

Reconstruction of Ali Yafie's Thinking in the Field of Social Fiqh in the Development of Islamic Law (Critical Review)

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Abstract	This study aims to multiply Ali Yafie's thoughts on the development of Islamic law in Indonesia. This research uses qualitative research with a literature study approach. The data collection techniques use the library research, namely: trying to collect data from books or literature related to the researcher's discussion. The data analysis uses deductive analysis with interpretative. The results of the study show that Ali Yafie's thoughts in the field of social fiqh try to understand Islamic teachings, at least with several approaches, namely: Combining Text/nash with Reason, Blending Text with reality, and combining text with Maslahah makes fiqh more contextual and directs it more towards issues of a more social nature. in the dynamic development of Islamic law in Indonesia.	
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1. INTRODUCTION

Fiqh occupies a key position as a product of the thought of scholars who try to interpret the normativity of texts or texts related to the needs of their era (Yuliato, 2017). In the repertoire of classical fiqh, there are various kinds of fiqh schools that reflect the tendency of the fuqaha in doing ijthad (intellectual exercise) (Darna, 2021). This tendency is influenced by the variety of approaches and methodologies used in conducting ijthad. There are schools of Fiqh that tend to be liberal because they give a larger portion to the mind to be involved in the ijthad process, there are schools that tend to be literal because they try to place the text as the dominant factor in the ijthad process (Ahmad Syafi'i, 2016).

Fiqh as a formulation of shari'ah understanding has two objectives, first is to build the behavior of every individual Muslim based on aqidah, shari'ah and morals and the second is to realize a social order of people's life that has the identity of justice, equality and partnership (Arifi, 2009).

The various schools of Jurisprudence in the classical era were more reflective of the form of concrete solutions to societal problems that could be used as guidelines for the people in solving these



problems. This is what Hasan Hanafi means by the practical value of religious thought, a segment that is often overlooked by thinkers who prefer to grapple with discourses that sometimes have no implementation weight in the field (Nugroho, 2005).

To realize the ideal social order, the field of fiqh must be by the dimensions of human needs. In this context, fiqh is divided into fiqh of worship and fiqh of muamalah which includes fiqh of siyasah, jinayat, munakahat, and so on (Yuliato, 2017). To a certain extent, fiqh is understood to still have a legal-formal tendency when dealing with human cultural cosmopolitanism (Tahir, 2008). As a result, the manifestation of fiqh is felt to be not aspirational in responding to the challenges of the times. If observed, the tendency of the face of fiqh is not yet responsive because the role of the theoretical framework of ushul fiqh is considered less relevant to answering contemporary problems (Dainori, 2017). This raises difficulties in answering contemporary problems, in addition to that as a result of the closing of the door to ijtihad starting from the 4th century H/10 MNJ Coulson and Schacht said that the door to ijtihad was closed because Islamic jurists felt that all legal issues had been discussed and comprehensive law had been completed. successfully enforced (Fathorrahman, 2020). However, Wael B. Hallaq refused because this is not by the reality as it is in Islamic literature (Mufidah, 2016). In addition, there are indications of limitations in mastering the scientific treasures of fiqh which in turn has an impact on the emergence of a single understanding of the school so that it is less responsive to the thoughts of other schools.

In the context of finding a solution to dismantle the stagnation of fiqh thinking so far, it is very important to understand and interpret fiqh contextually, it is very important to do it with an "ethical" approach (moral aspect) oriented to the esoteric (nature) side of fiqh which refers to the *tasyri'* or *maqashid* spirit. Al-Shari'ah becomes an important agenda in the context of reformulating the substance and objectives of the law (Anwar, 2013). For this reason, what must be prioritized in making a legal decision are values that prioritize benefit and justice as legal goals. It is within this framework that social fiqh reasoning exists as a form of developing the fiqh schools that are part of fiqh.

The development of fiqh in Indonesia is inseparable from various styles and varieties because fiqh in Indonesia has its uniqueness by the fiqh-oriented archipelago society (AHMAD SYAFI'I, 2016). This is because fiqh contains various concrete implications for the daily behavior of both individuals and society. In the development of legal thought in Indonesia, many traditions are accommodated in the Islamic legal system, although there are also positive laws inherited from the Netherlands which led to the emergence of legal pluralism in Indonesia (Fathurahman & Suryaningsih, 2019). one of them is the thought of Islamic law, namely fiqh with a socialist pattern. It is said to be socialist because fiqh must be read in the context of solving and fulfilling three types of human needs, namely primary needs (*dharuriyah*), secondary needs (*hajjiyah*), and tertiary needs (*tahsiniyah*). Social fiqh is not just a tool to

see every problem from black and white eyes but rather places fiqh as a paradigm of social meaning (Sadat, 2011).

One of the figures who tried to develop fiqh with a social approach was K.H. Ali Yafie, an expert in the field of fiqh, who wanted to initiate more socially nuanced fiqh. He tries to *ijtihad* and introduces and shows that fiqh is not something rigid as most Islamic societies understand about Fiqh which is very formalistic in the existing social context so that the shari'ah teachings contained in Fiqh sometimes seem not in line with the forms of everyday practical life. His idea of social fiqh results from his *ijtihad* after observing the development of fiqh so far with the social conditions of society, especially in Indonesia.

2. METHODS

This study uses qualitative research with a literature study approach (Amirullah Amrin, 2022). The primary data sources by Ali Yafie are Yafie, K.H. Ali, *Initiating Social Jurisprudence*, Bandung: Mizan, 2000, Rahman, Jamal D. (et.al.), *New Discourse on Social Jurisprudence: 70 Years of K.H. Ali Yafie*, Bandung: Mizan, 1997, Anwar Sadat, *Fardhu Kifayah: An Analysis of Legal Thought Prof. K.H. Ali Yafie*, *Journal of Dictum Law*, Vol 9 No 2 July 2011. The secondary sources are in the form of other journals that discuss social figures.

The data collection techniques use the library (library research), namely: trying to collect data from books or literature related to the researcher's discussion (Amrin Khairusoalihin dan Muthoifin, 2022). The data analysis uses deductive analysis with interpretative, namely analyzing and describing the work of Ali Yafie to find the concept of Ali Yafie's thinking in the development of Islamic law in Indonesia.

3. FINDINGS AND DISCUSSION

Biography of Ali Yafie

KH Ali Yafie was born in Wani-Donggala, Central Sulawesi on September 1, 1924, the son of KH Muhammad Yafie. He was born into an educated family and was very lucky because he was descended from a great scholar. His grandfather was Sheikh Abdul Hafidz Bugis, one of Indonesia's leading clerics who had been a professor at the Masjid al-Haram. Two other scholars are Shaykh Nawawi al-Bantani and Shaykh Ahmad Khatib al-Minangkabawi who have also been Imams at the Masjid al-Haram (Rahman, 1997). The book inheritance from his grandfather played a very large role in shaping Ali Yafie's intellectual treasures. Ali's father is also a cleric who once led a school with hundreds of students, besides that he also founded the Nasrul Haq Islamic boarding school in Amparita as well as being his caregiver (Mufidah, 2016).

Ali Yafie is fairly intelligent because at a very young age, 12 years old he can already read the yellow book. With this capital, he was sent by his father to study with several famous clerics or kiai at that time in South Sulawesi, among others, Shaykh Ali Mathar (Rappang), Shaykh Haji Ibrahim (Sidrap), Shaykh Mahmud Abdul Jawad (Bone), Shaykh As 'ad (Sengkang), Shaykh Ahmad Bone (Ujung of view), Shaykh Abdurrahman Firdaus (Jampue-Pinrang). Besides that, Ali Yafie also studied general science and several foreign languages, journalism, and other auxiliary sciences (Yafie, 1995).

The scholar who had no less influence on Ali Yafie was Shaykh Abdurrahman Firdaus, a wandering cleric from Mecca. On his way to Indonesia, he stopped in India, Malaysia and the Philippines. At this cleric, Ali Yafie studied fiqh, interpretation and Arabic literature, besides that he also obtained a lot of information about the issues of the reform movement in Egypt which was booming at that time. And coincidentally Shaykh Abdurrahman Firdaus is a big admirer of Shaykh Rashid Rida. This scholar then introduced the thoughts of other reformers such as Shaykh Muhammad Abduh and Shaykh Jamal al-Din al-Afghani, the rest he studied self-taught (Anwar Sadat, 2012).

By paying attention to Ali Yafie's odyssey in seeking knowledge, it is not surprising that when faced with current conditions he does not stutter, even though he is a genuine student (*santri*). More than that, his appearance almost reflects the attitude of a *santri*, so he is often referred to as a simple figure both in word and deed (Dahlan, 2017).

Ali Yafie in the course of his career has passed various positions and positions. He has been actively teaching from madrasas to universities and has even been the Dean of the Ushuluddin Faculty of IAIN (now UIN) Alauddin Makassar. Become a Judge of the Makassar Religious High Court. Head of the Inspectorate of Religious Courts for Eastern Indonesia, serves as a daily staff member and concurrently a member of the plenary board of the Work Potential Development Agency of Kodam XIV Hasanuddin. Ali Yafie was also active in politics, leading him to occupy a position as Rais of the United Development Party's Shura Council and leading him to become a member of the DPR/MPR RI. He became deputy chairman of the Central ICMI Advisory Board, member of the Sharia Supervisory Board of Bank Muamalat, deputy chairman of the Board of Trustees of the Muamalat Arbitration Board, Professor of IAIN (now UIN) Syarif Hidayatullah, Professor of the Jakarta Institute of Qur'anic Sciences, and Professor of the Asy Syafi'iyah Islamic University. Has been Rais 'Am Nahdlatul Ulama, an element of the chairman of MUI, even served as General Chair and several other positions (Anwar, 2013).

Ali Yafie's achievements above show that he is a complete cleric because he can be accepted by all levels, including umara, intellectuals, politicians, executives and the general public (Fathorrahman, 2020). In detail, some of his published works are as follows. 1) Free Trade Jurisprudence, (Bandung: Mizan, 2003); 2) Practical Religion: to make life more meaningful, (Bandung: Mizan); 3) Initiating Social Jurisprudence, (Bandung: Mizan, 2000); 4) Pioneering Environmental Jurisprudence (Amanah

Foundation: 2006); 5) Social Theology: a critical study of religious and humanitarian issues, (LPKSM: 1997); 6) Traditional Islamic Disciplines: Fiqh, (Paramadina: 1987) This book was written with Nurcholis Madjid. Refusing corruption to build social piety: a collection of sermon texts, (P3M: 2004), Religion and poverty: an overview of the Islamic religion, (Religious Research Project, Ministry of Religion, 1981) (Amrullah, 2014).

Ali Yafie's Thoughts on Social Jurisprudence

Historically, Social Jurisprudence emerged after ideas for Fiqh reform in Indonesia emerged. In recognizing the idea of Indonesian fiqh which was popularized by Hasby Assidique in the 1960s (even the seeds have emerged since the 1940s). This idea was followed up with the idea of the National Madzhab Fiqh (Madzhab Indonesia) by Hazairin in the 1960s as well. Then KH. Abdurrahman Wahid in 1975 offered the idea of Islamic Law as Development Support. In the 1980s, Munawir Sjadzali proposed the idea of the Reactualization of Islamic Teachings. This was followed by the idea of the Religion of Justice by Masdar F. Mas'udi in the 1990s. Then in 1991 appeared the Compilation of Islamic Law (KHI) which was considered the consensus of Indonesian Ulama, which was instructed by President Suharto. It was only then that the idea of Social Jurisprudence emerged in 1994 by KH. Sahal Mahfudh and KH. Ali Yafie (Fathurahman & Suryaningsih, 2019).

Ali Yafie in the preface to his book Initiating Social Jurisprudence admits that his description in the book is not a fatwa, but a fiqh-oriented thought in various issues according to the view of a santri. He is well aware that he is only a santri, even though by many his thoughts are considered sufficient to describe a modern thinker (Anwar, 2013).

The book Initiating Social Jurisprudence is a forum used by Ali Yafie to express his ideas. This book is divided into several parts. First, discuss the sources of Islamic teachings. Second, about the development of fiqh in Indonesia. Third, is the problem of community development from the Islamic perspective. Fourth, is economic development from an Islamic perspective. Fifth, women and families from an Islamic perspective. In the book several things are the subject of discussion, including environmental destruction, poverty, population, insurance issues, women and ukhuwah (Yafie, 1995).

Ali Yafie in initiating social fiqh began with a discussion of the Qur'an and then expanded to actual social problems and related legal issues. As a faqih, Ali Yafie wants a complete understanding of the Qur'an in the face of increasingly layered challenges today (Yono, Amrin, 2022). Ali Yafie proposed five main themes to fully understand the Qur'an, namely: first, affirmation and strengthening of the existence of revelation; second, the recognition of divine problems; third, the view of Islam; fourth, the introduction of humans and humanity; and fifth, outlook on life's problems (Mufidah, 2016).

According to Ali Yafie, the function of the Qur'an is to introduce Allah as well as to convey his message. The Qur'an must be functional for humans to live prosperously in this world and the hereafter. Revelation serves as a guide that perfects the limitations of reason and human weakness in fighting lust (Dahlan, 2017).

The following will present some of Ali Yafie's thoughts in the field of fiqh related to social life, including:

a. Fardhu Kifayah

In the division of taklifi law, the scholars make five categories of law: obligatory, sunnah, haram, makruh, and mubah. Of the five divisions, one of which will be discussed is a mandatory law. Fiqh scholars divide obligatory acts into two types, namely: obligatory 'ain and obligatory kifayah (Darna, 2021).

Ali Yafie in understanding this tries to find a formulation by understanding it contextually. In national development efforts, fiqh norms must be understood in a more actual way. According to him, fardhu 'ain is an individual or individual obligation for developing the potential and fostering the condition of each individual in achieving the benefit of his life, and the second fardhu kifayah is a social obligation and is a collective task for developing potential and fostering the condition of society in achieving the general benefit. (Yafie, 1995).

Ali Yafie does not blame the example of fardhu kifayah which has only been aimed at the obligation of the funeral prayer, but he understands that the meaning of fardhu kifayah here is very passive. With this argument, Ali Yafie tries to introduce the definition of Imam Rafi'i which gives active meaning to fardhu kifayah (Amrullah, 2014). The definition referred to as quoted by Ali Yafie is an obligation relating to general matters relating to the benefit of both religious and worldly nature, the implementation of which guarantees the establishment of common life. Examples include efforts to overcome community poverty, meet clothing needs through zakat and baitul al-mal, provide employment opportunities with various professions, teaching, education, counseling and community guidance, social control, and all efforts to prosper the community (Fathorrahman, 2016).

Thus, to actively affirm the meaning of fardhu kifayah, a more contextual understanding is needed, without blaming the definitions and examples that have been adopted by Muslims so far. So the meaning of a more active fardhu kifayah is a collective obligation to advance Muslims who have been suffering in all aspects of life. This is because the main objective of the fardhu kifayah doctrine is to uphold the spirit of togetherness among members of the community in a group that is prosperous, safe, orderly, just, and so on (Rahman, 1997).

The fardhu kifayah affair is an effort to free others from sin. Likewise, the effort to prosper others is a very noble job because it frees people from suffering.

b. Concept of Human Rights (HAM)

Human Rights (HAM) is an issue that also did not escape Ali Yafie's attention. Human rights were first declared in France in 1789, which is more popularly known as the Declaration des Droits de l'Homme et du citoyen with its famous slogans since then, *liberite*, *egalite*, and *fraternity* (Sadat, 2011).

Human rights are more moral than political. Nowadays, human rights are even touted and almost everyone demands them because they are human rights. The right to life, to seek work, to seek knowledge, to receive good treatment, to be respected for one's dignity and so on, are rights that should not be interfered with by anyone. Ali Yafie in understanding human rights said that humans are *muhtaram* creatures, namely creatures whose existence is glorified. According to him, humans have the status of *ma'shum*, namely humans who are protected by law (Rahman, 1997).

The concept of *mashlahah* in *ushul fiqh* is a teaching that is the goal of Islamic Shari'ah legislation to realize the benefit of mankind by protecting and bearing primary needs (*dharuriyyat*), secondary needs (*Hajiyyat*), and complementary (*tahsiniyyat*). Al-Ghazali, Al-Syathibi, and Imam Amidi as quoted by Ali Yafie said that benefit revolves around two main things, namely realizing benefits or uses (*jalbul manfa'ah*) and avoiding harm (*daf'ul madarrah*). (Fathurahman & Suryaningsih, 2019). With a good understanding of Islamic teachings about this *maslaha*, it can be said that the true teachings of Islam really uphold humanity, really glorify humans and even all creatures (Muthoifin, Nurhayatii, Amrin, & ..., 2022).

Through tenacious efforts, Ali Yafie introduced the teachings above by stressing the social rather than individual aspects, meaning that humans are not only in the form of individual rights but also in the form of collective rights. In Islam, human life is described as group life and together so that they know each other in order to improve the quality and standard of life, both physically and mentally (RochmawatiI, Amrin, & Amelia, 2022). Efforts to realize all things that are *fardu kifayah* or collective obligations for the community (Amirullah Amrin, 2022). Ali Yafie quotes the *fath all-Mu'in* Chapter Jihad, that among what is included in *fardhu kifayah* is an effort to avoid harm or danger to humans whose status is protected by law such as feeding, clothing, or providing assistance that can adequately meet their needs. (Nugroho, 2005).

In this context, Ali Yafie does not emphasize which one is more prioritized, individual rights as happens in liberal countries, or collective rights that occur in socialist countries. It only states that if there is a conflict between individual interests and the public interest, the public interest must take precedence (Amirullah Amrin, 2022). For example, the construction of a highway or a place of public interest must be accompanied by compensation to the owner of the property for the public interest (Dainori, 2017).

So it can be understood that he is trying to bring Islamic values or teachings into society. Because for him, Islam is not just individual teachings but has very high social teachings. He also tried to introduce Islamic teachings that were previously understood passively to become active.

c. Zakat Management

One of the teachings of Islam that leads to social values is zakat, although other teachings do not mean that they do not contain social values. So that the command to issue zakat goes hand in hand with the prayer command being repeated 32 times in the Qur'an (Nurul Nurhidatatie M. A., Roshaiza Taha, M. Rodzi E., 2014).

According to Ali Yafie, zakat has two important aspects, namely expenditure or payment and receipt or distribution, and the first-mentioned is absolute (Amrin, Supriyanto, 2022). From the sentence above, it can be understood that Islam strongly encourages its people to pay zakat while owning property. Islam does not want its people to be mere recipients of zakat because it shows the socio-economic powerlessness of the people (Yafie, 1995).

In the Qur'an, it is clearly stated that the recipients of zakat include eight groups (asnaf), namely the indigent, the poor, zakat collectors, converts, freed slaves, debtors, ibnus sabil, and people who are on their way (Amrin, 2022). According to Imam Ibn Salaf, there are only four Asnaf, namely: the poor, the poor, the gharim, and the ibnus sabil. Even Al-Qadhi said that only two are entitled to receive zakat, namely the indigent and the poor. The emergence of these differences according to the conditions of each place (Jaelani, 2015).

What is highlighted by Ali Yafie is the use of zakat funds which have been carried out according to fiqh instructions. Ali Yafie said that the equalization system needed to be reviewed. For example, each recipient of zakat is given 10 kg or more each year. This system by Ali Yafie is considered not very effective (S. Amrin, 2022). According to him, this old system needs to be changed by giving capital to zakat recipients so that they no longer become zakat recipients the following year, but turn into zakat payers. In this way, it is hoped that the number of zakat recipients will decrease every year, on the other hand, zakat payers will increase (Yulianto, 2017).

d. Environment

The issue of the environment has also not been separated from Ali Yafie's attention. In discussing environmental issues, he refers to QS al-A'raf verse 156 which explains God's mercy which includes everything and QS al-Anbiya' verse 107 which emphasizes the purpose of sending the prophet Muhammad SAW as a mercy to all nature. He refers to the body of fiqh teachings which include four broad lines, namely: 1) Rub'ul ibadat, which is the part that regulates the relationship between humans and their creators. 2) Rub'ul muamalat, namely the part that regulates human relations in the traffic of association with each other to fulfill the needs of daily life. 3) Rub'ul munakahat, which is the part that

regulates human relations with the family environment. 4) *Rub'ul jinayat*, which is the part that manages security in an orderly association (Fathurahman & Suryaningsih, 2019).

According to Ali Yafie, the picture above is the true face of Islam, which is clean, healthy, prosperous, safe, peaceful, and happy and spiritual in this world and the hereafter, so the term religion is referred to as *sa'adatuddarain*. These four things cover the main areas of human life (Amrin Amrin, Priyono, & Shofia, 2022). Environmental problems are not only limited to garbage, pollution, reforestation, or just nature conservation, but more than that, environmental problems are part of a way of life. Because it is a critique of the inequality caused by energy depletion and backwardness which is more of an excess of explosive economic growth and does not have a conservation vision (Anwar, 2013).

If the Prophet is a mercy to nature, then we are part of his community as well, so the attributes of God should be imprinted in our daily lives. Therefore, long before, God seemed to signal that humans are destroyers. This can be understood from the dialogue between God and the angels when God created man. It is also described that damage has been seen on land and at sea due to the actions of human hands. With that, God has warned us not to do any destruction on this earth (Dainori, 2017). Ali Yafie's view of fiqh norms always tries to understand some problems sociologically rather than through individual approaches. That is an approach to values and morals that are rooted in spiritual values in fiqh norms so that they can contribute to awareness and awakening in preserving nature (Darna, 2021).

e. Clothes

Clothing is one of the things that distinguishes humans from animals because humans wear clothes to protect and cover their genitals, while animals do not. In the Qur'an, clothing is referred to in several terms, including *libas*, *siyab*, *adultery*, and *riyas*. The first two refer to the covering of the genitals, which is defined by *rus'an* as honor, humans are more honorable than animals because they cover the genitals), while the last two refer to jewelry that cannot be separated from the element of beauty (aesthetics). (Amrin Amrin, Muthoifin Muthoifin, Sudarno Shobron, 2020).

Ali Yafie in discussing the *aurat* as a part of the body that must be covered, thus dividing it into two types. First, the *aurat mughallazah*, namely the front and back of the genitals, both of which are prioritized to be closed and cannot be opened unless it is an emergency (Al-Qosimi, Amrin, & Saepudin, 2022). Second, the ordinary genitalia, which is the part of the body between the center and the knee. For men against each other or women mahram except his wife. This provision also applies to women against men who are not their mahrams except their husbands (Yafie, 1995). Ali Yafie added that specifically for women, the whole body except the face and the palms of the hands is *aurat* against men, not their mahram (Rahman, 1997).

Ali Yafie admits that the culture of dress is the hallmark of human civilization as an honorable being. He added that the standard of dress is piety (fulfillment of Islamic religious provisions recognizes

the human tendency to choose good and beautiful food and clothing because it is fitri for humans) (Yulianto, 2017). However, it is warned that choosing the beautiful should not be excessive, because Allah does not like those who are wasteful or wasteful. Furthermore, Ali Yafie said that a woman must dress so that she is not like a dandy cheap woman who can invite people to do things that are not justified by the Shari'ah (Fathorrahman, 2020).

As for fiqh reasoning in the matter of clothing, Ali Yafie continued to focus on its function in social ethics in the family environment and the general public, this is the main problem (ghayah) (Dahlan, 2017). According to him, even the shape and model is a washilah or a means to realize that function. Thus the clothing of a believer is not bound by fashion or form, even color, which is important but can develop within the limits of ethical and aesthetic functions justified by Islamic law (Mufidah, 2016).

Review the Criticism of Ali Yafie's Thoughts on the Development of Islamic Law in Indonesia

Ali Yafie is a modern or reformist Islamic legal thinker. Social fiqh, which was initiated by Ali Yafie, offers fiqh on the social dimension that emphasizes aspects of human-human relations. This means that fiqh examines the problems and problems of social reality and human problems from a religious perspective. These issues include social, cultural, economic, political, educational, health, population, legal, women and environmental issues. The ideas put forward are related to efforts to reformulate and contextualize Islamic teachings into social and state life. According to Ali Yafie, the formulation and design relate to efforts and efforts to fulfill three types of human needs, namely primary, secondary and tertiary needs.

Ali Yafie has thoughts that want to actualize the values of fiqh and which are harmonized with developing social demands. In the concentration and contribution of Ali Yafie in developing the study of fiqh with a social dimension, it does not necessarily forget or rule out the classical fiqh treasures that have been born by previous scholars. Ali Yafie seeks to build harmony and synergy between classical fiqh and the present so that wise harmony can be established in developing fiqh. So that fiqh as one of the hearts of Islamic civilization that always answers and gives the charm of knowledge that functions as social engineering, social control, and even social emancipation.

In the context of development in Indonesia, Ali Yafie wants that social fiqh is always open and dynamic in responding to social problems and policies related to development which is fully controlled by the government in implementing its policies. The presence of Ali Yafie's social fiqh thought can be involved and be a part of development so that the spirit and dogma of social fiqh emphasize that the values of the benefit can be implemented in government programs in the short, medium and long-term.

4. CONCLUSION

Based on the description above, it can be seen that Ali Yafie's thoughts in the field of social fiqh try to understand Islamic teachings, at least with several approaches, namely Integrating Texts with Reason, Integrating Texts with reality and Integrating texts with Maslahah. With these several approaches, making fiqh more contextual and directing it more towards more social issues. Ali Yafie describes it in an argumentative-normative manner in certain parts that have become world conventions and are essentially derived from Islamic teachings, such as human rights, the environment, clothing and so on in the development of Islamic law in Indonesia.

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