

Exploring the Dynamics of Islamic Thoughts at MHM Lirboyo Kediri on Inter-Religious Relations through Bahsul Masail Analysis

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Abstract

Inter-religious relations are a significant issue in Indonesia's multicultural society, and the Lirboyo Islamic Boarding School in Kediri, particularly Madrasah Hidayatul Mubtadi'in (MHM), plays a strategic role in providing legal guidance. The background of this study lies in MHM's productivity in publishing legal opinions that serve as a benchmark for East and Central Java. The issues examined include students' perspectives on peace, religious pluralism, inter-religious marriage, the appointment of non-Muslim leaders, and the destruction of non-Muslim places of worship. This qualitative study employs a literature review of published legal opinions supported by semi-structured interviews. The findings indicate that MHM Lirboyo adheres to an exclusive (replacement) model but is gradually transitioning towards an inclusive attitude, allowing for tolerance in mu'amalah issues. Regarding non-Muslim leaders and marriage with ahlil kitab, MHM Lirboyo prohibits these and categorizes them as forbidden and invalid. Meanwhile, the destruction of non-Muslim places of worship is strictly prohibited under any circumstances, with perpetrators subject to legal sanctions, including had (criminal law) or kafaroh. The legal discovery method used emphasizes the istimbath bayani model with Fiqh text diversification.

Keywords: Bahsul Masail, Interfaith Relations, Islamic Boarding School, MHM Lirboyo.

Abstrak

Hubungan antaragama menjadi isu penting di Indonesia yang multikultural, dan Pondok Pesantren Lirboyo Kediri, khususnya Madrasah Hidayatul Mubtadi'in (MHM), memainkan peran strategis dalam memberikan panduan hukum. Latar belakang penelitian ini adalah produktivitas MHM dalam menerbitkan pandangan hukum yang menjadi barometer di Jawa Timur dan Jawa Tengah. Masalah yang diangkat mencakup pandangan santri terhadap perdamaian, pluralisme agama, pernikahan antaragama, pengangkatan pemimpin non-Muslim, dan penghancuran tempat ibadah non-Muslim. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian literatur

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terhadap pendapat hukum yang telah diterbitkan, didukung wawancara semi-terstruktur. Hasil penelitian menunjukkan bahwa MHM Lirboyo masih menganut model eksklusif (penggantian), namun mulai bergerak menuju sikap inklusif yang memungkinkan toleransi dalam isu-isu mu'amalah. Dalam isu kepemimpinan non-Muslim dan pernikahan dengan ahlil kitab, MHM Lirboyo melarangnya dan mengkategorikannya sebagai haram dan tidak sah. Sementara itu, penghancuran tempat ibadah non-Muslim dilarang tanpa pengecualian, dengan pelaku dapat dikenai sanksi hukum, baik dalam bentuk had (hukum pidana) maupun kafaroh. Metode penemuan hukum yang digunakan menekankan model istimbath bayani dengan diversifikasi teks Fikih.

Kata Kunci: Bahsul Masail, Hubungan Antar gama, Pondok Pesantren, MHM Lirboyo.

Introduction

The complexity of the inter-religious problems in Indonesia must be solved by involving various stakeholders. The matters regarding pluralism and inclusiveness deserve intensive discussion in various scientific meetings, especially among religious practitioners, including Muslims and non-Muslims, to formulate strategic-paradigmatic-futuristic thoughts on inter-religious relationships. One of the main stakeholders is Pesantren, an independent Islamic institution with roots within Indonesian societies numbering more than 24.621 Pesantren around Indonesia.¹

Integrating deductive-normative and inductive-empirical approaches in Islamic studies among pesantren students has increased their awareness and critical thinking. It is evident in Madrasah Hidayatul Mubtadi'in (MHM) Pondok Pesantren Lirboyo Kediri, where the Santri's *Bahsul Masail* has covered a wide range of topics related to inter-religious relationships. The results of these studies have been compiled into various books, providing a valuable contribution to understanding Islamic teachings in the modern context. These studies demonstrate the importance of reviewing religious texts and adapting them to contemporary issues, thus guiding a better future.²

¹ Further please read EMIS Data Ministry of Religion of Indonesia 2023/2024, <https://emis.kemenag.go.id> accessed November 18, 2024.

² The santris at Madrasah Hidayatul Mubtadi'in are very creative. They publish books every years from the lessons and *fiqh* discussion that they do at class. The above published books are a small part of the *Bahsul Masail* books they publish every year such as : Tim Saluran Teologi Lirboyo, *Akidah Kaum Sarungan* (Kediri : Tamatan Aliyah Lirboyo, 2005), Tim Kodifikasi Purna Siswa, *Kompilasi Hukum Peristiwa Kekinian* (Kediri : MHM, 2005). Madrasah Hidayatul Mubtadi'in Lirboyo, *Kontekstualisasi Turots, telaah Regresif dan Progresif* (Kediri : MHM, 2005),

In the realm of academic studies, the issue of interreligious relations has been the subject of numerous works by various intellectuals. One of the earliest works in this field is the book “Fushusul Hikam” by Ibn Al-Arabi³, which discusses the theory of love and how it can break down barriers between different religious communities. Another prominent figure in this field was Muhammad Abduh, who studied Islam and Christianity from a scientific and civilization perspective in his book “Al-Islam wa an-Nasraniyyah Ma’a al-Ilmi wa al-Madaniyyah.”⁴

In more recent times, several intellectuals have explored the topic of interreligious relations from an Islamic perspective. For instance, Dr. Ngainun Naim’s book “Islam and Religious Pluralism, Dynamics of the Seizure of Meanings”⁵ delves into the dynamics of pluralism in Islam.⁶ Similarly, Budhy Munawwar Rachman’s book “Pluralist Islam, Discourse on Equality of Believers”⁷ explores the concept of equality among different religious communities.⁸ Other works in this field include the books by Abdul ‘Aziz bin Muhammad Abd Lathif,⁹ Ahmad Syalabiy, and An-Nadwah Al-ami Alamiyyah Lisyabab Al-Islamiy. The topic has also been explored in various articles by intellectuals such as Bustanul Arifin,¹⁰ ¹¹Ryandi, ¹² Abdul Halim, Hamidah, ¹³

Hidayatul Mubahitsin, Saatnya fiqh menjawab (Kediri: MHM, 2006), *Buah Pikiran Untuk Umat, telaah Fiqh Holistik* (Kediri : Kasturi, 2008), *Dimensi Doktrinal, Studi Metodologi Dinamika Fenomenal, Purna Siswa III 2007* (Kediri: MHM, 2007), *Kang Santri menyingkap Problematika Umat, Purna Siswa Kelas III* (Kediri: MHM Lirboyo, 2009) and others.

³ Muhyiddin bin Arobiy, *Fushushu al-Hikam* (Beirut: Darul Kutub Al-Arobiy, t.t.).

⁴ Muhammad Abduh, *Al-Islam wa an-Nasraniyyah Ma’a al-Ilmi wa al-Madaniyyah* (Kairo: Matba’a Nahda, t.t.).

⁵ Bustanul Arifin, “Implikasi Prinsip Tasamuh (Toleransi) dalam Interaksi antar Umat Beragama” *Jurnal Fikri* Vol 1, No. 2 (2016). 391-420.

⁶ Ryandi, “Antara Pluralisme Liberal dan Toleransi Islam”, *Jurnal Kalimah* Vol. 11, No. 2 (2013).

⁷ H. M. Nur Kholis Setiawan dkk., *Merajut Perbedaan, Membangun Kebersamaan* (Yogyakarta: Dialogue Center Press, 2011).

⁸ Hamidah, “Al-Ukhuwah al-Ijtima’iyahwa al-Insaniyah: Kajian terhadap Pluralisme Agama dan Kerjasama Kemanusiaan”, *Jurnal Intizar*, Vol. 21, No. 2 (2015).

⁹ Abdul Halim menulis “Konstruksi Pluralisme Agama dalam Islam, *Jurnal Tajdid*, Vol. XIV, No. 2 (2015).

¹⁰Yusefri, “Syariat Islam Tentang Relasi dan Toleransi Antar Umat Beragama Dalam Al-Qur’an, Al-Istimbath”, *Jurnal Hukum Islam*, Vol. 2 No. 1 (2017).

¹¹Syaikh Muhammad Abu Zahrah, *Muhadborot Fin Nasroniyyah* (Riyadh: Ar-Riasatul ‘Ammah, 1440 H) dan *Muqoronatul Adyan, Ad-Diyanat Al-Qodaimah* (Mekkah : Ma’had Dirosah Al-Islamiyyah, t.t.).

¹² Budhy Munawwar Rachman, *Islam Pluralis, Wacana Kesetaraan Kaum Beriman* (Jakarta: Paramadina, 2001).

¹³ Ngainun Naim, *Islam dan Pluralisme Agama, Dinamika Perebutan Makna* (Yogyakarta: Aura Pustaka, 2014).

Yusefri, and Rahmad Nurdin.¹⁴ These works delve into aspects such as the principles of tolerance,¹⁵ the construction of religious pluralism, and the relationships between different religious communities as outlined in the Qur'an.¹⁶ Overall, interreligious relations have received significant attention from intellectuals and academics, resulting in a wealth of works that shed light on the subject.¹⁷

The book "Implementation of Religious Tolerance at the Darut Taqwa Islamic Boarding School in Pasuruan" by Rahmawati, Erik Sabtidan M. Hatta Satria, examines the implementation of religious tolerance in an Islamic boarding school in Pasuruan.¹⁸ The article "Multicultural Awareness and Deradicalization of Islamic Education: Experience of Bhinneka Tunggal Ika and Qabul Al-akhar" by Zuhairi Misrawi¹⁹ explores the concept of multicultural awareness and deradicalization of Islamic education. The article "Islamic Law, Pluralism, and Social Reality" by Iiz Izmuddin discusses the relationship between Islamic law, pluralism, and social reality. In the article "Does Religion Cause Violence?" by William T. Cavanaugh²⁰, the author raises the question of whether religion causes violence.²¹ The article "Religious Pluralism in the Perspective of Unity" by Ignatia Esti Sumarah discusses the concept of religious pluralism from the perspective of unity.²²

Media Zainul Bahri mentions that there are two significant groups in Indonesia regarding interreligious relations. The first group supports inclusive and pluralist inter-religious relations and includes figures such as Prof. Dr. Amin Abdullah, Prof. Komaruddin Hidayat, Djohan Efendi, Prof. Dr. Azumardi Azra, and Jalaluddin Rahmat. The second group rejects inclusive and pluralist

¹⁴ Abdul 'Aziz bin Muhammad Abd Lathif, *Maqolat Fi al-Madżahib wa Al-Firoq* (Riyadh : Darul Wathan, 1413 H).

¹⁵ Rahmad Nurdin, "Hubungan Antar Umat Beragama Dalam QS. Al-Mumtahanah" (Tesis, UIN Sunan Kalijaga, 2016).

¹⁶ Ahmad Syalabiy, *Muqorabah al-Adyan* (Mesir : Maktabah al-Misriyyah, t.t.)

¹⁷ An-Nadwah Al-'Alamiyyah Lisyabab Al-Islamiy, *Maushu'ah Al-Muyassaroh Fil Adyan wal Madżahib Al-Mu'ashiroh* (Riyadh: Kerajaan Arab Saudi, 1989).

¹⁸ Erik Sabti Rahmawati, dan M. Hatta Satria. "Implementasi Toleransi Beragama di Pondok Pesantren Darut Taqwa Pasuruan", *Jurnal de Jure Jurnal Syariah dan Hukum* Vol. 6, No. 1 (2014).

¹⁹ Misrawi, Zuhairi. "Kesadaran Multikultural Dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika dan Qabul Al-akhar, *Jurnal Pendidikan Islam* Vol.I, No. 2 (2012).

²⁰ Iiz Izmuddin, "Hukum Islam, Pluralisme, dan Realitas Sosial, *Jurnal Ar-Risalah, Jurnal Kajian Hukum Islam* Vol. 12, No. 1 (2012).

²¹ William T. Cavanaugh, "Does Religion Cause Violence?, *Divinity Harvard Bulletin, Spring/Summer*, Vol. 35, No. 2 & 3 (2007).

²² Ignatia Esti Sumarah, *Pluralisme Agama Dalam Perspektif Kesatuan* (Yogyakarta : Penerbit Sanata Dharma, 2012)

interfaith relations and includes Adian Husaini, Anis Malik Thoha, and KH. Abdushomad Bukhari.²³

Pesantren Lirboyo Kediri, located in Kediri, is a large and dynamic traditional Islamic boarding school that is responsive in providing Islamic legal answers to various contemporary issues. It is published in books, journals, and bulletins distributed to the public. In my opinion, it is intriguing to study the development of discussions and patterns of thought in the Bahsul Masail Santri at Madrasah Hidayatul Mubtadi'in Islamic Boarding School in Pesantren Lirboyo Kediri regarding inter-religious relations and to see how they develop arguments, legal reasoning, and the process of drawing Islamic legal rulings from problem descriptions to Islamic legal decisions in addressing inter-religious issues.

Research Methods

The study utilizes a descriptive qualitative methodology to examine the representations of inter-religious relations in Bahsul Masail Santri. It primarily relies on a literature review based on library research, complemented by semi-structured interviews. The research objects are the Bahsul Masail rulings in the pesantren. The primary sources for the study include published Bahsul Masail rulings, while secondary sources include books and other academic materials that pertain to the research theme, which consists of the history of pesantren, inter-religious relationships, and legal discovery models.

Discussion and Analysis

The History and Education System of MHM Lirboyo Kediri

Lirboyo is a village in East Java that is home to Pondok Pesantren Lirboyo, an Islamic boarding school.²⁴ It was founded by Kyai Sholeh and initiated by his son-in-law, KH. Abdul Karim started preaching for the surrounding society and established a mosque three years later.²⁵ Over the years, the boarding school gained fame, and the number of students, or santri, increased. The educational and teaching system was classical, including bandongan, sorogan, and wethon, and was used until just before the establishment of Hidayatul Mubtadiien Islamic School.

²³ Baca lebih lanjut dalam Media Zainul Bahri, *Wajah Studi Agama-Agama dari Era Teosofi Indonesia (1901-1940) hingga Masa Reformasi* (Yogyakarta: Pustaka Pelajar, 2015)

²⁴ BPK-P2L, *Tiga Tokoh Lirboyo*, KH. Abdul Karim, KH. Mabrus Ali, KH. Marzuki Dablan (Kediri : BPK-P2L, 2002). 3.

²⁵ BPK-P2L, *Tiga Tokoh Lirboyo*, KH. Abdul Karim, KH. Mabrus Ali, KH. Marzuki Dablan, 16-17

Hidayatul Mubtadien Islamic School was established to improve the quality of education with a simple classical system, adjusting the educational system to meet students' needs and affordability and building students' character.²⁶ The school was initially established by Jamhari, a senior santri from Kaliwungu Kendal, East Java, and received blessings from the founder of Lirboyo Boarding School, KH. Abdul Karim.²⁷ However, after six years of running, the school faced a deadlock and had to be revived by KH. Jauhari and others. In 1977-1978, Hidayatul Mubtadien provided a senior high school level (Aliyah); in 1983-1984, the plenary meeting of the small committee decided to complete the curriculum with additional books on Fiqh and ushul Fiqh.²⁸

MHM Lirboyo Boarding School emphasizes the teaching of *Qowaid al-lughob* (*nahwu*, *shorof*, and *balaghob*), which sets it apart from other Islamic boarding schools. In addition to religious subjects such as *Fiqh*, *ilmu al-akhlaq*, *ilmu al-hadits*, and *ilmu al-tafsir*, basic non-religious subjects such as the Indonesian Language, History of Indonesia, Math, and Administration are also taught.²⁹ The levels of education offered at the school are *Ibtidaiyyah*, *Tsanawiyah*, and *Aliyah*, with the option of *Madrasah I'dadiyyah* for those who come late. The teaching staff at the school includes *masyayikh* and *asatidz*, who are responsible for teaching different subjects to the students.³⁰ The *masyayikh* is accountable for leading the textbooks (*ketub*), while the *asatidz* are the primary class teachers and teachers for specific courses. To be a teacher at the school, one must have work experience and be a graduate of MHM.³¹

MHM Lirboyo Boarding School is conducting a scientific study managed by *Lajnah Bahtsul Masail* to enhance the quality and creativity of its students. This study involves developing the *bahsul masail* forum, studying classic Islamic books (*kitab kuning*), and participating in other scientific discussions. This study aims to prepare students for real-life problems by holding conferences (*Musyawarah kitab*) and *Bahsul Masail*. *Lajnah Bahtsul Masail* includes meetings with classic Islamic books, general *Bahtsul Masail* and classes, inter-pesantren Bahtsul Masail, delegations to various events of *bahsul masail* forum,

²⁶<http://lirboyo.net/madrasah>, accessed November 18, 2024 and BPK-P2L, *Tiga Tokoh Lirboyo*, KH. Abdul Karim, KH. Mabrus Ali, KH. Marzuki Dahlan

²⁷<http://lirboyo.net/madrasah>, accessed November 18, 2024 and BPK-P2L, *Tiga Tokoh Lirboyo*, KH. Abdul Karim, KH. Mabrus Ali, KH. Marzuki Dahlan

²⁸ <http://lirboyo.net/madrasah>, accessed November 18, 2024 and BPK-P2L, *Tiga Tokoh Lirboyo*, KH. Abdul Karim, KH. Mabrus Ali, KH. Marzuki Dahlan

²⁹ MHM Lirboyo, *the Small Committee Plenary of MHM Lirboyo*. 50.

³⁰ MHM Lirboyo, *Decision of the Small Committee Plenary of MHM Lirboyo*. 72.

³¹ MHM Lirboyo, *Buku Hasil Sidang Panitia Kecil MHM Pontren Lirboyo*. 23-25 and 68-70.

and publishing the results of the sessions. The results have led to the publication of many books, particularly in the fields of *Fiqh* (Islamic Law) and *ushul Fiqh*.³²

Inter-Religious Relations through Bahsul Masail MHM Lirboyo

Indonesia's Muslim Scholars' Association (MUI) has expressed its views on pluralism in Islam through the Fatwa VII MUNAS MUI. Meanwhile, organizations such as the Liberal Muslim Network have advocated for pluralism. The *Bahsul Masail* must respond to this trend and find ways to promote harmony among people of different religious backgrounds.

On the other hand, the MHM of Lirboyo believes that plurality is necessary, but Muslims must not accept pluralism. Muslims may only tolerate religious diversity in the context of social interaction. This tolerance is limited as long as it does not contradict matters of belief.³³ The MHM of Lirboyo considers Indonesian non-Muslims to be protected by the government and to have equal public rights, and Muslims must protect and cooperate with them. The government must also provide non-Muslims the same protection it gives Muslims. These conclusions are based on classical works of Islamic law.³⁴ The MHM of Lirboyo views the nation's protection from the threat posed by tribes, religions, races, and inter-group (SARA) as a priority and believes that harmonious relationships can only be established in the context of social and human relationships.³⁵

The MHM of Lirboyo holds the view that the marriage between a Muslim and a non-Muslim, including those referred to as "the Jewish and Cristian people" (*ahl al-kitab*), is a subject of disagreement among Islamic scholars. On the one hand, literalist-textualist scholars believe that Q. 2:221 has been abrogated by Q. 5:5 and thus forbids marriage to a non-Muslim without exception, including those from the *ahl al-kitab* and pagans (*musyrikin*).³⁶ On the other hand, contextualist-hermeneutist scholars argue that the term *musyrik* in Q. 2:221 only applies to pagans, and therefore, marriage to *ahl al-kitab* (Jews and Christians) is permitted.³⁷

The MHM of Lirboyo holds that Indonesian Christians are not considered *ahl al-kitab* due to the historical account of their conversion to Christianity. Indonesian Christians are regarded as victims of Christianization

³² MHM Lirboyo, *Hasil Sidang Panitia Kecil*. 58-60.

³³ MHM Lirboyo, *Kompilasi Hukum Peristiwa Kekinian, dari Lirboyo untuk Rakyat*. 314.

³⁴ MHM Lirboyo, *Mutiara Samudra Fiqh*. 247.

³⁵ MHM Lirboyo, *Paradigma Fiqh Masail*. 182.

³⁶ See further MHM Lirboyo, *Kontekstualisasi Turots*. 257.

³⁷ MHM Lirboyo, *Kontekstualisasi Turots, telaah Regresif dan Progresif*. 257.

and, therefore, not eligible to be married by Muslim men.³⁸ The prohibition of inter-religious marriage aims to create a peaceful home and family, which is seen as the goal of marriage.³⁹ Muslim scholars agree that the union between a female Muslim and a male non-Muslim, including *ahl al-kitab*⁴⁰, is forbidden, as prescribed in Q. 2:221. This view is shared by the *Majllis Tarjih Muhammadiyah*, the *Bahsul Masa'il NU*, and the *Fatwa* Committee of the MUI, which ban inter-religious marriages.⁴¹

To become an *ahl al-imamah* (elected as a public leader), seven essential requirements must be met. These include being just, capable of performing Ijtihad, having five senses and good health, being knowledgeable in political matters, being clever and brave, and having *Quraishi* origins. On the other hand, to be considered *an ahl al-halli wa al-aqdi* or *ahl al-ikhtiyar* (house of representatives), one must be, understand the requirements of leadership and possess a broad-minded and wise personality.⁴²

Ibn Khaldun explains that possessing *Quraishi* leadership is a matter of being charismatic, firm, and integrated. Despite the absence of explicit mention of Islam in these requirements, it does not mean that the MHM of Lirboyo allows non-Muslims to hold leadership positions. *Murtad* (apostasy) is one of the reasons for a leader to be deposed.⁴³ If a non-Muslim is elected as the head of a village, the MHM of Lirboyo suggests preventing his election or unseating him if he has already been selected. This opinion is based on several works, including *Bughyat al-Murtashidin*, *Ihya' Ulum-al-Din*, *Is'ad al-Rafiq*, and *Fath al-Mu'in*. In conclusion, if a non-Muslim is forbidden from being elected as the head of a village, the position is not available to him.⁴⁴

The burning and destruction of non-Muslim places of worship goes against the principles of *amr bi al-ma'ruf wa naby 'an al-munkar* and is therefore subject to criminal punishment according to the hadd. The MHM Lirboyo emphasizes the importance of good relations between Muslims and non-Muslims and the government's responsibility to ensure their safety. This

³⁸ MHM Lirboyo, *Kontekstualisasi Turots, telaah Regresif dan Progresif*. 262.

³⁹ MHM Lirboyo, *Mutiara Samudra Fiqh*. 189.

⁴⁰ MHM Lirboyo, *Kontekstualisasi Turots, telaah Regresif dan Progresif*. 263-265.

⁴¹ See further Imam Ghozali Sa'id and Ma'ruf Asrori (eds.), *Abkamul Fuqoha'*. 304-305 and 433-437. See also Decession of Mukhtar IV Jam'iyah Ahlith Thoriqoh al-Mu'tabaroh NU at Semarang 28-30 October 1968 in Aziz Masyhuri, *Al-Futuh at-Robaniyyah, Hasil Kespakatan Mukhtar dan Musywarah Besar Jam'iyah Thoriqoh al-Mu'tabaroh an-Nahdhiyyah NU (1957-2005 M)* (Surabaya: Khalista & PP al-Aziziyyah, 2006). 96-99. Cf. <http://www.halalguide.info> "Perkawinan Beda Agama"

⁴² MHM Lirboyo, *Mutiara Samudra Fiqh*. 254-255.

⁴³ MHM Lirboyo, *Mutiara Samudra Fiqh*. 261.

⁴⁴ MHM Lirboyo, *Kompilasi Hukum Peristiwa Kekinian*. 267-268.

viewpoint is based on thoroughly examining Qur'anic verses, hadiths, and Fiqh. The Qur'an explicitly prohibits the destruction of places of worship, as stated in Q. Al-Hajj: 39-40.

Exploring the Three Methods of Deducing Islamic Law: The MHM Lirboyo Position

Islamic law, also known as *Fiqh*, has been referred to as *Syariah*. *Syariah* refers to divine revelation, whereas *Fiqh* is more broadly used for the results of human Ijtihad. *Syariah* covers a wide range of topics, while *Fiqh* focuses more specifically on the rulings of human conduct.⁴⁵ Muslim jurists have developed three methods for deducing Islamic law. These methods are crucial for conducting independent reasoning, also known as Ijtihad. The first method involves understanding the prescriptions of the Qur'an and Hadiths directly. The second method consists in understanding the Qur'an and Hadiths through legal maxims. The third method uses an eclectic approach to reconcile conflicting legal cases.

The first method can be further divided into three categories: linguistic interpretation, deductive interpretation, and ethical interpretation. The second method is known as the method of legal maxims and involves a set of general rules based on an inductive inquiry of legal cases. The last method involves reconciling conflicting legal claims through reconciliation, abrogation, and priority. In legal discussions, the MHM of Lirboyo uses various sources of Islamic reference but tends to stick to classical reference, an authoritative works. The method preferred by many is the linguistic interpretation method, which involves deducing Islamic law through the interpretation of legal texts.⁴⁶

Revisiting the Bahsul Masail in the MHM Lirboyo: An Analysis of the Replacement Model of Islamic Thought and its Contemporary Challenges

The MHM Lirboyo follows the replacement model of Islamic thought. It means that they believe inter-religious marriage is not allowed. However, the *Bahsul Masail* (BM) of the MHM Lirboyo views the Muslim society as the "middle society" and "witnesses" among humankind, as demonstrated by the Prophet's actions in Medina. The MHM Lirboyo emphasizes the need for

⁴⁵ Abdul Wahab Kholaf defined *fiqh* as :’ *Fiqh Science* in *syara’* terminology is a field of science that concerns on positive *Syariah* law resulted from detailed Islamic argumentation or the compilation of positive Islamic law obtained from detailed *Syariah* argumentation. Further read *Ilmu Ushul Fiqh*” (Kuwait: Dar al-Qolam, 1978). p.11.

⁴⁶ Among them are *Islam dan Tata Negara and Ijtihad Kemanusiaan* by Munawwir Sadzali (Depok: UI Press, 2003) and *Ensiklopedi al-Qur'an* by M. Quraish Shihab (ed). (Jakarta: Lentere Hati, 2007) and Ma’had Aly Situbondo, *Fiqh Realitas* (Yogyakarta: Pustaka Pelajar, 2005). 63-64.

tolerance towards non-Muslims, but only in social relationships. These views have become mainstream in Islamic discourse in Indonesia, as seen in ongoing debates on pluralism, secularism, and liberalism. The MHM Lirboyo also disagrees with the destruction of non-Muslim places of worship, which they consider a crime that should be punished. s shows their emphasis on tolerance towards religious diversity.

The analysis of *Bahsul Masail* in MHM Lirboyo reveals an attempt to revive the intellectual tradition of the *Pesantren* (Islamic Boarding School) by contextualizing classical works in light of contemporary issues. However, several critical problems need to be addressed in their methods. Firstly, the lack of systematic analysis in their ways is a concern. It includes the absence of coherent discussion on the description and identification of problems, problem analysis framework, and decision-making process. A comprehensive analysis of the problem is crucial for legal studies as a legal case heavily depends on the issue at hand. Secondly, the absence of a transparent methodology approach is another issue. The publications of *Bahsul Masail* do not provide information on the legal deduction procedures, approaches, and methodological techniques used in establishing a legal case study. A thorough analysis of these elements is necessary to determine the legal status of a particular case. Thirdly, the lack of empirical data is also a concern, as MHM Lirboyo do not consider field data in their analysis. It results in a textually-based and linguistically-focused approach without considering thematic induction based on empirical data.

Combining textual deduction with thematic induction based on field data is necessary to establish a scientific and doctrinal model. Finally, the lack of multidisciplinary expertise is also a concern. The discussions on contemporary issues are dominated by religious scholars, lacking the input of experts from other disciplines. Although some *Bahsul Masail* has started to include experts, they are usually only positioned as keynote speakers and not integrated into the analysis. To ensure multi-perspective and multidisciplinary research, involving experts from various relevant disciplines is essential.

Conclusion

MHM Lirboyo is known for its strong academic traditions and classical Islamic studies, particularly in Islamic law. The organization serves as a benchmark for East Java and Central Java's western parts. They have studied important interreligious relationship issues such as religious harmony, pluralism, inter-religious marriage, non-Muslim leadership, and non-Muslim places of worship. Although they have a replacement model (exclusive), they have started to adopt a more inclusive attitude. However, their tolerance towards non-Muslims is limited to social interaction only, and they prohibit non-Muslim

leaders and marriages with ahl al-kitab. Regarding the destruction of non-Muslim places of worship, they refuse any excuses, and perpetrators can face legal sanctions in the form of *hadd* and *kaфарoh*. The legal discovery method used by MHM Lirboyo is primarily based on *istimbath Bayani* with possible textual diversification. A limitation of this study is that it focuses solely on the views and practices of the organization MHM Lirboyo regarding interreligious relationships. It does not consider the opinions and practices of other regional organizations or individuals. Further studies need to expand their scope and consider the views and practices of a broader range of individuals and organizations within the region to provide a more comprehensive understanding of interreligious relationships in the area.

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