



Implementation of Social Jurisprudence by KH Sahal Mahfudh in the Practice of Family Planning Program in Pagertanjung Jombang

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Abstract

A happy family is created by a harmonious marriage and household relationship. It will be more perfect if the household is blessed with a baby who will be the next generation. KH. Sahal Mahfudz offers a thought solution to answer how this family planning program should be a way out for household life according to the current socio-economic conditions of society. Through his social fiqh thoughts, KH. Sahal Mahfudh, the writer wants to know how the social jurisprudence perspective of KH. Sahal Mahfudz on the Family Planning Program and the Implementation of Social Jurisprudence KH. Sahal Mahfudz in Pagertanjung Ploso Village, Jombang. This research is a type of qualitative research, data taken systematically from the field and literature. The data will then be viewed and measured using the perspective of KH's social jurisprudence. Sahal Mahfudh. As a result, the social jurisprudence of Kh. Sahal Mahfudh was able to encourage people to be self-aware of the importance of maintaining economic health and family resilience. Kiai Sahal further explained that there was no prohibition on family planning in religion. If the Shari'a recommends maintaining family resilience, then family planning is a very appropriate program and Pagertanjung Village can become a pilot village through its family planning and community empowerment programs.

Keyword: Social Jurisprudence, KH. Sahal Mahfudh, Family Planning

Abstrak

Keluarga bahagia tercipta oleh sebuah perkawinan dan hubungan rumah tangga yang harmonis, akan lebih sempurna bila dalam rumah tangga tersebut dikaruniai buah hati yang menjadi penerus generasi. KH. Sahal Mahfudz menawarkan solusi pemikiran untuk menjawab bagaimana seharusnya program KB ini menjadi jalan keluar bagi kehidupan berumah tangga sesuai kondisi sosial ekonomi masyarakat saat ini. Melalui pemikiran fikih sosialnya KH. Sahal Mahfudh, penulis ingin mengetahui

bagaimana prespektif fikih sosial KH. Sahal Mahfudz terhadap Program Keluarga Berencana dan Implementasi fikih sosial KH. Sahal Mahfudz di Desa Pagertanjung Ploso Jombang. Penelitian ini merupakan jenis penelitian kualitatif, data diambil secara sistematis dari lapangan dan literatur. Data tersebut kemudian akan dilihat dan diukur dengan menggunakan kacamata fikih sosial KH. Sahal Mahfudh. Hasilnya, fikih sosial Kh. Sahal Mahfudh mampu mendorong masyarakat agar sadar diri akan pentingnya menjaga kesehatan ekonomi dan ketahanan keluarga. Kiai Sahal lebih lanjut menerangkan tidak ada larangan KB dalam agama. Jika syariat menganjurkan untuk menjaga ketahanan keluarga maka KB inilah program yang sangat tepat dan Desa Pagertanjung bisa menjadi kampung percontohan melalui program keluarga berencananya dan pemberdayaan masyarakat.

Kata Kunci: Fikih Sosial, KH. Sahal Mahfudh, Keluarga Berencana.

Introduction

Islam is a perfect religion, both its concept and format have been mentioned explicitly and implicitly in Islam. Islam, which is based on the Qur'an and Sunnah, must be able to respond to the challenges and dynamics of the changing times. The increasingly advanced age of technology and information raises new problems as well as challenges. The religious authorities, in this case the ulema, have a hard task to then be able to open and find a way out. The universal Al-Qur'an includes everything that exists in this world even though it is only satire. As for explicitly (tafsil) a legal status must be found through the path of ijtihad and the interpretation of the jurists as expressed by Ibnu Rusyd that the texts have been completed, but social reality and reality will not be completed (Rusyd, 2007).

A happy family is created by a harmonious marriage and household relationship. It will be more perfect if the household is blessed with a baby who will be the next generation. This next generation is one of the goals and aspirations of a marriage, but as husband and wife they have the right to choose to regulate and determine the private affairs of their household, including the number of children they expect. Couples don't just reproduce, but also consider the future for their extended family, the future for their children and grandchildren. Some family groups choose to limit the number of their family members by following and undergoing family planning programs using various methods.

The majority of Indonesian people, who incidentally are Muslims, certainly have many who question how family planning law itself is from an Islamic point of view. Rasulullah himself ordered to have many offspring because one day the Prophet would be proud of the Muslims who have the most descendants on the Day of Resurrection. But on the other hand, looking at the socio-economic conditions of the people, the number of descendants is not accompanied by the quality of education and the economy. They forget that having many children automatically means that they have to earn a lot of living (Anggara dkk., 2021).

Family planning is an attempt to realize a quality family through promotion, protection and assistance in realizing reproductive rights and providing services,

arrangements and support needed to form a family with the ideal age of marriage, regulate the number, spacing and ideal age of childbearing, regulate pregnancy and foster resilience and child welfare. One of the ancient methods of family planning was by 'azl (expelling sperm outside the vagina). Imam al Ghazali allowed 'Azl for health and economic reasons. This is done to maintain the body and beauty of the wife for the sake of the lasting pleasure of the husband who is lawful.

Al Ghazali argues that fewer children will avoid economic harm which can lead to prosperity both physically and spiritually (qillatul haraj wa mu'inun 'aladdin). Al Ghazali did not find strong reasons to prohibit 'azl or to limit its implementation, with the argument that avoiding marriage is not prohibited from avoiding pregnancy nor is it prohibited. However, al-Ghazali emphasized that 'azl can only be done to avoid economic difficulties that will be borne by the family. Too many children will also need a lot of material to support their lives. However, if you already have many children while your economic needs are not fulfilled, then you still try your best to make a living while surrendering yourself to Allah SWT (Al Ghazali, 2016).

The responsibility of parents (husband and wife) towards children as a mandate, slander and adultery, then the breeding of children in social fiqh/Islamic law is regulated in such a way that in seeking to achieve prosperity it is necessary to consider the balance. Regarding the broad coverage area of social jurisprudence, Sahal Mahfudh then said that physical and spiritual well-being is what is aspired to. This is in accordance with the view of Islamic Shari'ah which was created in social fiqh which has quite a broad scope in structuring human affairs in life and living, to be safe in a world full of benefits, towards an afterlife full of sad'adah later (Mahfudh, 2017).

The family planning program has been implemented and is one of the main programs in Pagertanjung Ploso Village, Jombang. The program includes being one of the leading programs and becoming an icon in the village. It was noted that in 2018, Pagertanjung village received appreciation and appreciation from the government, Pagertanjung village which has high potential to be developed and empowered. As is well known, the target of the family planning program is to focus on areas that are in the middle to lower economy, Pagertanjung is one of the pilot villages of KB villages.

Kampung KB itself is a regional unit at the level of RW, sub-village or equivalent, which has certain criteria, where there is integration of population programs, family planning, family development and related sector development which are carried out systemically and systematically. KB Village is a model for implementing the total Family Planning Population and Family Development program and is a strategic program in an effort to accelerate the development program agenda, especially in suburban areas (BKKBN, 2017).

KH. Sahal Mahfudz offers a thought solution to answer how this family planning program should be a way out for household life according to the current socio-economic conditions of society. Through his social fiqh thoughts, KH. Sahal Mahfudh, the writer wants to know how KH. Sahal Mahfudz on the Family Planning Program and the Implementation of Social Jurisprudence KH. Sahal Mahfudz in Pagertanjung Village, Ploso District, Jombang Regency.

Literature Review

Darna previously conducted relevant research regarding the notion of social fiqh and its application in family law. he concluded that social fiqh can be seen in its application in family law, for example; population and family planning issues related to the concept of marriage, the age limit for marriage which requires consideration of physical and psychological readiness in addition to Islamic law and statutory regulations; and hadhanah children or the upbringing and maintenance of children is an important aspect of Islamic teachings (Darna, 2021).

Mohammad Rif'an Asofik and Ahmad Khafidh in their work entitled; *"Breaking the Dullness of Thought Among Nahdliyin: The Genealogy of KH. Sahal Mahfudh's Civilization Jurisprudence,"* has discussed a work very close to what the author presents in this article. However, the difference is very clear, especially in the variables of Islamic organizations, namely among Nahdatul Ulama (Asofik, 2023). The author focuses more on the scope of social jurisprudence and does not intensely examine organizational orientation especially those related to political content.

Musyafa'ah's research also explains family planning in the perspective of maqashid sharia, he states that family planning is in accordance with the five basic principles of maqasid sharia (Musyafa'ah, 2019). The difference between the research that the writer did and the two previous studies was that the writer elaborated on the implementation of KH's social fiqh. Sahal Mahfud in the KB village in Pagertanjung Ploso Jombang village.

Research Method

This research is a type of qualitative research, data taken systematically from the field and literature. Researchers use a phenomenological approach that is useful for uncovering an event that is still vague so that it can be known clearly and clearly. The qualitative data analysis steps were carried out after the researcher had collected data relating to the practice and services of the family planning program in the village of Banjardowo. The researcher completely described the practice and service of the family planning program in the village of Banjardowo, then examined all the verbal decisions made by an informant, documented the informant's conversations, then classified all elements related to the meaning and purpose of social law contained in the practice and service of the family planning program in Banjardowo village.

Pagertanjung Community Portrait

Most of the population in Pagertanjung Village are farmers. The extent of agricultural land shows that the community is still actively cultivating crops. The village that stretches wide has different elements of the land. In Sumber Winong hamlet, for example, the land in the hamlet is more barren and dry. Thus encouraging people to be creative in increasing their daily economic income. When the author met the village head of Pagertanjung, the author asked what the mainstay programs and focus of community empowerment would be in his future leadership. He stated that with his cohesiveness and harmony in the community, he was actually able to develop and move forward.

The focus of the village government during this pandemic is definitely to minimize and suppress the spread of Covid 19 so that it decreases while realizing village programs, both long term and short term. Mr. Syamsudien explained, the key to the progress and progress of the village depended on a good system and administration, "we are trying to be more disciplined and in an orderly administration in carrying out village programs" (Saji, komunikasi pribadi, Agustus 2022).

1. Family Planning Program In Pagertanjung

Pagertanjung village consists of 7 hamlets with 3750 heads of households and a population of 19560 people. The hamlet is divided in the south and north. To be exact, there are four hamlets in the north and three hamlets in the south. The people of Pagertanjung are 100% Muslim and fairly religious. This is proven by the existence of two Islamic boarding schools in the village; namely the Sunan Ampel Islamic Boarding School and the Sunan Drajat Islamic Boarding School. All of them are affiliated with the ahlussunah wal jama'ah ideology within the Nahdlatul Ulama corridor. For a community or association this is important, because the progress of an organization and association is very closely related to socio-religious conditions and understanding of a teaching (Sigit, Interview, 1 September 2022).

Pak Sigit said that in Pagertanjung there are many elements that support the running of government programs, according to the title the author compiled, namely the family planning program and its correlation with the social philosophy of KH Sahal Mahfudh. Basically all villages follow the government's recommendations which are required to have data on family planning and community empowerment, because the program is a national program. For Pagertanjung village itself, the implementation is carried out by appointed cadres to make the program successful. The reference for the program is BKKBN.

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As explained by the village secretary Pak Sigit, the family planning program in Pagertanjung is one of the leading programs and has become an icon in the village. In 2018, he explained, Pagertanjung village gave appreciation and awards from the government, especially in the Sumberwinong hamlet. The hamlet is a remote area in Pagertanjung which has high potential to be developed and

empowered. As is well known, the target of the family planning program is for areas that are in the lower middle class economy. Sumberwinong is a pioneer as well as a pilot hamlet of KB village. (Sigit, Interview, 1 September 2022).

The establishment of the KB village did not just happen, there was a long process and the high enthusiasm of the community encouraged the realization of this program. As with the nine president's *nawacita*, Pagertanjung through the KB program is trying to make these *nawacita* successful. Among these vows are:

1. Creating a nation that is responsible to its people, by guaranteeing a sense of security, comfort and peace, so that people will live in prosperity.
2. The government will always be present in every community activity by distributing assistance, both moral and material. So that people trust and obey government policies.
3. Putting importance on and prioritizing development from downstream to the middle. So that the people below are happy then everything will be good.
4. Declaring that Indonesia is a strong country, capable of showing off and committed to competing with other countries.
5. High quality education with character so as to produce the next generation of young people with a strong mentality who excel on the world stage.
6. Encouraging the people to be more creative and innovative by creating jobs and opening up as wide as possible the potential of the community both from its human resources and natural resources.
7. Supplying people with ideas and programs that have high opportunities.
8. Reform the national character through community development.
9. Maintain the integrity and unity of the nation (BKKBN, 2017).

The family planning program in Sumberwinong itself was initiated in 2014, then started in 2016, and was inaugurated in 2018. The interesting thing in Sumberwinong is that there are alleys called contraceptives. Such as condom gang, MOW gang, implant gang and so on. The existence of alleys called contraceptives is to introduce people to government programs so as to encourage them to join the family planning program. The naming of alleys with unique names has gone viral on social media and other news. But in fact the people there just enjoy it, no problem. Precisely support it because a lot of help and attention from the government (Saji, Interview, Agustus 2022).

2. Types of Contraceptives in Pagertanjung

To support and reduce the rate of population growth in Pagertanjung, family planning cadres who have been recommended by the village government in collaboration with the village midwife recommend and socialize several contraceptives for use in the family planning village. Here are the details and explanation from Mrs. Zulaihah: *First*, long term. (1) Implants, implant birth control is a contraceptive that contains the hormone progestogen. KB which is often used by its users because of its unique shape and easy to use. The implant can work quickly through skin tissue and hormones in the human body. This implant has several advantages, among which are, it is inexpensive, effective in maintaining pregnancy, and practical to use (D'Exelle & Ringdal, 2022.).

(2) IUD, the IUD (Intrauterine device) is a long-term contraceptive device that is also preferred by married couples because of its many advantages. This IUD is also relatively easy and can even last up to three to ten years to prevent pregnancy. Although, of course, like other contraceptives, the IUD also has side effects, which must be routinely consulted with the doctor by the husband and wife (Himawan dkk., 2021).

Second, short term. (1) Pill, birth control pills are used by women to prevent pregnancy, control birth, and control fertility. Birth control pills are a type of pill or drug that contains synthetic reproductive hormones (progesterone and a combination of estrogen-progesterone), which function to regulate hormones in the user's body so that they can achieve their goal, which is to prevent pregnancy. (Himawan, 2020, pp. 214). (2) Inject, like other contraceptives, this injection is used to regulate the user's pregnancy. These injections vary, ranging from one month to three months (Pastuty dkk., 2022).

3. Empowerment of Pagertanjung Village through KB Village

As explained by Pak Saji, the KB village programs do not only focus on contraceptives, more than that the KB village encourages all village programs that are aligned with government programs. So this KB village is included in all lines of life in the Pagertanjung community starting from the economic, educational, cultural, and religious aspects (Saji, Interview, Agustus 2022). The realization of programs in Pagertanjung is inseparable from the various elements that support it. The following are among the elements that support the running of the family planning program in Pagertanjung village:

First, community potential. As a village where the majority of livelihoods are farmers, Pagertanjung always tries to explore existing resources. Both human resources and natural resources. Javanese characters that are so thick make the cohesiveness even stronger. Pagertanjung village government along with religious and community leaders continue to encourage acceptors so they can join this program. After the data is collected and recorded, it is then deposited to the Kodim. Many MSMEs have also started to open their businesses with creative ideas even in the midst of a pandemic but still trying to be productive.

Like Pak Kurniawan's decorative lighting business, Armed with PVC pipes, Pak Kurniawan is able to make decorative lamps by carving them with solder to produce beautiful motifs. Mr. Kurniawan works as a chartered driver, in the midst of this pandemic his income has greatly decreased, so he is trying to survive by producing decorative lights (Kurniawan, komunikasi pribadi, 3 September 2022). The efforts made by Mr. Kurniawan also encourage other communities to be more active in meeting their needs so that they are better.

Second, community concern. Community participation and involvement in realizing village programs is very important. The success of a program will depend on the existing human resources. Pagertanjung as a village in which there is a KB village is able to bring the community to be more sensitive and concerned about all things according to their respective parts. Pak Saji as the head of the village stated that the attention of the village apparatus to the community was the emphasis, so that the community felt valued and made them care. But all these things need to be measured both in terms of economic, social, cultural and educational. Especially in terms of religion. The religious leaders in Pagertanjung are also very supportive.

Precise, accurate and friendly delivery is the key. The leaders tried to translate government programs through education from a religious and social perspective (Saji, Interview, Agustus 2022).

Third, mutual cooperation. Mr. Sigit said that Pagertanjung always prioritizes togetherness as outlined in the daily environment. To support this, a joint initiative movement was initiated which was realized by establishing guard posts in every corner of the village. The post functions as a medium for communication, discussion, and discussion between residents. This includes posyandu and PKK cadres who have a schedule every Friday to gather. Mr. Kasun continued to explain that in Pagertanjung we promote the jimpitan movement, a minimum of Rp. 500 per day with a maximum without a nominal limit. The results of the jimpan are then allocated for eg; help sick people, people who died, and priority village facilities. It has been recorded that in the last three years each year jimpitan has been able to generate as much as 31,500.00 in cash, this can be realized because each program has its own management structure consisting of a coach, chairman, secretary, treasurer, and members (Sigit, Interview, 1 September 2022).

Fourth, government support. Pak Sigit conveyed further that village empowerment and development in Pagertanjung cannot be separated from government assistance. Governments ranging from districts, sub-districts, to villages fully support and provide moral and social enthusiasm. In 2019 the KB village received productive plant assistance in the form of 1,000 longan trees and 500 manga seeds. Not only that, in Sumberwinong hamlet, for example, red shoots were planted along the road with assistance from the government (Sigit, Interview, 1 September 2022).

Analysis of Family Planning Programs in Social Fiqh Perspective Kh Sahal Mahfudh

1. Implementation of Social Jurisprudence KH. M. Sahal Mahfudh in the Family Planning Program

The problem of rapid population growth is a problem that must be solved. The number of mothers who are underprivileged is not matched by the rate of population growth and the birth of new babies. This made Kiai Sahal think and try to offer a thought and realize it into social reality. So that the health of mothers and children can be conditioned. "To achieve the goal of happiness in the world and in the hereafter, various means and abilities are needed which depend a lot on the quality of human beings and are even inseparable from dependence on other human beings. require a large number or unlimited area (Rohman, 2022). In fact, it will be difficult to cooperate and help each other when the number of people involved is too large and wide, especially if the character and quality of individuals from a large number is low. So therefore it is necessary to balance the boundaries between the quantity and quality of the people who carry out these endeavors in addition to a balance between needs and supporting resources and facilities, if you want the success of the intended life goals (Hakim, 2022).

In addition, of course, the success of happiness in the afterlife cannot be concretely proven before death, but there are indicators in that direction. For example, the obedience of family members to carry out God's commands and stay away from his prohibitions. This obedience is the perfection of faith which is manifested in the form of good deeds in everyday life. These pious acts of charity will correlate directly with the family's success in navigating life in the world. Worldly success is measured by meeting the needs of clothing, shelter, and food. Apart from that, Kiai Sahal added that indicators of family welfare could not be separated from educational, health, economic and moral factors (Fuadi dkk., 2022).

A manifestation of actualization and contextualization. Flexible jurisprudence, always following the trend of the times wherever and whenever. Jurisprudence that is dynamic, contextual, factual and can answer the challenges of globalization and moderation. This social fiqh can also be an alternative way to a problem for which there is no valid argument. Social jurisprudence makes reason an instrument to be able to process literal texts into contexts that are flexible and always transformative (Fikriya, 2021). A society that is always on the move, social-economic conditions that are always changing and not steady and monotonous then gave rise to an idea from the scholars to formulate a law that does not forget the text but can also respond to the context in the field.

KH. Sahal as one of the figures among several scholars who developed this social fiqh was a mediator between the conservative and liberal groups. He is recognized as a thinker who can formulate and express his thoughts in contexts that are relevant to the problems that occur. It is not only matters of fiqh that are discussed, but all lines of social life are sought to be touched and influenced, so that a civil society that is prosperous and able to struggle amidst the hardships of life is born (Fuadi dkk., 2022, pp. 102). Kiai as community role models also try and try to preach according to the socio-economic needs of the community. So, it can't be averaged in general. There is a balance in realizing the general good in terms of primary, secondary and tertiary (Idris dkk., 2021).

Fundamentally, social fiqh can be taken from the basic understanding in the form of effective axiology by considering its epistemology and ontology. Epistemology means having to understand comprehensively the deepest meaning of social fiqh itself, then ontology means what are the main goals and objectives to be aimed at by social fiqh so that we can move on to the next point, namely axiology. Axiology as evidence and direct action in the field, to what extent is the effectiveness of the paradigm of social jurisprudence in the midst of a pluralistic society using a social humanities approach and a populist economic outlook towards a civilized and prosperous society (Hakim, 2022).

From the point of view of the evidence and evidence, this fiqh cannot be separated from divine revelation or sunnah nabawiyah. The source of reflection of Muslims as a reference in religion. Even though it is not purely a divine text because it is acculturated with social sciences, economics and culture. The text of the sacred revelation is combined with the socio-cultural community. In the end, it won't be a burden and you always pay attention, stay up to date, and solve various problems. Religion is interpreted not only as a matter of worship, but even further into the realm of muamalah (Nazar, 2021).

The following are the five main characteristics of social fiqh proclaimed by KH. Sahal: *First*, flexible fiqh doctrine, actualization, and contextualization. As is known fiqh is usually taken from various sources. Among them are the scholars who make the yellow book the main sacred text for determining a law. However, the yellow book alone is not enough, it needs measurable refreshment. Santri who usually study it must match what they have learned at the pesantren. So that the doctrine of fiqh understanding is not conservative which can lead to radical and hard thinkers.

Second, moving from the qouli paradigm to manhaji. As stated in point one, some Islamic boarding schools in Indonesia (especially NU) are still concerned with the discussion of the text, not in discussing how the text exists. This means how the process of the text (aqwal) then appears to the surface. Because aqwal is actually a mature matter, while the process of formulating it and the kitchen has not yet been studied. This is where KH. Sahal tried to change the paradigm of the scholars to have the courage to switch from qouli to manhaji. Paradigm studies or you can say ushul fiqh are still very rare. Not without reason because they think and feel they don't have the authority to tamper with it.

The authority of the clergy who usually discuss this matter is already at the level that we know as a mujtahid. Meanwhile, the requirements and qualifications for the mujtahid themselves are very heavy to arrive at that level. Actually, social fiqh wants a paradigm that seems to be changed, so that the ulemas who should have met the criteria for taking an institution are able to convey their ideas and ideas through the manhaji method. As the scholars say that stagnation is misguidance in religion.

Third, sort and choose between ashah (main) problems and furu' (branches) problems. If we look at the conservative clerics, it can be seen that they often clash the main affairs with the branch affairs. The ushuli case cannot be seen from furu'is point of view. Of course, we cannot debate the ashah issue, because it deals with divine texts which have clear and clear explanations. In contrast to that, the issue of furu'iyah is common to be debated. This is where the role of social fiqh comes as an intermediary.

Fourth, the emphasis of fiqh from the point of view of social ethics. KH. Sahal with all his background puts ethics before tatbiq al-hukm. This means that this fiqh also contains maqasid which is directly related to factors outside the study of fiqh. There is sababul wurud and the process behind the determination and legal decision itself. In fact, not only ethics, but also aesthetics are emphasized. It would be a shame if Islam, which is a beautiful religion, then turns into a difficult religion because of wrong explanations and formulas.

Fifth, philosophy as a means of recognition. This social jurisprudence also has a philosophical undertone, as stated earlier, there are ontology, epistemology, and axiology. Philosophical study of a problem will produce a comprehensive format and concept. Especially in the cultural aspect of a heterogeneous society. Jurisprudence that is philosophical in nature will also be easier to digest and understand, moreover, it will be easily accepted (Rasyid, 2021).

Those are the four characteristics of social fiqh initiated by KH. Sahal Mahfudh. In practice, the implementation of social fiqh KH. Sahal Mahfudh in Pagertanjung village was greatly influenced by several aspects. Among them are:

First, educational aspects. This aspect in turn will greatly affect the culture and civilization of the population. As has become a common opinion, that education and science are barometers for the advancement and decline of a nation (Stifani dkk., 2022). To maintain the quality of education, supporting facilities and infrastructure are needed. The rate of population growth in this country has resulted in difficulties and imbalances in the field of education and teaching because the balance of facilities and facilities has not been fulfilled (Zulhijriani dkk., 2020).

Program keluarga berencana memberikan kesempatan kepada orangtua untuk dapat merencanakan pendidikan anak dengan baik. Bayangkan saja apa yang akan terjadi bila seorang ibu tiap tahun melahirkan anak. Tentu orangtua tidak dapat memberikan skala prioritas pendidikan secara maksimal kepada anak-anaknya. Kalau sudah begini, biasanya anak pertama/tertua membantu orangtua mengasuh adik-adiknya. Kelak jika adik-adiknya tumbuh dewasa, ia akan membantu orangtua mencari rizki/nafkah. Kapan ia punya kesempatan belajar ke jenjang lebih tinggi? Lain halnya, jika orang tua mengikuti program keluarga berencana. Ia akan lebih cermat merencanakan pendidikan anaknya dengan baik. Biasanya perencanaan tersebut disesuaikan dengan kondisi/keadaan yang melatarbelakangi suatu keluarga.

The family planning program provides an opportunity for parents to be able to plan their children's education well. Just imagine what would happen if a mother gave birth every year. Of course, parents cannot give the maximum priority scale of education to their children. If this is the case, usually the first/eldest child helps their parents raise their younger siblings. Later when his younger siblings grow up, he will help their parents earn sustenance. When will he have the opportunity to study at a higher level? Another case, if the parents follow the family planning program. He will be more careful planning their children's education properly. Usually, the planning is adjusted to the conditions/circumstances underlying a family.

Because of that, Kiai Sahal idealized the education of this child to move towards the formation of a generation capable of carrying out the mandate to become the "khalifah of Allah" on earth. This trust has two main functions. First, *ibadutullah*, both as individuals and as social beings he is required to carry out the teachings outlined by Allah SWT, both in the form of ritual worship and social worship related to society. Second, *imarah al ardh*, the younger generation is also able to preserve the earth and the environment that surrounds it so that the balance of the ecosystem is maintained properly.

Making mischief on earth is an evil act that is contrary to human mission as vicegerent of Allah. Fourth, economic education. Economic education needs to be one of the main points of children's education because with the fulfillment of the economy, one's deeds of worship will be fulfilled. Seeing the current phenomenon that someone who used to be active in worship, but as a result of the poverty he is facing, his worship activities are reduced and his morals have fallen drastically. Poverty easily uproots Islamic beliefs, beliefs easily shake due to economic pressure (Darna, 2021). Thus, as a parent, you should instill the habit of liking to work hard and carry out productive activities and don't let your child be shackled in a consumptive culture.

Second, health aspect. this aspect is a vital part and really needs to be considered properly. Family health will affect the resilience of the family. So there needs to be encouragement and motivation so that the Indonesian people pay more attention to their health. Mother as a central position in the family must be an example of efforts for a healthy life. Not only mom. A father must also be sensitive to family conditions (Rompis dkk., 2022). Through the KB program, Kiai Sahal suggested that the community understand and understand the importance of this program.

Third, economy aspect. This aspect is no less important considering that the source of most human survival is economic strength. If the economy is good then daily needs will be fulfilled. Regardless of whatever work is undertaken, if good planning is measurable and calculated, it will produce satisfying results (Rohman, 2022). Not only in terms of parents, children as the successor of the nation must also be considered carefully. He needs enough and fair love, so this program really has a big contribution to the economic sustainability of the family.

2. The Potential of Pagertanjung Community as Social Jurisprudence Agents

Family planning cannot be separated from solving population problems in Indonesia. Participating in the program is one way to make it happen is by socializing and involving the community. Pagertanjung Village, which has a KB village, can become a pilot village for others. From the results of the analysis, the researcher found several points of relevance and opportunity between KH's thoughts. MA Sahal Mahfudh through his social philosophy with the family planning program in Pagertanjung village in overcoming developments through family planning and trying to establish a prosperous family.

The potential of the people of Pagertanjung in creating a society that *maslahah* is very large from the point of view of social fiqh. As explained by Mr. Saji, the KB village programs are not only focused on contraceptives, more than that the KB village encourages all village programs that are aligned with government programs. So this KB village is included in all lines of life in the Pagertanjung community starting from the economic, educational, cultural, and religious aspects. The realization of programs in Pagertanjung is inseparable from the various elements that support it.

As a village where the majority of livelihoods are farmers, Pagertanjung always tries to explore existing resources. Both human resources and natural resources. Javanese characters that are so thick make the cohesiveness even stronger. Pagertanjung village government along with religious and community leaders continue to encourage acceptors so they can join this program. After the data is collected and recorded, it is then deposited to the Kodim. In other sectors, there are also many MSMEs that have opened their businesses with creative ideas even in the midst of a pandemic but are still trying to be productive. Like Pak Kurniawan's decorative lighting business, Armed with PVC pipes, Pak Kurniawan is able to make decorative lamps by carving them with solder to produce beautiful motifs. Mr. Kurniawan works as a chartered driver, in the midst of this pandemic his income has greatly decreased, so he is trying to survive by producing decorative lights. The efforts made by Mr. Kurniawan also encourage other communities to be more active in meeting their needs so that they are better.

Community participation and involvement in realizing village programs is very important. The success of a program will depend on the existing human resources. Pagertanjung as a village in which there is a KB village is able to bring the community to be more sensitive and concerned about all things according to their respective parts. Mr. Syamsuddin Arief as the head of the village stated that the attention of the village apparatus to the community was the emphasis point, so that the community felt valued and made them care. But all these things need to be measured both in terms of economic, social, cultural and educational. Especially in terms of religion. The religious leaders in Pagertanjung are also very supportive. Precise, accurate and friendly delivery is the key. The leaders tried to translate government programs through education from a religious and social perspective.

Mr. Kasun Sumberwinong said that Pagertanjung always prioritizes togetherness as outlined in the daily environment. To support this, a joint initiative movement was initiated which was realized by establishing guard posts in every corner of the village. The post functions as a medium for communication, discussion, and discussion between residents. This includes posyandu and PKK cadres who have a schedule every Friday to gather. Mr. Kasun continued to explain that in Pagertanjung we promote the jimpitan movement, a minimum of Rp. 500 per day with a maximum without a nominal limit. The results of the jimpan are then allocated for eg; help sick people, people who died, and priority village facilities. It has been recorded that in the last three years each year jimpitan has been able to generate as much as 31,500.00 in cash. This can be realized because each program has its own management structure consisting of a coach, chairman, secretary, treasurer, and members.

Pak Saji conveyed further that village empowerment and development in Pagertanjung cannot be separated from government assistance. Governments ranging from districts, sub-districts, to villages fully support and provide moral and social enthusiasm. In 2019 the KB village received productive plant assistance in the form of 1,000 longan trees and 500 manga seeds. Not only that, in Sumberwinong hamlet, for example, red shoots were planted along the road with assistance from the government.

Conclusion

Social Jurisprudence Kh. Sahal Mahfudh was able to encourage people to be self-aware of the importance of maintaining economic health and family resilience. Kiai Sahal further explained that there was no prohibition on family planning in religion. If the Shari'a recommends maintaining family resilience, this family planning program is the right one. However, keep in mind that the model of the program being implemented is not to cover a mother from getting pregnant. But make and regulate the birth pattern of the mother. So that mothers become healthy and the quality of children's education is also guaranteed. Finally, it is hoped that they will become a happy family both in this world and in the hereafter. Pagertanjung Village can become a pilot village through its family planning and community empowerment programs. Elaboration between religious arguments and government programs so that they are mutually sustainable with one another. It is expected to be able to create a superior and quality generation.

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