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The Direction of KH. Ali Yafie's Progressive Islamic Paradigm: An Analysis of the Dialogue's Intersection Between Text and Reality

Muhammad Syihabuddin

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
syihabzenn@gmail.com

Zulfi Mubaraq

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
zulfi@pips.uin-malang.ac.id

M. Lutfi Mustofa

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
mlutfi@psi.uin-malang.ac.id

Abstract

Progressive Islamic KH. Ali Yafie thought's, who is moderate and contextual, has significance and relevance in facing the challenges of the times in Indonesia. This article aims to understand the direction of Ali Yafie's thinking regarding progressive Islam, in interpreting texts over context, and the production of social fiqh. The method used is a qualitative method based on literature review, with data collection through literature review, especially the main work of KH. Ali Yafie and relevant articles as secondary sources. The analysis technique applied is content analysis. The results of the study show three main things: first, the genealogical of KH's progressive thinking. Ali Yafie in Indonesia was influenced by Indonesia's socio-political developments and the needs of Muslims. Second, the interpretation method of KH. Ali Yafie emphasizes the synergy between texts and social contexts, by presenting interpretations that

emphasize the balance of understanding religious texts and social reality. Third, social fiqh in the thought of KH. Ali Yafie aims to achieve social justice through a progressive approach by using fiqh as an instrument to achieve social justice, especially through wealth redistribution, empowerment of marginalized groups, and political participation of Muslims. This article contributes to the understanding of the flexibility of Islam as a religion that is rahmatan lil 'alamin

Key Words: Ali Yafie, progressive Islam, texts and social contexts, social fiqh

Abstrak

Pemikiran Islam progresif KH. Ali Yafie yang moderat dan kontekstual memiliki signifikansi dan relevansi dalam menghadapi tantangan zaman di Indonesia. Artikel ini bertujuan memahami arah pemikiran Ali Yafie mengenai Islam progresif, dalam menginterpretasi teks atas konteks, dan produksi fikih sosial. Metode yang digunakan adalah metode kualitatif berbasis kajian pustaka, dengan pengumpulan data melalui tinjauan literatur, terutama karya utama KH. Ali Yafie serta artikel-artikel relevan sebagai sumber sekunder. Teknik analisis yang diterapkan adalah analisis isi. Hasil penelitian menunjukkan tiga hal utama: pertama, genealogis pemikiran progresif KH. Ali Yafie di Indonesia dipengaruhi oleh perkembangan sosial-politik Indonesia dan kebutuhan umat Muslim. Kedua, metode interpretasi KH. Ali Yafie menekankan sinergi antara teks dan konteks sosial, dengan menghadirkan interpretasi yang menekankan keseimbangan pemahaman teks agama dan realitas sosial. Ketiga, fikih sosial dalam pemikiran KH. Ali Yafie bertujuan mencapai keadilan sosial melalui pendekatan progresif dengan menggunakan fikih sebagai instrumen untuk mencapai keadilan sosial, khususnya melalui redistribusi kekayaan, pemberdayaan kelompok marjinal, dan partisipasi politik umat Muslim. Artikel ini berkontribusi atas pemahaman tentang fleksibilitas Islam sebagai agama yang rahmatan lil 'alamin

Kata Kunci: Ali Yafie, fikih sosial, Islam progresif, teks dan konteks sosial

Introduction

Progressive Islamic thought is a response to social dynamics and contemporary challenges faced by Muslims in various parts of the world, including in Indonesia (Maimun, 2018) (Safi, 2003). This concept focuses not only on significant changes in the interpretation of sacred texts but also on developing Islamic values that are more inclusive and adaptive to changing times (Qodir, Jubba, Hidayati, Abdullah, & Long, 2020). Progressive Islam is often associated with Islamic modernization movements that seek to face the challenges of the times in innovative and progressive ways (Samsudin, 2023). In this context, KH. Ali Yafie (KH. Abbreviation of kiyai hajj) emerged as one of the figures who offered progressive Islamic views that integrated traditional values with social change.

His thinking is not only rooted in religious texts but also considers the socio-historical context that influences Indonesian Muslim society. As a scholar who is active in various Islamic institutions, KH. Ali Yafie put forward an inclusive approach to understanding Islamic teachings. This approach provides space for dialogue between religious texts and evolving social realities, reflecting its openness to change without having to abandon the basic principles of Islam (Amrin, Suciyani, & Nurrahmaniah, 2023).

KH. Ali Yafie not only interpreted the text but also emphasized the importance of understanding the social realities facing Muslims (Dahlan, 2017). In his view, Islamic teachings must be relevant to the conditions of the times without overriding the authority of the text. His progressive thinking arose from the need to answer various social, economic, and political problems that often required a more flexible and adaptive approach (Yulianto, 2017). One of the most prominent aspects of his thought was the attempt to find common ground between religious texts and social realities, particularly in terms of the enforcement of social justice. Therefore, the idea of KH. Ali Yafie made an important contribution to contemporary Islamic discourse, especially to realize Islam as a religion that is adaptive to changing times.

Several studies related to Ali Yafie's thoughts have been conducted, for example, research conducted by Amrin (Amrin, 2022), Amrin dkk (Amrin et al., 2023), M. Khairul Arwani (Arwani, 2020), Fathorrahman (Fathorrahman, 2020), and Yulianto (Yulianto, 2017). The paper only focuses on the roots of Ali Yafie's thoughts but still has not touched the realm of the intersection process between religious understanding (textual) and the social realm (contextual) in the form of integration, dialogue, and relevance. Despite KH's thoughts, Ali Yafie has been widely discussed, but there is still a gap in the research space that raises in depth the dialogical aspect between the text and social reality in his view. Most of the studies on progressive thinking KH. Ali Yafie focuses more on theological or historical aspects, without delving into the specifics of the methods he uses in relating texts to social realities. This is where the importance of this study lies, namely, to fill in the gaps in the literature that review how the text interpretation method is carried out by KH. Ali Yafie can be applied in a constantly changing social context. This is important, considering that the social dynamics that are developing in Indonesia demand a more relevant approach to understanding Islamic teachings.

In addition, the novelty of this study lies in the development of the idea of KH's Ali Yafie on social fikh, which has not been widely raised in contemporary Islamic literature. Social fikh is one of the important aspects of his thinking, where Islamic teachings are used as the basis for driving just social change. This study will show the concept of social fikh KH. Ali Yafie can play a role in trying to solve various social problems faced by Muslims, especially in the Indonesian context. This focus on social fikh provided a new perspective in understanding his progressive thinking while making a significant contribution to the development of Islamic science in the modern era.

This study also proposes a hermeneutic approach as a method to understand KH's Ali Yafie thinking, especially in terms of dialogue between text and social reality (Studies, Rehman, & Bhutto, 2022). Hermeneutics is a method of text interpretation that considers the historical and social context in interpreting religious teachings. This approach is very relevant in this study (Umar, 2022) because KH's Ali Yafie thinking is based on the understanding that Islamic teachings must be able to adapt to changing realities. Using hermeneutics, this study will reveal how KH. Ali Yafie interprets religious texts in the context of contemporary social problems faced by Muslims in Indonesia.

In a global context, progressive Islamic thought was developed by KH. Ali Yafie also contributed to international Islamic discourse. Amidst global issues such as poverty, injustice, and radicalism, his views offer an inclusive and humanist perspective (Suyatno, Wantini, Sukiman, & Rachmawati, 2022). This study will show how KH thinks. Ali Yafie can answer these global challenges by sticking to the basic Islamic values that encourage justice and equality. Thus, this research is relevant to the Indonesian context and the broader global Islamic discourse.

This research focuses on KH. Ali Yafie's progressive Islamic thinking in the Indonesian context, which is especially related to how the tafsir method and the concept of social fikh that he uses can synergize religious texts with social reality to achieve social justice. This research is based on the assumption that KH. Ali Yafie's progressive Islamic thought is an adaptive response to the social challenges Muslims face, especially in Indonesia, where Islamic teachings must remain relevant amid changing times.

The tafsir method used by KH. Ali Yafie combines the interpretation of religious texts with social contexts, thus providing flexibility and relevance to Islamic teachings in the face of modern dynamics. In addition, the concept of social fikih that he initiated is not only theological but also presents a practical approach to encouraging social justice through progressive Islamic values. This research is expected to fill the void of literature in progressive Islamic studies by offering a new understanding of tafsir methods and social fikih applications in the socio-humanitarian context in Indonesia.

In the end, this research is expected to make a significant contribution to the development of Islamic science, especially in the field of social fikih and progressive thinking. Through this study, it will be further revealed how KH. Ali Yafie connects Islamic teachings to social realities, as well as how this approach can be applied in contemporary social contexts. By filling the research gap and offering novelty in KH. Ali Yafie's thought, this research is expected to be an important reference in understanding progressive Islam in Indonesia and make a real contribution to the development of a more just and prosperous society.

The method used in this research is library research. The main source used to analyze this study is KH. Ali Yafie's works entitled; *Menggagas Fikih Sosial* (Yafie, 2000), *Teologi Sosial: Telaah Kritis Persoalan Keagamaan dan Kemanusiaan* (Yafie, 1997), and *Beragama Secara Praktis: Agar Hidup Lebih Bermakna* (Yafie, 2006) and other relevant articles discussing his progressive Islamic thought. The data is taken after conducting a careful and thorough reading process about KH. Ali Yafie's thinking. In more depth, progressive Islam will be associated with the concept of social fikih, which is a product of the intersection between religious texts and the reality of Indonesian humanity.

The collected data will be analyzed systematically through the process of reduction, display, and conclusion (Asikin, 2006). In addition, in analyzing it, the author uses an objective content analysis approach from the data obtained (Sarwono, 2006). So in general this paper is qualitative with the possibility that it can be researched again from different perspectives and other approaches. The highlighted section needs just a little bit of touch up – kindly provide specific evidence of the process of reduction, display, and conclusion. Discuss more how the 'library research' process was conducted. Described specifically as 'other relevant articles' by providing titles, reviews, paradigms and their relevancy to KH Ali Yafie's studies. Assuming the reader

have zero background on Islamic studies e.g., Western Orientalists for example: What is the 'social fikih' concept intersection in religious texts versus Indonesia's humanity reality?

Genealogy of Progressive Islamic Thought: KH. Ali Yafie in The Indonesian Context

Progressive Islamic Thought Genealogy is rooted in efforts to reinterpret Islamic teachings to remain relevant to the context of the times (N, Putra, Putra, Sari, & Sari, 2022). This thought began to grow in the golden age of Islam when Muslim philosophers and scientists such as Al-Farabi and Ibn Rushd combined reason and revelation. However, after that period, conservatism was more dominant in the Islamic world, until finally in the 19th and 20th centuries, there emerged a renewal movement spearheaded by figures such as Jamaluddin Al-Afghani and Muhammad Abduh (Maimun, 2018). They emphasize the importance of *ijtihad*, or new interpretive efforts, so that Islamic teachings are in line with the challenges of modernity, such as democracy, human rights, and social justice. Progressive Islam emphasizes the reinterpretation of sacred texts, the use of reason, and the application of Islamic teachings in contemporary socio-cultural contexts (A. Ilyas Ismail, 2012).

This thinking is also open to interfaith dialogue, pluralism, and gender equality. Although it offers an inclusive approach, it faces criticism from conservatives who argue that progressive interpretations compromise Western values too much. However, progressive Islamic thought continues to adapt and become an important part of modern Islamic discourse (Izudin, 2018). 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 (Arwani, 2020).

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 (Andrini, 2017). In the context of Indonesia, where issues of social and economic inequality are still a major problem, KH thought. Ali Yafie provided relevant and applicable solutions (Yafie, 2000). Therefore, this study will also discuss how his views on the 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. As a Santri who received religious education at a traditional pesantren, KH. Ali Yafie was also exposed to intellectual dynamics involving modernism and the Islamic reform movement (Fathorrahman, 2020). Amid the conflict between modernists and traditionalists, KH. Ali Yafie found 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 (Dahlan, 2017).

In the colonial period, Indonesian scholars not only faced the challenge of colonization but also rapid social change (Fathorrahman, 2020). KH. Ali Yafie witnessed how Islamic traditions often clashed with Western modernity introduced by colonialism. In response, he sought a way to strike a balance between maintaining Islamic values and responding to changing times. This experience shaped his belief that Islam is not only a ritualistic religion but also has great potential as a social and political guide capable of driving positive change in society.

Yafie's thinking, therefore, is often influenced by issues of social justice and the emancipation of the people. KH. Ali Yafie was inspired by the thought of renewal that developed in the Islamic world in the 20th century. Thinkers such as Muhammad Abduh and Rashid Rida, who promoted *ijtihad* (self-interpretation) and rejected blind *taqlid* (uncritical acceptance), provided Yafie with an intellectual foundation. By adopting a critical approach to tradition, he seeks to revive the spirit of innovation in Islam, without losing his Islamic identity. This makes it different from scholars who tend to maintain the status quo. For Yafie, it is important to reinterpret religious texts to remain contextual to the condition of the people, especially in the face of the challenges of globalization and modernity.

It is thus understood that the Islamic tradition needs to adapt to remain relevant and able to address various social and political issues. Inspired by modern Islamic thinkers such as Muhammad Abduh and Rashid Rida, Yafie adopted the *ijtihad* approach, which allows for independent interpretation to avoid blind obedience (*taqlid*). This gave him the foundation to revive innovation in Islam while maintaining his Islamic identity. He also emphasized the importance of contextualizing religious teachings according

to the needs of society, especially amid the challenges of globalization and modernity. This thought shows that Islam, according to Yafie, is not only a ritualistic religion but also a socio-political guideline capable of bringing positive changes in society, as well as a tool for emancipation and social justice.

Local influences in KH's thinking. Ali Yafie also cannot be ignored. As a scholar who grew up in the pesantren environment, he highly appreciates local values that are rooted in Indonesian cultural wisdom. Yafie believes that Islamic teachings can be harmonized with local culture without reducing their essence. This is reflected in its inclusive approach to religious and cultural plurality in Indonesia (Adhi Purba & Mutafarida, 2023). In his view, Islam, which develops in the archipelago, must be able to embrace differences and cooperate with other religions to achieve social harmony. This thought became the basis for his view of Islam as a tolerant and adaptive religion (Purnama, 2016).

Moreover, Ali Yafie was also strongly influenced by the context of Indonesian nationalism. The struggle for independence that fought for the unity of the nation had a major influence on Yafie's vision of the relationship between Islam and the state. He believes that Islam should be an integral part of nation-building, not as an opposition to it. In this case, Yafie took a different position from the Islamist groups who wanted to establish an Islamic state. For him, Pancasila as the basis of the state is sufficient to represent Islamic values, especially related to social justice and humanity. Such an attitude shows how he views Islam in a wider Indonesian frame (Ahmad Lailatus Sibyan & Muhammad Wafi Abdillah, 2023).

Global experiences also shape KH' Ali Yafies' progressive thinking. He realized the importance of paying attention to developments in the international Islamic world, especially related to issues such as colonialism, neo-imperialism, and global injustice. Through interaction with Muslim thinkers from various countries, Yafie expanded his Islamic horizons to become more cosmopolitan. This is evident in the way he highlights the importance of Muslim solidarity in fighting for social and political rights, not only in Indonesia but also in the world (Yafie, 1997). Openness to global issues enriched his views on the role of Muslims in shaping modern civilization. KH. Ali Yafie was also greatly influenced by great Indonesian thinkers, such as KH. Hashim Ash'ari, KH. Ahmad Dahlan, and Nurcholish Madjid (Mufidah, 2016).

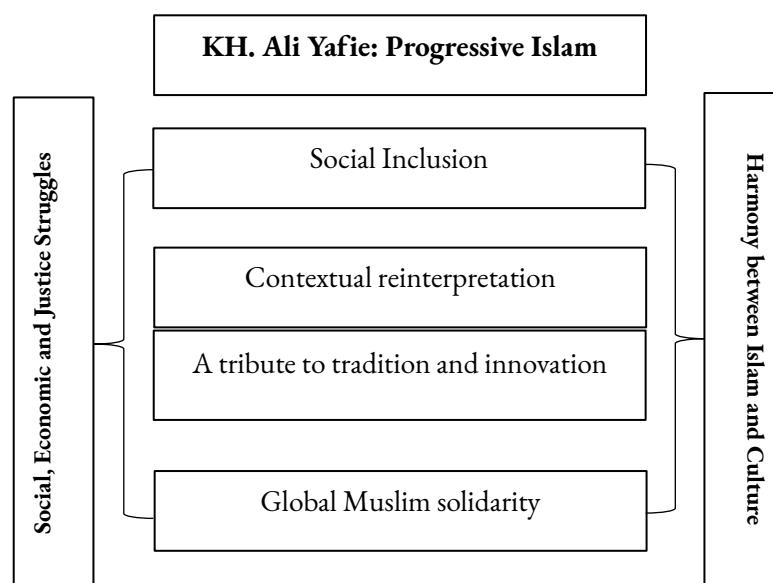
From Hasyim Asy 'ari, Yafie learned about the importance of maintaining tradition while being open to innovation. From Ahmad Dahlan, he was inspired to make Islam an agent of social change through education and charity. While from Nurcholish Madjid, he adopted the idea of Islamic modernity, which emphasized the importance of rationality and openness to science. This combination of thoughts from various figures made Yafie have a balanced vision between maintaining tradition and accepting modernity (Yafie, 2000).

Therefore, the progressive thinking of KH. Ali Yafie is the result of a combination of local, national, and global experiences that shaped his view of Islam. He not only saw Islam as a static religion but also as a dynamic and ever-evolving value system. This view encouraged him to continue to innovate in religious interpretation, especially in responding to the challenges faced by Muslims in the modern era. His thinking shows that Islam is always relevant to the context of the times, as long as there are efforts to continue to understand and reinterpret the sacred texts to the needs of society.

(Kindly provide a little bit of a biography of KH Ali Yafie. This scholar may be well-known among Nusantara scholars; however, this scholar's work seems not much discussed in the Western World, e.g., Malek Bennabi (the revolutionary of the Moroccan Independence movement in the early 20th century), Abdul Malik Badri (the father of modern Muslim Psychology), Haji Abdul Malik Karim Amrullah (Muslim modern Sufism philosopher).

Chart 1. Progressive Islamic Direction KH. Ali Yafie

Source: Book by KH. Ali Yafie's book titled "Practicing Religion: To Make Life More Meaningful".



Tafsir Method KH. Ali Yafie: Synergy Between Text and Social Context

KH. Ali Yafie is known as a scholar who has a progressive view in approaching religious texts. One of his significant contributions is his method of interpretation, which prioritizes social relevance. In his view, religious texts such as the Qur'an and Hadith should be understood not only textually, but also within a broader social framework. The interpretation was carried out by KH. Ali Yafie always considered the dynamics of society, changing times, and the contextual needs of Muslims in facing the challenges of modernity. This approach allows Muslims to continue to be relevant and responsive to social realities without having to ignore fundamental religious values (Fajar Sodik & Bima Setiyawan, 2021).

Hermeneutic approach KH. Ali Yafie reflects the synergy between text and context (Sayed Abdelnasser, 2024). He argues that sacred texts contain universal teachings whose relevance can be continuously updated by the social conditions faced by Muslims. In this instance, Ali Yafie rejected the rigid textualist approach and tended to ignore social reality. According to him, understanding that only focuses on the literal meaning of texts is often unable to provide appropriate solutions to contemporary social problems (Sadat, 2011).

With hermeneutics, KH. Ali Yafie wanted to ensure that religious teachings were able to answer the challenges of the times, not hinder progress. One important aspect of KH's Ali Yafie tafsir method is his openness to social change. He understands that society continues to transform, both in economic, political, and cultural aspects. Therefore, the interpretation of religious texts must always be updated to remain relevant. KH. Ali Yafie used the principle of *maqasid al-sharia*, or the goal of sharia, in his interpretation. This principle emphasizes that the main purpose of sharia is to safeguard the welfare of the Ummah, including protecting individual rights, social justice, and the public good. Thus, a tafsir who only focuses on the law without seeing its purpose will lose the essence of Islamic humanity (Yulianto, 2017).

KH. Ali Yafie also noticed that social contexts vary in different places and times. Therefore, tafsir cannot be universal in all situations. He suggested flexibility in interpreting the text, sticking to the basic principles of Islam. His method of interpretation introduces the concept of contextualization, where religious teachings must be adapted to the local conditions of Muslims. This is in line with the inclusive spirit of Islam and can adapt to various local cultures

and traditions without losing its Islamic identity (Abdalla, 2024). Moreover, Ali Yafie emphasized the importance of the role of scholars as interpreters of texts. However, scholars must have a deep understanding of the social realities facing the people. For him, a good scholar is not only one who masters the religious sciences but also has high social sensitivity.

They must be able to read social situations, understand the problems of the Ummah, and provide relevant solutions based on Islamic teachings. KH. Ali Yafie often criticizes scholars who tend to focus on the text without paying attention to social realities, which, according to him, has the potential to cause alienation between religion and the real life of the people (Amrin et al., 2023).

A concrete example of KH's Ali Yafie tafsir approach can be seen in how he interprets social justice issues. He argues that Islam is a religion that places great emphasis on equality and justice, so religious texts that address human relationships must be understood in a larger social framework. For example, he used Qur'anic verses about zakat and almsgiving as instruments to achieve a more equitable redistribution of wealth in society (Dahlan, 2017).

For KH. Ali Yafie, these texts not only talk about religious rituals but also about the social responsibility of Muslims in creating economic justice. KH. Ali Yafie also used his tafsir method to highlight human rights issues in Islam. In his view, Islam never restricts individual freedom but instead encourages respect for the human rights of every human being (Yafie, 2006). He interprets religious texts on gender relations, for example, as an invitation to respect and protect women's rights, which, in the context of traditional societies, are often overlooked. Tafsir KH. Ali Yafie pointed out that Islam supports just social progress while remaining grounded in fundamental religious values.

Finally, the method of interpretation of KH. Ali Yafie is a vivid example of how text and social reality can be synergized. He believes that religion should not be an obstacle to social change but rather a driver for the creation of a more just and prosperous society. With a hermeneutic approach that prioritizes social relevance, KH. Ali Yafie asserted that the teachings of Islam can continue to be relevant throughout the ages, provided that scholars and Muslims are willing to open themselves to the changes and challenges of the times.

Table 2. Tafsir Method KH. Ali Yafie.

Source: Book by KH. Ali Yafie's book titled "Proposing Social Fikh".

| No. | Points | Explanation |
|-----|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Major Approaches | The synergy between text and social context; social relevance in interpretation. |
| 2. | Important Aspects | Hermeneutics: Interpretation of texts that are responsive to social change; sacred texts as universal teachings that can be updated. |
| 3. | Interpretation Flexibility | Maqasid al-Shariah: Focus on the objectives of Sharia: the welfare of the people, social justice, and the common good. Contextualization: adapting religious teachings to local conditions; avoiding rigid textualist approaches. |
| 4. | The Role of Ulama | Understand social realities and sensitivity to people's problems; provide relevant solutions based on Islamic teachings. |
| 5. | Contemporary Issues | Social Justice: Interpretation of texts on zakat and alms for redistribution Human Rights: Respect and protect women's rights; understand the text on gender in the context of respect for rights. |

Through the chart on KH. Ali Yafie's interpretation method above, it can be understood that his progressive Islamic thought emphasizes a synergistic interpretative approach between sacred texts and social contexts to produce relevant religious understanding. This method prioritizes the aspects of hermeneutics and Maqasid al-Shariah, which are the objectives of Sharia for welfare, social justice, and the common good. Ali Yafie emphasizes flexibility in interpretation through contextualization, adapting teachings to local conditions, and avoiding overly rigid approaches. Scholars play an important role in understanding social realities and offering relevant Islamic solutions. This method also addresses contemporary issues such as social justice and human rights, particularly in the protection of women's rights and the management of zakat for wealth redistribution.

Social Fikh in The Thought of KH. Ali Yafie: Creating Social Justice Through a Progressive Approach

Social fikh in the Thought of KH. Ali Yafie, a prominent Indonesian scholar, is very much in line with the ideas of figures such as KH. Ahmad Dahlan Sahal Mahfudz. Ali Yafie developed the concept of social fikh which emphasized the importance of understanding Islamic law contextually and adaptively to social change. According to Ali Yafie, fikh should not be rigid and detached from the reality of society but should provide relevant solutions to social problems such as poverty, injustice, and exploitation. In his book "Social Fikh", Ali Yafie explains that fikh must function to support social welfare and create justice for all people, not just regulate individual worship. Ali Yafie's thinking on social fikh was based on the view that Islam is a religion that prioritizes justice and the benefit of the people (Yafie, 2000).

Therefore, in the practice of fikh, Ali Yafie encourages Muslim scholars and intellectuals to continue to carry out *ijtihad* that takes into account the social, economic, and political conditions of the community. Like Sahal Mahfudz, Ali Yafie sees fikh as an instrument that must be responsive to the needs of the times, so that it can have a positive impact on the social life of Muslims. Through the approach of social fikh, Ali Yafie seeks to bridge the principles of sharia with its practical application in everyday life, to realize a just, prosperous, and socially just society (Umam, 2022).

Social fikh is one of the aspects that is highly emphasized by KH. Ali Yafie in his progressive Islamic thought (Maftuhin, 2023). Jurisprudence is commonly understood as the laws of worship and human relations (*muamalah*), in the view of KH. Ali Yafie, should not be separated from existing social realities (Sadat, 2012). KH. Ali Yafie argues that Islam must be real to answer the challenges of the times, especially in fighting for social justice. For him, justice is not only about moral judgment but also about structuring a more just and equitable social structure. This is the basis of his progressive thinking that Islam must function to solve the problems of social, economic, and political inequality that often occur in society (Rasyid, 2021).

One of the main focuses of KH. Ali Yafie's social fikh is the redistribution of wealth. He believes that extreme economic inequality is contrary to the basic principles of justice in Islam (Amrullah, 2014). In his thinking, wealth must be distributed fairly so that it is not only concentrated in the elite few. *Zakat*, *almsgiving*, and *infaq*, in the view of KH. Ali Yafie is not

just a ritual or personal obligation, but a social instrument that must be managed to encourage a more equitable redistribution of wealth. Therefore, professional and transparent management of zakat and waqf is important to be able to reach the poor and reduce social inequality. KH. Ali Yafie was also very concerned about the fate of the marginalized and those who were oppressed socially and politically. Within the framework of social fikh, he stressed the importance of protecting the rights of the poor, workers, peasants, and other marginalized groups (Janah & Ami'in, 2023). For him, the state and Islamic institutions must be actively involved in fighting for justice for these groups, both through economic policies that favor the poor and programs designed to improve their living standards. Through this approach, KH. Ali Yafie proposed a new interpretation of social obligations in Islam that is oriented toward defending the weak (Hajar, 2008).

In addition to the redistribution of wealth, KH. Ali Yafie also championed the concept of active participation of Muslims in politics as part of social fikh. He believes that Muslims have a responsibility to be involved in political decision-making that affects the fate of society (Maimun, 2018). In KH's view, Ali Yafie, Islam does not recognize the separation between religion and politics, and therefore, Muslims must play a role in guarding public policies that support social justice (Yafie, 2000).

Political participation in question is involvement in a democratic system based on justice and equality, by Islamic principles. KH. Ali Yafie also emphasized the importance of education as a tool to achieve social justice (Royyan, 2018). In its social fikh perspective, education is not only seen as a process of knowledge transfer but also as a means to empower society, especially those in conditions of structural injustice (Arwani, 2020). Quality and equitable education, according to him, is the key to elevating the living standards of the poor and opening wider opportunities for all groups. KH. Ali Yafie wanted an Islamic education that not only emphasized the memorization of texts but also encouraged critical thinking and social participation.

As part of a progressive approach to social fikh, KH. Ali Yafie also underlined the importance of interfaith dialogue. Social justice cannot be realized without interfaith cooperation in overcoming social problems faced together (Darna, 2021). Progressive social fikh, in his view, should be open to universal values also taught by other religions, such as justice, equality, and human rights. In this instance, Ali Yafie sees interfaith dialogue as a way to

build social solidarity in the fight for greater human values (Khan et al., 2020). At a practical level, social fikh is ala KH. Ali Yafie also demanded systemic changes at the level of public policy (Sadat, 2011). He believes that to create social justice, it is not enough just with individual action or personal generosity, there must be change at the broader system level. For example, economic policies that favor the poor, protection of workers, and equitable access to health and education services must be part of the government agenda supported by Muslims (Nasution & Nasution, 2022). This view reflects the beliefs of KH. Ali Yafie that Islam is not only a religion of personal worship but also a social guideline that requires active involvement in community issues.

In the end, social fikh is in KH's Ali Yafie thinking is a contextual and progressive manifestation of Islam. He focuses not only on the literal understanding of the text but also on the application of Islamic principles to solve social problems. For KH. Ali Yafie, Islam exists to create justice and prosperity for all groups, especially the weak and marginalized. Social fikh, in his view, is a means of realizing a vision of social justice that is in line with Islamic teachings, as well as a response to the challenges of modern times.

Table 2. Social fikh in the Thought of KH. Ali Yafie.

Source: Book by KH. Ali Yafie's book titled "Proposing Social Fikh".

| No | Aspects | Explanation |
|----|------------------------------|------------------------------------------------------------------------------------------------------------|
| 1. | Social fikh of KH. Ali Yafie | Emphasize the contextual and adaptive understanding of Islamic law towards social change. |
| 2. | Rationale | Fikh must provide solutions to social problems such as poverty and injustice. |
| 3. | Jurisprudence Objectives | Support social welfare and create justice for all people. |
| 4. | Ijtihad Approach | Muslim scholars and intellectuals must consider the social, economic, and political conditions of society. |
| 5. | Final Vision | Social fikh is a form of contextual and progressive Islam to create justice and welfare. |

KH. Ali Yafie's thoughts on social fikh above emphasize the importance of understanding Islamic law that is contextual and adaptive to social changes. Fikh must be able to provide solutions to social problems such as poverty and injustice, with the main goal of supporting social welfare and creating justice for everyone.

The suggested *ijtihad* approach encourages Muslim scholars and intellectuals to consider the social, economic, and political conditions of society. The ultimate vision is to make social *fikh* a contextual and progressive form of Islam in realizing justice and welfare. My humble recommendation : This article has been written in the most comprehensive manner. However, this work will certainly reach out to the western world paradigm if the researcher is willing to take extra effort by researching and comparing KH Ali Yafie's work with similar scholars in the western world. By comparing his work with other scholars (in the western world) who also lived in his period, surely this article can reach more readers and scholars.

Conclusion

Through a critical reading of KH. Ali Yafie's progressive Islamic thought, it opens the insight that the concept is closely related to the synergy between religious texts and social reality. The contextualist method offers a solution to overcome today's contemporary problems. The discussion of KH. Ali Yafie's progressive Islamic thought by parsing the meeting point of the dialogue between text and reality above can be concluded into 3 things;

First, KH. Ali Yafie's thinking about progressive Islam is the result of a complex combination of experiences in shaping the direction of his paradigm regarding Islam. Progressive Islam is a teaching that is always relevant to time and space, so that Islam can respond to the various needs of society by interpreting sacred texts and combined with the reality of contemporary life. Second, speaking of the synergy between text and social context, KH. Ali Yafie emphasizes the dialogue between the two, both looking at *maqashid* which boils down to the welfare of the people, social justice, and general benefit as well as paying attention to applicable human rights laws.

Furthermore, third social *fikh* is one of the concrete manifestations of KH Ali Yafie' s progressive thinking which emphasizes that *fikh* not only regulates vertical relations between humans and God. However, it also has a role in regulating horizontal relationships between fellow humans. In the social context, *fikh* must be able to respond to issues of injustice, economic inequality and oppression. KH. Ali Yafie views that the implementation of social worship is not just a ritual, but a tool to encourage humans to be adaptive and sensitive to social realities and changes.

Therefore, the scope of progressive Islam-based social fikh resulting from KH. Ali Yafie's thinking has complex characteristics and can be combined with the current reality, that social fikh is a form of contextual and progressive Islam to create justice and the welfare of the ummah.

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