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BETWEEN ALI YAFIE AND KH. SAHAL MAHFUDZ: A COMPARISON OF SOCIAL FIQH THOUGHT AND ITS RELEVANCE TO MODERN INDONESIA

*Muhammad Syihabuddin¹, Nadya Amri Fauzie², Muhammad Ilham Ulul Azmi Khasri³

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

³Universiti Islam Selangor, Malaysia

e-mail: * syihabzenn@gmail.com¹, nadyamri0@gmail.com², 24mt06003@postgrad.uis.edu.my³

Abstract

This research compares the thinking of KH. Ali Yafie and KH. Sahal Mahfudz in the concept of social fiqh and its relevance to modern challenges in Indonesia. These two figures have a unique approach to formulating social fiqh: KH. Ali Yafie emphasized the harmony between traditional Islamic principles and the modern context, focusing on social, economic, and environmental justice, while KH. Sahal Mahfudz carries the method of "fiqh lil maqasid," which is pragmatic and places the community's welfare as the main goal. This research method uses qualitative methods with a case study approach. Primary sources are in the form of KH's work. Ali Yafie, *Initiating Social Jurisprudence*, and KH. Sahal Mahfudz, *Nuances of Social Fiqh*, combined with supporting articles. The data were analyzed through the examination, classification, and interpretation stages, resulting in conclusions relevant to Indonesia's modernization context. The results showed that these two ideas complement each other in presenting solutions to social issues, such as poverty alleviation, inclusive policies, and environmental conservation. KH. Ali Yafie emphasized the importance of Islamic ethics in public policy, while KH. Sahal Mahfudz highlighted community participation in decision-making. In the modern era and technological disruption, both recommend the use of digital technology for social education and community empowerment to reduce economic disparities. The social fiqh they found is relevant to creating sustainable social justice and supports the vision of *Islam as rahmatan lil 'alamin*. This approach also confirms the importance of synergies between scholars, intellectuals, government, and society to produce adaptive solutions to modern challenges.

Keywords: Social Fiqh; KH. Ali Yafie; KH. Sahal Mahfudz; Social Fiqh

Abstrak

Penelitian ini membandingkan pemikiran KH. Ali Yafie dan KH. Sahal Mahfudz dalam konsep fikih sosial dan relevansinya dengan tantangan modern di Indonesia. Kedua tokoh ini memiliki pendekatan yang unik dalam merumuskan fikih sosial: KH. Ali Yafie menekankan keselarasan antara prinsip-prinsip Islam tradisional dan konteks modern, dengan fokus pada keadilan sosial, ekonomi, dan lingkungan, sementara KH. Sahal Mahfudz mengemukakan metode "fiqh lil maqasid," yang bersifat pragmatis dan menempatkan kesejahteraan masyarakat sebagai tujuan utama. Metode penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Sumber primer berupa karya KH. Ali Yafie, *Mengagas Fikih Sosial*, dan KH. Sahal Mahfudz, *Nuansa Fiqih Sosial*, yang dilengkapi dengan artikel-artikel pendukung. Data dianalisis melalui tahap pemeriksaan, klasifikasi, dan interpretasi, sehingga menghasilkan kesimpulan yang relevan dengan konteks modernisasi Indonesia. Hasil penelitian menunjukkan bahwa kedua gagasan tersebut saling melengkapi dalam menghadirkan solusi atas isu-isu sosial, seperti pengentasan kemiskinan, kebijakan inklusif, dan pelestarian lingkungan. KH. Ali Yafie menekankan pentingnya etika Islam dalam kebijakan publik, sementara KH. Sahal Mahfudz menyoroti partisipasi masyarakat dalam pengambilan keputusan. Di era modern dan disrupsi teknologi, keduanya merekomendasikan penggunaan teknologi digital untuk pendidikan sosial dan pemberdayaan masyarakat untuk mengurangi kesenjangan ekonomi. Fiqih sosial yang mereka temukan relevan untuk menciptakan keadilan sosial yang berkelanjutan dan mendukung visi *Islam sebagai rahmatan lil 'alamin*. Pendekatan ini juga menegaskan pentingnya sinergi antara ulama, cendekiawan, pemerintah, dan masyarakat untuk menghasilkan solusi yang adaptif terhadap tantangan modern.

Kata kunci: Fiqih Sosial; KH. Ali Yafie; KH. Sahal Mahfudz; Fiqih Sosial

INTRODUCTION

The intellectual contribution of KH. Ali Yafie and KH. Sahal Mahfudz has had a significant impact in shaping social fiqh discourse in Indonesia.¹ These two scholars understand that it is important to adapt Islamic jurisprudence to the complex challenges of modern society, especially in a pluralistic Indonesian context. KH. Ali Yafie offers a broader approach to fiqh, proposing a reinterpretation of the concept of *fardhu kifayah* that is not only limited to traditional worship but also covers social issues such as education and economic well-being. On the other... Sahal Mahfudz emphasized the importance of social fiqh in answering humanitarian problems and encouraging organized social movements to solve community problems collectively. The unique approach and methodology of these two figures create space for the development of fiqh that is responsive and relevant to current social conditions, making it important to study it in more depth.²

Thought KH. Ali Yafie centered on the integration of classical Islamic jurisprudence with the needs of contemporary society. He emphasized the importance of preserving the authenticity of the text while providing contextual flexibility.³ His approach highlights the ethical and moral dimensions of Islamic law, particularly in addressing issues such as economic inequality, environmental preservation, and social justice.⁴⁵ His work encourages the balanced application of fiqh, which respects traditional values while accepting progressive interpretations.⁶ On the contrary, KH. Sahal Mahfudz offers a more pragmatic and community-centered perspective on social fiqh. Its hallmark lies in the promotion of “fiqh lil maqasid” (fiqh for higher purposes), which focuses on the attainment of social welfare and justice as the main objectives of Islamic law.⁷ He actively encourages the reinterpretation of Islamic teachings to solve real problems, such as poverty alleviation, education reform, and health equality.⁸ His leadership in organizations such as Nahdlatul Ulama (NU) further illustrates his commitment to community empowerment and contextual jurisprudence.⁹

The main difference between the two lies in their methodological framework. KH. Ali Yafie tended to systematically integrate traditional al-fiqh (principles of jurisprudence) propositions into contemporary analysis. Meanwhile, KH. Sahal Mahfudz uses a problem-solving-based approach, prioritizing community needs and practical outcomes over strict adherence to classical

¹ Atip Purnama, “Studi Komparatif Antara Pemikiran K.H. Ali Yafie Dan K.H. Sahal Mahfudh Tentang Fiqih Sosial,” 2016, 1–23.

² Ach. Maimun, “Gagasan Pemikir Islam Progresif; Beragama Secara Otentik Dalam Kehidupan Kontemporer,” *KABILAH: Journal of Social Community* 2, no. 2 (2018): 218–36, <https://doi.org/10.35127/kbl.v2i2.3135>.

³ M Khairul Arwani, “Menguatkan Konsep Fikih Sosial Dalam Dinamika Interaksi Manusia Perspektif K . H Muhammad Ali Yafie,” *Journal of Sharia and Law Studies* 1, no. 1 (2020): 25–35.

⁴ Amrin Amrin, Suciyani Suciyani, and Nurrahmaniah Nurrahmaniah, “Reconstruction of Ali Yafie’s Thinking in the Field of Social Fiqh in the Development of Islamic Law (Critical Review),” *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 187–200, <https://doi.org/10.37680/almanhaj.v5i1.2341>.

⁵ Moh Dahlan, “Paradigma Fiqih Sosial Kh Ali Yafie,” *Nuansa* 10, no. 1 (2017): 14–24, <https://doi.org/10.29300/nuansa.v10i1.631>.

⁶ Muh. Jazuli Amrullah, “Metode Ijtihad Dalam Hukum Islam: Studi Pemikiran K.H. Ali Yafie Dan H. M. Atho’ Mudzhar,” *Al-Mazaahib: Jurnal Perbandingan Hukum* 2, no. 2 (2014): 301–23, <https://doi.org/10.14421/al-mazaahib.v2i2.1371>.

⁷ Tutik Nurul Janah and Siti Nur Ami’in, “Fiqh Sosial Paradigm for Understanding Universal Values of Pancasila,” *Santri: Journal of Pesantren and Fiqh Sosial* 4, no. 1 (2023): 83–100, <https://doi.org/10.35878/santri.v4i1.810>.

⁸ Almunaauwar Bin Rusli, “Nalar Ushul Fiqh Kh. Sahal Mahfudh Dalam Wacana Islam Indonesia,” *Potret Pemikiran* 22, no. 2 (2018): 55–65, <https://doi.org/10.30984/pp.v22i2.785>.

⁹ Tutik Nurul Janah, “Fiqh Sosial: Persinggungan Pemikiran KH Sahal Mahfudh Dan KH Ali Yafie,” www.nu.or.id, 2023, https://www.nu.or.id/opini/fiqih-sosial-persinggungan-pemikiran-kh-sahal-mahfudh-dan-kh-ali-yafie-eImsH%0A%0A%0A____.

methodologies.¹⁰ This difference shows the richness and flexibility of Islamic scholarship in facing the challenges of a diverse society. Their respective contributions to social fiqh have profound relevance for modern Indonesia.¹¹ Suppression of KH. Ali Yafie on ethical jurisprudence provides the basis for addressing systemic issues, such as corruption and environmental degradation, in a way that is aligned with Islamic values.^{12,13} Meanwhile, the approach of KH. The community-focused Sahal Mahfudz offers practical solutions to pressing issues such as economic disparities and educational access, which align with Indonesia's diverse socio-cultural landscape.¹⁴

However, although the two scholars have been widely discussed individually, this study fills a void in the literature related to the systematic comparative analysis of the methodology, practical application, and relevance of their thinking to the challenges of modern Indonesia. Emphasis on the context of the disruption era, such as globalization, digitalization, and socio-economic shifts, makes this study unique in connecting the legacy of social fiqh with the needs of the times. In the context of globalization and technological progress, their thinking provides important insights into facing contemporary challenges.¹⁵ For example, the ethical framework of KH. Ali Yafie can guide digital ethics and ecological sustainability while emphasizing KH. Sahal Mahfudz on community empowerment can inspire inclusive economic policies and community development initiatives. Their ideas reflect the enduring relevance of social fiqh in addressing global and local issues.

Furthermore, their legacy encourages a deeper understanding of the role of Islam in promoting justice, equality, and sustainability in a pluralistic society. Both scholars advocate the holistic application of Islamic teachings, bridging the gap between spirituality and social responsibility. This vision is in line with Indonesia's aspiration to maintain religious harmony and socio-economic equality amid rapid modernization. In conclusion, the intellectual synergy and diversity between KH. Ali Yafie and KH. Sahal Mahfudz enriched the discourse on social fiqh. Their contributions offer a valuable paradigm for contemporary Islamic thought, providing a way for Indonesia to navigate its complex socio-political landscape. By adopting their perspective, Indonesian people can harness the transformational potential of Islamic jurisprudence in creating a just and prosperous nation.

Thus, a comparative study of their thinking not only deepens the understanding of social fiqh but also highlights its relevance as a tool for meeting modern challenges. Their work serves as a reminder of the dynamic and responsive nature of Islamic scholarship in promoting social progress and ethical governance.

METHODS

¹⁰ Mahasantri, "Fiqh Sosial Dalam Kaca Mata Kiai Sahal Dan Kiai Ali Yafie," PUSAT FISI: Pusat Studi Pesantren & Fiqh Sosial, 2017, <https://fisi.ipmafa.ac.id/2017/03/fiqh-sosial-dalam-kaca-mata-kiai-sahal.html>.

¹¹ Purnama, "Studi Komparatif Antara Pemikiran K.H. Ali Yafie Dan K.H. Sahal Mahfudh Tentang Fiqih Sosial."

¹² Arwani, "Menguatkan Konsep Fikih Sosial Dalam Dinamika Interaksi Manusia Perspektif K . H Muhammad Ali Yafie."

¹³ Ilyas Adhi Purba and Binti Mutafarida, "Eksistensi Green Sukuk Di Indonesia: Analisis Terhadap Fiqih Lingkungan Kh. Ali Yafie," *Jurnal Adz-Dzahab: Jurnal Ekonomi Dan Bisnis Islam* 8, no. 2 (2023): 167–79, <https://doi.org/10.47435/adz-dzahab.v8i2.1687>.

¹⁴ Arbanur Rasyid, "Social Fiqh and Its Implications for Community Life in Society 5.0," *Al-Ahkam* 31, no. 2 (2021): 141–60, <https://doi.org/10.21580/ahkam.2021.31.2.8219>.

¹⁵ Janah and Ami'in, "Fiqh Sosial Paradigm for Understanding Universal Values of Pancasila."

This research uses a qualitative method of literature study approach.¹⁶ The primary source used in this study is the book by KH. Ali Yafie entitled "*Menggagas Fiqh Sosial*"¹⁷ and compare it with the work of KH. Sahal Mahfudz on "*Nuansa Fiqh Sosial*"¹⁸ which both allude to the concept of social fiqh. In addition, this study also draws from supporting sources in the form of several articles that discuss the thoughts of the two figures. The stages passed include; data analysis, classification, analysis, and continued with a conclusion.¹⁹ Furthermore, in processing the data, the researcher will analyze the two figures' thoughts on social fiqh as a form of inheritance of the thoughts of charismatic figures Ali Yafie and Sahal Mahfudz. Furthermore, this research will be relevant to the era of modernization that occurred in Indonesia.

SOCIAL FIQH: THE THINKING OF KH. ALI YAFIE AND KH. SAHAL MAHFUDZ

Thought KH. Ali Yafie and KH. Sahal Mahfudz in social fiqh shows a complementary approach but also has significant differences. KH. Ali Yafie prioritizes the integration of authentic Islamic texts with the social context in the community. According to him, Islamic principles must be applied ethically to create a balance between traditional Islamic values and the evolving demands of the times.²⁰ KH. Ali Yafie paid great attention to issues such as equitable distribution of social welfare, economic justice, and environmental preservation. This approach shows that social fiqh is not only about the interpretation of religious texts but also about the application of Islamic values in everyday life.²¹ KH. Ali Yafie believes that a systematic and methodical approach can help formulate effective policies, create a balance between traditional justice and modern needs, and respond to the dynamics of social change that occur in Indonesian society.²² Through this approach, social fiqh can be a practical solution to various economic, political, and environmental problems.

KH. Ali Yafie is one of the scholars who not only puts forward the normative aspects of religious texts, but also encourages the involvement of Muslims in social and political issues. This view is in line with the idea of progressive Islam which emphasizes the importance of active involvement of the Ummah in various efforts to realize social justice.²³ In the context of Indonesia, where issues of social and economic inequality are still a major problem, KH thought. Ali Yafie provides relevant and applicable solutions.²⁴ Therefore, this study will also discuss how his views on social involvement of the people can be a foundation for the development of a more just and prosperous society. Progressive thinking KH. Ali Yafie cannot be separated from the dynamic context of Indonesian history. He was born and developed in an atmosphere of national awakening and freedom struggle that sparked new thoughts among Muslim scholars and intellectuals.²⁵ As a santri who received religious education at a traditional pesantren, KH. Ali Yafie was also exposed

¹⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi* (Bandung: PT Remaja Rosdakarya, 2016).

¹⁷ Ali Yafie, *Menggagas Fikih Sosial* (Bandung: Mizan, 2000).

¹⁸ Sahal Mahfudz, *Nuansa Fiqh Sosial* (Yogyakarta: LKiS Pelangi Aksara, 2003).

¹⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

²⁰ Ahmad Izudin, "Gerakan Sosial Dan Nalar Islam Progresif: Mencari Titik Temu Kerangka Metateori," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 1, no. 2 (2018): 281, <https://doi.org/10.14421/jpm.2017.012-04>.

²¹ Arwani, "Menguatkan Konsep Fikih Sosial Dalam Dinamika Interaksi Manusia Perspektif K . H Muhammad Ali Yafie."

²² Ardis Alzena Andriani, "Framing Islam Progresif: (Studi Analisis Terhadap Gerakan Islam Progresif Dalam Situs Islambergerak.Com Periode 2014-2017)," *Islam Nusantara* 14, no. 1 (2017): 55-64.

²³ Yafie, *Menggagas Fikih Sosial*.

²⁴ Yafie.

²⁵ Ali Yafie, *Teologi Sosial: Telaah Kritis Persoalan Keagamaan Dan Kemanusiaan* (Jakarta: LPKSM, 1997).

to intellectual dynamics involving modernism and the Islamic reform movement.²⁶ Amid the conflict between modernists and traditionalists, KH. Ali Yafie found a common ground through progressive thinking that was able to bridge these differences, especially in the application of religious teachings that were more relevant to the needs of the community.²⁷

Meanwhile, Dr. Sahal Mahfudz has a more pragmatic approach through the "fiqh lil maqasid" method. This approach places the welfare of society as the main goal of the application of Islamic law. KH. Sahal Mahfudz understands that Islam aims to create collective happiness, not just for individuals.²⁸ Therefore, the proposed social fiqh is more oriented towards alleviating real problems such as poverty, quality education, community empowerment, and transformation of local communities.²⁹ This approach emphasizes the importance of practical solutions that can be directly benefited by the community. KH. Sahal Mahfudz also encouraged the renewal of the interpretation of Islamic teachings in order to adapt to the challenges of the times without abandoning the basic principles of religion.³⁰ This approach shows that social fiqh can be a tool to create real and equitable social welfare while maintaining Islamic values that are noble and relevant to the local context of Indonesia.

Although KH. Ali Yafie and KH. Sahal Mahfudz has different methods, both of which have the same goal: to create Islam that is relevant to the current condition of Indonesian society. KH. Ali Yafie used a systematic approach based on the rules of classical al-fiqh to methodically answer modern problems. Meanwhile, Dr. Sahal Mahfudz prioritizes solutions based on the practical needs of the community, focusing on rapid and effective implementation. Collaboration between textual approaches KH. Ali Yafie and the practical method of KH. Sahal Mahfudz can create a holistic and inclusive social fiqh. This synergy can combine the advantages of traditional Islamic approaches with the practical needs of modern society. The two scholars also pointed out that social fiqh is not only about the interpretation of religion but also about creating a social system that is just, harmonious, and effective, and can provide real benefits to society. With this approach, social fiqh can help create equitable social welfare in Indonesia.

Contribution of KH. Ali Yafie and KH. Sahal Mahfudz in social fiqh shows that social fiqh is a flexible and adaptable tool to answer the challenges of the times. They came up with the idea that social fiqh is not just a religious text that is interpreted literally but also a practice of everyday life that can have a positive impact on the community. With their approach, effective policies, inclusive education, and real poverty alleviation programs can be made. Moreover, they point out that Islamic values can be a strong foundation for building social welfare, equality, and environmental sustainability. Their thinking also shows that collaboration between scholars, intellectuals, and society is key to developing adaptive and solutive social fiqh. Synergy between traditional and modern approaches in social fiqh can create a sustainable and fair system, creating a more harmonious, prosperous Indonesian society, and in accordance with the Islamic principle of rahmatan lil 'alamin.

²⁶ Muhammad Syihabuddin, Zulfi Mubaraq, and M. Lutfi Mustofa, "The Direction of KH. Ali Yafie's Progressive Islamic Paradigm: An Analysis of the Dialogue's Intersection Between Text and Reality," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keislaman* 12, no. 2 (2024), <https://doi.org/http://dx.doi.org/10.21043/fikrah.v12i2.29210>.

²⁷ Ali Yafie, *Beragama Secara Praktis: Agar Hidup Lebih Bermakna* (Jakarta: Yayasan Amanah, 2006).

²⁸ Rusli, "Nalar Ushul Fiqh Kh. Sahal Mahfudh Dalam Wacana Islam Indonesia."

²⁹ Lutfan Muntaqo, "Fiqh Sosial: Pemikiran KH. MA. Sahal Mahfudz," *Manarul Quran: Jurnal Studi Agama Dan Budaya*, 2018, h. 206-207.

³⁰ Imam Annas Mushlihin, "Pemikiran Fiqh Sosial KH. MA. Sahal Mahfudh," *Pemikiran Fiqh Sosial* 5 (2010), [http://repository.iainkediri.ac.id/264/%0Ahttp://repository.iainkediri.ac.id/264/1/Imam Annas.pdf](http://repository.iainkediri.ac.id/264/%0Ahttp://repository.iainkediri.ac.id/264/1/Imam%20Annas.pdf).

Table 1. Comparison between KH. Ali Yafie and KH. Sahal Mahfudz's thoughts in social fiqh.

Aspects	KH. Ali Yafie	KH. Sahal Mahfudz
Major Approaches	Combining authentic Islamic texts with existing social contexts, based on the rules of classical al-fiqh.	Using the method of "fiqh lil maqasid" which is oriented to the welfare of the community as the main goal.
Issue Focus	Equalization of social welfare, economic justice, and environmental preservation.	Poverty alleviation, quality education, community empowerment, and transformation of local communities.
Objective	Creating a balance between traditional Islamic values and modern needs and social dynamics of society.	Creating collective happiness and social welfare that is real and equitable.
Methods	A systematic and methodical approach to answering modern problems ethically.	A pragmatic approach with fast and effective practical solutions for society.
Views on Social Fiqh	Social fiqh as a tool to implement Islamic values in daily life in a progressive and solutive manner.	Social fiqh as a tool to solve real problems while maintaining relevance to Islamic principles.
Relevance to Local Context	Emphasize the importance of the relevance of social fiqh to Indonesia's dynamic and complex socio-political context.	Putting forward the adaptation of Islamic teachings to the challenges of the times without abandoning the basic principles of religion.
Involvement of Muslims	Prioritizing the involvement of people in social and political issues to create social justice.	Prioritize community empowerment through local needs-based programs.
Update Direction	Bridging traditionalism and modernism to create a relevant and progressive application of religion.	Encourage the renewal of interpretations of Islamic teachings while maintaining noble values and local context.
The Desired Outcome	Effective policies, a balance of traditional justice and modern needs, and sustainable social harmony.	Direct solutions to alleviate socio-economic problems and improve people's quality of life.
Synergy Potential	A systematic textual approach can be combined with KH pragmatism. Sahal Mahfudz to create a holistic and inclusive social fiqh.	Focusing on practical needs can complement KH's systematic approach. Ali Yafie, came up with an adaptive solution.

From the table above, it can be concluded that the thoughts of KH. Ali Yafie and KH. Sahal Mahfudz in social fiqh complements each other even though they have different approaches. KH. Ali Yafie offers a systematic and Islamic text-based approach to answer modern challenges, while KH. Sahal Mahfudz focuses more on practical solutions that directly touch the needs of the community. This synergy between textual and pragmatic approaches can create holistic and inclusive social fiqh, relevant to Indonesia's social dynamics. Thus, the thought of these two figures is an inspiration in formulating social policies that are fair, harmonious, and by the principles of *Islam rahmatan lil 'alamin*.

SOCIAL FIQH TIPS IN REALIZING SOCIAL JUSTICE IN INDONESIA

In the Indonesian context, social fiqh is not only a religious theory but also a practical guide to realizing social justice. Islam affirms the importance of social justice as the main pillar of its teachings, which can be realized through social fiqh that is relevant to local conditions. Thought KH. Ali Yafie and KH. Sahal Mahfudz provides concrete guidance on how Islamic principles of justice can be translated into everyday social policies and practices.³¹ Through social fiqh, inclusive and fair public policies can be made, responding to issues such as economic inequality, social discrimination, and environmental damage. KH. Ali Yafie and KH. Sahal Mahfudz pointed out that the application of Islamic principles is not only useful in spiritual aspects but also in social, political, and environmental aspects.³²

Participatory approach is one of the important tips in social fiqh according to KH. Sahal Mahfudz. He emphasized that people must be actively involved in decision-making processes that affect their lives. This includes local community decision-making, public consultation, and cooperation among elements of the community. With active participation, the resulting solutions will be more in line with the needs of the community and can bring real positive change.³³ This approach also helps create a sense of community ownership and responsibility for the policies made, so that the implementation process is more effective.³⁴ KH. Sahal Mahfudz believes that collaboration between stakeholders, such as governments, religious leaders, and local communities, can create a just, harmonious, and effective social system.

Meanwhile, KH. Ali Yafie emphasized the importance of Islamic ethics in the implementation of social fiqh-based policies. According to him, every policy must be based on Islamic moral principles such as honesty, fairness, responsibility, and trust. Policies based on Islamic moral values will create sustainable, fair, and harmonious welfare.³⁵ Ethics in social policy ensures that these programs are not only practically effective but also provide moral education for the community.³⁶ With this approach, social fiqh can serve as a driver of positive change, create awareness of social responsibility, and build the character of a strong and just society according to Islamic principles.

The implementation of social fiqh in the Indonesian context also requires contextual interpretation of Islamic law. KH. Ali Yafie and KH. Sahal Mahfudz agreed that Islamic law must be adapted to the social, cultural, and economic conditions of the community. For example, the management of zakat can be adjusted to ensure fair and effective distribution in the local community. This also applies to waqf and infak programs, which can be used to build education, infrastructure, and health facilities. With this flexibility of interpretation, social fiqh can be a

³¹ Atip Purnama, "Studi Komparatif Pemikiran Ali Yafie Dan Sahal Mahfudz" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2009).

³² Muhammad Yusuf, "Eco-Fiqh: Pendekatan Maslahat Terhadap Amdal Dan Konservasi Lingkungan," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 9, no. 2 (2019): 250–73, <https://doi.org/10.15642/ad.2019.9.2.250-273>.

³³ Liza Diniarizky Putri et al., "Developing Ecological Piety in Pesantren: The Kyai's Cognition and the Practice of Living Fiqh Al-Bī'ah in Banten," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2023): 235–59, <https://doi.org/10.18326/ijtihad.v23i2.235-259>.

³⁴ Rasyid, "Social Fiqh and Its Implications for Community Life in Society 5.0."

³⁵ Amrullah, "Metode Ijtihad Dalam Hukum Islam: Studi Pemikiran K.H. Ali Yafie Dan H. M. Atho' Mudzhar."

³⁶ Amrin, "Analysis Of Ali Yafie's Thought In Social Fiqh On The Development Of Islamic Law In Indonesia," *Jurnal Mimbar: Agama Dan Budaya* 39, no. 1 (2022), <https://doi.org/https://doi.org/10.15408/mimbar.v39i1.26622>.

practical and holistic solution to a variety of social, economic, and environmental problems.³⁷³⁸ With an adaptive approach, social fiqh can create sustainable social justice, improve community welfare, and help Indonesia achieve an inclusive and harmonious vision of Islam rahmatan lil 'alamin.

BRINGING SOCIAL FIQH TO LIFE IN MODERN INDONESIA AND THE ERA OF DISRUPTION

In the modern era and technological disruption, social fiqh is faced with complex challenges that require adaptive and innovative approaches. Rapid changes in technology, economics, culture, and communication make the interpretation and application of Islamic principles must adjust to remain relevant. KH. Ali Yafie and KH. Sahal Mahfudz provides practical guidance on how social fiqh can remain effective amid today's dynamics. One of the solutions they propose is through the use of digital technology as a communication and education tool. Digital platforms can be used to distribute information about zakat, waqf, infak, and the concept of social fiqh to the community quickly and effectively. With digital education, people can better understand their social contributions to overcome economic disparities, increase community solidarity, and create awareness about social responsibility based on Islamic values.

KH. Ali Yafie also paid special attention to environmental issues, which are an important part of moral responsibility in Islam.³⁹ In the modern era, preserving the environment can be implemented through policies that support environmentally friendly practices such as the use of renewable energy, effective waste management, and sustainable agricultural practices.⁴⁰ With policies like this, Islamic values can be present in environmental and social aspects, creating a balance of nature and community welfare. KH. Ali Yafie pointed out that Islam is not only a religion that deals with spiritual aspects but also environmental and social aspects.⁴¹ The application of social fiqh principles in this case helps people to live in harmony with nature, educates them about the importance of environmental sustainability, and fosters awareness of the responsibility of caring for nature as God's creation that must be appreciated and cared for.

KH. Sahal Mahfudz provides guidance on community empowerment as an important key in social fiqh in the era of technological disruption.⁴² In this context, community empowerment can be carried out through skills training programs tailored to the needs of the modern job market and technological developments. This program not only aims to improve the abilities of individuals but also to help them adapt to the demands of today's times full of innovation and rapid change.⁴³ With relevant skills, individuals can find better job opportunities, create independent businesses, and improve the economic well-being of the community. With this practical approach, social fiqh can be an effective tool to improve community skills, build solidarity, and create awareness about

³⁷ Moh. Rasyid, "Nalar Fikih Sosial Sahal Mahfudh Dan Relevansinya Dengan Konsep Ekonomi Syariah," *Jurnal Hukum Ekonomi Syariah* 4, no. 2 (2021): 159, <https://doi.org/10.30595/jhes.v4i2.9878>.

³⁸ Rusli, "Nalar Ushul Fiqh Kh. Sahal Mahfudh Dalam Wacana Islam Indonesia."

³⁹ Y Yulianto, "Mabadi' Asyroh Nalar Fikih Sosial Ali Yafie," *SHAHIH: Journal of Islamicate Multidisciplinary* 2, no. 1 (2017): 21–36, <https://doi.org/10.22515/shahih.v2i1.725>.

⁴⁰ Rusli, "Nalar Ushul Fiqh Kh. Sahal Mahfudh Dalam Wacana Islam Indonesia."

⁴¹ Ahmad Lailatus Sibyan and Muhammad Wafi Abdillah, "Actualization of Ali Yafie's Ecological Fiqh in the Dynamics of Indonesian Muslim Thought," *Al'Adalah* 26, no. 1 (2023): 89–100, <https://doi.org/10.35719/aladalah.v26i1.351>.

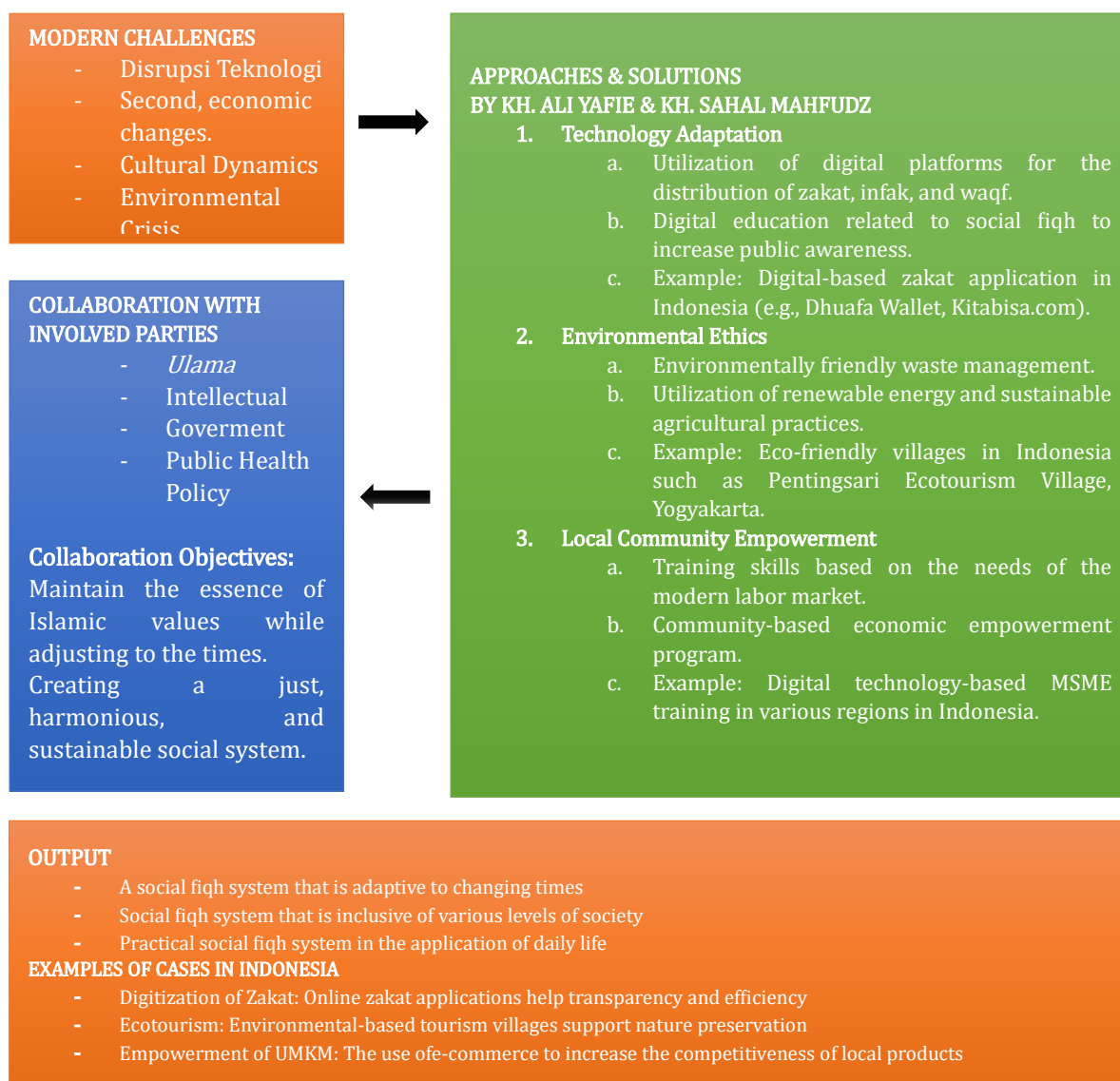
⁴² Sahal Mahfudh, *Wajah Baru Fiqh Pesantren* (Jakarta: Pustaka Ciganjur, 2004).

⁴³ Sahal Mahfudh, *Dialog Dengan KH. Sahal Mahfudh: Telaah Fikih Sosial* (Semarang: Yayasan Karyawan Suara Merdeka, 1997).

the importance of social cooperation and individual contributions to the welfare of the community as a whole.

However, bringing social fiqh to life in the modern era and technological disruption requires solid cooperation between scholars, intellectuals, government, and society. Dialogue between classical Islamic traditions and modern values is important to ensure that social fiqh still holds the essence of Islamic values without losing relevance to today's conditions. KH. Ali Yafie and KH. Sahal Mahfudz points out that this synergy can create adaptive, inclusive, and practical social fiqh.⁴⁴ Through a collaborative approach, people can learn how to integrate religious values with realistic and effective practices of daily life. This approach can create a just, harmonious, and sustainable social system in accordance with the vision of *Islam rahmatan lil 'alamin*. With collaboration between various elements of society, social fiqh is not only a theoretical concept but also a practical tool to build a prosperous, harmonious, and resilient community in the midst of changing times.

Chart 1. Social Fiqh Interaction in the Modern Era



⁴⁴ Mahasantri, "Fiqh Sosial Dalam Kaca Mata Kiai Sahal Dan Kiai Ali Yafie."

The chart above illustrates the interaction between modern challenges and adaptive and relevant social fiqh solutions in the contemporary era. With reference to the KH approach. Ali Yafie and KH. Sahal Mahfudz, the solution includes technological adaptation, environmental ethics, and sustainable community empowerment. Collaboration between scholars, intellectuals, government, and society is essential to realize a just, harmonious, and inclusive social fiqh system. The end result of this interaction is social fiqh that is able to face changing times, as well as provide practical benefits for all groups in everyday life.

CONCLUSION

Pemikiran KH. Ali Yafie and KH. Sahal Mahfudz in social fiqh offers a complementary approach to answering social challenges in Indonesia. KH. Ali Yafie stressed the importance of harmony between traditional Islamic principles and the modern context through a systematic approach, focusing on social, economic, and environmental justice. On the contrary, KH. Sahal Mahfudz carries the pragmatic "*fiqh lil maqasid*" method, placing the welfare of the community as the main goal. Both agree that social fiqh is not just an interpretation of religious texts, but rather a tool for creating inclusive policies, poverty alleviation, and sustainable welfare. The synergy between these two approaches is able to present holistic, adaptive, and solution solutions for the people of Indonesia. Social fiqh in the Indonesian context is a practical guide to realizing social justice in accordance with Islamic teachings. Thought KH. Ali Yafie and KH. Sahal Mahfudz emphasizes the application of the principles of Islamic justice in inclusive public policy. KH. Sahal Mahfudz highlighted the importance of community participation in decision making to create a sense of ownership and responsibility. Meanwhile, Dr. Ali Yafie emphasized Islamic ethics, such as honesty and justice, in social policy. Both agree that the interpretation of Islamic law must be contextual, ensuring a fair and effective distribution of resources. This approach supports the creation of sustainable social justice and the vision of Islam rahmatan lil 'alamin.

Social fiqh in the modern era and technological disruption face the challenge of adapting to rapid changes in various fields. KH. Ali Yafie and KH. Sahal Mahfudz emphasized the importance of utilizing digital technology to distribute social education, such as zakat and waqf, to reduce economic disparities and increase community solidarity. Environmental issues are also a concern, with the application of Islamic values in environmental conservation through environmentally friendly policies. In addition, community empowerment through modern skills training helps communities face the demands of technology. Synergy between scholars, intellectuals, government, and society is needed to create social fiqh that is relevant, inclusive, and effective as a real solution in modern life. Furthermore, to implement these two great thinkers in Islamic institutions can integrate social values (social fiqh) with an inclusive approach.

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