

Social Intelligence in Islamic Education: Analysis of the Social Jurisprudence Ideas of KH. MA. Sahal Mahfudh

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Abstract: *The article explores the development of social intelligence in Islamic education. In this period, Islamic education tended to be oriented only to cognitive and affective aspects but hardly to psychomotor ones. This shows that many students cannot interact with their environment. This article argues that the development of social intelligence in Islamic education under the guidance of KH. MA. Sahal Mahfudh focuses more on the aspects of social intelligence that are included in the idea of social Islamic jurisprudence. The findings suggest that the idea of social Islamic jurisprudence KH. MA. Sahal Mahfudh is the most essential foundation for the development of students' social intelligence. In this case, the development of social intelligence is displayed through social sensitivity, social insight, and social communication. Through education that focuses on social sensitivity, social knowledge, and social communication, Kiai Sahal has created a strong foundation for developing aspects of social intelligence in the context of Islamic education in Indonesia. The concrete form of social intelligence development carried out by Kiai Sahal is reflected in the formulation of intellectual, social-community education, organizational education, sports and health education, and skills education. Applying the idea of social Islamic jurisprudence, Kiai Sahal in Islamic education should be a model and a new paradigm for developing social intelligence in learners.*

Keywords: *Social Intelligence; Islamic Education; Social Jurisprudence; KH. MA. Sahal Mahfudh.*

Abstrak: Artikel ini membahas bagaimana pengembangan kecerdasan sosial dalam pendidikan Islam dan relevansinya di era kontemporer perspektif KH. Sahal Mahfudh. Sebagai makhluk sosial, manusia tidak bisa hidup sendiri dan selalu memerlukan orang lain untuk berinteraksi. Atas dasar itu, pengembangan kecerdasan sosial dalam pendidikan Islam sangat dibutuhkan. Artikel ini berargumen bahwa pengembangan kecerdasan sosial dalam pendidikan Islam di bawah bimbingan KH. MA. Sahal Mahfudh lebih menitikberatkan pada aspek kecerdasan sosial yang tercakup dalam gagasan fikih sosial. Melalui penelitian kualitatif-eksploratif dan kepustakaan, serta dokumentasi dan pengayaan literatur serta analisis data menggunakan tiga aspek; kondensasi data, display data dan verifikasi data, hasil temuan menunjukkan bahwa gagasan fikih sosial KH. MA. Sahal Mahfudh menjadi basis utama bagi pengembangan kecerdasan sosial peserta didik. Dalam hal ini, perkembangan kecerdasan sosial ditampilkan melalui kepekaan sosial, wawasan sosial, dan komunikasi sosial. Melalui pendidikan yang terfokus pada sensitivitas sosial, pengetahuan sosial, dan komunikasi sosial, Kiai Sahal telah menciptakan landasan yang kuat guna pengembangan aspek kecerdasan sosial dalam konteks pendidikan Islam di Indonesia. Bentuk konkret pengembangan kecerdasan sosial yang dilakukan Kiai Sahal tercermin dalam rumusan pendidikan intelektual, pendidikan sosial kemasyarakatan, pendidikan organisasi, pendidikan olahraga dan kesehatan, serta pendidikan keterampilan. Penerapan pemikiran fikih sosial Kiai Sahal dalam pendidikan Islam hendaknya menjadi model dan paradigma baru dalam mengembangkan kecerdasan sosial pada peserta didik pada pendidikan Islam Indonesia kontemporer.

Kata Kunci: Kecerdasan Sosial; Pendidikan Islam; Fikih Sosial; KH. MA. Sahal Mahfudh.

INTRODUCTION

Today, scientific disciplines develop in such a way as to follow the flow of the times, including Islamic jurisprudence (fikih). Historically, Islamic jurisprudence is the most adaptable Islamic discipline to the modern intellectual atmosphere. Islamic jurisprudence almost certainly never runs out of arguments to respond to humanitarian problems and the needs of the times. This is one of them because from the beginning, Islamic jurisprudence not only played in the realm of worship, but also muamalah.¹ In short, Islamic jurisprudence deals with private to public matters concerning religious affairs.

In its development, Islamic jurisprudence also dynamicated itself to continue to follow human civilization so that Islamic jurisprudence products were flexible and elastic. Now, Islamic jurisprudence continues to undergo renewal because jurists realize that the problems of modern society cannot always be solved using classical Islamic jurisprudence. Some scholars then presented "new Islamic jurisprudence" as a response and answer to the problems of modern society. One of these scholars is KH. MA. Sahal Mahfudh once held the mandate as Rais 'Amm Nahdlatul Ulama Executive Board and Chairman of the Indonesian Ulema Council (MUI). Through his ideas of social Islamic jurisprudence, Kiai Sahal succeeded in "renewing" the paradigm of Islamic jurisprudence that had been static to dynamic. He called it "Islamic jurisprudence as a social ethic, not positive state law".

The paradigm of social Islamic jurisprudence MA. Sahal Mahfudh (from now on referred to as Kiai Sahal) is very relevant to be associated with the context of social intelligence of learners in Indonesian Islamic education. Kiai Sahal's concern about the lack of social intelligence in society motivated him to orbit and develop intensely his ideas of social Islamic jurisprudence. According to him, intelligence in every child does not always dwell on intelligence (IQ) but also concerns emotional intelligence (EQ), spiritual intelligence (SQ), and social intelligence (SQ). Indeed, "intelligence" is often synonymous with intellectual intelligence (intelligence quotient).² The public assumption that intelligence refers to the intellectual must be complemented by another intelligence, in this case, the social quotient.³

¹ Abdul Moqsith Ghazali, "Ta'liqat atas Fiqh Sosial Kiai Sahal", *Prolog Fiqh Sosial: Masa Depan Fiqh Indonesia* (Pati: Mafapress, 2023), vii.

² Daniel Goleman, *Social Intelligence: Ilmu Baru Tentang Hubungan Antar-manusia* (Jakarta: Gramedia Pustaka Utama, 2015), 27.

³ Vahid Fallah, Soheila Khosroabadi, and Hamideh Usefi, "Development of Emotional Quotient and Spiritual Quotient: The Strategy of Ethics Development," *International Letters of Social and Humanistic Sciences* 49 (2015): 43-52.

As social creatures, social intelligence plays an essential role in building harmonious social interactions. In education, this kind of intelligence is needed by students. Therefore, the role of teachers in teaching, instilling, and familiarizing students from an early age is very important. Social intelligence becomes a determinant or determinant factor in social space.⁴

Several recent studies have shown that the study of KH. MA. Sahal Mahfudh can generally be clustered in two ways, namely, the conception of educational thought from the perspective of Kiai Sahal⁵ and social Islamic jurisprudence as ideas and solutions.⁶ This article takes a distinctive gap from the previous study by examining Kiai Sahal's social Islamic jurisprudence thought, which is associated with and relevant to teaching contemporary Islamic education, especially regarding aspects of social intelligence.

This article is a literature-based research studying social Islamic jurisprudence through KH. MA. Sahal Mahfudh, a kiai from Kajen, Margoyoso, Pati Central Java, who was also Rais Am Syuriah of Nahdlatul Ulama Executive Board (PBNU) in 1999-2014, and Chairman of the Indonesian Ulema Council (MUI) in 2000-2014. The author examines several primary and secondary sources to elaborate his thoughts. Primary sources include the books "Nuances of Social Islamic Jurisprudence" and "Dialogue on People's Problems" by KH. MA. Sahal Mahfudh. Secondary sources include up-to-date journals (last 5 years) and other relevant documents. The data collection in this article uses three stages, as Miles and Huberman recommended, namely data condensation, data display and inference.⁷ Also, the data in this study were analyzed using *content analysis techniques*.

⁴ Triantoro Safaria, *Interpersonal Intelligence: Metode Pengembangan Kecerdasan Interpersonal Anak* (Yogyakarta: Amara Books, 2005), 24-25.

⁵ Mohammad Khotibul Umam, *Konsep Pendidikan Agama Islam Dalam Pemikiran KH. MA. Sahal Mahfudh* (Skripsi-UIN Sunan Kalijaga, Yogyakarta, 2015); Agus Sya'roni, *Pendidikan Sosial Keagamaan: Studi Analisis Pemikiran KH. MA. Sahal Mahfudh tentang Pesantren dan Pengembangan Masyarakat* (Skripsi - IAIN Walisongo, Semarang, 2004); Zeni Hafidhotun Nisa', *Studi Pemikiran Pendidikan Islam KH. MA. Sahal Mahfudh* (Thesis - postgraduate UIN Sunan Kalijaga, Yogyakarta, 2012); Ali Mahmudi, *Implementasi Pemikiran Pendidikan Islam KH. Mohammad Ahmad Sahal Mahfudh di Perguruan Islam Mathali'ul Falah Kajen Margoyoso Pati* (Thesis - postgraduate Universitas Sultan Agung, Semarang, 2014).

⁶ Rifqi Nurdiansyah, *Pemikiran Fiqh Sosial KH. MA. Sahal Mahfudh (Studi tentang Pemberdayaan Keluarga Muslim Masyarakat Kajen, Kecamatan Margoyoso, Kabupaten Pati)* (Thesis - postgraduate UIN Sunan Kalijaga, Yogyakarta, 2016); Jamal Ma'mur Asmani, "Fikih Sosial Kiai Sahal Sebagai Fikih Peradaban", *Al-Ahkam: Jurnal Pemikiran Hukum Islam*, Vol. 24, No. 1 (April 2014); Nurur Rohmah, "Memahami Fiqh Sosial KH. MA. Sahal Mahfudh "Fiqh Sebagai Etika dan Gerakan Sosial"", *Jurnal Islam Nusantara*, Vol. 1, No. 1 (Januari-Juni 2017).

⁷ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage publications, 2018). 106.

DISCUSSION

1. KH. MA. Sahal Mahfudh and His Contributions

Kiai Sahal's full name is Muhammad Ahmad Sahal bin Mahfudh bin Abdus Salam al-Hajaeni (from now on, written Kiai Sahal), born in Kajen, Pati, on February 16, 1933.⁸ His mother was Hj. Badi'ah (d. 1945), and his father was KH. Mahfudh bin Abdussalam (d. 1944 his brother Kiai Abdullah Salam). The family was related to Sheikh Ahmad Mutamakkin. Kiai Mahfudh Salam was KH's younger cousin. Bisri Syamsuri is one of the founders of the highly respected Jam'iyah NU (d. April 25 1981). Kiai Sahal's wife, Dra. Hj Nafisah is KH's granddaughter. Bisri Syamsuri. Thus, Kiai Sahal has a strong lineage, both paternal, motherly, and wife, all of whom are descendants of famous kiai.⁹

Kiai Sahal was born in a pesantren, grew up, studied, developed, and died in a pesantren, truly a product of pesantren education. As evidenced by his educational history, Kiai Sahal began studying religion at 6 years old (1943) at Madrasah Ibtida'iyah Kajen and graduated in 1949. Furthermore, in 1950-1953, Kiai Sahal completed his studies at Madrasah Tsanawiyah Mathali'ul Falah, Kajen. At the same time and place, Kiai Sahal also attended "general science" courses such as philosophy, English, administration, psychology, and statecraft to H. Amin Fauzan. After graduating from Tsanawiyah, Kiai Sahal continued his education at Pare, Kediri (1953-1957) and at Pesantren Sarang Reimbang (1957-1960). After graduating from Sarang, Kiai Sahal continued his studies in Makkah for three years (1961-1963) under the guidance of KH. M. Yasin Fadani (Sheikh Yasin al-Fadani) was a scholar from Padang who settled in Makkah. After graduating from Sarang, Kiai Sahal continued his studies in Makkah for three years (1961-1963) under the guidance of KH. M. Yasin Fadani (Sheikh Yasin al-Fadani) was a scholar from Padang who settled in Makkah.¹⁰

His works include: *Tariqat al-Husnul 'ala Ghayat al-Wushul* (syarah Kitab Ghayat al-Wushul by Islam Zakariya al-Ansari), *Al-Thamarat al-Hajayniyah*, *Faydh al-Hijafi Sharh Nayl al-Raja' Manzumat Safinat al-Najah* (syarah Kitab

⁸ There was a polemic regarding the date of his birth which was not the same as the date used in the KTP (identity card), namely December 17, 1937. But later an old note belonging to his father was found which explained that Kiai Sahal's date of birth was actually February 16, 1933 AD. See more at Umdah el-Baroroh and Tutik Nurul Janah, *Fiqh Sosial Masa Depan Fiqh Indonesia* (Pati: Pusat FISL, 2016), 3.

⁹ Sumanto al-Qurtuby, *KH. MA. Sahal Mahfudh: Era Baru Fiqih Indonesia* (Yogyakarta: Cermin, 1999), 71.

¹⁰ Asmani, *Biografi Intelektual KH. MA. Sahal Mahfudh: Pergulatan Fikih Sosial dalam Realitas Empiris*, 27.

safinah al-najah), *Nuances of Social Fiqh, Questions and Answers Kiai Sahal, The New Face of Fiqh Pesantren*, and many other works of his work.¹¹

During his time in the NU organization, Kiai Sahal pursued a career from the bottom, starting to serve as chairman of the NU branch and chairman of the MUI for three periods until his peak was elected as Rais 'Aam PBNU for two periods (1999-2009). His work is widely used in religious and social fields. In 2003, he received an honorary doctorate in social islamic jurisprudence from Syarif Hidayatullah State Islamic University (UIN) Jakarta. As a leader of organizational leaders (NU), institutions (MUI, Campus) and pesantren, Kiai Sahal is a central exponent in NU circles. His expertise in processing the dynamics of differences and gaps and programs of people's independence (education, economy and health) produces a distinctive "taste" and a deep impression on a wide audience, especially those around Kajen.

2. Construction of Social Intelligence in Islamic Education

a) Understanding Social Intelligence

Intelligence is God's blessing and gift to man as a provision for navigating life. Through intelligence, humans are assumed to be able to bring goodness and fulfill the duties of *khalifatullah fil ardh* (God's representative on earth). As the representation of God on earth¹², man must cultivate and orchestrate various capitals for his social environment. Therefore, social intelligence, in this case, occupies a decisive role. Because, in essence, man borrows Aristotle's term - it is a *zoon politicon*,¹³ an individual who is inseparable from the role of other humans. To be human is to be a social creature who always needs others, interacting and socializing with others. Man will not be able to live alone because his nature requires always wanting to socialize with others. So building and sharpening social intelligence is a necessity.

However, there is still a phenomenon where some educators and parents feel worried when their children get red grades on school report cards, and vice versa. This is true, but not always absolute. Because research conducted by Daniel Goleman (1995 and 1998) shows that social (SQ), emotional (EQ), and spiritual (SQ) intelligence contribute as much as 80% to a person's success rate, while intellectual intelligence (IQ) only

¹¹ Jamal Ma'mur Asmani, *Fiqh Sosial Kiai Sahal Mahfudh Antara Konsep dan Implementasi* (Surabaya: Khalista, 2007).

¹² See at Q.S. al-Baqarah [2]: 30.

¹³ Herbert Gintis and Carel van Schaik, "Zoon Politicon: The Evolutionary Roots of Human Sociopolitical Systems," *Cultural Evolution*, 2013, 25-44.

contributes as much as 20%.¹⁴ This fact shows that social intelligence has a dominant influence on a person's success rate in life.

Gardner, in his book "*Frames of Mind: The Theory of Multiple Intelligences*", includes social intelligence (also known as interpersonal intelligence) as part of the classification of nine types of intelligence (*multiple intelligences*).¹⁵ Gardner defines social intelligence as the ability to understand others, what motivates them, how they move, and collaborate with others. Similar to Gardner, Thomas Armstrong developed the concept of social intelligence by relating it to the ability to understand differences in the moods, intentions, motivations, and feelings of others. These include social sensitivity, facial expressions, voices, and body movements, the capacity to distinguish different types of cues between individuals, as well as the ability to respond to other people's cues in certain situations, such as to influence a group in achieving certain goals.¹⁶

In another opinion, Thorndike, for example, explains that social intelligence is the ability to understand and manage others wisely in their interactions.¹⁷ Meanwhile, Anderson reviews social intelligence as a person's ability and skills in building relationships and maintaining social relations so that they are mutually beneficial for both parties (mutual symbolic).¹⁸ On the other hand, Muhammad Yaumi stated that social intelligence is the ability to interpret body gestures and social cues, communicate verbally and nonverbally, and be able to adopt appropriate communication styles.¹⁹

Based on the opinions of some of the experts above, it can be concluded that social intelligence refers to the ability and skills of individuals to interact socially around them and being able to foster good relations with various elements of society. It is characterized by emotional maturity that allows individuals to understand and collaborate with others. In addition, social intelligence shows sensitivity and empathy for the

¹⁴ Daniel Goleman, *Social Intelligence: Ilmu Baru Tentang Hubungan Antar-Manusia* (Jakarta: Gramedia Pustaka Utama, 2007); Senata Adi Prasetya, *Relevansi Fiqh Sosial KH. MA. Sahal Mahfudh Bagi Pengembangan Kecerdasan Sosial Peserta Didik* (Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

¹⁵ Howard E Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (Basic books, 2011).

¹⁶ Thomas Armstrong, *Multiple Intelligences in the Classroom* (Ascd, 2009).

¹⁷ Goleman, *Social Intelligence: Ilmu Baru Tentang Hubungan Antar-Manusia*.

¹⁸ GG Gallup, James R Anderson, and Steven M Platek, "Self-Awareness, Social Intelligence and Schizophrenia," *The Self in Neuroscience and Psychiatry*, 2003, 147-65; Triantoro Safaria, *Interpersonal Intelligence: Metode Pengembangan Kecerdasan Interpersonal Anak* (Yogyakarta: Amara Books, 2005).

¹⁹ Muhammad Yaumi, *Pembelajaran Berbasis Multiple Intelligences* (Jakarta: Dian Rakyat, 2012).

feelings of others, which in turn allows the individual to understand and interact with people in his environment.

b) Dimensions of Social Intelligence

Social intelligence has three interrelated dimensions, forming an integral and complementary unity. The three dimensions are social *sensitivity*, social insight, and social communication.²⁰

First, social sensitivity encourages the formation of empathetic and pro-social attitudes. *Second*, social knowledge is understanding and tracing problem-solving effectively and efficiently. It contains social understanding and ethics. The parameter of social knowledge (social insight) is the progressive development of student awareness. Social insight indicators include elements of self-awareness (self-monitoring and controlling), understanding of situations and social ethics, and problem-solving skills. At the same time, social communication (social communication) is the ability to build good social communication. The realization of social communication requires means consisting of verbal or non-verbal communication and physical appearance.

As for listening, public speaking, and analyzing skills, it forms an inevitable trilogy. Furthermore, social communication is the main tool that needs to be mastered in human life. There are at least four basic communication skills that need to be trained, namely giving feedback, expressing feelings, being a good listener, and accepting yourself. From these basic communication skills, the ability to be a good listener has extraordinary value. This is because listening involves deep ego control, thoughtfulness, and empathy, so that individuals feel understood and valued.

This kind of ability according to Karl Albrecht, can be summarized into a model of social intelligence consisting of five things known as SPACE: (situational awareness, presence, authenticity, clarity, and empathy).²¹

²⁰ Goleman, *Social Intelligence: Ilmu Baru Tentang Hubungan Antar-Manusia*; Safaria, "Interpersonal Intelligence: Metode Pengembangan Kecerdasan Interpersonal Anak."

²¹ *Situational awareness* (kesadaran situasi), *presence* (kemampuan membawa diri), *authenticity* (keaslian), *clarity* (kejelasan), dan *empathy* (empati). See more at Karl Albrecht, *Social Intelligence: The New Science of Success* (John Wiley & Sons, 2006).

Conceptualization of Social Jurisprudence by KH. MA. Sahal Mahfud

The idea of social Islamic jurisprudence arose in response to Kiai Sahal's concern regarding the two imbalances already mentioned, with reference to the term Muhammad Iqbal. Kiai Sahal took concrete steps, from a position of power to go down to the grassroots to initiate social change. As Roscoe Pound argues in *Islam in book and Islam in action*, Islam must be in harmony with what is in "books" and "reality", or not separate and unfragmented, either in theory or practice.²² Conceptually Kiai Sahal's idea of social Islamic jurisprudence is as follows:

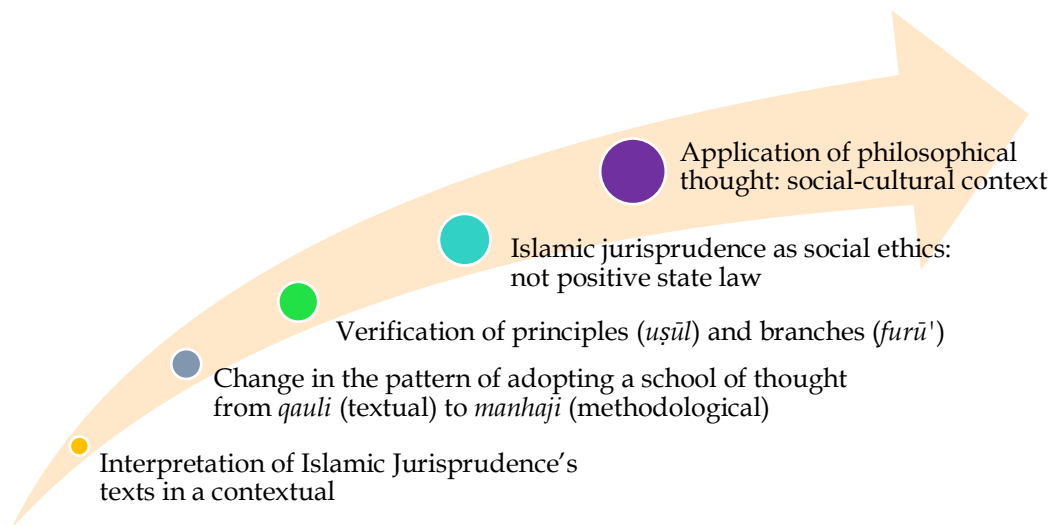


Figure 1. Kiai Sahal's conceptual ideas of social Islamic jurisprudence

1. Interpretation of Islamic Jurisprudence's Texts in a Contextual

The first thing Kiai Sahal did was to contextualize Islamic jurisprudence dogma, which seemed rigid to be more fluid. According to him, contextualization and reinterpretation of Islamic jurisprudence is a must.²³ Indeed, the text of the Qur'an and al-hadith stops textually, but its meaning will continue evolving with the times and human civilization. For this reason, many problems cannot be overcome only by using classical Islamic jurisprudence, such as social, educational, cultural, political, and economic

²² This term is used by Abu Hafsin, Ph.D, when giving a course on Islamic Studies Methodology at IAIN Walisongo Semarang, August 30, 2010. See at journal Ma'mur Asmani, *Mengembangkan Fikih Sosial KH. MA. Sahal Mahfudh Elaborasi Lima Ciri Utama* (Jakarta: Elex Media Komputindo, 2015), viii.

²³ In Jasser Auda's terms, this kind of fiqh principle leads to maqashid al-syariah. See at Jasser Auda, *Maqasid Al-Shari'ah as philosophy of Islamic law* (USA: International Institute of Islamic Thought (IIIT), 2022). 67.

problems, which is evidence that shows the need for this. As a form of practice of Islamic law, Islamic jurisprudence is considered to have a great responsibility in providing guidance, supervision, and balance so that the dynamics of society remain within the limits of shari'a or revelation guidance.

This kind of contextualization is the main feature of the basic social Islamic jurisprudence promoted by Kiai Sahal. According to Kiai Sahal, textual understanding has implications for existing texts if they cannot interact dynamically and provide solutions.²⁴ In terms of Abid al-Jabiri, the textual approach to Islamic jurisprudence has led to *taqdīs al-afkār al-niyyah* (purification of religious thought), which has resulted in a freeze in religious understanding, thus less swiftly responding to the ever-dynamic social problems.²⁵ According to Abu Zayd, this textual understanding is termed *hadhārah al-nash* (civilization of text)²⁶ because of the paradigm of reading from, by, and for the text (theocentric). In contrast, the understanding of context is marginalized.²⁷

2. The Shifting Pattern of Mazhab from *Qaulī* (textual) to *Manhājī* (methodological)

The second operationalization of the idea of social Islamic jurisprudence is a shift in the pattern of madhhab. The shift in question is from *qauli* (text) to *manhaji* (methodological). This shift will turn the landscape of classical Islamic treasures (*turath*), which tend to be read rigidly, into the fluid.

In a simpler sense, the *qauli* school tends to dwell on the products of the thoughts of scholars and blind *taklid*. Meanwhile, *manhaji* is more oriented to the method of the ulama in extracting the law of Islamic jurisprudence (*istinbath*), so not on the product of his *ijtihad*.²⁸ This madhhab pattern was decided in the National Muasyawah (MUNAS) of NU in 1992 in Lampung.²⁹ The decision of MUNAS NU is rational due to the increasing intensity of socio-

²⁴ See more at Ezzieddin Elmahjub, "Transformative vision of Islamic jurisprudence and the pursuit of common ground for the social good in pluralist societies," *Asian Journal of Comparative Law* 14.2 (2019): 305-335.

²⁵ Mohammad Abed Al-Jabiri, *Post Tradisionalisme Islam* (Yogyakarta: LKiS, 2000), 76.

²⁶ Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an; Kritik terhadap Ulumul Qur'an* (Yogyakarta: LKIS PELANGI AKSARA, 2002), 44.

²⁷ Jamal Ma'mur Asmani, *Mengembangkan Fikih Sosial KH. MA. Sahal Mahfudh: Elaborasi Lima Ciri Utama*, 5.

²⁸ Abdullah Saeed, *Freedom of religion, apostasy and Islam* (Routledge, 2017); Jamal Ma'mur Asmani, *Mengembangkan Fiqh Sosial KH. MA. Sahal Mahfudh: Elaborasi Lima Ciri Utama*, 23.

²⁹ Malik Madany, "Ijtihad dalam Kemantapan Hidup Bermadzhab (Dari Halaqah-Halaqah Di Pesantren sampai dengan Munas Alim Ulama NU Di Bandar Lampung)," *Al-Jami'ah: Journal of Islamic Studies* 51 (1993): 21-33.

religious, cultural, and political-economic problems.³⁰ Society demands answers to problems and formulas for its disclosure as a social reality. For example, in the case of punished haram, what is the solution? As a Islamic jurisprudence society, they also need the answer of the manhaji so as not to be uneasy and mired in the abyss of Shubhat. This school is not simply considering *aqwāl* (opinions) but social reality vis a vis the principle of *maqāsid al-sharī'ah* and *maslahah al-'ammah*. The successful dialogue of theory with social reality will usher Islamic orthodoxy into its existence and substantiality in society.

3. Verification of Principles (*uṣūl*) and Branches (*furū'*)

The third idea of social Islamic jurisprudence is to verify the main principles (*uṣūl*) and branches (*furū'*). As a product of *ijtihād*, Islamic jurisprudence requires a rigid screening process to filter which are among the main principles of Islamic teachings (*usuliyah*) and which are branches (*furū'iyah*). Islamic jurisprudence as a product of *ijtihād* certainly requires sorting and selecting the two things above. This arrangement is necessary in order further to open the development of the horizons of Islamic jurisprudence, although, for that, it must embrace *uṣūl fiqh* outside *uṣūl Shafi'i*.³¹ This is what Kiai Sahal practised in grounding his ideas of social Islamic jurisprudence.

As is known, the Kiai Sahal community and generally in Indonesia, are adherents of the four schools (Hanafi, Maliki, Syafi'i, dan Hanbali), but the community is more inclined to the Shafi'i school. Well, Kiai Sahal criticized this. His criticism is not to fixate on Nash but not to follow the process of extracting the law (*manhaji*). Because Nash is limited, says Kiai Sahal.³² According to him, *maslahah al-'ammah* (public interest) should be a major consideration in the process of *istinbath* (legal decision-making). A *mujtahid* must have social sensitivity so that the results of the law he produces do not stagnate. With this principle, in many cases, Kiai Sahal tries to distinguish and choose between the public interest and the interests of a group or government alone.

³⁰ Muhammad Noor Harisudin, "Islām wa fiqh Nusantara: al-Tanāfus 'alā al-huwīyah wa 'alāqat al-sultāh wa al-ramz al-dīnī li jam 'iyah Nahdlatul Ulama," *Studia Islamika* 24.3 (2017): 503-554; Mahsun Mahfudz, "Rekonstruksi Mazhab Manhaji Nahdlatul Ulama Menuju Ijtihad Saintifik Modern," *Makalah Annual Conference on Islamic Studies* (Bandung, 2006).

³¹ Lina Kushidayati, "The development of Islamic law in Indonesia." *QIJS (Qudus International Journal of Islamic Studies)* 1.2 (2014); baca juga La Jamaa, "Fatwas of the Indonesian council of ulama and its contributions to the development of contemporary Islamic law in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 8.1 (2018): 29-56.

³² Rüdiger Lohlker, "Fiqh reconsidered: Indigenization and universalization of Islamic law in Indonesia," *Interdisciplinary journal for religion and transformation in contemporary society* 7.1 (2021): 188-208.

4. Islamic Jurisprudence as Social Ethics: Not Positive State Law

The fourth is Islamic jurisprudence as a social ethic rather than a positive law of the state. According to the author, this fourth principle is a breakthrough – to reluctantly say a new "heresy" – in Islamic jurisprudence. Because we often see Islamic jurisprudence as the second "holy" book after the Quran, it has a formalistic character. Of course, Kiai Sahal did not want to dissolve and be dragged by the current. He preferred to dynamize Islamic jurisprudence for the wider benefit of realizing *maqashid al-shari'ah* (the purpose of the derivation of *shari'a*).

This view underlies Kiai Sahal's role as an activist and a major exponent in social Islamic jurisprudence, prioritizing the nation's interests over the interests of primary groups. The importance of maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI) is one of the main footings. Kiai Sahal acknowledged that the forced application of Islamic principles could result in national disintegration, the consequences of which far outweigh the benefits.

In this context, Islamic jurisprudence is considered necessary to be interpreted as a deep social ethic, pervasive in every aspect of social life, rather than just as a positive state law that has the potential to trigger division.³³ The principles of *'illat* (legal rationality) and *hikmah* (moral purpose) were integrated to reduce the formalistic approach of Islamic jurisprudence that only observed its external side without touching its essence.³⁴ With this approach, Kiai Sahal seeks to promote the idea that Islamic jurisprudence can serve as a social glue capable of understanding and responding to society's substantial and ethical needs by avoiding narrow views that dwell solely on formal rules.

Social Intelligence in Islamic Education: Analysis of the Social Jurisprudence Ideas of Kiai Sahal

As the main supporter of social Islamic jurisprudence, Kiai Sahal focuses on the social dimension in his activities, including developing education as a foundation to produce a superior generation with high social awareness. The social Islamic jurisprudence thought promoted by Kiai Sahal inspires the *pesantren* elite, religious leaders, and students to continue to adapt in the face of changing times. The slogan "Do not be anti-foreign", which continues to be echoed

³³ Ahmad Yasa, "The development of Indonesian Islamic law: A historical overview," *Journal of Indonesian Islam* 9.1 (2015): 101-122.

³⁴ Syafiq Hasyim, *Covid-19, Islamic Civil Society and State Capacity in Indonesia* (Singapore: ISEAS-Yusof Ishak Institute, 2020). 33.

by Kiai Sahal, is an invitation for someone not to carelessly blame new things without understanding the context.

Kiai Sahal promotes social Islamic jurisprudence as the basis for positive social change. This idea is mainly reflected in its commitment to education, which aims to produce individuals who are more sensitive to social issues and able to adapt to the dynamics of changing times. By adhering to the rules of *ushul fikih al-muhafadzah 'ala al-qadim al-salih wa al-akhdhu bi al-jadid al-aslah* (maintaining good old values and taking better new things), Kiai Sahal tries to realize it within the framework of contextualizing social Islamic jurisprudence, especially through education to foster aspects of social intelligence.

Although Kiai Sahal's thoughts on the development of social intelligence are not explicitly explained, they are reflected in his actions and policies. Kiai Sahal, as the head of Maslakul Huda Islamic Boarding School and also the director of the Mathali'ul Falah madrasa, has a strong commitment to the principle of *tafaqquh fi al-din* (deepening religious knowledge).³⁵ For example, when the government issued a policy of standardizing the madrasah curriculum with a proportion of 30% religious subjects and 70% general subjects, Kiai Sahal considered this as a threat to the character of pesantren that could obscure its identity as an institution that prioritized a deep understanding of religion. This policy certainly has a serious impact on madrasah graduates or pesantren alumni who may be less proficient in the public field or the public sector of government.

In response to the government's policy, Kiai Sahal took a serious step by annulling the standardization of the government curriculum which was originally 70% general subjects and 30% religion, to 70% religion and 30% general by accommodating the local *wisdom* curriculum. This was due to his belief that the proportions set by the government were not in accordance with the main purpose of establishing pesantren/madrasah. Although this move made Pesantren Mathali'ul Falah considered a conservative and traditionalist institution by some in 1970-1971, the results proved otherwise.³⁶

This success can be seen from how Pesantren Mathali'ul Falah managed to maintain the identity of the pesantren and the quality of madrasah education. The idea of social Islamic jurisprudence promoted by Kiai Sahal has proven that this approach is not only stagnant and rigid for those who already have a religious understanding, but also has a wider impact. Moreover, the idea of social Islamic jurisprudence has served as a bridge that strengthens the identity of students as agents of social change.

³⁵ KH. MA Sahal Mahfudh, *Nuansa Fiqh Sosial* (Yogyakarta: LKIS PELANGI AKSARA, 2003).

³⁶ Jamal Ma'mur Asmani, *Biografi Intelektual KHMA Sahal Mahfudh: Pergulatan Fikih Sosial Dalam Realitas Empiris* (Yogyakarta: Global Press, 2017). 18.

As an organizer, Kiai Sahal put his ideas of social islamic jurisprudence into the technical level as will be described below.

First is intellectual education. Intellectual education refers to a series of activities to utilize students' intellect within the framework of social islamic jurisprudence. This education has an important role in stimulating students' critical thinking skills in facing and solving various problems that arise in society, using the approach of studying the yellow books. Kiai Sahal argues that all problems can be found solutions through the yellow books (*truth*), provided that a constitutional effort is made in them. In this case, the intellectual education taught by Kiai Sahal is not only about theoretical understanding but also teaches skills in applying the concepts of social islamic jurisprudence in concrete situations.³⁷ This gives students the tools – as well as the tools – to address social challenges armed with a deep understanding of the yellow books and the ability to relate them to the present context.

This kind of education also has a historical reason, namely *the qaul qadim* (old opinion) and *qaul jadid* (new opinion) of Imam Shafi'i, which marks that contextualization of islamic jurisprudence is inevitable. For this reason, Kiai Sahal always teaches students to be smart in capturing the meaning of the yellow book (*truth*).

In pesantren, the education method is generally used with kiai or teachers reading yellow books. At the same time, students listen and try to understand Arabic "pegon" in their books (known as "*bi al-sama'*").³⁸ Kiai Sahal introduced the *halaqa* method as one of the earliest methods in pesantren, where kiai were in the middle of the students, recited the yellow book in groups, and took turns reading. Kiai Sahal also conducts book discussions, allowing students to engage in direct discussion, think critically, practice expressing opinions, and respond to differing views. Through this activity, the social intelligence of the students can be honed and strengthened.

In the process, students are given religious education materials, which include the basics of islamic jurisprudence formulation (*ushul fiqh and qawa'idul fikihiyah*), Arabic grammar (*nahwu, sharaf, balaghah, mantiq*), and other scientific prerequisites. This provides a strong foundation for students to understand and apply the principles of social islamic jurisprudence in real situations.

Kiai Sahal also mentions in his book "Nuances of Social Fiqh" the importance of the role of the yellow book. For him, the yellow book is not only an intellectual legacy and glory of classical Islamic civilization but also contains a vital spirit that deserves to be adopted. Although the production of the yellow book is now rare,

³⁷ Mahfudh, *Nuansa Fiqh Sosial*.

³⁸ Mahfudh.

Kiai Sahal believes that the yellow book still has effective power in addressing the problems faced by contemporary society. For him, in the pesantren environment, the yellow book is similar to the engine in a car. Without the yellow book, pesantren will become dry and lose their identity.

In line with the times, pesantren are undergoing transformation (or turbulence) while maintaining wise local values without losing their identity. This is seen in general subjects, skills training, English language learning, philosophy, astronomy, etc. Therefore, Kiai Sahal argues that the study of the yellow book should remain an obligation in pesantren to educate and train prospective Islamic scholars while being adaptive to the demands of the times. Nurcholish Madjid writes:

“Why I became like this, the answer is because I always review the books I study in pesantren. I *muthala'ah* the book again; I even memorized it again. Those books make me rich in discourse and have strong discourse roots. From mastering that root, I synergized or integrated the two poles of thought (traditional and contemporary), giving birth to authentic-original thoughts. Without mastery of the yellow book, I would not have been able to become the Islamic thinker I am today.”³⁹

The study of the yellow book, tool science, is needed. Nahwu and sharaf are tools for understanding the substance of the yellow book (*truth*). For people who want to master the yellow book, tool science is necessary. Therefore, the Maslakul Huda Islamic Boarding School curriculum allocates more time studying the yellow book *than* the general subject.⁴⁰ Kiai Sahal's pesantren also prioritized the study of Islamic jurisprudence. Fasholatan recitation is a form of implementing the learning of religious Islamic jurisprudence students have learned. Islamic jurisprudence in it contains mah hah *worship and* ghairu mahdhah, such as prayer, zakat, and purification. Knowing the procedures of worship, especially prayer, is an obligation for every Muslim so that his worship is accepted and he gets pleasure from Him.

The development of social intelligence in pesantren is also carried out through *barzanjian* activities. Among Nahdlatul Ulama (N.U.), for example, Tanzanian activities are still preserved as an inherent tradition for the community and have even become an identity. Students' skills in *barzanjian*, *diba'iyahan*, *manaqiban*, and *shalawatan* will make chatting and socializing with the socialize

³⁹ Nurcholish Madjid, “Islamic Roots of Modern Pluralism: Indonesian Experience,” *Studia Islamika* 1, no. 1 (1994); Nurcholish Madjid, *Khazanah Intelektual Islam* (Jakarta: Yayasan Pustaka Obor Indonesia, 2019); Nurcholish Madjid, *Islam: Doktrin & Peradaban* (Jakarta: Gramedia pustaka utama, 2019); Nurcholis Majid, *Bilik-Bilik Pesantren, Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997).

⁴⁰ “PROFILE – Pesantren Maslakul Huda.”

easier. From there, it will be created – to borrow Durkheim's term – social cohesion that is harmonious and thick with the nuances of locality.⁴¹

Second, social-social education. Social-community education is a characteristic that distinguishes pesantren, especially Pesantren Maslakul Huda, from other educational institutions. This is due to the Islamic boarding school environment that allows interaction and involvement of hundreds to thousands of students from various regional backgrounds. In the permanent environment, students learn to interact, discuss, work together, and support each other daily. This social pattern is rarely found in other educational institutions, and pesantren's wealth of values and culture is an added value.⁴²

Integrating education in pesantren with social-community education is crucial in forming a harmonious social community. At Maslakul Huda Islamic Boarding School, for example, Kiai Sahal sent two of his senior students to attend the Development Personnel Training organized by LP3ESorganizedte for Economic and Social Research, Education and Information) for one year (6 months of theory, six months of practice in the field). After one year, the two senior students could form concrete activities in the form of UBSP (Joint Joint Savings and Loans Business) managed by the community around the pesantren. These activities are very beneficial to the community. In its development, UBSP changed to BPPM (Bureau of Pesantren and Community Development).⁴³

One of the activities that also supports the development of students' social intelligence is their participation in Italian and istighatsah itinerant activities held by villagers around the pesantren. This kind of activity helps sharpen the social intelligence of students through interaction, good conversation, and establishing closeness with the community. It illustrates that students are an integral part of a community that lives, has good social skills, is inclusive, and can provide solutions.

Through activities like this, students learn within the pesantren and are actively involved in social and cultural life outside the pesantren. It assists them in understanding the broader social reality, interacting with diverse people, and showing concern and positive contribution to the surrounding community. In Additionally, Italian and istighatsah activities can provide spiritual experiences and stimulate empathy for others.

⁴¹ Emile Durkheim, "From Mechanical to Organic Solidarity," *Sociology: Introductory Readings* 2, no. 1 (2010).

⁴² Masdar Hilmy, "Kepemimpinan Modern Berbasis Karakter Pesantren," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (2019): 89–106.

⁴³ Jamal Mamur Asmani, *Mengembangkan Fikih Sosial KH. MA. Sahal Mahfudh: Elaborasi* (Jakarta: Elex Media Komputindo, 2015). 76.

Third organizing: As an activist organizer, Kiai Sahal greatly emphasises his students' ability to organize well. Accorganize him by organizing. Students learn much about leading, managing, and organizing various organizations to achieve the desired goals. This organization organized the Prophet (peace be upon him) when building the society of Medina through the Charter of Medina. In addition to the Prophet, several other companions also practised it, including the Prophet's son-in-law, Ali bin Abi Talib. In his famous phrase, Ali blessed, "*al-haqqu bila nizhamin yaghlibuhu al-battle binizhamin*" (unorganized truth will be defeated by organized falsehood). The normative guidelines is Q.S. al-Saff verse 4; "Verily God loves those who fight in His way in orderly rows as if they were a solid building." (Q.S. al-Saff [61]: 4). Allah Almighty. Affirmation prefers believers who "fight" in their path and orderly marches. Fighting here means "fighting" (Thabari, 1996).

In the author's view, the verse in Surah al-Saff contains valuable organizational elements that have become important in this modern era. It was especially considering the emergence of various extremist, radical, conservative, and jihadist organizations that are combined with the ideology of *the Islamic caliphate* that is troubling and obscures the essence of Islam as a mercy for all nature – such organizations, such as in villages, peasants, etc.

Seeing this phenomenon, students taught inclusive Islamic values must be given skills in organizing organizations, which are even more important when organizations and independent decisions do not always rely on "kiai" figures except in certain situations. This approach is based on the concept of social Islamic jurisprudence, which revives the meaning of courage to do *ijtihad* according to the abilities of each individual. The organizational approach is the educational experience at Maslakul Huda Islamic Boarding School. Therefore, pesantren as a traditional educational institution has tangible benefits, especially for students or students who want to be involved in organizations and mature characters.⁴⁴ All this is inseparable from Kiai Sahal's important role in shaping aspiring young leaders who continue his social Islamic jurisprudence.

Fourth, sports and health education. "*Men sana in corpore sano*" (in a healthy body, there is a healthy soul). This phrase is often used in sports and educational contexts to describe physical health, an important part of a person's mental and psychological well-being. Sports activities in Maslakul Huda, Islamic Boarding School, result from the thoughts and efforts of *ijtihad* Kiai Sahal. At that time, only a few pesantren provided sports facilities as part of their activities. In this regard,

⁴⁴ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1990); Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (2013): 1-32; Pradjarta Dirdjosanjoto, *Memelihara Umat; Kiai Pesantren-Kiai Langgar Di Jawa* (Yogyakarta: Lkis Pelangi Aksara, 1997).

Kiai Sahal pioneered it. If you look at the history of Islam, the Prophet Muhammad recommended sports, such as practising horseback riding, swimming, and archery.

Fifth is skills education. Social intelligence and skills education are also key factors. In addition to having academic excellence, a student or student must be equipped with practical skills and expertise that support all their activities. This is also a major concern in the concept of social islamic jurisprudence. Therefore, developing skills and abilities is essential so social islamic jurisprudence can be discoursed and applied.

The importance of debriefing these skills and abilities can be seen in practice, such as courses or training provided to students at Maslakul Huda Islamic Boarding School. It involves various areas, such as computer operations, administrative and financial management, Arabic and English, tambourine art training, recitation of the Qur'an, da'wah and public speaking, and various other skills. The goal is to provide students with the necessary provisions to succeed and perform well in facing various challenges and changes in the current era. Thus, combining intellectual intelligence, social intelligence, and practical skills is best for creating successful and competitive individuals in a dynamic contemporary society.

Moreover, the educational approach and learning methods used by Kiai Sahal go beyond simply following formal texts and transcending the limits of text formality by pursuing its essence and deep meaning (*beyond the text*). By basing itself on inductive rationalism, Kiai Sahal positively contributed to Muslims and society in Kajen. In the context of Islamic legal methodology (*usul fiqh*), the search for substance is inseparable from legal analysis (*'illat*) and the objectives of sharia (*maqashid al-shari'ah*). Kiai Sahal has shown *role models* in this success by showing how important examples and sincerity are in striving efforts. This proves that an educator has a big role in developing students' potential, including their social intelligence.

CONCLUSION

The social islamic jurisprudence thought initiated and mainstreamed by Kiai Sahal has significant relevance and implications in developing students' social intelligence. Through education that focuses on social sensitivity, social knowledge, and social communication, Kiai Sahal has created a strong foundation for developing aspects of social intelligence in the context of Islamic education in Indonesia. This approach connects religious teachings with social and societal realities, equipping students to interact more effectively and empathetically with their environment.

Kiai Sahal adheres to the principle of "maintaining good old values and taking new things better," proving to contextualize and relate his ideas of social Islamic jurisprudence to the world of education. At its peak, he has succeeded in making a kind of "blueprint" (blueprint) model of the educational curriculum: (1) intellectual education, (2) social community, (3) organization, (4) sports and health, and (5) skills, which provide a holistic approach in character building and readiness of students to face various challenges in life. Although this article focuses only on Kiai Sahal, we suggest digging deeper into the thoughts and views of other figures from various eras and across contexts to formulate a curriculum that accommodates social intelligence.

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