

## YURISPRUDENSI ISLAM DAN FIKIH SOSIAL: DAMPAKNYA TERHADAP KESEJAHTERAAN MASYARAKAT DI INDONESIA

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### Abstrak

Yurisprudensi Islam tetap menjadi landasan penting dalam kehidupan sosial umat Muslim, namun relevansi praktisnya terhadap tantangan kesejahteraan masyarakat modern masih memerlukan kajian akademik yang lebih mendalam. Di Indonesia, interaksi antara nilai-nilai Islam, budaya lokal, dan kebijakan sosial melahirkan konsep fikih sosial sebagai pendekatan yang menempatkan hukum Islam secara lebih kontekstual dan responsif terhadap kebutuhan masyarakat. Meskipun demikian, banyak penelitian sebelumnya membahas hukum Islam dan kesejahteraan secara terpisah sehingga hubungan keduanya belum dijelaskan secara komprehensif. Penelitian ini bertujuan mengkaji hubungan antara yurisprudensi Islam dan fikih sosial dalam meningkatkan kesejahteraan masyarakat di Indonesia. Penelitian menggunakan metode kepustakaan kualitatif dengan menelaah artikel jurnal, buku, laporan kelembagaan, serta berbagai publikasi akademik lainnya. Data dianalisis menggunakan analisis isi dan analisis tematik untuk memahami pola penerapan prinsip-prinsip hukum Islam dalam praktik sosial masyarakat. Hasil penelitian menunjukkan bahwa maqashid al-syariah, maslahat, dan penalaran hukum yang adaptif menjadi kerangka utama dalam pengembangan fikih sosial. Implementasinya tampak pada pengelolaan zakat, pengembangan wakaf, keuangan sosial syariah, serta program pemberdayaan masyarakat berbasis nilai Islam yang mendukung kesejahteraan sosial secara berkelanjutan.

**Kata Kunci:** yurisprudensi Islam, fikih sosial, *maqashid al-syariah*

## ISLAMIC JURISPRUDENCE AND SOCIAL FIQH: IMPACTS ON COMMUNITY WELFARE IN INDONESIA

### Abstract

Islamic jurisprudence remains a central foundation for Muslim social life, yet its practical relevance to contemporary welfare challenges requires further academic clarification. In Indonesia, where Islamic values interact with diverse cultural, institutional, and policy contexts, social fiqh has emerged as an important framework for translating Islamic legal principles into socially responsive practices. However, previous studies have often discussed Islamic jurisprudence and welfare separately, leaving a gap in explaining how social fiqh bridges normative legal theory and practical community welfare outcomes. This study investigates the relationship between Islamic jurisprudence and social fiqh by addressing the question of how Islamic legal principles are interpreted through social fiqh and how this interpretation contributes to community welfare in Indonesia. The study employed a qualitative library research design by reviewing secondary sources, including peer reviewed journal articles, open access academic publications, books, book chapters, and institutional reports. The selected literature was analyzed through qualitative content analysis and thematic analysis. The findings show that maqasid al shariah, maslahah, and adaptive legal reasoning are dominant frameworks in welfare oriented Islamic jurisprudence. Social fiqh is applied through zakat management, waqf development, Islamic social finance, religious leadership, and community based welfare programs. These findings imply that Islamic

*jurisprudence can serve as a dynamic theoretical and practical foundation for strengthening community welfare when supported by contextual interpretation, institutional accountability, and community participation.*

**Keywords:** *Islamic jurisprudence; social fiqh; maqasid al shariah*

## INTRODUCTION

Religion continues to shape social life in many parts of the world, especially in societies where legal, moral, and cultural practices are closely connected with religious values (Liu, 2025). In Muslim communities, Islamic jurisprudence has long provided ethical and legal guidance for individual conduct, family relations, economic transactions, and public responsibility (Pashayeva, 2022). However, contemporary social problems such as poverty, inequality, weak social protection, limited access to education, and uneven community development require Islamic legal thought to be examined beyond formal legal rulings (Al-Daghistani, 2022). In this global context, scholars increasingly discuss how Islamic jurisprudence can respond to social transformation and contribute to public welfare. Indonesia provides a particularly important local context for this discussion (Setiawan, 2023). As a country with the largest Muslim population in the world and strong traditions of religious civil society, Indonesia offers a rich setting for examining how Islamic legal principles are interpreted and applied through social fiqh to support community welfare (Lohlker, 2021).

Islamic jurisprudence, or fiqh, refers to human understanding and interpretation of Islamic law derived from foundational sources such as the Quran, Sunnah, scholarly reasoning, and established legal methods (Hameed Badmas Yusuf & Danjuma Yusuf, 2025). Social fiqh refers to a socially oriented interpretation of fiqh that emphasizes public benefit, justice, welfare, and collective responsibility (Millati Agustina, 2021). It does not reject classical Islamic jurisprudence, but seeks to reinterpret its principles in relation to contemporary social realities. Community welfare in this study refers to social conditions that support human dignity, economic security, access to education and health, social inclusion, and communal solidarity. A concrete example can be seen in zakat. In classical fiqh, zakat is understood as a religious obligation to distribute wealth to eligible recipients (Suhana et al., 2024). Through social fiqh, zakat is also interpreted as an organized instrument for poverty reduction, productive economic assistance, educational support, and community empowerment.

Previous studies have examined different aspects of Islamic jurisprudence, social fiqh, and welfare. In one study, researchers investigated how maqasid al shariah can function as a framework for contemporary social development. The main research question focused on how the objectives of Islamic law can guide public welfare policies. Using a conceptual library research design, the study found that maqasid al shariah provides a flexible ethical foundation for protecting religion, life, intellect, lineage, wealth, and broader public benefit. The findings imply that Islamic jurisprudence can remain relevant when interpreted according to its higher purposes rather than only its formal legal expressions (Bhat, 2023).

Similarly, another study examined the role of *maslahah* in addressing social inequality within Muslim societies. The study asked how the principle of public benefit can support legal reasoning in contemporary welfare issues. Using qualitative content analysis of classical and contemporary Islamic legal texts, the study found that *maslahah* enables jurists and scholars to evaluate legal interpretations based on their social consequences. This implies that Islamic

legal reasoning should not be separated from the lived needs of society, especially when dealing with poverty, exclusion, and vulnerability (Noor et al., 2025).

In another study, scholars explored zakat management as a welfare mechanism in Indonesia. The research question centered on whether institutional zakat distribution contributes to poverty alleviation and economic empowerment. Using document analysis and secondary statistical reports from zakat institutions, the study found that productive zakat programs can support small business development, educational access, and household resilience when managed transparently and professionally. These findings imply that Islamic jurisprudence has stronger welfare impact when religious obligations are institutionalized through accountable social programs (Hosen et al., 2024).

Similarly, research on waqf development has highlighted the practical relevance of Islamic jurisprudence for long term social welfare. One study asked how waqf assets can be transformed from traditional charitable property into productive resources for education, health, and community services. Using a qualitative review of legal regulations, institutional reports, and previous empirical studies, the research found that productive waqf can generate sustainable benefits when supported by strong governance and professional asset management. This implies that classical Islamic legal concepts can be adapted to contemporary development needs without losing their religious foundation (Susanto et al., 2024).

In contrast, some studies have pointed to limitations in the application of Islamic jurisprudence for welfare. One study examined why Islamic social finance programs sometimes fail to produce significant community impact. The research question focused on the gap between normative Islamic values and practical implementation. Using a critical literature review, the study found that weak governance, limited coordination, low public literacy, and inadequate monitoring reduce the effectiveness of zakat and waqf programs. The implication is that Islamic legal principles alone are insufficient unless accompanied by institutional capacity, transparent administration, and community participation (Widiastuti et al., 2022).

Taken together, previous studies show that Islamic jurisprudence has significant potential to support community welfare when interpreted through principles such as *maqasid al shariah*, *maslahah*, and contextual legal reasoning. The literature also indicates that zakat, waqf, Islamic social finance, and religious community programs can serve as practical channels for implementing social fiqh. Existing research has established that welfare oriented Islamic legal interpretation can promote justice, redistribution, social inclusion, and empowerment. At the same time, the effectiveness of these contributions depends on governance, institutional trust, cultural context, and the ability of religious actors to connect legal norms with social realities.

Despite these important contributions, several gaps remain. First, many studies discuss Islamic jurisprudence primarily at the theoretical level, while others examine welfare programs without sufficiently connecting them to Islamic legal reasoning. This creates a separation between normative jurisprudential discourse and applied welfare practice. Second, previous research often focuses on specific instruments such as zakat or waqf, but gives limited attention to social fiqh as an integrated framework that connects Islamic jurisprudence with community welfare. Third, studies on Indonesia frequently emphasize institutional

performance, while less attention is given to how social fiqh conceptually transforms the meaning and function of Islamic jurisprudence in society. Addressing these gaps is important because a more integrated understanding can clarify how Islamic law contributes not only to religious compliance but also to social transformation.

Therefore, this study aims to examine the relationship between Islamic jurisprudence and social fiqh and their impacts on community welfare in Indonesia. The main research questions are: How is Islamic jurisprudence interpreted through social fiqh in the Indonesian context? How does social fiqh contribute to community welfare through religious, institutional, and community practices? What conceptual patterns emerge from previous literature regarding the connection between Islamic legal interpretation and social welfare outcomes? Since this study is based on library research, it does not test statistical hypotheses. Instead, it develops an interpretive argument that social fiqh strengthens the social relevance of Islamic jurisprudence by directing legal reasoning toward public benefit and welfare outcomes.

Methodologically, this study employs qualitative library research. The analysis is based on secondary sources, including peer reviewed journal articles, open access academic publications, books, book chapters, and institutional reports relevant to Islamic jurisprudence, social fiqh, and community welfare. The selected literature is examined through qualitative content analysis and thematic analysis. This design is appropriate because the study seeks to synthesize concepts, compare scholarly arguments, identify recurring themes, and construct an analytical understanding of how Islamic jurisprudence is transformed through social fiqh. The expected outcome is a coherent explanation of how Islamic legal principles become socially meaningful when applied through welfare oriented interpretation and practice.

This study contributes to the literature by offering an integrated conceptual analysis of Islamic jurisprudence, social fiqh, and community welfare in Indonesia. Theoretically, it strengthens the view that fiqh is not a static legal tradition, but a dynamic framework capable of responding to contemporary social needs. Practically, it provides insights for policymakers, religious institutions, zakat and waqf managers, educators, and community leaders seeking to develop welfare programs grounded in Islamic ethical principles. The novelty of this study lies in its emphasis on social fiqh as a bridge between normative Islamic legal theory and applied community welfare, particularly within the Indonesian social and religious context

## **METHOD**

The data for this study were obtained exclusively from secondary sources, consisting of journal articles, books, book chapters, and other academic publications related to Islamic jurisprudence, social fiqh, maqasid al-shariah, and community welfare. Peer-reviewed journal articles indexed in reputable academic databases, such as Scopus and Google Scholar, were prioritized to ensure academic credibility and methodological rigor. In addition, books and scholarly publications providing both classical and contemporary perspectives on Islamic legal thought were included to strengthen the theoretical foundation of the study.

The study also utilized institutional reports and academic publications related to Islamic social finance and welfare programs to enrich the empirical and contextual analysis. The selected sources were carefully chosen based on their relevance to the research topic,

academic reliability, and contribution to understanding how Islamic jurisprudence is interpreted through social fiqh in addressing community welfare issues, particularly within the Indonesian context. Emphasis was placed on recent publications and highly cited works to reflect current scholarly debates and influential contributions in the field.

All collected materials were systematically reviewed and evaluated for their theoretical relevance, methodological clarity, and analytical contribution to the study. This process enabled the researcher to integrate conceptual arguments and empirical findings from diverse sources in order to develop a comprehensive understanding of the relationship between Islamic jurisprudence, social fiqh, and community welfare. Through this approach, the study aims to provide a balanced and academically rigorous analysis of socially responsive Islamic legal practices.

## **RESULTS AND DISCUSSION**

### **Results**

The findings of this study indicate that Islamic jurisprudence undergoes an important transformation through the development of social fiqh, particularly when legal interpretation is directed toward public welfare, social justice, and practical solutions to social problems. In this transformation, fiqh is no longer understood solely as a collection of legal rulings governing individual religious obligations, but also as an ethical and social framework capable of guiding collective responsibility and community empowerment. Social fiqh expands the function of Islamic jurisprudence by connecting classical legal principles with contemporary social realities, especially issues related to poverty, inequality, social exclusion, education, health support, and economic welfare in Indonesia. Through this transformation, Islamic jurisprudence becomes more adaptive, practical, and socially responsive while remaining rooted in Islamic legal principles (Rasyid, 2021).

The study further shows that this transformation is closely linked to the interpretation of Islamic legal concepts such as *maqasid al-shariah*, *maslahah*, and *ijtihad*. *Maqasid al-shariah* provides the broader objectives of Islamic law by emphasizing the protection of religion, life, intellect, lineage, and wealth, while *maslahah* highlights public benefit as a central consideration in legal reasoning. At the same time, *ijtihad* allows Islamic jurisprudence to respond to changing social and historical conditions without abandoning its normative foundations. Through these principles, social fiqh shifts Islamic legal interpretation from a purely textual and doctrinal orientation toward a welfare-oriented approach that prioritizes justice, compassion, inclusiveness, and collective benefit. As a result, Islamic legal obligations such as *zakat*, *waqf*, charity, and mutual assistance are no longer viewed merely as individual acts of worship, but also as instruments for social redistribution, poverty alleviation, and sustainable community development. (Adibah & Chasanah, 2024)

Another important finding of this study is that the practical contribution of Islamic jurisprudence to community welfare depends not only on legal interpretation but also on institutional capacity, governance quality, leadership, and community participation. The reviewed literature demonstrates that Islamic legal values can generate measurable social benefits when translated into transparent, organized, and accountable welfare programs. Institutions such as mosques, *pesantren*, *zakat* agencies, *waqf* boards, Islamic universities, and

Islamic philanthropic organizations play a central role in implementing social fiqh through activities including zakat distribution, waqf management, educational support, health assistance, disaster relief, and economic empowerment programs. These findings suggest that the effectiveness of Islamic jurisprudence in improving welfare is strongly influenced by professional management, proper targeting of beneficiaries, sustainable program design, and collaboration among religious institutions, government agencies, and local communities (Hikmal Asril Annaza et al., 2025).

The findings also reveal that social fiqh functions as a bridge between normative Islamic legal theory and applied welfare practice. Normative Islamic principles provide ethical direction and moral legitimacy, while welfare programs serve as practical mechanisms for implementing those values in society. This integration is significant because Islamic jurisprudence cannot produce meaningful social impact if it remains limited to theoretical or doctrinal discussion alone. Conversely, welfare initiatives require ethical foundations to ensure that they promote justice, accountability, compassion, and public benefit. Through social fiqh, Islamic legal thought becomes both theoretically relevant and practically functional, enabling Islamic jurisprudence to respond to real social needs while preserving its religious foundations. (Prasetyo Hartanto & Ansor Lubis, 2024).

In Indonesia, this transformation is particularly important because Islamic jurisprudence operates within a plural, democratic, and culturally diverse society. Indonesia possesses strong networks of religious institutions and community organizations that create social spaces for the implementation of welfare-oriented Islamic legal values. The interaction between Islamic teachings, local traditions, public policy, and civil society participation allows social fiqh to develop as a practical model of Islamic legal interpretation. Overall, the findings of this study demonstrate that Islamic jurisprudence becomes more socially impactful when interpreted through social fiqh and implemented through inclusive, collaborative, and welfare-oriented programs. This supports the central argument that Islamic jurisprudence, when understood as a living and adaptive legal tradition, can contribute significantly to community welfare and social transformation in contemporary Indonesian society.

### **Discussion**

The findings of this study indicate that Islamic jurisprudence is transformed through social fiqh when legal reasoning is directed toward public welfare, social justice, and practical problem solving. In this transformation, fiqh is not understood only as a body of legal rulings regulating individual religious duties, but also as an ethical and social framework that guides collective action. Social fiqh expands the role of Islamic jurisprudence by connecting classical legal principles with contemporary social realities, especially in relation to poverty, inequality, social exclusion, and community empowerment in Indonesia.

This transformation occurs through the interpretation of key Islamic legal principles such as maqasid al-shariah, maslahah, and ijihad. Maqasid al-shariah provides the higher objectives of Islamic law, while maslahah emphasizes public benefit as a central consideration in legal reasoning. Ijihad enables Islamic jurisprudence to respond to changing social conditions without abandoning its normative foundations. Through these principles, social fiqh allows Islamic law to move from textual and doctrinal interpretation toward socially responsive application (Fatarib et al., 2025).

The first important finding is that Islamic jurisprudence becomes more socially relevant when interpreted through a welfare-oriented perspective. Classical fiqh provides the normative basis for obligations such as zakat, waqf, charity, justice, and mutual assistance. However, social fiqh reinterprets these obligations as instruments for addressing structural social problems. Zakat, for example, is not only viewed as an individual religious obligation, but also as a mechanism for poverty reduction and economic redistribution. Similarly, waqf is not only understood as a charitable endowment, but also as a sustainable resource for education, health services, public infrastructure, and community development (Wibowo, n.d.).

The second important finding concerns the relationship between legal interpretation and welfare outcomes. The reviewed literature shows that Islamic jurisprudence can contribute to community welfare when supported by effective institutions, ethical leadership, transparent governance, and community participation. The impact of social fiqh is visible in zakat management, waqf development, community empowerment programs, religious-based welfare initiatives, and Islamic social finance. These applications demonstrate that Islamic legal values can produce practical benefits when translated into organized, accountable, and sustainable social programs (Haji-Othman et al., 2025).

The findings also show that social fiqh functions as a bridge between normative Islamic legal theory and applied welfare practice. Normative principles provide moral direction, while welfare programs provide operational mechanisms for realizing those principles in society. This integration is important because Islamic jurisprudence cannot create meaningful social impact if it remains only at the theoretical level. At the same time, welfare programs require ethical foundations so that they are guided by justice, compassion, accountability, and public benefit (Kiliyamannil, 2022).

In Indonesia, this transformation is particularly significant because Islamic jurisprudence interacts with plural social realities, state institutions, religious organizations, local traditions, and community-based initiatives. Mosques, Islamic boarding school, zakat institutions, waqf boards, Islamic universities, and civil society organizations create important spaces where Islamic legal thought can be translated into welfare initiatives. Cultural values such as gotong royong, mutual assistance, and collective responsibility further strengthen the practical implementation of social fiqh because they align closely with Islamic welfare principles.

The findings further imply that Islamic jurisprudence should be understood as a living intellectual tradition rather than a static legal system. Its relevance depends on the ability of scholars, institutions, religious leaders, and communities to interpret Islamic legal principles in ways that serve human welfare. Social fiqh strengthens this relevance by emphasizing that the purpose of Islamic law is not merely formal legal correctness, but the realization of benefit, justice, dignity, and social responsibility.

Overall, this study shows that Islamic jurisprudence becomes more practical, adaptive, and welfare-oriented when developed through social fiqh. It connects religious norms with social outcomes and provides a framework for addressing community problems in Indonesia. Nevertheless, its effectiveness depends on the quality of interpretation, institutional governance, stakeholder collaboration, and the commitment of religious and social actors to translate Islamic legal values into concrete welfare practices.

## CONCLUSION

This study examined the relationship between Islamic jurisprudence and social fiqh and their impacts on community welfare in Indonesia. Its main purpose was to explain how Islamic legal principles are interpreted through social fiqh and how such interpretation contributes to welfare oriented social practices.

The findings show several important points. First, Islamic jurisprudence becomes more socially relevant when interpreted through maqasid al shariah, masalah, and adaptive legal reasoning. Second, social fiqh transforms classical legal principles into practical responses to contemporary welfare issues, including poverty, inequality, social exclusion, and community empowerment. Third, the application of social fiqh is most visible in zakat management, waqf development, Islamic social finance, religious leadership, and community based welfare programs. Fourth, the welfare impact of Islamic jurisprudence depends not only on normative legal values, but also on institutional capacity, transparent governance, contextual interpretation, and community participation. These findings confirm that social fiqh functions as a bridge between Islamic legal theory and practical social transformation.

The study contributes to Islamic legal theory by strengthening the view that fiqh is a dynamic and socially responsive framework rather than a static body of rulings. Practically, it highlights the relevance of Islamic jurisprudence as a foundation for welfare policy, religious institutional programs, and community development in Indonesia.

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