Pluralism in the Fiqh Sosial's Perspective

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Abstract

Methodologically, Fiqh Sosial encourages the resolution of people's problems by using the qauli and manhaji schools of thought. The qauli school of choice takes precedence. If the qauli school is unable to provide a solution to the problems at hand, then the manhaji school of thought is used. Basically, the qauli school of thought is sufficient if it is used in solving basic pluralism problems. However, if the issue of pluralism has entered a more complicated domain, and the qauli school of thought is no longer sufficient, then the manhaji school of thought can be used. The implementation of the methodology of Fiqh Sosial in the issue of pluralism can be seen from the consistency of Kiai Sahal in harmonizing his thoughts and his daily life. Kiai Sahal shows an open mind in building relationships and collaborating with many people from various ethnic, religious and professional backgrounds. This paper is the result of research on pluralism in the perspective of Fiqh Sosial. This study aims to determine the concept of Fiqh Sosial regarding pluralism and the application of Fiqh Sosial methodology in responding to pluralism issues. This research is a qualitative research. This research is a literature study using descriptive methods.

Keyword*: Fiqh Sosial, Pluralism, Kiai Sahal*

Introduction

Kiai Sahal, as a figure who sparked the idea of Fiqh Sosial, is known as an open-minded scholar. This can be read from his writings in response to community problems. In addition to being progressive in thinking, Kiai Sahal is also known to have extensive associations. He networked with pesantren people and people from many different backgrounds. Kiai Sahal's interaction with different religions and professions is evident in his relationship with Sudhamek, a Buddhist ethnic Chinese leader. The two of them established good relations to become national figures.

Apart from his attitude, Kiai Sahal's views on pluralism can also be seen from his writing entitled "Santri and Community Pluralism". This unpublished article was presented by Kiai Sahal in a seminar entitled "Santri in a Plural Society", at the Lirboyo Islamic Boarding School, Kediri, on June 7, 2002. In his writing, Kiai Sahal

stated that the paradigm of pluralism in the frame of Islamic thought is actually very important. clear as the word of God in the Koran, surah al Hujarat, verse 13 (Mahfudh, 2002).

It cannot be denied that this one earth is inhabited by humans who consist of various tribes, languages, professions, and different religions. Pluralism exists in various spaces of life, including in religious life. Plurality does not only occur in a large scope such as state society, but also in a small scope such as a household (A. M. Ghazali, 2009). Islam regulates all aspects of human life. Whether related to relationships to Allah SWT, fellow humans, as well as with nature and the environment. This is nothing but leads to one main goal that must be realized, namely the benefit of the people in this world and the hereafter (Solihin, 2020). Plurality is not to (and indeed impossible) to be avoided, but to be respected (Mahfudh, 2003). Indonesia as a country with a multireligious multicultural society, should also pay attention to this pluralism phenomenon (Janah, 2020).

Based on the above background, this study will answer two questions. First, what is the concept of pluralism in the perspective of Fiqh Sosial? Second, how is the application of the Fiqh Sosial methodology in addressing the issue of pluralism? This study aims to determine the concept of Fiqh Sosial regarding pluralism and how to apply the methodology of Fiqh Sosial in addressing the issue of pluralism. This research is a qualitative research with limited targets but as much data as possible can be extracted (Bungin, 2013). This research is a library research using descriptive method. Data were collected through documentation and in-depth interviews with fiqh experts. This research is expected to contribute ideas about pluralism in the perspective of Fiqh Sosial.

People and Pluralism

Pluralism comes from the word 'diverse' which means many varieties, various. Linguistic pluralism is defined as 'diverse things' (Ministry of National Education, 2008). Meanwhile, 'religiousness' which has the root word 'religion' has a meaning as an attitude of life in religion. Etymologically, the word 'religion' does not come from Arabic. Rather, it is taken from Sanskrit which refers to the belief system in Hinduism and Buddhism in India. Religion consists of the word "A" which means "No", and "gamma" which means "chaotic". Thus, religion is a set of regulations that

prevents humans from chaos, and brings humans to order and order (A. M. Ghazali, 2009)

Pluralism and religiousness are often juxtaposed as sensitive issues under certain conditions. Although pluralism is not only related to religious matters. Pluralism also relates to ethnicity, language, religion, class, etc. Pluralism is essentially related to all forms of differences that are present as sunnatullah inherent in mankind. According to research, currently it is estimated that there are only 10-15 percent of countries in the world whose population has a homogeneous ethnic background (Salim HS & Suhadi, 2007).

Allah created humans as diverse, tribal and national beings. God's message to mankind to appreciate pluralism is very clearly illustrated in the Koran, as Allah says in surah al Hujarat, Verse 13 which reads:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O people, we actually created you from a man and a woman and made you nations and tribes so that you would know each other. Surely the most noble among you in the sight of Allah is the most devout among you. Allah is All-Knowing, All-Knowing. "

Apart from tribes and nationalities, language is a characteristic that distinguishes humans. Regarding the many languages or dialects of humans, the Koran describes its appreciation for the pluralism of languages and human skin colors (races). Al Quran recognizes the use of various spoken languages (Shihab, 2007), as stated in the al-Quran surah al Rum, verse (22) which reads:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْعَالِمِينَ

Meaning: "And among the signs of His power is to create the heavens and the earth and different languages and colors of your skin. Verily in that there are really signs for those who know. "

In the Indonesian context, pluralism is often used as a translation of pluralism. The Big Indonesian Dictionary defines pluralism as plurality, pluralism, or pluralism (KBBI, 2020). Pluralism is not only a social reality (plurality), but also as an idea, understanding, and the result of its thoughts. Pluralism has been going on for centuries, long before this country was formed (A. M. Ghazali, 2009). There is no contradiction between pluralism and the foundation of Islam (Ghanaoushi, 2007).

Most countries in the world are ethnically pluralist, because they have a population consisting of more than one ethnic group. (Malik, 2007). Pluralism stands firmly when it is supported by various values which become the supporting pillars. The values which are the supporting pillars certainly do not stand apart. However, they have an interrelated relationship. If one of these pillars is missing, it can hinder the development and success of pluralism (Nafis, 2009).

It is interesting to listen to M. Quraish Shihab's explanation that ukhuwah Islamiyyah in the context of human humanity is not just brotherhood between fellow Muslims. Shihab interprets the word 'Islamiyyah' as an adjective so that 'ukhuwah Islamiyyah' is more accurately interpreted as 'Islamic brotherhood', or 'Islamic brotherhood' (Shihab, 2014). Not only brotherhood between Muslims. However, the bonds of brotherhood between fellow humans are as per Islamic teachings, the message brought by the Prophet Muhammad. Equality in offspring results in brotherhood, likewise equality in traits can also lead to brotherhood (Shihab, 2014).

This means that ukhuwah actually does not only refer to the similarity of blood, or the similarity of religion alone. However, something that contains equality and harmony can be a reason to continue to build ukhuwah. Interpreting ukhuwah Islamiyyah as ukhuwah which is Islamic in nature as described by the Quraish Shihab above is a form of the depth of Islamic teachings as a religion destined as a blessing for the universe. In this case, it is clear how a Muslim should position himself among the pluralism of mankind. Understanding ukhuwah Islamiyyah, in the sense of ukhuwah which is Islamic in nature, will motivate mankind to care for brotherhood with fellow humans regardless of the differences.

According to Kiai Sahal, the factors that hinder the realization of Islamic brotherhood among Muslims are influenced by six things. First; ignorance. including ignorance here is ignorance or lack of understanding of Islamic teachings. Second; pettiness of thinking which is mostly caused by a lack of understanding or unwillingness to learn to understand the teachings of Islam itself. Third; blind fanaticism resulting from ignorance and pettyness and excessive pride in one's own group (sectarian). Fourth; lack of friendship and open dialogue. Fifth; Decreased morals of al Karimah. Sixth; lack of exemplary (Mahfudh, 1999). The six things that according to Kiai Sahal are the inhibiting factors for the Islamic ukhuwah above

should be a material for reflection for every Muslim. So that they want to move on to improve themselves.

Basic Principles and Methodology of Fiqh Sosial

Talking about Fiqh Sosial, it cannot be separated from its initiator, namely Kiai Sahal Mahfudh. Kiai Sahal is known as a progressive scholar who opens up awareness of how fiqh should respond to society's problems. During his lifetime, Kiai Sahal was known to be persistent in reintroducing the character of fiqh which was always close to social issues. In the process of istinbath law, Kiai Sahal encouraged ulama to be more responsive to the problems of the ummah. This progressive and responsive thought to the problems of the ummah is what has recently been referred to as Fiqh Sosial.

In terms of Fiqh Sosial comes from two words namely fiqh and social. These two words then unite as an arrangement of idzafy in Arabic grammatical terms. So that the idzafy arrangement produces a new meaning, namely:

<div dir="rtl">العلم بالأحكام الشرعية العملية المكتسب من أدلتها التفصيلية لمصلحة الأمة</div>

(know the sharia laws that are amaliyah which are extracted from detailed arguments aimed at the benefit of the people)(El Baroroh & Janah, 2018).

Fiqh Sosial was born from Kiai Sahal's restlessness in seeing the stagnation of Islamic law. Whereas during the time of the Prophet, up to the time of the Madzhab imams, Islamic law developed in such a way as the development of Islam itself. Kiai Sahal's restlessness is quite reasonable, because in the bahsul masail that he often attended, problems or legal issues whose results were eagerly awaited by the community actually wanted to (stagnate). The intent of the discussion here is seen by Kiai Sahal as a result of the stagnation of Islamic law which is already at a concerning stage. This restlessness made Kiai Sahal think about the importance of text contextualization in responding to the problems of the people.

The Fiqh Sosial paradigm is formulated based on the belief that fiqh must be read in the context of solving and fulfilling three types of human needs. Namely, the need for dlaruriyyah (primary), the needs for hajjiyah (secondary), and the needs for tahsiniyyah (tertiary). Fiqh Sosial is not just a tool to see every event from black and white glasses, as is commonly found fiqh perspective. But Fiqh Sosial also wants to make fiqh a paradigm of social meaning (Mahfudh, 2012).

Fiqh Sosial has five main characteristics. These five main characteristics are later known as the five basic principles of Fiqh Sosial. Namely (1) contextual interpretation of fiqh texts; (2) Changing the pattern of madzhab from textual (qauli) to methodological madzhab (madzhab manhaji); (3) Basic verification of which teachings are the main (ushul) and which are branches (furu '); (4) Fiqh is presented as social ethics, not positive state law; (5) Introduction to methodology of philosophical thinking, especially in cultural and social issues (Mahfudh, 2012).

These five basic principles of Fiqh Sosial must be understood by linking one principle to another. This is because the five principles are interrelated. For example, when discussing the first principle, namely talking about the contextual interpretation of fiqh texts, it must be related to the second principle and the third principle. Namely, changing the madzhab pattern from textual (qauli) to methodological madzhab (madzhab manhaji) and basic verification of which teachings are the main (ushul) and which are branches (furu '). The principle of legal contextualization must be started from the verification process first. Is the problem being discussed related to ushuliyyah teachings, or furu'iyyah teachings. Then from there, a scholar should start by looking for textual references (madzhab qauli). If a textual reference is deemed insufficient, then a scholar is encouraged to perform legal istimbath by using the school of manhaji.

Nash-nash syara 'which deals with the law is limited in number. The number of verses that discuss the law is no more than 200 out of a total of 6,236 verses. The ahkam hadiths are also no more than 3,000 of the 60,000 hadiths. The rest is related to faith and morals. The texts of the Koran and al Sunnah are limited by numbers and can be counted, or as the scholars of ushul fiqh say with the adage "nushush mahshurah" (Jum'ah, 20017). Meanwhile the events, conditions and situations of human life continue to change and develop.

The five basic principles of Fiqh Sosial as described above, bring Fiqh Sosial reviewers to understand the main bases of how Fiqh Sosial works in solving the problems of the ummah. The first is Fiqh Sosial seeing the importance of legal contextualization. Second; the recognition of classical turats as the main foothold in the process of developing Islamic law. Third; the need for methodological reforms, in order to reproduce the law according to needs (El Baroroh & Janah, 2018). Legal reproduction is universal in responding to the growing problems of the people.

Society always develops from time to time, as well as the problems it faces. When a legal decision is made or produced, there are two main things that become legal considerations, namely consideration of text and consideration of context. Ijtihad to obtain contextual legal decisions has been carried out by friends to the imams of the madzhab. That is what makes Islamic law and the sciences that accompany its birth continue to develop.

The meaning of the qauli school of thought as in the tradition of bahsul masail Nahdlatul Ulama in the view of Kiai Sahal is one form of the qauli school model (El Baroroh & Janah, 2018). Regarding this qauli school of thought, Kiai Sahal hopes that there will be a change in his attitude in seeing the yellow book as a text containing the opinions of previous scholars. Apart from contextualizing the yellow book, qauli development can be done by developing examples of fiqhiyyah and ushuliyyah rules to solve various problems related to public policy (Mahfudh, 2012).

Manhaji school is the second step when the qauli school can no longer answer the problem. Kiai Sahal explained the manhaji school of thought with the development of the masalik al illah. This is because manhaji develops the theory of masalik al illlah so that the resulting fiqh is in accordance with maslahah al ammah (El Baroroh & Janah, 2018). The development of the masalik al illah itself is actually a way to find legal reasons (illah al hukm) that are used in the legal process.

Kiai Sahal's explanation of the masalik al illah implies two important things. First; recognition of the importance of ijtihad as the development of masalik al illah. Second; a combination of the need for ijtihad with the obligation to realize the benefit of the people. This means, Kiai Sahal emphasized that ijtihad to answer people's problems can be done by using the qiyas method (El Baroroh & Janah, 2018). Qiyas according to ushul fiqh scholars is to equate something that does not have a legal text with something that has a legal text because of the equality of legal illat (Zahrah, 1999). There are four pillars of qiyas, namely: al ashl, al far ', al' illah, al hukm (A. H. M. ibn M. al Ghazali, 2011).

When a mujtahid can fulfill the four pillars, the qiyas process can be carried out. The essence of the qiyas process is to equate the new case law (al far ') with the existing legal case (al ashl) because of the similarities between the two (al' illah). This equation ends with the transmission of ashl's law to far '. One problem that has received serious attention from ushul fiqh experts is the difference between illat and

wisdom. In the beginning, scholars of ushul fiqh distinguished between illat and wisdom even though both came in order to answer the same question, namely "why did a law arise?". Is considered a legal illat if it meets two criteria. Namely clear and measurable. While wisdom is not like that, sometimes wisdom is clear and immeasurable, or sometimes wisdom is not clear but measurable. What is meant clearly is that it can be proven by eye (concrete). As for measurable means something that has limitations and is not debated (Jum'ah, 20017).

Manhaji schools are needed because the existing fiqh texts are often rigid and formalistic. Because of this formalistic view of fiqh, Kiai Sahal saw a need for a paradigm shift in fiqh. Namely, from formalistic fiqh to ethical fiqh. Methodologically, this can be done by integrating the wisdom of the law into the illat of law. Or in other words, it is time for efforts to integrate patterns of understanding pure qiyasi with patterns of understanding oriented towards maqasid al sharia (Mahfudh, 2012).

Concept of Pluralim in the Fiqh Sosial's Perspective

Pluralism is a gift to the universe. Every ethnic group has different customs. Javanese, Sundanese and Madurese are in one adjacent area, but they have different languages, scripts and cultures. Rasulullah himself was sent to mankind by using their language. Every messenger of Allah on earth is always present in the midst of his people with his humanity as a human.

Rasulullah was born to a father who came from the Quraish tribe in Makkah. For a long time, the people of Mecca were not a homogeneous society. In this case, there are three important points related to Arab society when Islam was born, and their influence on the acceptance of Islamic teachings on pluralism. The three points referred to are: the political tradition of the Arab community, commercial relations, and the position of Makkah as a center for religious rituals (Mahfudh, 2002).

Regarding the political tradition of Arab society, it is known that Arab people live in groups and identify themselves as part of the tribes. Kabila is a community that is not under a certain government. They interact with each other. However, they are not tied to each other. The members have strong ties to the tribe. Commercial relations also have a strong influence on the characteristics of Arab societies in the face of pluralism.

Trading is one of the main livelihoods, apart from raising livestock and farming. Departing from the interests of fulfilling needs, then cross-regional trading businesses emerged that connected people living in Mecca and other areas. The position of Mecca as the center of religious activity can be seen from the fact that although at that time each tribe had its own idol, all important religious activities were still carried out around the Ka'bah. This phenomenon makes Makkah very busy at certain times. Mecca as a meeting place for idol worshipers from various regions then in the next stage gave birth to a new activity that brought together cultural pluralism (Mahfudh, 2002).

The above factors ultimately made Makkah, the city where Islam was revealed, as a multicultural city. Makkah is a meeting place for people from various religious and cultural backgrounds. The fact that Islam was born in the midst of the plurality of the people of Mecca, is a fact that must be seen as a continuation in understanding how pluralism-based social interaction is in the example of the daily life of the Prophet and his companions.

This process is actually a logical reason, why pluralism by itself is one of the principles that can be accommodated properly in the Islamic tradition. This is because in principle, a pluralistic society can only respect norms that also value pluralism. Therefore, when it is stated that the message of Islam applies to all mankind, then naturally in Islamic teachings there should be a character to respect pluralism. In other words, the understanding of pluralism in Islamic teachings is actually a form of consistency of Islamic teachings. Pluralism in Islam does not stop as a discourse. A concrete example is the Prophet's acceptance of various variants of the reading (qiraat) of the Koran adapted to the pluralism of dialects that developed in Arabic society (Mahfudh, 2002).

In the Indonesian context, the process of preaching that does not deny the existence of pluralism is the dakwah pattern as practiced by Wali Songo. The condition of the Javanese people who are religious has actually become the opening gate for the entry of Islamic teachings and values that are full of love and become a blessing for the universe. Wali Songo's da'wah incorporates Islamic teachings by utilizing existing cultures.

According to Kiai Sahal, the roots and potential of pluralism in Indonesia are mainly influenced by three factors. Namely (1) factors of historical origins of the

existence of the Indonesian nation; (1) The geographical condition of Indonesia as an archipelagic country. (3) The factor of the number of religious beliefs of the Indonesian people (Mahfudh, 2003). Plurality in the context of Indonesian society is a socio-political reality that cannot be negotiated. From this point of view, the wisest way is to position it as an asset and capital to achieve common goals. The mindset that puts pluralism and differences only as a threat, must be put away immediately. Therefore, it is important to maintain that respect for plurality does not go too far, so as not to damage the existing social order. As rights must go hand in hand with obligations, plurality and togetherness need not be mutually exclusive (Mahfudh, 2002).

Humans living in the world have a main goal, namely to get happiness in the world and the hereafter. Happiness itself will be achieved if humans carry out their main function as humans. Al Quran outlines that humans were created for two main functions, namely to become the caliph of Allah on earth. The first function gives humans full power to manage the earth (imarah al ardl). While the second function limits all abilities given to him so that it is directed only as a manifestation of submission and devotion to the Creator (Mahfudh, 2000). To achieve happiness in the world and the hereafter, humans must not separate the two functions. The two functions must continue to be played together, being intertwined and inseparable. In religious life, Kiai Sahal, through his thoughts, guides his students to have a wasathiyyah attitude in facing all problems. This is because these two main functions actually provide guidance for humans in their efforts to achieve benefit for the universe.

The benefit of the people is the goal of how God's commands and prohibitions are obeyed. Benefit itself is based on the belief that all sharia rules lead to the benefit or goodness of humans (shalah al khalqi) in the world and in the hereafter. All legal provisions that have been stipulated in the arguments of the Shari'a (al Quran, al Sunnah, Ijma ') both in the form of law and illat must lead to the realization of maslahah (Muzammil, 2015). The concept of mashlahah al 'ammah in Kiai Sahal's fiqh is the fulfillment of dlaruriyah needs as a basic need to support the achievement of maqasid al sharia. Meanwhile, the need for Hajj and Tahsiniyah as a complement and a complement to all human life needs in this world and in the hereafter. Talking about maqasid al sharia means also talking about benefit. Benefit is meant here is to

maintain the maqasid al sharia. This should be a reference for contemporary mujtahids in setting legal goals. Therefore, a mujtahid should consider maslahah in a decision while still considering maslahah in accordance with the provisions of syara '(mashlahah al mu'tabarah). So that the mashlahah that is achieved in real life becomes mashlahah al 'ammah (Chasanuddin & Nafisah, 2019).

Islamic law regulates the relationship between humans and Allah, which in Fiqh Sosial becomes a component of worship. Both socially and individually, both muqayyadah and muthlaqah. Islamic law also regulates the relationship between humans in the form of mu'asyarah (association) and mu'amalah (transaction relationships to meet the needs of life). The components above are technical operations of maqasid al sharia. These components are intertwined, arranging the main areas of human life. Everything is in the framework of carrying out human taklifat (obligations) to achieve worldly and ukhrawi prosperity. Namely achieving sa'adah al daraini as his life goal (Mahfudh, 2012).

Kiai Sahal emphasized the importance of seeing pluralism as a condition that must be managed properly. It is neither avoided nor denied. The view of Kiai Sahal when explaining about maqasid al sharia, especially related to hifdz al din is also quite striking in understanding the essence of human existence in the world. Kiai Sahal views that the development of problems surrounding human life after the death of the Prophet Muhammad is determined by the law based on the Koran and al Hadith with reference to the formulation of maqasid al sharia which consists of five parts. Namely hifdz al din (protecting religion), hifdz al nafs (protecting the soul), hifdz al 'aql (protecting the mind), hifdz al nasl (protecting the continuity of offspring), hifdz al maal (protecting property) (Mahfudh, 2012).

Methodologically, Fiqh Sosial views the position of maqasid al sharia as important as the main umbrella in the process of making a legal decision on a problem. In maqasid al sharia, the first order is hifdz al din. That means maintaining religion is the first and foremost goal. Hifdz al din becomes the main consideration if there are conditions that put a Muslim in a dilemma in choosing. For example, a dilemma that causes a Muslim to choose between giving priority to hifdz al maal or hifdz al nafs. Or between hifdz al din and hifdz al maal.

Especially regarding the first maqasid of sharia, Fiqh Sosial invites Muslims to see hifdz al din, in a deeper way. This is because there are still many who interpret

the maqasid of sharia in a narrow and contradictory way to the teachings of Islam itself. For example, the understanding of Hifdz al din is used as legitimacy in acts of hostility towards people of different religions and beliefs. This is very concerning because from the beginning Islam was revealed in order to improve human morals. Islamic morals are morals that show high morals in the face of all forms of human differences.

A balance of care can be felt if hifdz al din is seen as an element of maqasid which is an obligation for mankind. Within this framework, aspects of human life, except those that are pure ubudiyyah, must be addressed by putting benefit as a consideration. Because it is only by maintaining the stability of the benefit that the duties of worship can be carried out properly. Even though that does not mean that without the right to benefit, worship automatically falls away (Mahfudh, 2012).

The firmness of the Koran and al Hadith in discussing and exemplifying an attitude that respects pluralism, makes it easy for Muslims to find legal references by using the qauli school of thought. However, when the issue of pluralism has entered into a more detailed realm, then guidance on how to carry out legal exploration using the Manhaji madzhab needs to be taken. For example, in matters of religious conflict related to the permit to establish a house of worship, congratulations on Christmas, attending events that take place at places of worship of other religions.

Pluralism Practices in the Life of Kiai Sahal

The idea of pluralism in the view of Fiqh Sosial is not just a discourse, but is implemented directly by Kiai Sahal. One example is his relationship with Sudhamek, a Buddhist figure who is ethnic Tinghoa. The meeting of the two began when Kiai Sahal was active in community empowerment in the form of assistance to community self-help groups (KSM) through the Community Service and Development Agency (BPPM) of the Maslakul Huda Islamic Boarding School. Meanwhile, Sudhamek is developing his company in the field of processing food made from peanuts. One of the works carried out by BPPM Maslakul Huda, led by Kiai Sahal at that time, was to provide assistance to peanut farmers in order to have the ability to improve the quality of their agricultural production as well as to have bargaining value in distributing their agricultural products.

Sudhamek, as a food entrepreneur with peanut-based ingredients, then collaborated with farmer groups in KSM accompanied by BPPM Pesantren Maslakul Huda, led by Kiai Sahal. In this case, the relationship between Sudhamek as the head of the company and Kiai Sahal as a community leader who initiated the mentoring effort for peanut farmers presents a positive relationship between one another. The relationship that began with social economic work did not end there. However, it continues and makes the two of them friends who support each other in their struggles in their respective domains.

Of course, this good relationship could not be created if each party did not have an open mind in matters of relations between religious communities. Kiai Sahal and Pak Sudhamek have different religious, professional, ethnic and educational backgrounds. But both of them do not make these differences a barrier to building cooperation and friendship. The cooperation and friendship continued until Kiai Sahal passed away in 2014.

Kiai Sahal and Sudhamek's friendship is a positive two-way friendship. This positive relationship is only possible because both of them have some point of view in common. First, Kiai Sahal and Sudhamek are figures who have a wasathiyyah view in their respective diverse concepts. The two of them are not figures with extreme perspectives in religion, either extreme in the sense of being too fanatical about certain teachings or extreme in the sense of being too free in responding to differences in religion and belief. What is interesting is that in the depth of both of them, it turns out that these two figures have found a dimension of humanity, so that the two of them find common ground in establishing cooperation and tolerance. Second, Kiai Sahal and Sudhamek are open-minded figures and do not prejudice in seeing differences. In carrying out cooperation and relationships between people, Kiai Sahal and Sudhamek never highlight their respective differences. However, the unity of views on how a religious figure should be able to play an important role in matters of education, health and the economy of the community, actually becomes a meeting point for the two to continue to struggle and support each other in their respective spheres.

Ndalem Kiai Sahal is also open to guests who want to stay in touch with him. Kiai Sahal is accustomed to doing according to the discipline according to the schedule he sets for each of his daily activities. Whether it is scheduling related to

when he should be thirsty, resting, writing, reading, chatting with family, or when he has to receive guests. He gives space to anyone who wants to come to visit him as long as it doesn't conflict with the set daily schedule.

Kiai Sahal practices the wasathiyyah attitude in a life of pluralism. Whether it is related to local customs or related to differences in religion and belief. Especially in the context of mu'asyarah (association between fellow human beings) and in matters of mu'amalah (association related to economic activity). The attitude of Kiai Sahal in appreciating differences and pluralism does not mean that Kiai Sahal also follows the religious rituals of people of other religions. In this case, Kiai Sahal is firm in positioning himself and his beliefs when associating with various groups. Being tolerant and respecting pluralism does not mean dissolving in one belief and mixing up the teachings of one religion and the teachings of another. In the issue of religious pluralism, it can be seen that Kiai Sahal respects differences and maintains good relationships with adherents of other religions. However, on the other hand, he took care not to confuse religious beliefs and rituals with one another.

Kiai Sahal chose to unite the da'wah bi al oral, bi al qalb and bi al things. In his heart and in his words, Kiai Sahal acknowledges the existence of pluralism and acknowledges the existence of various religions and beliefs. In the attitude of Kiai Sahal, it shows that amar ma'ruf nahi mungkar should be done in a ma'ruf way too. In the course of his life, Kiai Sahal has never sparked conflict between religions. The ma'ruf attitude shown by Kiai Sahal in building relationships between religious followers made Kiai Sahal a role model. Both by Muslims, and by people of other religions. The attitude of the ma'ruf shown by Kiai Sahal also makes Kiai Sahal have interfaith, ethnic and cross-group relationships. The attitude of ma'ruf that was shown by Kiai Sahal to Muslims and people of other faiths actually made him wasilah to find guidance. In this case, based on an interview with his wife, Nyai Hj. Nafisah Sahal, disclosed the fact that several times Kiai Sahal converted non-Muslims to become converts.

Kiai Sahal guides the people by word of mouth, heart and attitude. He did not preach in a rude and coercive way. But with the depth of heart and refinement he showed, Kiai Sahal was actually able to inform the universe about Islam which is a blessing for the universe. Therefore, it is important to understand that Islamic teachings emphasize the commandment of da'wah for amar ma'ruf nahi mungkar.

But amar ma'ruf nahi is mungkar, it should not be in conflict with the essence of the Messenger of Allāh to deliver messages to mankind. Namely, li utammima makarim al akhlak or perfecting the morals of mankind. Fighting, throwing hate speech to each other, slandering each other, hurting each other and being rude, of course, are not mirrors of noble morals. Therefore, amar ma'ruf nahi mungkar should be done in a ma'ruf way not in an improper way.

Conclusion

The concept of pluralism in the perspective of Fiqh Sosial rests on the essence of human existence in the world. In carrying out its functions as ibadatullah and imaratul ardli, humans must understand their basic needs. Al Quran is firm in acknowledging pluralism as a blessing for the universe. According to the results of this study, the qauli school of thought is sufficient to see the fundamental issue of pluralism. However, if the issue of pluralism enters a more complex realm so that the use of the qauli school is insufficient, then scholars are encouraged to perform legal istimbath using the manhaji school of thought. The qauli school and the manhaji school of thought are needed as a breakthrough in becoming problematic solutions.

The implementation of the Fiqh Sosial methodology in the issue of pluralism can be seen from how Kiai Sahal harmonizes his thoughts and his daily life. Kiai Sahal shows an open attitude in collaborating and making friends with many people from various backgrounds. In addition, in this study the authors show that the *ma'ruf* attitude of Kiai Sahal to fellow humans that Islam is a blessing for the universe.

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