Syafi'iyah Sukorejo Situbondo"

<sup>37</sup> Further see "Profil Ma'had Aly PP salafiyah Syafi'iyah Sukorejo" and brochure Ma'had Aly

<sup>38</sup> See, for instance, Profil Ma'had Aly PP salafiyah Syafi'iyah Sukorejo Situbondo

## Religious Harmony and Pluralism

The issue of religious pluralism and harmony among people remains a significant challenge in Indonesia. Despite being a country with diverse religious beliefs, conflicts in the name of religion persist. It is not due to the inherent nature of religion but rather the subjective views expressed by individuals who follow it. The faith of others is often ignored in the pursuit of personal beliefs. In Islam, there is a requirement to respect and tolerate people of other religions, but it does not mean that all religions are considered equal.

The Ma'had Aly of Situbondo sees religious diversity as a natural part of God's plan. People are free to choose their beliefs, and no force is involved.<sup>39</sup> Everyone in the world cannot follow just one religion.<sup>40</sup> All revealed religions, such as Judaism, Christianity, and Islam, teach belief in one God, but differences in these religions come from human interpretations, not from God. God's will cannot be inconsistent. People should follow religious rules. According to Ma'had Aly of Situbondo, it's essential to promote brotherhood among all people and nations and establish peace between people of different religions.

The Ma'had Aly of Situbondo views religious pluralism as a natural law of *sunnatullah*. Every community is allowed to choose what its member believe in. There is no coercion of belief, and diversity does not pose any problem. All humankind cannot adhere to only one religion. All revealed and worldly religions teach faith in one God.

The idea of pluralism and inter-religious harmony is based on Quranic verses such as Q. 5:48, Q. 34:25, and Q. 49:13. The Prophet also showed his support for pluralism through his actions, such as allowing Christian delegates from Najran to pray at the mosque in Medina. The Ma'had Aly of Situbondo refers to works by classical and contemporary scholars to promote unity, cooperation, and understanding among different religions, which can be seen as pluralistic Fiqh.<sup>41</sup>

## Inter-Religious Marriage

Inter-religious marriage is a topic of debate in Indonesia's Muslim society. Websites like Jaringan Islam Liberal and Paramadina have discussed and practiced the issue.<sup>42</sup> The Ma'had Aly of Situbondo categorizes inter-religious marriage into two types. The first type is forbidden and involves a Muslim (male or female) marrying a non-believer (*musyrik*). The second type is allowed and involves a male Muslim matching a woman of *ahl al-kitab*, such as a Jew or Christian. This type of marriage is allowed because these women share similar religious concepts with Islam. The Ma'had Aly of Situbondo believes this can lead to a successful family life. However, it is essential to note that the husband is not prohibited

<sup>39</sup> Ma'had Aly, *Fiqh Rakyat*, p. 4-5 dan *Fiqh Realitas* p. 94-95

<sup>40</sup> Ma'had Aly, *Fiqh Rakyat*, p. 4-5

<sup>41</sup> Ma'had Aly, *Fiqh Rakyat*, p. 14

<sup>42</sup> See further, Muhammad Harsono, "Nikah Beda Agama, Perspektif Aktifis JIL", *Jurnal Al-Ahwal*, Vol. 2 No.1, 2009 and <http://islamlib.com/id/>, also see at the same website interview of Nong Darul Mahmadah with Dr. Zainun Kamal on the legal status of inter-religious marriage and interview with Bimo Nugroho, Direktur ISAI Jakarta, Pelaku Nikah Lintas Agama ( The Actor on inter-religious marriage)



from converting his wife.<sup>43</sup> This rule only applies to male Muslims and female ahl al-kitab and not the other way around to protect the faith of Muslim women. It is feared that they might follow their husband's religion if the opposite were allowed.<sup>44</sup>

Marriage between Muslim and people of the book, such as Catholics and Protestants, is allowed according to the Ma'had Aly of Situbondo. Muslim scholars who follow the Quranic verses' literal meaning permit this kind of marriage.<sup>45</sup> Some of the companions of the Prophet, such as Uthman, Hudhaifah, and Sa'ad, also married people in the book.<sup>46</sup> The Ma'had Aly of Situbondo believes that distorting pre-Qur'anic texts does not prevent this marriage.<sup>47</sup>

### Non-Muslim Leadership

Muslim jurists have different opinions on the rights of leadership and the qualifications to hold the positions of executive, legislative, and judicial. In Indonesia, where the majority of the population is Muslim, but it is not an Islamic state, there is a problem regarding the appointment of non-Muslims to these posts. The constitution of 1945 and the law of political parties do not differentiate between Muslims and non-Muslims for candidacy, election, or appointment.

According to al-Mawardi and al-Farra', non-Muslims should not hold executive positions. Al-Mawardi says they can only be appointed to the executive, not the legislative. Both al-Mawardi and al-Farra' agree that non-Muslims should not be appointed as legislative. It is because the legislative makes law regulations, has full power, can control the army, and distributes the treasury's wealth. These important positions should not be in the hands of non-Muslims, as they can be dangerous.<sup>48</sup>

The Ma'had Aly of Situbondo believes that a political position should be based on public interest, not religion. It is essential for a president to be trustworthy, have moral integrity, good leadership skills, and have the intellectual capability. Although it is considered ideal for a president to be a Muslim, it is not necessary as long as they possess these qualities.<sup>49</sup> The Lirboyo MHM views the establishment of a government as a collective obligation for all citizens, and the election is up to those who have the right to choose the best leader for the country's interest.<sup>50</sup>

### Destroying Non-Muslim Places of Worship

---

<sup>43</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 280-281

<sup>44</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 283

<sup>45</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 282-283

<sup>46</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 284

<sup>47</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 284

<sup>48</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 15

<sup>49</sup> See further, Ma'had Aly, *Fiqh Rakyat*, p. 64-65

<sup>50</sup> MHM Lirboyo, *Mutiara Samudra Fiqh*, p. 254

The Ma'had Aly of Situbondo believes that destroying non-Muslim places of worship is not the solution to any problems. Instead, they should act as a better example and not engage in such actions. Burning non-Muslim places of worship are considered wrong and must be banned. Burning churches out of revenge can cause more conflicts and will not solve the problem. Obedience does not mean committing such acts.<sup>51</sup>

The Prophet prohibits killing people who worship in a monastery and destroying places of worship. It is based on the Qur'an and practical hadith. Ibnu Khuwaiz also supports this interpretation. The Qur'an says that if it weren't for Allah, monasteries, churches, oratories, and mosques would have been destroyed. These places of worship are like their homes and properties that must be protected.<sup>52</sup>

### Deductive Methods and Typologies of Legal Thought

Islamic law, also known as Fiqh, is often referred to as Syariah. Syariah refers to divine revelation, while Fiqh is a more flexible term for human reasoning. Syariah covers a wide range of topics, while Fiqh focuses specifically on the conduct rules for humans. Muslim jurists have developed three methods for deducing Islamic law, known as Istinbat. These methods are crucial for conducting independent reasoning, also known as Ijtihad. The first method involves directly understanding the prescriptions from the Qur'an and Hadiths. The second method involves understanding the Qur'an and Hadiths through legal maxims, also known as Qawa'id Fiqhiyah. A third method is an eclectic approach combining different legal cases to create a unified solution.

The first method is divided into three categories: Istinbat Bayani, Istinbat Ta'lili, and Istinbat Istislahi, all of which fall under the Usuli process. The second method is Istinbat Qawa'id Kulliyah, which involves creating general rules based on legal cases and applying them to specific situations. The third method combines conflicting legal issues and finding a solution through reconciliation.

The Ma'had Aly of Situbondo uses different methods to interpret Islamic law. They focus more on the istinbati bayani method, which involves interpreting legal texts like the Qur'an, hadith, or opinions of the ulama. This method is based on linguistic interpretation. However, the Ma'had Aly of Situbondo also uses istinbat bayani and istinbat istislahi based on universal rules and teleological deduction. When solving legal problems, the Ma'had Aly of Situbondo refers to different sources. However, they seem to mainly rely on classical and authoritative books, while the other school of thought only uses classical works.

The Ma'had Aly of Situbondo is a religious institution that references the Quran and Hadiths, as well as classical and contemporary sources. They do not only rely on classical texts but also the works of modern scholars like Dr. Wahbah az-Zuhaili. Despite the taboo, they even refer directly to verses of the Quran and Hadiths. The institution's law deduction model has three criteria: Grand Narration Pluralistic, Reconstructive-actualization and contextualization based on religion serving human interest, and classical works as an open

---

<sup>51</sup> See further, Ma'had Aly, *Fiqh Realitas*, p. 99

<sup>52</sup> Ma'had Aly, *Fiqh Realitas*, p. 96

corpus developed through methodological concepts. The institution's stance towards classical works is available, and their decision-making process involves combining normative deduction with an introduction, reforming within and outside of doctrine, and practicing Fiqh for human interest.

Inter-religious relationships can be categorized into three types. The first type is the whole paradigm, where followers of one religion believe their way is the only way to salvation. This type does not allow for inter-religious dialogue or cooperation. The second type is the exclusivist paradigm, where religions are seen as one, and the similarities among them are recognized as the basis for acknowledging the truth of other religions. The third type is the pluralist or parallelism paradigm, where religions have their ways of salvation but also share common values such as mutual help. This inter-religious dialogue and cooperation aim to create peace and unity worldwide.

Knitter has proposed four models to explain inter-religious relationships and understanding. The first model is the replacement model, where Christians aim to establish relationships with other religious followers by sharing Jesus' message in the hope of conversion. The second model is the fulfillment model, where God's presence is recognized in other religions, but they are seen as meant to be fulfilled in Christianity. The third model is the mutuality model, where no religion is considered superior to others, and followers are encouraged to learn from each other. The last is the acceptance model, where followers of different faiths are called to accept their differences and become good neighbors. This model suggests that all religions are other and cannot be compared, and each makes absolute claims.

The Ma'had Aly of Situbondo holds a liberalist stance in its religious outlook, promoting the acceptance model. They believe non-Muslims can have leadership positions if they possess integrity, justice, and intellectual capability. However, their stance on non-Muslim leadership is somewhat ambiguous, as they state that non-Muslims should not hold strategic positions but also emphasize the need for tolerance. The Bahsul Masail in the pesantren views Muslim society as the middle society and witnesses among humankind, promoting inclusiveness and inter-religious relationships. The Ma'had Aly of Situbondo's views on religious tolerance and diversity have become mainstream in current Islamic discourses in Indonesia, reflected in national debates on pluralism, secularism, and liberalism. The Ma'had Aly of Situbondo condemns the destruction of non-Muslim places of worship, highlighting their emphasis on religious tolerance.

In the analysis of Bahsul Masail in both Ma'had Aly Situbondo and MHM Lirboyo, it can be observed that they attempt to revive the intellectual tradition of Pesantren by contextualizing kitab kuning in light of contemporary issues. However, several critical remarks need to be addressed in their methods of Bahsul Masail. Firstly, both institutions lack systematic analysis in their description and identification of problems. The discussion is not made coherently to include both aspects of the description and identification, problem analysis framework, reference data, and decision. It is essential to have a comprehensive problem analysis and a straightforward methodology approach to establish a legal case study.

The second critical remark is related to the methodology approach. The publications of *Bahsul Masail* do not include the procedures used in legal deduction, and a more thorough study of the *istinbat* method, *iqtirab*, and methodological techniques is necessary. Additionally, the lack of empirical data in their analysis is a weakness, as their works are heavily based on textual explanations. A combination of textual deduction and thematic induction based on field data is necessary to establish a scientific and doctrinaire model. Furthermore, there is a lack of involvement from experts in relevant disciplines other than Islamic studies. Discussions on contemporary issues are dominated by religious scholars and lack a multidisciplinary perspective. It is essential to have a multi-perspective and interdisciplinary analysis in *Bahsul Masail* To understand the current problems comprehensively.

#### D. Conclusion

Ma'had Aly Situbondo is known for its rigorous scholarly traditions and emphasis on studying classical works, particularly Islamic law. It is considered a benchmark for the eastern parts of East Java and Madura. The institution has comprehensively studied crucial interreligious issues such as religious harmony, pluralism, interfaith marriage, the appointment of non-Muslim leaders, and the destruction of non-Muslim places of worship. The institution adopts a fulfillment model that leans towards the acceptance model (liberalist) while promoting a tolerant and inclusive attitude towards interreligious relationships. Ma'had Aly allows non-Muslim leaders and interreligious marriages with *ahl al-kitab* and prohibits the destruction of non-Muslim places of worship with legal sanctions in the form of *hadd* and *kafaroh*. The institution employs various legal discovery methods, including *istimbath Bayani*, *istimbath istislahi* (teleological deduction), and *kaedah kulliyah* (universal principles of Islamic law). A limitation of this study is that it only focuses on the perspective and practices of Ma'had Aly Situbondo about interreligious issues. It does not consider other Islamic institutions or the views of other religious communities on these issues. Further studies need to be conducted to explore the broader impact and implications of Ma'had Aly Situbondo's approach to interreligious relationships with other Islamic institutions and the wider community. It will provide a more comprehensive understanding of interreligious relations in Indonesia and inform efforts to promote religious harmony and pluralism.

#### References

- Abdullah, M. Amin, "Al-Qur'an dan Pluralisme", *Profetika Journal*, Vol 1 No.1 January 1999 .
- Abdullah, Suparmen Ibrahim, *Ma'had Aly, Profil Pendidikan Tinggi Pondok Pesantren di Indonesia*, RDI Yogyakarta, no publication year.
- Abduh, Muhammad, *Al-Islam wa an-Nasraniyyah Ma'a al-Ilmi wa al-Madaniyyah*, Matba'a Nahda, Kairo, t.th.

- Abd Lathif, Abdul 'Aziz bin Muhammad, *Maqolat Fi al-Madzahib wa Al-Firoq*, Darul Wathon, Riyadh, 1413 H.
- Abu Zahroh, Syaikh Muhammad, *Muhadhorot Fin Nasroniyyah*, Ar-Riasatul 'Ammah, Riyadh, 1440 H.
- ....., *Muqoronatul Adyan, Ad-Diyanat Al-Qodaimah*, Ma'had Dirosah Al-Islamiyyah, Mekkah, t.th.
- Ahmad, Noor dkk., *Epistemologi Syara', mencari Format baru Fiqh Indonesia*, Pustaka Pelajar, Yogyakarta, 2000.
- An-Nadwah Al-'Alamiyyah Lisyabab Al-Islamiy, Maushu'ah Al-Muyassaroh Fil Adyan wal Madzahib Al-Mu'ashiroh, Kerajaan Arab Saudi, Riyadh, 1989.
- Al-Munawwar, Prof. Dr. H. Said Aqil Husin *Fikih Hubungan Antar Agama* (Jakarta : Ciputat Press, 2003)
- Ali al-Sayis, M., *Tarikh al-Fiqh al-Islamiy*, Dar al-Kutub al-Ilmiyyah, Beirut, 1990.
- Ali, A. Mukti, Ilmu Perbandingan Agama di Indonesia, Mizan, Bandung, 1996.
- Arifin, Bustanul Implikasi Prinsip Tasamuh (Toleransi) dalam Interaksi antar Umat Beragama, *Jurnal Fikri*, Vol 1, No. 2, Desember 2016.
- Asy-Syafi'i, Muhammad bin Idris, *ar-Risalah*, ditahqiq oleh A.M.Syakir, Musthafa Babiyy al-Halabiy, Mesir, 1940.
- Al-Asy'ari, Abu Hasan Ali bin Ismail, *Maqalat al-Islamiyyin wa Ikhtilaf Al-Mushallin*, Al-Maktabah Al-Asriyyah, Beirut, t.th.
- Al-Baghdadiy, Imam Abu Mansur Abd al-Qahir bin Thahir bin Muhammad, *Al-Farq bain al-Firaq wa Bayanu al-Firqoh an-Najiyah Minhum*, Maktabah Ibnu Sina, Kairo: t.th.
- Asy-Syahrastani, Imam Muhammad bin Abdul Karim, *Al-Milal wa An-Nihal*, Dar al-Kutub al-Ilmiyyah, Beirut, 2009.
- Azizi, A. Qodri, *Eklektisme Hukum Nasional, Kompetisi antara Hukum Islam dan Hukum Umum*, Gama Media, Yogyakarta, 2004.
- Bahri, Zainul Wajah *Studi Agama-Agama dari Era Teosofi Indonesia (1901-1940) hingga masa reformasi*, Pustaka Pelajar, Yogyakarta, 2015.
- Basri, Hasan, dkk., *KHR As'ad Syamsul Arifin, Riwayat Hidup dan Perjuangannya*, CV Sahabat Ilmu Surabaya, 1994.
- BPK-P2L, *Tiga Tokoh Lirboyo, KH. Abdul Karim, KH. Mahrus Ali, KH. Marzuki Dahlan*, BPK-P2L Kediri, 2002.
- Boy, Pradana ZTZ (ed.), *Agama Empiris, Agama Dalam Pergumulan Realitas Sosial*, LP2IF-Pustaka Pelajar-IMM Jatim, Yogyakarta, 2002.
- Creww Tanwirul Afkar Ma'had Aly, *Fiqh Kontekstual*, Ma'had Aly, Situbondo, 2010.
- Creww Tanwirul Afkar Ma'had Aly, *Fiqh Humanis*, Ma'had Aly, Situbondo, 2010
- Creww Tanwirul Afkar Ma'had Aly, *Fiqh Solutif*, Ma'had Aly, Situbondo, 2010
- Coward, Harold, *Pluralisme Tantangan bagi Agama-Agama*, Kanisius, Yogyakarta, 1989.
- Djalal, Abdul, *Refleksi Delapan Belas Tahun Penyelenggaraan Pendidikan Ma'had Aly Situbondo*, Workshop Paper, Puslitbang Penda, Bogor, 31 Oktober-2 November 2008.

- Djamil, Abdul, *Perlawanan Kiai Desa, Pemikiran dan Gerakan Islam KH. Ahmad Rifa'i Kalisak*, LkiS, Yogyakarta, 2001.
- Fanani, Ahmad Fuat, *Islam Mazhab Kritis*, Kompas, Jakarta, 2004.
- Fanani, Ahmad, Moderasi Pemikiran dan Hubungan Antar Umat Beragama di Majelis Tarjih dan Tajdid Muhammadiyah, *Jurnal Shahih, LP2M IAIN Surakarta*, Vol. 2, Nomor 1, Januari - Juni 2017.
- Forum Pembukuan bahsul Masail Purna Siswa 2004, *Mutiara Samudra Fiqh, Metode Penalaran Solusi Fiqhiyyah*, MHM Lirboyo, Kediri, 2005.
- Geerts, Clifford, *The Religions of Java terj*, Yayasan Ilmu-ilmu Sosial, Jakarta, 1983.
- Ghafur, Waryono Abdul, "Millah Ibrahim dalam al-Mizan Fi tafsir al-Qur'an karya Muhammad Husein at-Thaba'thaba'i", *Disertasi*, UIN Sunan Kalijaga, 2008
- Hamidah, Al-Ukhuwah al-Ijtima'iyahwa al-Insaniyah: Kajian terhadap Pluralisme Agama dan Kerjasama Kemanusiaan, *Jurnal Intizar*, Vol. 21, No. 2, 2015.
- Harsono, Muhammad, Nikah Beda Agama, Perspektif Aktifis JIL, *Jurnal Al-Ahwal*, Vol. 2 No.1, 2009
- Horishoki, Hiroko, *Kyai dan perubahan sosial*, P3M, Jakarta, 1987.
- Hudhari Bek, M., *Tarikh Tasyri' al-Islamiy*, Maktabah Salim bin Sa'ad Nabhan, Mesir tth. <http://lirboyo.net/madrasah-hidayatul> mubtadiin, accessed November 20, 2018
- Halim, Abdul, "Konstruksi Pluralisme Agama dalam Islam, *Jurnal TAJDID*, Vol. XIV, No. 2, July-December 2015.
- Ibnu Hazm, Imam Abi Muhammad 'Ali, *Al-Fasl fi Al-Milal wa al-Ahwa' wa an-Nahl*, Darul Jail, Beirut, t.th.
- Ibnu Arobiy, Muhyiddin, *Fushushu al-Hikam*, Darul Kutub Al-Arobiy, Beirut, t.th.
- Ismail, Faisal, *Pijar-pijar Islam, Pergumulan Kultur dan Struktur*, Lesfi, Yogyakarta, 2002.
- Izmuddin, Iiz. "Hukum Islam, Pluralisme, dan Realitas Sosial, *Jurnal Ar-Risalah- Jurnal Kajian Hukum Islam*, Vol. 12, No. 1, December 2012.
- Tim Penyusun, *Lampu Merah Kebebasan Beragama*, The wahid Institute, Jakarta, 2011.
- Kholaf, Abdul Wahab, *Ilmu Ushul Fiqh*, Dar al-Qolam Kuwait, 1978.
- Khotib, Ach. Muhyiddin, *Liberal Belum Jelas Mi'yarnya*, no publication year
- Knitter, Paul F., Sikap Kristen terhadap Agama Lain: Tantangan bagi Komitmen dan Keterbukaan" dalam *Relief Journal of Religious Issues*. Vol 1, No. 2, Mei (Yogyakarta: CRCS-GMU, 2003), hal. 127-139
- Laouay Safi, *The Foundation of Khowledge : A Comparatif Studi of Islamic and Western Methods of Inquiry*, IIU Malaysia Press, Selangor, 1996.
- Madrasah Hidayatul Mubtadi'in Lirboyo, *Paradigma Fiqh Masail*, 2004, MHM, Lirboyo
- ....., *Kontekstualisasi Turots, telaah Regresif dan Progresif*, 2005, MHM, Lirboyo, Kediri.
- ....., *Kompilasi hukum peristiwa kekinian*, MHM, Lirboyo, 2005.
- ....., *Hidayatul Mubahitsin, Saatnya fiqh menjawab*, MHM, Lirboyo, 2006
- ....., *Kilas Balik Teoritis Fiqh Islam*, MHM, Lirboyo, 2004.
- ....., *Esensi Pemikiran Mujtahid*, MHM, Lirboyo, 2003.
- ....., *Samudra Fiqh, Metode penalaran Solusi Fiqhiyyah*, MHM, Lirboyo, 2004.

- ....., *Kang Santri menyingkap Problematika Umat*, Purna Siswa Kelas III MHM Lirboyo, 2009.
- ....., *Buah Pikiran Untuk Umat, telaah Fiqh Holistik*, Kasturi, Lirboyo, 2008.
- ....., *Hasil Sidang Panitia Kecil (HSPK)*, MHM Pontren Lirboyo tahun 2008-2009 M
- ....., *Dimensi Doktrinal, Studi Metodologi Dinamika Fenomenal*, Purna Siswa III 2007, 2007.
- ....., *Hasil Sidang LBM Pondok Pesantren Lirboyo*, LBM Lirboyo, Kota kediri, 2009-2010 M.
- Ma'had Aly PP Salafiyah Syafi'iyah Situbondo, *Fiqh Rakyat, Pertautan Fiqh dengan kekuasaan*, LkiS, Yogyakarta, 2000.
- ....., *Profil Ma'had Aly Pontren Salafiyah Syafi'iyah*, Situbondo, t.th.
- ....., *Brosur Ma'had Aly*.
- ....., *CD Profil Salafiyah Syafi'iyah*.
- ....., *Ingin Sehat Perpuasalah*, PP Salafiyah, Situbondo, 2009
- ....., *Rencana pengembangan Ma'had Aly*.
- ....., *Brosur Ma'had Aly terbaru 2018*.
- Malik, Muhammad, *Hubungan Antar Agama Dalam pemikiran Keagamaan Muhamadiyyah 1980-2000*, Tesis, IAIN Yogyakarta, 2001.
- Mastuhu, *Dinamika sistem pendidikan pesantren, suatu kajian tentang unsur dan nilai sistem pendidikan pesantren*, INIS, Jakarta, 1994.
- Masyhuri, Aziz (penghimpun), *al-Fuyudhot ar-Robaniyyah, Hasil Kesepakatan Muktamar dan Musyawarah Besar Jam'iyah Ahliith Thoriqoh al-Mu'tabaroh NU (1957-2005 M)*, Kalista-PP al-Aziziyah, Surabaya, 2006.
- Misrawi, Zuhairi. "Kesadaran Multikultural Dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika dan Qabul Al-akhar, *Jurnal Pendidikan Islam*, Vol.I, Nomor 2, Desember 2012.
- Muhaimin, *Wacana Pengembangan Pendidikan Islam*, Pustaka Pelajar, Yogyakarta, 2004
- Muhaimin, *Fiqh Lintas Agama : Konsepsi, Proyeksi dan Kontroversi*, *Jurnal Al-Mashraf*, Vol. 1, No. 1 Oktober 2014.
- Musa, Yusuf *Tarikh Fiqh al-Islami Da'watun Qawiyah Li Tajdid bi al-Ruju' Li Mashdarihi al-Ula*, Dar al-Kutub al-Arabiy, Mesir, 1958.
- Naim, Ngainun, *Islam dan Pluralisme Agama, Dinamika Perebutan Makna*, Aura Pustaka, Yogyakarta, 2014.
- Nasir, Ridwan, *Mencari Format pendidikan Ideal, Pondok Pesantren ditengah Arus Perubahan*, Pustakan Pelajar, Yogyakarta, 2005.
- Noor, Nina Mariani dan Ferry Muhammadiyah Siregar ed., *Social Ethics in Inter-Religious Interaction* (Switzerland: Globethics, 2015).
- Nurdin, Rahmad, *Hubungan Antar Umat Beragama Dalam QS. Al-Mumtahanah*, Thesis, Pascasarjana UIN Sunan Kalijaga, 2016.
- Pontren Lirboyo, *Hasil Sidang Panitia kecil madrasah Hidayatul Mubtadi'in*.
- ....., *Ketetapan Pembina Kesejahteraan PP Lirboyo*

- ....., *Laporan tahunan Pengurus PP Lirboyo*.
- Purna Siswa Aliyah 2005, *Kontektualisasi Turats, Telaah Regresif dan Progresif*, MHM Lirboyo Kediri, 2005.
- Rachman, Budhy Munawwar, *Islam Pluralis, Wacana Kesetaraan kaum Beriman*, Paramida, Jakarta, 2001.
- Rahmawati, Erik Sabtidan M. Hatta Satria. "Implementasi Toleransi Beragama di Pondok Pesantren Darut Taqwa Pasuruan, *Jurnal de Jure, Jurnal Syariah dan Hukum*, Volume 6 Nomor 1, Juni 2014.
- Rahmad, M. Imdad, *Kritik Nalar Fiqh NU*, Lakpesdam, Jakarta, 2002.
- Ryandi, Antara Pluralisme Liberal dan Toleransi Islam, *Jurnal Kalimah*, Vol. 11, No. 2, September 2013.
- Rumadi, Fikih Hubungan Antarumat Beragama di Indonesia : Fatwa NU, Muhammadiyah dan MUI, *Jurnal Dialog*, Vol. 37, No.1, Juni 2014
- Sukamto, *Kepemimpinan kyai dalam Pesantren*, LP3ES. Jakarta, 1999.
- Said, Imam Ghozali dan Ma'ruf Asrori (penyunting), *Ahkamul Fuqoha', Solusi Problematika Aktual Hukum Islam, Keputusan Mukhtamar, Munas dan Konbes NU 1926-1999 M, LTNU-Diantama*, Surabaya, 2004.
- Setiawan, H. M. Nur Kholis dkk., *Merajut Perbedaan, Membangun Kebersamaan* Dialogue Center Press, Yogyakarta, 2011.
- Sarapung, Elga, Masruchah, Imam Aziz, *Agama dan Kesehatan reproduksi*, Pustaka Sinar Harapan-FF, Jakarta, 1999.
- Sudrajatm Ajat, Fikih Aktual, *Kajian Atas Persoalan-Persoalan Hukum Islam Kontemporer*, STAIN Press, Ponorogo, 2008.
- Sukron, Ma'mun, "Pluralisme Agama dan Toleransi Dalam Islam Perspektif Yusuf Al-Qaradhawi, *Jurnal HUMANIORA*, Vol.4 No.2 Oktober 2013.
- Sumarah, Ignatia Esti, *Pluralisme Agama Dalam Perspektif Kesatuan*, Penerbit Sanata Dharma, Yogyakarta, 2012.
- Suparmen Ibrahim Abdullah, *Ma'had Aly, Profil Pendidikan Tinggi Pondok Pesantren di Indonesia*, RDI, Yogyakarta, t.th.
- Syalabiy Ahmad, *Muqoronah al-Adyan*, Maktabah al-Misriyyah, Mesir, t.th.
- Sunaryo, Agus,. "Fikih Tasamuh: Membangun Kembali Wajah Islam Yang Toleran, *Journal Akademika: Jurnal Pemikiran Islam*, Vol. 18 Issue 2, 2014
- Tim Paramadina, *Fiqh Lintas Agama: Membangun Masyarakat Inklusif-Pluralis*, Paramadina, Jakarta, 2004.
- Team Pembukuan Manhaji Purna Siswa 2003, *Paradigma Fiqh Masail, Kontekstualisasi Hasil Bahsul Masail, cet. 3*, MHM Lirboyo, Kediri, 2005.
- Team Kodifikasi Purna Siswa 2005, *Kompilasi Hukum Peristiwa kekinian, Dari Lirboyo Untuk Rakyat*, MHM Lirboyo, Kediri, 2005.
- Tim Redaksi Tanwirul Afkar, Ma'had Aly PP Salafiyah Syafi'iyah Situbondo, *Fiqh Rakyat, Pertautan Fiqh dengan kekuasaan*, LKiS, Yogyakarta, 2000.
- Tim Laskar Pelangi, *Metodologi Fiqh Mu'amalah*, Lirboyo Press, Kediri, 2013.
- Yazid, Abu (ed), *Fiqh Realitas, Respon Ma'had Aly Terhadap Wacana Hukum Kontemporer*, Pustaka Pelajar, Yogyakarta, 2005.



- ....., *Fiqh Today, Fatwa Tradisional Untuk Orang Modern Jilid 2 (Fikih Politik)*, Erlangga, Jakarta, 2007
- ....., *Fiqh Today, Fatwa Tradisional Untuk Orang Modern Jilid 3 (Fikih Keluarga)*, Erlangga, Jakarta, 2007
- ....., *Fiqh Today, Fatwa Tradisional Untuk Orang Modern Jilid 4 (Fikih Tasawuf)*, Erlangga, Jakarta, 2007
- Yusefri, Syariat Islam Tentang Relasi dan Toleransi Antar Umat Beragama Dalam Al-Qur'an, *Al-Istimbath, Jurnal Hukum Islam*, STAIN Curub, Vol. 2 No. 1, 2017.
- Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*, LP3ES, Jakarta, 1982.
- Ziemek, Manfred, *Pesantren dan Perubahan Sosial*, P3M, Jakarta, 1986.
- Wahid, Abdurrahman dkk., *Dialog : Kritik & Identitas Agama*, DIAN-Pustaka Pelajar Yogyakarta, 1994.
- Wahyun, Andik , "Potret Konflik Bernuansa Agama di Indonesia", *Jurnal Analisis*, Vol. 2, Desember 2012.