Arabic Metaphor Management As a Kyai Sholeh Islamic Dakwah Model on Tolerance and Social Harmony

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Abstract: This research aims at describing the Arabic metaphor management as a Kyai Sholeh Islamic dakwah model on tolerance and social harmony. To fulfill the target, researcher uses the descriptive-qualitative research method that is carried out in natural background and uses phenomenological approach because the research attempts to understand the phenomena that occur in research subjects. The results show that the practice of the tolerance model and ukhwah among Moslems developed by Kyai Sholeh is syari'at and tasawuf ethic laws as its base model. According to the meaning of the tolerance and ukhwah as the flexible and elaborative stand, thus the figh law that is developed is law with its variety offering alternatives with consideration of ummats' capacity as reflected in galak gampil law (the hardest law and the softest law). The Arabic metaphors used by Kyai Sholeh are نَامِيَة (Nawiyah) "becoming ash", نَامِيان (Nayani) "like sea", نَامِيَة (Nawiyah) "sky", نَامِيان (Nayani) "earth", نَامِيان (Nayani) "rain", نَامِيان (Nayani) "carrying someone or something on back", نَامِيَة (Nawiyah) "nut", نَامِيَة (Nawiyah) "hard-soft". 

Keywords: Arabic metaphor, Kyai Sholeh, Islamic dakwah model, tolerance and social harmony.

Among the ulamas and pesantrens—especially in East Java—Kyai Sholeh Bahruddin is one of Kyais who is regarded as unique. The thoughts and their implementation from this Kyai who is the founder and the supervising leader of Pondok Pesantren Darul Taqwa that is located in Sengonang, Purwosari, always raise different responds, comments and even controversies among communities especially pesantren communities. As a famous Kyai who has many santris (pesantren’s students) and followers, the appearance of Kyai Soleh demonstrates the amazing simplicity. However in fact the simplicity of behavior is contrary to his thought that sometimes goes beyond religious symbols that are believed by commoners. One of Kyai Sholeh’s attitudes that often raises surprise among his followers is his great tolerance.

Usually tolerant and open minded attitude for diversities among human is socialized toward those who have different religions (Hanafi, 1998). As a result the deficit of tolerance and the disappearance of repol sistr (respect each other) strike the relationship among internal religious communities because these terms are only defined to the ummat within the religion itself. According to Amin Abdullah (2002) this issue can be viewed from many perspectives. So far religious teaching tends to be oriented to the religion itself and to the narrower scope, a certain religious community. As a result, religious teaching seldom moves to different religious communities. It explains further why the image developed in society is not human being but the others who view other communities outside their religion as opponents. The situation is worsened by adding religious emotion. The religious emotion varies and depends on the community or group.
Tolerance crisis in Islam-Non Islam relationship context gives deteriorating effect to the atmosphere and existence of the followers of different religions. Besides, the condition tends to become frightening threat to the harmony of human being existence in general.

The tragedy of WTC New York attack in United States of America in September 11 2001 seems to be a reason to bring out the legalization and accumulation of tolerance crisis that seems to touch the relationship between Islam community and Non Islam community (Christian). It is tragic that the violence filled cases that have religious motives still continue or at least the potentials of having the violent cases still exist. Based on the phenomenon, John L. Esposito (2003) stated his predictive analyses in which he shows that 21st century will witness the dominance of global encounter between two major religions in the world (each grows fast), Islam and Christian and the power of globalization that will move the relationship between west world and others into critical point. Consequently, as Espito said, now it is not a moment for provoking civilization clash or stressing that the prediction will come true because it can not be avoided anymore. Now the time has come for us to get engaged globally and develop coalition in order to hold active promotion for coexistence and cooperation.

From this point, it must be clear that we need to review the pattern of tolerance education that we have in our country in facing the incoming crisis. In order to anticipate the crisis, it is urgent to commence the support of development of the thought of tolerance fiqh. Tolerance fiqh stresses on the way of thinking, the way of developing interpersonal relationship and the way of holding better social interaction. It is clearly stated here that the thoughts have close correlation to social knowledge. Rasulullah SAW taught one principal that can be also found in Al Qur’an: EUCEáEC Uai ÇáBN ñçÄBDaï ñçÆUÇÉÇæç ÇUá ÇáÄá (Ta’awunu’ ala albirri wa al-taqwa wala ta’awunu’ ala-alitsmi wal udwan) meaning that cooperate for goodness and taqwa, not for sin and crime. This is great principle in Islam teaching. Consequently, the differences found among people, either among Moslems or between Moslems and other religions’ followers, are normal phenomenon and can be found anywhere. The difference is in fact potential that can be developed for the goodness of human being, so the perspective is not the contrary meaning that the differences are viewed as potential that can inflict loss to any side. The differences are sunnatullah. We always find the differences between one entity and another entity and we can not find the two things that have similarities in all aspects. In fact religion comes as guidance for the creation of harmony and well ordered life. However the each religion comes in different appearance as what is the nature of human themselves. This condition should create theology blessing especially in an effort to create the cosmic regularity in terms of the foundation that God creates plurality as sunnatullah (Sumbulah, 2003: 76).

In Islam, ukhuwwah Islamiyah must refer to Al-Quar’an and sunnah (Jarullah, 2002). In this perspective, all Moslems agree, but this perspective has different interpretations. In this plurality context, tolerance is needed. In other words, ukhuwwah is needed because of differences, not similarities. In the area of relationship among Moslems, infidelity issue (takfir) can be traced back in Islam history itself. Many Islamic literatures have emphasized in addressing the infidelity to some groups. Now we face the higher frequency of more complicated and complex condition (Amin, 2002). As seen or even recorded in Islamic literatures, during the debate between Imam Ghazali and Ibn Ruzyid, the term infidelity started to exist. Khawarij followers always use this word to justify their actions. According to Amin (2002), the future hope lies on the reconstruction of education in terms of educating empathy and care to others. Parties who are different must be considered companions for the journey, not enemies. This effort needs education models that are more conducive to the openness.

In wider scope, the rapport between Islam and Christian in Indonesia is the continuation and a part of interaction between Islam and Christian in the world since the birth of Islam in Arab peninsula in 7th century AD. The interaction has been filled with various contents and colors, from the most positive, creative and constructive forms of interaction to the most negative, destructive and predatory ones (Wisnoudy, 2000). This kind of rapport has continued until now and affected the whole world in some scale, including Indonesia. The spirit of tolerance among
ummats, especially in terms of the rapport between Islam and Christian, should play a role as constitutive solution for social life that becomes more plural in the following years. The rapport gains attention from German theologian, Hans Kung. Hans (1998:10) recommended to the west world (Christian) to view in objective perspective in order to recognize that fact that now Islam can not be undervalued by Christian theology. Furthermore, Islam must be considered in political and theological areas as reality in the world where all human live and attempt to realize the theological effort.

Facing the pluralism and conflict and tension as its result, Kyai Bahruddin has gained impression as a prominent figure that is successful in developing the ideas of ukhuwah islamiyah in practical area that can be accepted by all communities and ethnic groups. Those ideas are accepted not only by Muslim community in Java-Madura along with its various religious belief, but also by Chinese non-Muslim communities (Christians) and Hindu and Buddha followers. The case is regarded as interesting case and turns into the focus of the study in hope that the study of this interesting case can give benefit for all ummat in an effort to develop religious and national life that is characterized with tolerance, open-mindedness, and harmony.

METHOD

Data Source

According to Lofland and Lofland (in Moleong; 1998:112), data source in qualitative research includes words and actions as well as additional data like documents and others. Further Moleong (1998:112) explained that words and actions of observed figures can be used as main data source (in this case, Kyai Sholeh Bahruddin himself). The selection of information in this research is done by using way or technique of snowball sampling. Snowball sampling is technique in which the key information will refer to others who know the observed problems in terms of completing the information, and so on.

Beside provided from Kyai Sholeh Bahruddin himself, the other sources of data for this research are provided by exploiting the data from other parties in Kyai Sholeh environment such as ustaz in pondok pesantren, the caretakers, even outside parties who have deep information about the subject. This process is under the recommendation of the first informant.

The Type of the Data

The type of data that have been collected mostly is in the form of subject's words, either oral or written forms that have relation to The Kyai Sholeh Bahruuddin Dakwah of Tolerance: the Dakwah Model by Managing Arabic metaphor (idea of ukhuwah implemented by Kyai Sholeh Bahruddin). It follows suggestion from Milles (1992), Milles proposed that the qualitative data is better in the form of words than numbers. The data are interesting because they become a source of wide description, have firm foundation, and include the process that occurs inside research scope. The type of data analyzed here consists of individuals who know much and in detail way about the problem under investigation through interview. Secondary data come from (1) written sources; such as book, scientific magazine, personal documents, (2) photos, (3) the records of pengajian by Kyai Sholeh, and (4) statistical data as additional data.

The Technique in Collecting Data

In qualitative research, data are collected in three ways; (1) in depth interview, (2) participant observation, (3) documentation study. For first technique, the researcher conducted interview with Kyai Bahruddin, other figures in the pesantren world and those who are regarded to have information about idea of ukhuwah developed by Kyai Bahruddin. For second technique, the researcher attempted to get engaged directly into each activity that is seen as activity that could become data source that has relation to The Kyai Sholeh Bahruddin Dakwah of Tolerance: the Dakwah Model by Managing Arabic metaphor. For the third technique, the researcher conducted critical analysis toward documents that according to researcher’s prediction can become data source about The Kyai Sholeh Bahruddin Dakwah of Tolerance: the Dakwah Model by Managing Arabic metaphor. It is relevant to the view stated by Sonhadji and colleagues (1994:63). He stated that for qualitative researcher, meaning in phenomena can be
understood well if the researcher conducts interaction with the subject through in depth interview and observation with setting in which the phenomena occur.

Besides, the support can be provided by good documentation technique in the form of materials written or about subject to complete needed data. Interview functions get construction that is occurring now about people, events, activities, organizations, feelings, motivations, confessions, admirations, and so on. Interview technique in this research goes through steps as follows: (a) determining subject or informant who will be interviewed, (b) preparing interview, (c) conducting initial moves, (d) conducting interview and maintaining productive interview, and (e) stopping interview and summarizing the interview result. Meanwhile the observation will be conducted in three ways. First, the observer can be participant and non participant. The second, observation can be done overtly or in cover. The third, the setting of observation is determined.

The Analysis of Data

According to Bogdan (1982), data analysis includes processing steps as follows: organizing data, sorting data into certain units, tracking pattern, finding out the important things and learning them, and determining what should be reported to others. So, data analysis process moves from rough writing to the product of research. Relating to data analysis in this research, data was analyzed during and after the data collection. Data was analyzed in the form of words, sentences in narrative and descriptive forms. The implementation of technique of descriptive analysis was conducted in three courses that functioned as one unity; they are (1) reducing data, (2) representing data and (3) drawing conclusion.

The researcher made loose and open conclusions that are not really clear. Then the process was led to more detail and firmly rooted. The final conclusion was drawn after the data collection, depending on the inferences, field notes, data storing and method of re-searching used. The conclusion is drawn based on the matrix that has been prepared before to find the pattern, topic and theme that go along with the research.

Data Validity

In order to get valid data and research result, the researcher uses these techniques: (1) The extension of researcher visit (two days in one week for six months), (2) the continuing observation in routine and systematic ways, (3) triangulation that takes form as triangulation of data source and data collection techniques, (4) colleagues discussion with those who are regarded as experts about the substance (ukhuwah developed by Kyai Bahruddin) and the research methodology, (5) negative case analysis, (6) the assessment of referential sufficiency both in literal way or in relation to subject action, and (7) members checking.

The second is to meet the standard of transferability. The criteria functions to meet the criteria that the result of the research in certain context can be applied for another setting that has the same typology. The third is to meet the standard of dependability. This criteria is used to assess whether the qualitative process has good quality or not by checking whether the researcher is careful enough in conceptualizing the research plan, data collection and interpretation process. And the fourth is to conduct audit for dependability by asking the independent auditor to review the activities of the researcher.

RESULT AND DISCUSSION

TO PRESERVE RELIGION THROUGH CULTURE AND THE DEVELOPMENT OF COMMUNICATION SYMBOL

This sub title is derived from an expression of Kyai Sholeh in his poem. Kyai Sholeh and his pesantrn don't belong to groups who are anti culture and traditional art that have developed in communities. In contrast, he always sees a chance in art and cultural performance in society. Clearly he stated that Pesantrn of Darut Taqwa is plural and strives for religion progress through culture. The importance of the statement can be found in the "eternity" of his poem.

Ludruk, orkes, dangdutan and wayang are considered as non Islam by some santris including groups of anti kemhongan-fidhor. The reason might be because within these art performances there is
moral deviation. Those performances are rarely analyzed in fair was under the representative of Islam law. Consequently, the applied law given to those art performances is *haram* (forbidden in Islam). There is ignorance of the outlook that sees this art performance as *mubah* (not forbidden but better to be avoided). In fact, many ulamas have different views, except *haram*. The difference in those views, according to Kyai Sholeh, must be published to the society, so society knows the variety of laws for those art performances. In turn, the society will have clear foundation for their practices and get accustomed to differences. The rich knowledge of law is expected to be able to bring out the awareness in society viewing that the difference can not be reason for anyone to "strike" others. Those differences will function as the base for mutual understanding, respect and love. In relation to this reasoning, Kyai Sholeh gave analogy of the birth of a baby who is a "product" of mutual respect and love between his father and mother despite their differences.

*Ladrukan, orkesan, dangdutan, wayangan* and *baramgesai* for Kyai Sholeh, santris and his followers are a part of proselytizing endeavor especially in an effort to expand the values of togetherness, mutual respect, harmony and open mindedness in relation to the truth others believe. Those kinds of art become the symbol of their togetherness.

Those arts were not "legal" activities in view of local Moslems and other Moslems despite the fact that "abangan" people really enjoyed them. It could have been caused by the consideration of the developed moral that didn't legitimize them. But for Kyai Sholeh, the society and this nation actually face bigger issues than mere moral law for those arts. According to him, one of those bigger issues lies on the thinning harmony and unity, the issue that is difficult to solve. For this context, for Kyai Sholeh, these kinds of art performances indeed have big potential to solve the problem of togetherness and harmony among the members of religious societies. Then the thesis is the harmonies and peaceful society will create security and from such condition the wealth for each individual will be born and each individual will get his/her economy, social and religious rights. The expression of the philosophy that becomes the symbol of the thesis is *aman-kumanan* (if the condition is safe, all will get their shares). The philosophy has developed into part of symbolic world whose each interpretation will become the legitimacy for the legality of those art performances that are often played in pesantren and society of Kyai Sholeh. In the context of Berger's theory, at this point, the art and culture from the society is institutionalized as "the institution of tolerance and *ukhuwah* education". This practice used to be controversial among the pious santris and other members of religious society. In other words, those kinds of art performances in Kyai Sholeh's society also become the phenomenon of tolerance and *ukhuwah*.

Tolerance and *ukhuwah* that has been developed in Kyai Sholeh's society take the form of daily signs whose intensity moves up and down. The internal and external conditions of religious members of society put their influence on it. Consequently, tolerance and *ukhuwah* are not stable and stagnant condition but it is dynamic and the condition exists because of maintaining efforts practiced by encountered parties within especially its elites. In this case, the role of dialogic discussion and communication in needed badly. Discussion, communication and interaction in relation to the maintenance of tolerance and *ukhuwah* among all ummat (Moslems or non Moslems) require formats accepted in Islam law. Kyai Sholeh and his pesantren create image of the institution the Kyai leads as plural, tolerant and *Näfä’ á’Uçãá’i* institutions, institutions that are not separated by the difference of religion, ethnicity, class, social status and economy class. In fact, such image is effective in encouraging non pesantren groups from various parties to have will to be partners for dialogues, communications and interactions especially in relation to the endeavor in achieving shared wealth, harmony and kin-minded. The The discussion partners of Kyai Sholeh and his pesantren include musicians, cultural observers, businessmen, religious figures, artists. Interaction and communication between Kyai Sholeh and his pesantren and non pesantren and non Moslems communities not only take the form of personal meeting but also cultural and art meeting in the context of proselytizing humanity to develop *Näfä’ á’Uçãá’i*. In massive scale, the meetings between santris and Iwan Fals, Cak Nun, religious figure from other religions, businessmen and Chinese figures become
the symbol of the integration of art and religion. Religion doesn’t stand against the art and the actors are the “kyais” for each field.

Kyai Sholeh’s efforts in developing tolerant and ukhawah society through art and cultural media remind us of the proselytizing efforts of Sunan Kalijaga. In spreading Islam in Java, Sunan Kalijaga used wayang and gamelan as the media for his proselytizing effort, while besides using wayang, Kyai Sholeh uses hudruk, orkes dangdut and barongsai.

It also means an effort to meet different cultures, an effort that was difficult or almost impossible to do before. The meeting between Kyai and santris and a priest inside the mosque was rare occasion that had never occurred before as well as the santri exchange with students from Church boarding school in order to experience the different condition. The meeting between two influential cultures, Islam and Christian (including other cultures from different religions) will result in significant change in culture and followers’ thought. In relation to the meeting of religious figures in the mosque, some questions might be asked like what is the foundation Kyai Sholeh uses to conduct activities with Catholic figures in the Mosque or what is the law base; halaal, haram, obligatory, mukruh, and so on. According to Kyai Sholeh, such meeting in the mosque is allowed. He bases his proposition from the verse lamasjidun ussisa ’ala-ittqwa (ââ-owner of the mosque) meaning “mosque is built on the base of taqwa”, not on the base of Moslems or Non Moslems. And when he was asked, “Don’t you worry if any santri leaves Islam and becomes Christian?” he answered that such matter belongs to Allah. As stated firmly in Al Qur’an “gur inmal huda huda illa’Allah” (Fâ Ââ Ââ Ââ) meaning “Say Muhammad in fact the guidance belongs to Allah” and innaka la tahdi man ahbabta walekinnallaha yahdi man yaseer” (Ââs Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ Ââ) meaning “You can not give guidance to those you love but Allah will give the guidance to whoever he favours. To prove his belief, Kyai Sholeh told story abot the disbelief of Kan’an despite the fact that he ws Noah’s son and the disbelief of Abu Jahal despite the fact that he was Prophet Muhammad’s uncle and many similar examples.

In order to create the “eternal” symbol of conducive dialog among ummat (especially between Moslems and Catholics), early in the Ramadlan month 1430 H, Kyai Sholeh conducted santri meeting with Catholic group led by Romo inside the mosque of Pesantren Darut Taqwa. In the mosque, Kyai Sholeh invited the Romo to deliver his speech about religious and social issues and then Kyai Sholeh delivered the speech about similar issues by adding some comments.

Such occasion might mean encouragement for ummat to have critical thinking, avoid apriori and emotional respond and be open minded for any chance and truth. The more important things are the occurrence of communication among different elements in society to interact and to know each other (ta’aruf) in avoiding the suspicion between one group with other groups or between ummat from certain religion with ummat from other different religions.

In Berger’s view, such occasion can be called the creation of symbolic world. A social event is a text (Receour) that can be read depending on the available social relevancy, Any symbol created in its moment with good scenario will have high social relevancy. Such symbol will be able to get society’s attention to understand it. Indirectly, a social symbol provides chance for them to interpret before the symbol becomes orienting standard. The description in the form of language from Kyai Sholeh himself is a part of indication or meaning index that will be used in interpretation. The idea of tolerance and ukhawah packed up in the form of symbolic world (in which there is extraordinary convergence between two religious cultures, for example) will be so effective in encouraging members of society, especially its elites, to think. It has significance (in order to maintain the institution of tolerance and ukhawah) in encouraging people to be open minded to what is supposed to happen, not only to what has already happened. Symbol in communication world lasts longer than oral discourse and is easier to recall than written discourse. Symbol can take form as the presence of some events for certain period. Symbol gives the effect of complete image of any figure, something that can not be done by words and sentences. Symbol is the compacted concept from the original one that is so elaborate in the form of event that is easy to seen and recalled.
That's why it is right choice when Kyai Sholeh creates symbol for proselytizing effort in relation to tolerance and *ukhuwah* besides the use of signs and languages.

As well as creating symbols, in developing and maintaining 'the institution of tolerance and *ukhuwah*, Arabic metaphors that have relevancy with social religious field are also produced. These Arabic metaphors include ÇOâșÔÈça (ayem), ÂÖâÈêñ (ngayemi), ÙÔÇÈÇäÇU (ajo congkrak), ÓÇÔÈÇÈçaÇÈgembul wong), Ùìä (nggendong), ÏÈÈÈ (nyegora), ÑàÔÇä (ngawu), ÇÈÈÈÇÇÈça (ngwongno wong), ÐOâÈ ÇÈÈÈ (human) (comfort, providing comfort, don't quarrel, interacting with others, holding someone on back, like a sea, becoming dust, respecting human, getting his/her share) and comparisons such as ÑÇäÈ (koyo bumi), ÑÇäÈÇÇÈ (koyo langit), ÑÇäÈ (koyo udan) (like earth, like sky, like rain) and many more.

In communication efforts, these Arabic metaphors have strength in terms of relativity and flexibility of meaning so the meaning could have the wider social validity in plural society. With relativity as its character, a Arabic metaphor will have meaning frame that can legitimate truth and for this case, the truth will be seen from point of view any symbol has, not from wild subjectivity (without meaning frame and point of view).

Why must Arabic symbol and Arabic metaphor be used? These two provide spacious space for emotion and cognition that can not be represented by literal expressions. Arabic symbols and Arabic metaphors, for example, have capacity to refine emotion and enlighten the cognition as well as space that provides the chance of conducting discussion and dialog. In symbols and dialogues, people are invited to see and prove or in other words people are given opportunity to experience that they could be different from others. People are also asked to get their own identity as adventuring human. In Arabic symbols and Arabic metaphors, people are provided both challenge and recreation through their understanding of them. In other worlds, in understanding symbols and Arabic metaphor, people will find profane pleasure. It's kind of tour or journey. As the result, the Arabic symbols and Arabic metaphors used in appropriate ways will be effective on achieving unity in diversity to touch readers' emotion when they read the same in real discourse. It is significant in communication in plural condition especially for sensitive issues that could be source of conflict. As we know, much physical violence is caused by the use of direct language, the language and expression that don't give chance for the readers to interpret and position according to the the context. In direct language there is no space between expression and understanding and even there is no room between expression and practices; there is no time tolerance. Time in this meaning is chance that has potential to cool down emotion and delay the immediate occurrence of violence. The relativity in communication and dialog of Kyai Sholeh to society through symbols and Arabic metaphors can be described as follows:

![Symbol/Arabic metaphor](image)

**Picture 1. The Relativity of Communication and Dialog of Kyai Sholeh**
In this triangle relation, Kyai Sholeh is regarded as the elite figure of the society who has certain qualities that are relevant to the practice of developing tolerance and [ukhrawah] as well as the externalization process by presenting himself into society as meaningful and message that need to be caught and practiced in tolerance and [ukhrawah] life. In this case, Kyai Sholeh releases Arabic symbol and Arabic metaphor to be understood by the society with capacity they have. In understanding it, they have facility to communicate in two directions with Kyai Sholeh.

Such communication model has been developed by Kyai Sholeh so far. Using this model, society gets various understandings about the same Arabic symbols and Arabic metaphors depending on the result of dialog with Kyai Sholeh. Inside the triangle of the dynamic or interpretation relativity, Kyai Sholeh has a role as the base source to provide the right understanding about tolerance and [ukhrawah] packed up in Arabic symbols and Arabic metaphors. The understanding of the Arabic symbols and Arabic metaphors is done by providing the examples of meaning that can be derived from any Arabic symbol or Arabic metaphor.

Meanwhile, certain qualities mentioned in previous paragraph are earth quality, sky quality and rain quality. Those qualities are explored out from literature that becomes source for self development of Kyai Sholeh as figure who is active in developing tolerant and [ukhrawah] society. Kyai Sholeh often gives quotation about it in many events, as follows:

"Who is sani?"

As rain that pours into the earth (The scripture of nasyaatut tashawwuf watashrifat shaf, 22)33

As we know, everyday people step on earth, dig out all over the earth, dump wastes on earth and people are still on earth but earth always produces green foliage and food people need, grows many beautiful flowers people like to see, provides medicine, oil and place for human quarters. Earth doesn’t discriminate in providing its products and gives all to anyone, including to those who harm it. Air mbak selalu ia balas dengan air susu means poisonous water is exchanged with milk. Sky means loyalty from the word “cover” in broad meaning; providing defence, donating, providing security, creating peacefulness, and practicing no discrimination (anyone is under its cover). Rain symbolizes the life source for earth as the place for life. Someone will be tolerant and [ukhrawah] in sincere way if he/she can develop himself/herself with those qualities in sufi teachings above. Those concepts are often understood and reflected in the esoteric context so the manifestation will be so exclusive. Those teachings only reach the “religious elite groups” and fail to touch the commoners. But in the hand of Kyai Sholeh, the teachings are translated into life practices in the form of modeling that is easy to understand.

Differing from reflection in general, besides empowering those concepts with esoteric values, Kyai Sholeh makes those concepts as the praxis foundation in developing daily real life. Using those values, his followers are encouraged to be engaged in the development of humanity, creating tolerant and [ukhrawah] society. Kyai Sholeh’s behavior shows those teachings as seen during the process of constructing the mosque and pesantren.

During the process of mosque and pesantren construction, one of religious figures mocked the mosque whose wall was made from bamboo. Kyai Sholeh was accused to do sexual act outside the marriage. Kyai Sholeh was ever spitted and challenged to fight. And when his pesantren was growing, he often got murder threat by phone (to prevent the terror, the Kyai had to disconnect his personal telephone line). Those who had intention to harm the Kyai were locked in the egoism hatred. But Kyai Sholeh never did the same harmful and
humiliating things to them. In contrast when the pesantren has grown up, Kyai Sholeh offered the residents to open business to supply the need of his santris and college students. The pleasant respond to those humiliating and harmful acts from the Kyai proves that Kyai has practiced sufi teachings elaborated in the spirit to develop nation especially in tolerance and ukhuwah area. Surely, such praxis is the implementation of sufi teaching in the context of people’s ideal awareness.

As a member of the elite who has intention to develop tolerant and ukhuwah, Kyai Sholeh has prepared him with qualities described by tasawuf teachings above. It can be seen from his journey in developing his pesantren. Before Kyai Sholeh had come into the society he developed, the society was in bad condition. They were closed society. They were not tolerant. Theft and robbery often occurred. They liked to drink alcohol. Violence was common to find. They lived with low economy status. KS came to free them by giving model and inviting them to experience and to sense the might of Allah. The Kyai taught them how to do daikir and showed through the foundation of Darul Taqwa the presence of things that were not present before. Then the Kyai explained the importance of self training to achieve perfect qualities. Hopefully after these efforts, the attitude of Niaa aâUrqaaâ will come out in daily life. In context interaction with non Moslems, the communication must be held in the limit of âalâ Ifâsâ sai Iâ (lakum dimukum waliadin) “For you that’s your religion, for me this is my religion.”

KYAI SHOLEH FIQIH: "THE FIQIH OF GALAK GAMPIL" AS FIQIH IN HISTORICAL-AWARENESS

One of bases for religious rituals and activities for a Moslem is fiqh. In etymology, fiqh means understanding, like in statement tefaceqah fid din “to understand religious teachings). In etymology, fiqh also means Islam law or jurisprudence of Islam that

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Picture 2. The Chart of the Answer of the Question of Social Construction: How does Kyai Sholeh Develop Tolerant and Ukhuwah Society?
is developed from Islam syar'i`. In this matter, syar'i`at can be comparable to mubah or “way” like found in Al Qur’an verse: (sada ili`amaa a`ams O`on sadaa[I(C)] likullin ja`ulma minkum yir`atan womin haqan. Consequently, fiqh is product of law reasoning (istinba`ah) derived from syar`i`at source containing laws that are usually adjustable to space and time.

In fact fiqh is produced by using certain way in the context of space and time but through its journey, fiqh has moved beyond space and time so some fiqh laws are against the laws of producing the fiqh itself. It means that there is product of fiqh that is not relevant anymore. In other words, fiqh enters the absolute period. This condition sometimes raises problem about laws, creates controversy and sometimes becomes the source of conflict for Moslems and even maybe for Non Moslems.

In Sunni, there are four fiqh groups (madzhhab): they are madzhhab hanafi, madzhhab maliki, madzhhab syafi`i and madzhhab hanbali. Those names were created by their students who taught each madzhhab. Madzhhab Hanbali is often found in Syria, Turk, Pakistan, Balkan, India, Afghanistan, China and Egypt. Madzhhab Maliki dominates in North Africa and West Africa. Madzhhab Syafi`i is held by people in Indonesia, Malaysia, Egypt, Somalia, Joboti, Ethiopia, Yemen, and Southern India. And madzhhab Hanbali develops in Saudi Arabia.

The fiqh of Kyai Sholeh generally has developed from madzhhab Syafi`i but it is open to other teachings. For Kyai Sholeh, those four madzhhab are from imams who officially can be followed and for certain case it is allowed to move from one madzhhab to another madzhhab and to choose among those madzhhab for certain law case. Such outlook from Kyai Sholeh could be regarded in contrary to some ulamas who hold certain madzhhab firmly and claim that it is not allowed to combine one madzhhab with another madzhhab. The reason is when it is allowed, people will find laws that match with their intention and avoid them from adversities. This attitude is called taflaq. In relation to taflaq, Kyai Sholeh asked if those imams didn’t do taflaq meaning that they combined one view with another view. For Kyai Sholeh holding to one law that is the combination from those four laws doesn’t really matter. The mukallaf have levels in terms of their understanding in holding and implementing Islam laws as well as their merit. Surely the best practice is to be consistent with one madzhhab, if it can be done. But if if can not be done, the practice must be based on individual’s capacity.

The prohibition to combine madzhhab can be applied but in certain situation such practice will have to deal with many hardships. Referring to the hadits principal QA`a`Y Aali Nai` (ikhilafa`u ummatta rahmatun) “the difference in views of my followers is bless” meaning that the difference is the form of Allah love, the differences in those four madzhhab (and the way we interpret them) are bless too. Kyai Sholeh has ever written in his book the quotation QA`a`Y Aali Nai` (ikhilafa`u) ulomai rahmatun “the difference in ulomas vies is bless”. Besides, Kyai Sholeh also established his stand in this law area on hadits tO`QO`ea`C `ea`CQO`ea`C (yassirru wala tu`assiru) meaning “make easy don’t complicate it”.

According to Kyai Sholeh, the problems of Moslems must be made easy. To provide simplicity in law is what Islam teaches. In the case to solve the law issues in society, Kyai Sholeh tries to propose alternatives in Islam law starting from the heavy ones to the light ones. For this case Arabic metaphor of “the law is A-B-C” and QA`a`Nai` “galak gompl” emerges in pesantren and followers of Kyai Sholeh. “The law of A-B-C” is Arabic metaphor for choices in Islam law showing the levels from the hard one to the softest one or variation from A to Z. The Arabic metaphor of QA`a`Nai` “galak gompl” has similar reference. QA`a`Nai` “galak” means hard and scarry and QA`a`Nai` “gompl” means easy. It means that QA`a`Nai` “galak-gompl” law represents the variation in law from hard and soft aspects.

Those two Arabic metaphors are the symbols of tolerant fiqhiyah stand. The stand is grown out from the synthesizing of law products from the past ulamas. In this case, Kyai Sholeh follows or makes those fiqhiyah products as the standard to solve law issues in society. “fitihad” of Kyai Sholeh in book of Galak Gompl is shown in giving the legitimacy to the attitude of choosing the available laws (taflaq), an attitude that is forbidden by most ulamas, while in fact they, themselves, (according to Kyai Sholeh’s opinion) conduct the same practice (taflaq) in their own fitihad. Kyai Sholeh’s fitihad Fiqhiyah has created
new symbolic world with its Islam law order that is "simple" and "to ease".

The symbolic world Kyai Sholeh has created is symbolic world that is tolerant and plural. The core of this symbolic world is to accommodate the interest of various mukalafa' (those who are affected by Islam laws) as well as to develop the harmony. The message of tolerance and pluralism is obvious when people read the book of Galak Gampi. The Berger's thesis describes that pluralism will create secularism. This thesis is not really manifested in pluralism developed by Kyai Sholeh's community. What is being offered by Kyai Sholeh is not unlimited freedom of reasoning beyond the ulamas' views that should be used as standard. To "offer" Islam laws and ethics to various individulas, Kyai Sholeh tends to re-analyze what has been stated in referential books. The steps of its implementation are loaded with the spirit of tasauf where ummats are invited to have the religious experience by reflecting the unlimited power of Allah. The ummats are brought to the condition of dependency to Allah. Firstly, this attitude is reflected in the Kyai himself who attempts to be the model for each attitude he develops. Kyai Sholeh intends to give experience to religious public that it is Allah who has the highest authority. He himself determines all. In other words, he intends to create the absolute dependency to Allah. This practice is similar to mystical experiences taught in tasauf scriptures. In this circumstance, there might be romantic admiration from Kyai Sholeh given to attitudes of sufis figures and the walis, especially Sunan Kalijago and it is externalized into religious public. The last figure mentioned is one of indexes for color in Islam and proselytizing efforts developed by Kyai Sholeh. In particular, the name is mentioned in the poem he modified.

Again, the model of tolerance fiqh of Kyai Sholeh (for example the ones that are already published in three series of book Galak Gampi) doesn't justify the thesis from Berger in a whole. The fiqh of Kyai Sholeh tends to have image as bargaining with plural religious community (the mukalafat) in the form of law choice and not in the form of the process of making the law allowable or vice versa. This view is based on the assumption that the religious community has different levels of faith and surely they need different service of law (a view that is already presented in referential books). One of Prophet's hadits describes that it is suggested for us to communicate with others with consideration of level of intelligence "aiali`Uini U DEA (kali`mi an-nasa'a 'ala qadri` ujpilim) meaning "ask others with a regard of their intelligence". The principle of communication of Uini DEA (ala qadri` ujpilim) "with regard of intelligence" in proselytizing the tolerance and ukhuwah can be translated into the the use of local culture as proselytizing media or the offering of fiqh laws related to the levels of people's intelligence. This type of proselytizing is the same as Sunan Kalijago's confessed by Kyai Sholeh as the type that he follows. Sunan Kalijago was one of wali sanga (nine saints in Java) whose proselytizing efforts used local culture media and he himself created art culture works such as gamelan, wayang kulit and sekatenan. He was imaged by many historians as sufi of statesman, artist, grass root ulama, nation teacher, and the guardian of supernatural world (Purwadi, 2009).

To test one of law products of galak gampi, regarding Ludruk, Kyai Sholeh conducted ludruk show in his pesantren together with the local community. It can explain concretely that the law for ludruk is mubah (allowed). The experiment is effective in socializing various law choices about ludruk because the present discourse says that ludruk is forbidden in Islam law. Kyai Sholeh does the risky experiment (because no all religious figures agree that the law for ludruk is mubah and some of them say that it is forbidden or haram) not only for issues for Moslems but also for non Moslems. As a result, the ludruk event has different meaning regarding its show. Usually ludruk show means party and passionate fun. Inside ludruk, there is immorality. There is much eroticism. That's why religion forbids it. Such meaning is diverted and can not be found in ludruk show in Kyai Sholeh's community. Ludruk show is regarded more as humanity bless. In this event, there is gathering of members of community. With this event, people are harmonious. Finally the dominant value of harmony becomes the target and the purpose of the ludruk show itself. The shows of ludruk, dangdut, orkes, and barongsai conducted by Kyai Sholeh's group are meant as index for the
variety of art and culture that becomes the character of nation culture and harmony. In this case, this meaning become the central reasoning to apply *mubaah* for such art shows.

**The Arabic metaphoric Communication: the Kyai Sholeh’s Model in Proselytizing Tolerance and Ukhuwah**

A *da'i* (preacher) must have capacity to conduct effective communication to reach the purpose. The right rhetoric will help them to achieve the proselytizing message in better way. With such rhetoric, people can influence and ask others in conscious way without using compelling force or even violence. The rhetoric skill includes the language style, the developing reasoning order, the delivered message and the used language models. In Arabic, the rhetoric is considered as similar to *balaghah*. One important aspect from Arabic rhetoric or *balaghah* is Arabic metaphor.

Language as means of communication has certain role to determine human mind and generally, creates the human world view in society. Such conclusion can be found in the view of Sapir-Whorff that is called as the Hypothoses of Sapir-Whorff in linguistic. It can be meant that mind and world view are affected by language used in the environment in which individuals live as members of community. By using language, they think, describe and experience. They don’t move out from the logic frame the language has. They can not create another meaning besides what is given by language. In its development, language is closed and only opened to few meaning indexes, so language keeps meaning that could be developed elaboratively. Here the interpretation and translation play their role. The power of language as mentioned before is the fact that people can be united through the language symbol. Bahasa Indonesia is language that unifies all Indonesian. Arabic is language that unites Arab nations and so on. Using language, human are tied into one identity and solidarity of nation and ethnicity. The power in language is beyond any doubt and functions to tie the community that uses it.

Seen from meaning aspect it bears, the expression in language has two characters; literal meaning and *majaaz*, or Arabic metaphor. The expression that has literal meaning doesn’t need to be interpreted in understanding it, while the expression of *majaaz* needs to be interpreted in understanding it.

Arabic metaphor style or Arabic metaphor *ushab* is *ushab* that has emotional effect that is stronger than literal *ushab*. Such *ushab* is often used in poems or other literature works. Al Qur’an often uses this Arabic metaphor, for example the use of *aānN* (*mun*) “light” that has meaning of knowledge, faith and so on. The word *UāāCε* (*dhuhumah*) “darkness” means the disbelief, stupidity, being lost and so on. Many can be tied in this Arabic metaphor such as emotion, opinion, feeling, event, relevant connotation in paradigmatic level, etc. That’s why Arabic metaphor can hold more relevancies for social reality compared to literal expression.

KS in proselytizing tolerance and *ukhuwah* uses many Arabic metaphoric expressions while he is conceptualizing his outlooks and communicating it to the target of his proselytizing efforts. The Arabic metaphors used are:

- *NāOČa* (*Ngawu*) “becoming ash”
- *aEEHν*Nyegora* “like sea”
- *OaČA*(*langi*) “Sky”
- *ANO*buni* “Earth”
- *aOν*Udam* “rain”
- *Īaa*Nggendong* “carrying someone or something on back”
- *IeOε* (*mun*) “mut”
- *Oε- aNea—from Galak Gampil* “hard-soft”
- *Iāa*(*Dalil*) “Proposition”
- *ēaLePε* (*bedil*) “Gun”
- *And so on*

In proselytizing discourse of Kyai Sholeh (KS), those expressions have meaning range that is relevant to many social situations. *NāOČa* (*ngawu*) “becoming ash”, for example, refers to human activity in doing self purification from sins they have made before. *NāOČa* (*ngawu*) could mean erasing worldly attribute that worships desire. *Ngawu* *NāOČa* (*ngawu*) could also mean humility before the Mighty. One implying that all human are the same and there is no significant difference. In this case, the diversity that could raise controversy must be turned into ash whose taste, color and shape are the same. *NāOČa* (*ngawu*) in different context could mean to tame wild desire like ash. *NāOČa* (*ngawu*) in certain context could also mean all those meanings. The Arabic
metaphor of ٍنَّافِثٍ (ngawu) used by KS is often referred to the meaning of fasting as emphasized in "بَسَىٰ نِكِّ نيَغَو" (fasting is turning into ash).

The Arabic metaphor has high social relevance because the expression is closed and has wide paradigmatic relation. With its characteristic as closed expression, Arabic metaphor needs interpretation. Due to its closed quality, the meaning inside the Arabic metaphor can be protected well because its interpretation needs other authorities compared to literal expression. Consequently, Arabic metaphor has bigger attraction compared to opened literal language whose meaning inside the language is already clear and doesn't need any further interpretation to understand it.

The closed quality of Arabic metaphor has positive effect for its users, especially for those who have authority toward the Arabic metaphor itself. For example, for KS who has been imaged by communities as elite figure who reached the quality of ٍنَّافِثٍ (ngawu) in his life, word ٍنَّافِثٍ (ngawu) used in his speech produces deep impact for the listeners and has longer retention effect because the concept enters the unconscious mind of the listener as well as the objectivity form of the word itself. As a result, the word becomes objective social reality that is institutionalized and the source for KS himself in his internalization. In his internalization, KS will find out that ٍنَّافِثٍ (ngawu) Arabic metaphor undergoes its own formation that has never been imagined by KS before as well as other Arabic metaphors.

Discussing the effect of Arabic metaphor as language is the same as discussing about the surprises coming out from it as well as talking about the effect of language in general. For example, SMS from Prta Mulyasari that contained the description of the service condition in Omni International Hospital, the sender of the SMS could be sent to prison. It proves that the language that is presented to society (completed with the image of the speaker) will shape its own formation (its growth and development) through interaction with the environment in which the language exists. ٍنَّافِثٍ (ngawu) Arabic metaphor will develop inside KS based on the context taught by KS himself and after being objectivized, the Arabic metaphor will get its own new formation or growth that cannot be controlled by its own maker. The Arabic metaphor will develop fast depending on its environment. The power of the Arabic metaphor as the house of meanings lies on its capacity in making historical event, and developing by itself based on its context as well as the capacity to be distributed more easily compared to other signs.

Surely language that is arranged in such way will be able to give the birth of actions that are not expected by its maker before. For example in dark era (حُجُرِيْهِ) era, the winning poems in the festival of Ukadz would result in the loyalty and series of praises from the ٍغَدِّلٍ the writer came from. The winning poems would be remembered by displaying the works on Ka'bah wall. As known, Ka'bah was sacred symbol respected by all residents of Arab. The work of Salaman Rusdie "The Satanic Verses" shook the world of Islam and, especially, Iran. Also Samirah's work (fictitious name of female author in Middle East) has awakened the solidarity in Arab nations to change the psitions of women in Middle East. Also Al-Qur'an has shown its power in attracting people's attention to analyze it since it was given, 15 centuries ago.

Considering the potential in such language, it is not an exaggeration if the typical language of KS is determinant factor to educate tolerance, ٍنَّافِثٍ and pluralism. The Arabic metaphors developed by KS and often used in his speech are integrated with KS' behaviours as the social actor.

The following is another example how KS conducts social construction based on tolerance and ٍنَّافِثٍ by using Arabic metaphor of earth. The Arabic metaphor is derived from the ٍتَسْوِيْفٍ teaching developed by Al-Jumnah. Al-Jumnah conceptualized Sufi by using comparison:

ٍقَوْنُوْغَنُوْىَٔٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓ..
and so on, the sikh will not revenge these evils with evils but with goodness. This is earth Arabic metaphor. As the follower of tasawwuf teaching, KS attempted to transform himself into the world of sikh (or earth Arabic metaphor in this case). Once he was going to the mosque, someone spitted to him because this person didn’t like his endeavor. Being spitted, KS didn’t revenge the evil deed with evil deed but he said “Al-hamdulillah, nambe sakini ti kpa sago wudu ndanu ihe” (Al-hamdulillah, this is the first time I take wudu (purifying by washing parts of body with water) with spit). That is the practice of earth Arabic metaphor implemented by KS in his social construction. One day mad person approached him with an axe in his hand. With challenging tone, he pointed the axe to KS. KS didn’t flight back but he held this person’s hand with sense of brotherhood. This mad person could not continue his intention and shook until he could not lift his hands and walk. With soft tone, KS invited the mad person by saying “monggo pinarak teng nggriyo” (would you like to come to my house). The cooling respond from KS is the result of transformation of KS as the earth Arabic metaphor that becomes a part in his proselytizing speech. His transformation is not limited to those examples. Kas also provides the wide opportunity for local residents near the pesanteren to sell the daily need of santri although at the beginning of pesanteren construction, they were people who didn’t like the presence of KS. The quality of earth that has already become the standard of being ulama of KS in which the evil will be responded with pleasure, according to Berger is the form of masochism developed in mystical world (tasawwuf). What is so important from masochism is not the pleasure as the nominator in the following daym, but the meaning.

Borrowing the thinking frame from Berger’s (1991), actually KS, in the case of masochism, has humbled himself and turned into silent object standing in front of human, one by one or in collective way in nomos they want. In this stand, the pain itself either in mental or physical way, will repair the self denial moving it to the level where pain will be felt as pleasure in subjective way. In this case, each pain from other parties will function as proof that the surrender really exists and the submission is real. “I’m nothing. He is everything and in Him all my contentment is placed” shows the formulation of masochistic stand. The stand means to transform self into the nothingness and transform others as reality through the radical self denial, providing way to transcend the radical individual suffering and even the death to the level where individual seed not only that the experiences can be delayed but also that those experiences give contentment. In this context, KS experienced a kind of the nothingness (ngawu) before the transcendence but at the same time the real meaning of proselytizing practice of tolerance and its implication gains its form as what Prophet Muhammad did. In such quality, pain in any form as the result or the risk of the proselytizing effort will raise the subjective pleasure that makes whoever witnesses it surprised. At the same time, this quality will become the effective appeal and function as rhetoric-persuasive language in facilitating the proselytizing mission and ensuring that the efforts will be accepted by target community or at least become the “eternal” teaching that can be reflected anytime. Maybe it is more than “the self fading” (rinah) in masochistic way, but what is seen from KS’ proselytizing efforts is a kind of form of his longing to Prophet Muhammad and pious ulamas who become his inspirers.

From the above explanation, we can conclude that the Arabic metaphoric language of KS in his proselytizing endeavor is filled with his personal quality. Language meaning, expression, practice as its implication are integrated giving directive and reconstructive power to reform society’s behavior in more harmonious social construction. As we admit, language without practice is empty rhetoric while practice without language never reaches the target.

CONCLUSION AND SUGGESTIONS

Conclusion

The life and datwah with tolerance and ukhuwah as well as the creation of the circle of symbolic world is designed with the merits of NaFü aÜUçälä (nomos). Nomos must be translated by society before it becomes the order for tolerant and harmonious life. To interpret it, they are provided with icon, sign, concepts that are already Arabic metaphorized (for instance ngayont, ngayont and others) and social stock of knowledge or knowledge that belongs to the
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society. The interpretation result for نِئَفِ إِلَى أَصْلِهِ that through those instruments will bring out real tolerance and ukhuwah that will become the color of the daily life. The daily life that is regarded as ideal must be maintained by anyone who participates inside especially the elites of the society by conducting externalization, objectivity, and internalization.

The practice of tolerance and ukhuwah among Moslems is developed by Kyai Sholeh with the use of syari'at and nasavaf ethic laws as its base. According to the meaning of the tolerance and ukhuwah as the flexible and elaborative stand, thus the figh law that is developed is law with its variety offering alternatives with consideration of ummah's capacity as reflected in galak gampil law (the hardest law and the softest law). The Arabic metaphor used by KS are نَأَفِ (Ngorev) "becoming ash", إِلَى أَصْلِهِ (myelora) "like sea", أَنْأَفِ (lantang) "sky", أَنَأَفِ (bumi) "earth", أَنْأَفِ (tudan) "rain", Iāā (nggendo) "carrying someone or something on back", IaOE (mur) "nut", OIE- āNaāf (galak gampil) "hard-soft", Iāāt (dai) "proposition", Eāāf (bedil) "gun", and so on.

Suggestions

Tolerance and ukhuwah are perennial matters that move up and down in society. Society, in its life dynamic, can not be freed completely from these matters. The tolerant and ukhuwah order of life is not stagnant and stable and needs social maintenance. It needs strong foundation from various cultural views in society and religion through the analyses and research followed up with the socialization of the findings in hope that the efforts will help the creation of tolerant, ukhuwah and harmonious society in the midst of diversities.

The plural society in the shift and the change of humanity values heading for the egoist attitude and religion privatization is subjective reality that will keep affecting the bases of life bringing human away from humanistic and harmonious life. We can not let it happen. We have to take responsibility. In this area, religion plays significant role in giving the color to life. The more modern an individual is, the more religion plays role in him/her. Thus, everyone from any religious background has the same moral responsibility in creating harmonious and humanistic society structure with the use of tolerance as the "humanity project" in the first priority.

Serious in the development of each practice, critical through knowledge and its development.

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