

Dynamics of Thought in the Fiqh of Civilization Halaqah at Pesantren Affiliated with Nahdlatul Ulama (NU) in Yogyakarta

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This paper explains the dynamics of thought in the *Halaqah Fikih Peradaban* (Fiqh of Civilization Halaqah, HFP) at *pesantren* (Islamic boarding school) ideologically affiliated with NU. The spirit of fiqh contextualization developed in the Fiqh of Civilization Halaqah is a key idea of PBNU in initiating civilization fiqh as a new approach to understanding and studying Islamic heritage. This paper elaborates on two aspects. *First*, why PBNU initiated the Fiqh of Civilization Halaqah and how the dynamics of thought occur within it. *Second*, how pesantren affiliated with NU discuss one

of the main focuses of the Fiqh of Civilization Halaqah related to nationality and statehood. The authors use the theory of Islamic Law Sociology to explain the reciprocal relationship between the socio-religious topics discussed in the Fiqh of Civilization Halaqah and the dynamic and critical way of thinking. This paper uses qualitative research. The primary data was obtained through interviews with several sources and five caretakers who conducted the Fiqh of Civilization Halaqah in five pesantrens. Supporting data was obtained from documents and other news sources that review the Fiqh of Civilization Halaqah. The research results show that the reason for the Fiqh of Civilization Halaqah initiated by PBNU is to create a discourse space for contextualizing progressive fiqh understanding and developing a dynamic way of thinking. Through this approach, fiqh can be used as an inclusive perspective in understanding social change and the development of the times. This study also shows that the theme of nationality and statehood (*fiqh siyāsah*) discussed in the Fiqh of Civilization Halaqah in five *Pondok Pesantren* (Islamic boarding school) promotes dynamic and progressive thinking while critiquing *fiqh siyāsah* studies limited to the *khilafah*. This attitude aligns with the spirit of civilization fiqh initiated by PBNU, which emphasizes a dialectical perspective in studying Islamic heritage.

Tulisan ini menjelaskan tentang dinamika pemikiran dalam Halaqah Fikih Peradaban pada pesantren yang secara ideologis berafiliasi pada NU. Spirit kontekstualisasi fikih yang dikembangkan dalam Halaqah Fikih Peradaban merupakan gagasan pokok PBNU dalam menginisiasi fikih peradaban sebagai pendekatan baru memahami dan mengkaji khazanah keislaman. Tulisan ini mengelaborasi dua aspek. *Pertama*, mengapa PBNU menginisiasi Halaqah Fikih Peradaban dan bagaimana dinamika pemikiran yang terjadi di dalamnya. *Kedua*, bagaimana pesantren yang berafiliasi pada NU mendiskusikan salah satu fokus utama Halaqah Fikih Peradaban yang berhubungan dengan kebangsaan dan kenegaraan. Penulis menggunakan teori Sosiologi Hukum Islam untuk menjelaskan hubungan timbal balik antara topik sosial keagamaan yang dibahas dalam Halaqah Fikih Peradaban dengan cara berfikir dinamis dan kritis. Tulisan ini menggunakan penelitian kualitatif. Data utamanya diperoleh melalui wawancara terhadap beberapa nara sumber dan lima pengasuh yang melaksanakan Halaqah Fikih Peradaban di lima pesantren. Data pendukungnya diperoleh dari dokumen dan sumber berita lain yang mengulas tentang Halaqah Fikih Peradaban. Hasil penelitian menunjukkan bahwa alasan Halaqah Fikih peradaban yang diinisiasi oleh PBNU menjadi ruang diskursus keilmuan dalam mengkontekstualisasi pemahaman fikih yang progresif dan mengembangkan nalar berfikir yang dinamis. Melalui cara ini, maka fikih dapat dijadikan sebagai cara pandang inklusif dalam memahami perubahan sosial dan perkembangan zaman. Penelitian ini juga menunjukkan bahwa, tema kebangsaan dan kenegaraan (*fiqh siyāsah*) yang dibahas dalam Halaqah fikih peradaban di lima pesantren mengedepankan cara berfikir dinamis dan progresif sekaligus mengkritisi kajian *fiqh siyāsah* yang hanya dibatasi pada *khilafah*. Sikap ini sejalan dengan spirit fikih peradaban yang diinisiasi oleh PBNU yang mengedepankan cara pandang dialektis dalam mengkaji khazanah keislaman

Keywords: *Dynamics of Thought, Fiqh siyāsah, Fiqh of Civilization Halaqah, Nabdlatul Ulama*

Introduction

The idea of civilization fiqh echoed by the Chairman of Nahdlatul Ulama (PBNU), Yahya Chalil Staquf, marks a new historical milestone in the discourse of fiqh within Nahdlatul Ulama (NU) (Muthalib, 2023). This idea coincides with the 100th anniversary of NU, which was celebrated spectacularly in various regions of Indonesia, culminating in Sidoarjo, Surabaya (Faizin, 2023). Moreover, the civilization fiqh series held in 230 regions became a halaqah forum for Islamic enthusiasts on a national scale (Syakir, 2022).

Epistemologically, the HFP “*Halaqah Fikih Peradaban (Fiqh of Civilization Halaqah)*” organized by PBNU represents a moment toward dynamic and progressive thinking. Through this moment, fiqh thinkers are required to be flexible in dialoguing Islamic understanding based on naqli arguments and *kitab kuning*, yellow books in Arabic script used in the pesantren, (turats) with the evolving realities of civilization (Ghaly & al-Khatib, 2023). With a dynamic thinking framework, fiqh thinkers in pesantren can form a critical perspective in explaining the meanings, objectives, and moral messages contained in these classical sources (Rahman, 2017). In the future, fiqh thinkers will face various humanitarian and civilizational issues that must be addressed wisely and progressively (Thahir, 2021).

The HFP becomes a discourse moment to revive Gus Dur’s ideas (Laksana, 2021). Gus Dur’s role in initiating the Recontextualization of *Kitab Kuning* Halaqah in 1989 (Nazar & Hamid, 2022) created a dynamic and progressive Islamic thought discourse space capable of changing the mindset of NU *kyai* (respected Islamic spiritual leaders, the leaders of pesantrens) and young intellectuals. Gus Dur’s presence in the 1980s sparked the enthusiasm of NU members to recontextualize classical heritage as an entry point to respond to social changes and contemporary challenges (Rohman, 2022). The themes of humanity and nationality echoed in the thinking tradition of NU members at that time successfully broke the rigidity of fiqh in pesantren, which for a long time had been stuck in rigid normativity (Nazar & Hamid, 2022).

The HFP initiated by PBNU in 2023 continues the Recontextualization of *Kitab Kuning* Halaqah, inspiring NU generations and producing a progressive blueprint for studying and understanding naqli arguments and *kitab kuning* in line with contemporary challenges. There are two major themes discussed in the HFP. *First*, civilization fiqh (*fiqh badari*) (Dimiyati et

al., 2021). *Second*, national and state politics (*fiqh siyāsah*) (Triono, 2022). These two major themes underpin the development of HFP fiqh studies in 230 regions by responding to current issues and contemporary challenges. Systemically, HFP activities are carried out in various pesantren, bringing together diverse knowledge experts. As the opening activity of HFP, PBNU appointed Pondok Pesantren Krapyak Yogyakarta, which will subsequently be conducted simultaneously in 230 regions in Indonesia (Arrahmah, 2022).

The massive implementation of HFP in various regions, becoming a continuing tradition in developing dynamic and progressive fiqh contextualization ideas, prompted researchers to examine various supporting aspects of HFP, including issues discussed in HFP and the enthusiasm of NU members in responding to HFP as an entry point for expanding critical and inclusive Islamic perspectives (Zaman, 2023). Additionally, through this research, the researcher discusses the reasons for HFP as a space for the progressive contextualization of fiqh understanding by PBNU and the dynamics of implementing the Fiqh of Civilization Halaqah in Nahdlatul Ulama (NU) pesantren in Yogyakarta in responding to national and state fiqh.

Several previous studies related to this research topic include those conducted by Muhammad Turhan Yani, Choirul Mahfud, S.A.P. Rangga Sa'adillah, Mohammad Reevany Bustami, Maskuri, and Ahmad Taufiq on the Study of Political Orientation of *Kiai* as Religious Elites in Nahdlatul Ulama (Yani et al, 2022). Another study was conducted by Ajid Thohir, Dedi Supriadi, Mulyana, Faizal Arifin, and Muhammad Andi Septiadi on the History of Islamic Ideology Struggle during the Colonial Period in Indonesia (Thohir et al, 2021). A relevant study was also conducted by Sita Hidayah, examining the Contextualization of Fiqh and Customs (Hidayah, 2024). Studies on civilization fiqh were conducted by Mukhlis Latif, Muhammad Mutawalli, and Zulhilmi Paidi (Latif et al., 2023). Although there are intersections with these studies in examining dynamic fiqh, civilization fiqh, and Nahdlatul Ulama (NU) scholars, this study has a different focus. As explained earlier, this research will reveal the reasons why the Fiqh of Civilization Halaqah is used as a space for the progressive contextualization of fiqh understanding by PBNU and how the dynamics of the Fiqh of Civilization Halaqah implementation at Nahdlatul Ulama (NU) pesantren in Yogyakarta respond to national and state fiqh.

The authors limit the HFP study to five pesantrens in Yogyakarta. They are, first, Pondok Pesantren Ali Maksum Krapyak. Second, Pondok Pesantren Sunan Pandanaran. Third, Pondok Pesantren Darul Qur'an wal Irsyad. Fourth, Pondok Pesantren Ulul Albab Balirejo. Fifth, Pondok Pesantren Assalafiyah Mlangi. These five pesantrens focus on the issue of national and state fiqh (*siyāsah*) that aligns with the initial goals of HFP by PBNU. Additionally, among the five pesantrens that make *fiqh siyāsah* their central issue, there is a dynamic and reinforcing idea connection on the direction of *fiqh siyāsah* studies as an epistemological foundation in discussing civilization fiqh.

The authors analyze the collected data using a sociological approach, primarily from the perspective of Islamic Law Sociology (Zayyadi et al, 2023). Referring to the thoughts of Atha' Mudzhar (Mudzhar, 2003), Islamic law sociology as an approach to understanding and explaining (interpretative understanding) the reciprocal influence between law and society (Ridla, 2019) (Saada, 2023). In this context, this reciprocal relationship can be observed in how the community's orientation views in understanding and applying fiqh (Suyadi et al, 2020). As a result of *ijtihad*, fiqh is prone to errors during the legal conclusion process (Emon, 2012). Therefore, it is never static, always open to change and reform, and develops in line with the dynamics of society (Muala, 2023).

The Fiqh of Civilization Halaqah, which promotes a progressive and critical perspective in understanding fiqh contextually (Fauzi, 2024), becomes a systemic Islamic knowledge discourse that is interesting to analyze through a sociological approach. At least through the sociological approach, the authors want to understand deeply why PBNU makes the Fiqh of Civilization Halaqah a space for the progressive contextualization of fiqh understanding and how the Fiqh of Civilization Halaqah is discussed in various pesantren institutions, especially in Yogyakarta.

Method

This research uses a qualitative-descriptive-analytical field-based research method (Ali, 2021). To obtain the data, this study conducted interviews with several informants consisting of academics, scholars, and five caretakers of the pesantren, namely Pondok Pesantren Ali Maksum Krapyak, Pondok Pesantren Sunan Pandanaran, Pondok Pesantren

Darul Qur'an wal Irsyad, Pondok Pesantren Ulul Albab Balirejo, and Pondok Pesantren Assalafiyah Mlangi. Besides the primary data, this research also uses secondary data in the form of news and other documents that discuss the Fiqh of Civilization Halaqah.

The researcher uses the theory of Islamic Law Sociology from the perspective of Atha' Mudzhar (Mudzhar, 2003) to explain the epistemological connection between critical thinking and the issues discussed in the Fiqh of Civilization Halaqah. Through this theory, the researcher explains the involvement of fiqh enthusiasts in the Fiqh of Civilization Halaqah when examining current issues with a progressive fiqh perspective. Additionally, the approach of understanding and explaining (interpretative understanding) sociologically described by Atha' Mudzhar serves as an entry point for the researcher to analyze humanitarian and socio-religious issues discussed in the HFP.

Dynamics of thought in the Fiqh of Civilization Halaqah

The Fiqh of Civilization Halaqah (*Halaqah Fikih Peradaban, HFP*) held in 230 regions brings a fresh perspective for developing new approaches in examining naqli arguments and turats. By emphasizing a sociological approach, referring to the thoughts of Atha' Mudzhar (Mudzhar, 2003), the issues discussed in it combine normative and historical thinking methods when understanding and explaining (interpretative understanding) humanitarian, national, and global civilization issues (Liu et al., 2021).

The combination of normativity and historicity (Abdullah, 2020) in examining naqli arguments and turats in the HFP is developed by PBNU as a dynamic discourse of thought and disseminated as an ijtihad (Ghaleb et al., 2024) that refreshes the adaptive fiqh thinking towards the developments of the times and social changes (Nasruddin, 2022). At this point, the HFP, which emphasizes a progressive thinking method (Hamid & Putra, 2021) in discussing various classical treasures and contemporary issues, becomes an epistemological foundation for various layers of fiqh enthusiasts, who have a moral and intellectual responsibility in expanding their fiqh perspective (Asmani, 2014).

The emphasis on dynamic thinking in understanding classical treasures and explaining the meanings and purposes of each contextual Islamic teaching or rule (Nasir, 2018) with the challenges of the times becomes the vital force of PBNU in the era of Yahya

Chalil Staquf. Therefore, the HFP held in 230 regions, most of which are conducted in the pesantren environment, has two fundamental goals. *First*, through the HFP, PBNU wants to revive intellectual discussions in pesantren as Gus Dur did in the 1990s. *Second*, the HFP becomes a strategic moment in building a meeting point between the intellectual treasures of pesantren, which have been largely derived from turats, and social realities and developments of the times (Nasruddin, 2022).

The HFP, which has been launched as a transition to a new fiqh paradigm and marks the second century of NU, is massively disseminated by various NU circles, both within the management (*jāmi'ah*) and the community (*jama'ah*). In this context, the ideological connection of fiqh thought among NU nodes (Aminuddin & Ulfah, 2021) in socializing the spirit of HFP in various forums will further strengthen PBNU's efforts in reviving the intellectual tradition that places fiqh as a melting point in discussing various humanitarian and Islamic issues dialectically and progressively (Staquf, 2020).

The role of PBNU in positioning the Fiqh of Civilization Halaqah (HFP) as a tool to open the door to *ijtihad* in the global era, by making social realities and the developments of the times the entry point for discussing more progressive fiqh (Maulidi, 2018), will significantly contribute to increasing the enthusiasm for thinking among pesantren communities and the broader Muslim society. Simultaneously, the HFP will mark a new phase in advocating for the Indonesian model of Islam in every global conversation (Thahir, 2021). Furthermore, when the HFP begins to transform into a transmission of NU pesantren's distinctive Islamic knowledge to the public sphere, the enthusiasm for fiqh studies will shift towards contemporary and global social issues (Asa'ari, 2017).

The progressive and dialectical thinking method emphasized in the HFP will connect and continue what has been done by NU charismatic figures such as Sahal Mahfud (Asofik & Khafidh, 2023) to Abdurrahman Wahid (Wahid, 2015). Additionally, the HFP serves as an entry point in preserving the critical thinking tradition of past scholars who wisely responded to various issues developing in society. By positioning fiqh as a critical thinking framework in studying *turath* and connecting it with real societal problems, fiqh enthusiasts or those traditionally regarded as authoritative in issuing fatwas will avoid the trap of authoritarianism in justifying arbitrary actions in interpreting texts (the Qur'an and Hadith)

for application in the public sphere (Mutaqin, 2016; Wimra et al., 2023; Jafar & Asmara, 2022).

At this point, through the HFP, which emphasizes critical and progressive thinking, PBNU invites all parties involved in the study of *fiqh* and *turāth* in pesantren and other educational institutions to prioritize social analytical intelligence in understanding and interpreting texts. This ensures that the views on Islamic law and fatwas consider social realities and developments of the times (Fariduddin, 2022).

The dynamic progressive thought emphasized by PBNU colors various HFP events in 230 regions in Indonesia, including those held in five pesantrens affiliated with NU in Yogyakarta. These five pesantrens, as HFP organizers, develop national issues as a strategic study in understanding and explaining (interpretative understanding) classical treasures that have traditionally discussed *fiqh siyāsah*.

Fiqh siyāsah becomes the focus of discussion in the HFP in the five NU-affiliated pesantren in Yogyakarta due to two aspects. First, the caretakers of these five pesantrens aim to derive the grand idea of civilization *fiqh* initiated by PBNU to create a synergistic ecosystem of thought between NU administrators (*jam'iyah*) and NU members (*jama'ah*). Second, they seek to expand the perspective on *fiqh siyāsah*, traditionally studied in pesantren with a contextual approach. The normative and exclusive study of *fiqh siyāsah*, limited to Islamic governance (*khilāfah*) (Musawar and Suhirman, 2021), needs to be re-evaluated to prevent the Muslim community from being misled by political identity movements in the name of Islam (Kuipers, 2024) but aiming to establish an Islamic state in Indonesia.

These two aspects form the spirit of implementing HFP in the five pesantrens, as well as providing a space for discourse among *fiqh* enthusiasts and Islamic scholars to cultivate dynamic and dialectical thinking. The dynamics and dialectics of thought that develop in these five pesantrens are elaborated in the following subsections.

Discourse on *Fiqh siyāsah* in HFP

Pondok Pesantren Ali Maksum Krapyak Yogyakarta was the first to implement HFP and simultaneously launch HFP, followed by various implementations in 230 regions across Indonesia (Arrahmah, 2022). With the theme “NU *Fiqh siyāsah* and the New Civilization

Reality,” the HFP in Krapyak brought together PBNU administrators, *kyai*, NU scholars, and intellectuals from Central Java and the Special Region of Yogyakarta (Arrahmah, 2022).

The theme carried in the HFP at Pondok Pesantren Krapyak (Lego, 2022) emphasized to the broader public that *Fiqh siyāsah* is an intellectual heritage contained in classical books that needs to be revisited and discussed with an analytical and contextual framework (Muhammad, 2023). Ulil Absar Abdalla, who served as one of the speakers, also confirmed the importance of discussing *Fiqh siyāsah* because some Islamic community groups constantly pit Islamic Law against State Law (Mumtaz, 2022).

The *Fiqh siyāsah* discussed at Pondok Pesantren Krapyak is a stepping stone for NU, which is expected to build a more dynamic and progressive intellectual culture among NU scholars than previous scholars. As a stepping stone, referring to Yahya Khalil Tsaqif, HFP becomes the main spark for opening a new tradition, where fiqh studies, which have so far been studied normatively and conventionally, must be transformed into a discussion space to engage with reality (Aziz et al., 2019). In this way, fiqh becomes an open text that is developed into various perspectives and can accommodate various issues that arise (Hosen, 2022). Even *Fiqh siyāsah*, which has so far been a guide for Islamic political practice (Latif & Mutawalli, 2023) and has only been understood in an exclusively normative manner, can be recontextualized to present a new understanding more in harmony with social realities (Fitriyani et al., 2022).

The theme of *Fiqh siyāsah*, discussed critically and dialectically at Krapyak pesantren, has become one of the main focuses in the HFP series at various pesantrens in Yogyakarta. This is because the study of *Fiqh siyāsah*, which has so far been examined by some Islamic communities, tends to experience a reduction in force and is limited to the concept of *khilāfah* (Dardiri, 2017). Even more ironically, proponents of the *khilāfah* who are under social movements like Hizbut Tahrir (Arif, 2016), whether developed in Indonesia or other Islamic countries, have hijacked it as a symbol of resistance against governments they believe do not adhere to their version of Islamic system (Amin, 2012). The impact is that *Fiqh siyāsah*, which is fundamentally an epistemological and ethical basis for understanding and managing politics (Abdillah, 2012), experiences a distortion of meaning and is always narrowed down to the practice of politics or state management that must align with the Prophet’s era. Moreover, this simplification practice is amplified as a spiral of symbolic

violence (Haryatmoko, 2010) that influences many young generations in various campuses and educational institutions (Ghifari, 2017).

In line with the discussion of *Fiqh siyasah* in Krapyak, the Sunan Pandanaran pesantren also participated in the implementation of HFP, detailing how *Fiqh siyasah* is understood both theoretically and practically. This aims to create a new narrative in positioning fiqh as a critical and analytical perspective in understanding texts (the Qur'an and Hadith) and contexts (social realities) (Sukamta, 2022).

The HFP event held on September 10, 2022, at Pesantren Pandanaran discussed the role of civilization fiqh in the national context. Hasan Abdullah, acting as a speaker, invited the audience to seriously study the 1945 Constitution through a fiqhīyah perspective. According to Hasan Abdullah, one of the main factors for the ongoing tension between the state constitution and religious teachings held by some Muslims is the strong belief that Islamic teachings are superior to state norms (Abdullah, 2022). If examined further, the conflict between Islam and the state conducted by some Islamic groups (Sadzali, 2020) stems from the strong indoctrination of orthodox-exclusive Islamic beliefs since the early days of independence (Rohmah et al., 2018) and its increased boldness in the reform era (Muhtarom, 2019).

With the opening of the gates of freedom of expression and association in the public space during the reform era (Fealy, 2004), Islamic Sharia groups (Luttrell et al., 2014) always echo the slogan “Back to the Qur'an and Hadith” (Thohir et al., 2021), often questioning the legal basis of Indonesia, which does not refer to Islamic Sharia as outlined in the Jakarta Charter. Consequently, their distrust of the 1945 Constitution as the constitutional foundation and Pancasila as the state foundation of Indonesia continues to emerge in the public space. Therefore, to address the antipathy of some Muslims towards the 1945 Constitution and Pancasila, Hasan Abdullah argues that a normative effort is needed (Mukri & Tamam, 2021) by making a fiqhīyah explanation (Asmoro & Saptomo, 2024) of the 1945 Constitution. In this way, NU can convince Muslims that, normatively and theologically, the 1945 Constitution and Pancasila do not contradict the values of the Qur'an and Sunnah.

A deep reflection is needed to strengthen Hasan Abdullah's way of thinking about how to synergize religious values in Pancasila, which underlies the state foundation and the 1945

Constitution as the constitutional foundation of Indonesia. According to Purwo Santoso, NU needs to promote the strengthening of the meaning of the fourth principle, which emphasizes the importance of wisdom and prudence as the basis for decision-making. The term wisdom, which is clearly stated in the fourth principle, is the essence of Pancasila. Through this Fiqh of Civilization Halaqah, NU needs to narrate again about wisdom as the main basis in state governance and nation-building (Santoso, 2022).

NU needs to formulate Fiqh for the nation and state, which emphasizes methodological (*manhaji*) and foundational (*ushuli*) approaches to re-narrate the essence of Pancasila in synergy with religious values (Muhajir, 2009), to capture the spirit of civilization fiqh. In civilization fiqh, every fiqh enthusiast, when reading texts (the Qur'an and Sunnah), must be contextually aware (Haris, 2018), so they can grasp the wisdom behind the need to prioritize state governance and nation-building in the public sphere rather than religious exclusivism (Amsir, 2021). Additionally, fiqh enthusiasts need to place *maqasid sharia* as the foundation of civilization fiqh in understanding the workings of methodological and foundational approaches, which direct the interpretation of religious texts by synergizing three epistemic rationalities: historical awareness (*al-wa'y al-tarikhi*), theoretical awareness (*al-wa'y al-nadzari*), and practical awareness (*al-wa'y al-amali*) (Masduki, 2023).

The importance of a progressive perspective in discussing *Fiqh siyāsah* was also emphasized during the HFP event at Pondok Pesantren Darul Qur'an wal Irsyad, held on November 17, 2022. This event highlighted the importance of epistemic reasoning in understanding religious texts. With the theme “*Fiqh siyāsah*, Moderation, and Modernization of Pesantren in Building Civilization” (Masduki, 2022), the HFP at this pesantren examined *Fiqh siyāsah* in a global context. Abdul Ghafur Maemon, one of the speakers, presented a very interesting idea about ‘Daarul Islam & Darul Harbi.’ According to Gus Ghafur, the meaning of Darul Islam is not limited to a theocratic state whose legal system is based on the Qur'an and Sunnah. Instead, in the global era, Darul Islam is when a country, including the United States, allows Muslims to practice their religion, such as permitting the Shahada, building mosques, and allowing Islamic marriages. Thus, it can be considered as Darul Islam (Izzati, 2022).

Sociologically, Gus Ghafur's contextualization argument of Darul Islam has an epistemological correlation (Putra et al., 2023) with Achmad Siddiq's view, which states

that Daarul Islam is not only about political statehood (Ni'am & Nurhayati, 2018). Instead, religious values upheld by a country, even if it is not considered an Islamic state, can be called Daarul Islam (Pohan & Vinata, 2019). Referring to Atha' Mudzhar's theory, Daarul Islam understood and interpreted as a religious value is a reciprocal relationship between the contextual change in Islamic legal perspectives and the social reality of Muslims open to progressive thinking (Mudzhar, 2003).

In this context, Ghafur's progressive view in understanding inclusive religious texts becomes a scholarly asset that enlightens Muslims. Through an open perspective, fiqh studies will move dynamically and dialectically (Fata, 2013). Such a breakthrough in thought can also address the problem of fiqh paradigms that have long been co-opted as tools of static and rigid Islamic indoctrination. Especially when *Fiqh siyāsah* is merely directed toward the formalization of Sharia as the basis of the state, leading to demands for the establishment of a *khilāfah* (Hanif, 2022). Therefore, the critical and analytical discussion of *Fiqh siyāsah* in HFP at Pesantren Al Irsyad wal Qur'an becomes a scientific momentum in building a tradition of reading texts with contextual awareness.

The placement of a comprehensive *Fiqh siyāsah* framework is coherent with the discussion of *Fiqh siyāsah* in the HFP event held at Pondok Pesantren Ulul Albab Balirejo Yogyakarta on November 26, 2022. With the theme "*Fiqh siyāsah* on War and Peace," Mahrus Munajat, one of the speakers, explained that in a country that upholds peace, it is no longer legitimate to call for war. Although the Qur'an contains verses about the command to fight, it does not mean that these verses should be understood normatively. The verses commanding war are related to conditions in a region or country that was experiencing war (Anshor, 2013).

The views of some people who still call for war in a country that prioritizes peace are contrary to the noble message of the Qur'an. Moreover, in a country that uses negotiation to reach agreements or determine the mechanism for resolving issues legally and formally to address various social conflicts, anyone calling for war can be considered as engaging in sedition (Anisah, 2019). Furthermore, when a country has declared its sovereignty with its people and the structure of power is carried out democratically and deliberatively, any theological justification based on the Qur'an and Sunnah to legitimize acts of war becomes invalid.

The HFP organized by Pondok Pesantren Ulul Albab seeks to encourage all elements of society to maintain and nurture a country that is already enveloped in an ecosystem of peace. Especially in Indonesia, which has been independent since 1945, its founders agreed upon Pancasila as the state foundation and the 1945 Constitution as the constitutional basis (Huzaeni, 2022), with its socio-cultural system enriched by a climate of diversity.

The awareness to safeguard Indonesia is crucial because, sociologically, Indonesia is like a common home inhabited by various family elements (Gandasari et al., 2024). Each family element must realize the importance of common spaces to jointly negotiate various personal issues and group backgrounds. When conflicts arise among the family elements, according to Maunah, another speaker in this HFP, what is needed is mature thinking in managing conflicts.

The discussion on *Fiqh siyāsah* in the HFP at Pondok Pesantren Ulul Albab, emphasizing the spirit of peace and setting aside the narrative of war, intersects with the HFP discussion held at Pondok Pesantren Assalafiyah Mlangi on November 27, 2023. The HFP at Pesantren Assalafiyah, themed “*Fiqh siyāsah* NU and the Realities of the New Order,” discussed the epistemological foundations of Aswaja NU, which adhere to the concepts of *tasammuh* (tolerance), *tawasut* (moderation), *tawazūn* (balance), and *‘adalah* (justice) as social capital in national and civic life (Masduqi, 2022).

Interfaith relations, which have long been a major issue and often serve as a gateway to civilization conflicts among some religious communities, must be approached critically. Referring to Yahya Khalil Staquf’s views (Triono, 2022), NU, through this HFP, needs to identify universal values that can unite the global community.

NU must be able to build a new way of thinking that is forward-looking and transcends sentimentalism and romanticism through the perspective of Civilization Fiqh. According to the views of Idris and Asep Salahudin, speakers at the HFP in Pesantren Assalafiyah, since the collapse of Islamic golden age and Muslims began to be trapped in backwardness on the global stage (Fauzi & Jannah, 2021), Muslims have been mesmerized by the memories of past glory. They see the most effective step to restore the past glory of Islam through the unification of Muslims under a single power (Kurniawan, 2016). The model of the *Khilāfah*, which during the era of al-Khulafa’ al-Rashidun was considered to have greatly contributed

to the glory of Islam, is desired to be re-implemented in the current era (Wahid, 2009).

Muslims have been lured into various efforts to establish the *khilāfah* as a state foundation but have forgotten to design a knowledge-based civilization (Hosen, 2018) as the primary gateway to achieve glory that might surpass that of the past. Ironically, Muslims are unaware that they are being dragged into a pseudo-ideological battle by global powers, leading to conflicts among Muslims themselves (Amin, 2012). According to Agung Irawan, one of the speakers in the HFP in Mlangi, new conflicts among Muslims arise due to the unawareness of four elements: the flow of information, party machines, capital machines, and proxy wars being manipulated by invisible hands to disrupt Muslims' focus on building a superior knowledge-based civilization (Irawan, 2022).

Given this sociological portrait, where Muslims are constantly faced with conflict narratives (Nugraha et al., 2023), including wars among different religious groups and Muslim communities, NU must help Muslims refocus on their initial goal of presenting religion as a solution to social conflicts (Umiarso & Asnawan, 2022) and as a mediator in ideological political conflicts. Additionally, Muslims need to understand that the shift from a *khilāfah* system to a monarchy system (*al-mamlakah*) and then to a nation-state system is a natural progression.

Ahmad Ginanjar Syaban states that in a nation-state system, the world cannot be divided into two poles: *Darul Harb* (the land of war) and *Darul Islam* (the land of Islam) or bound infidel lands (*mu'abād*) (Syaban, 2022). In the era of nation-states, all religious communities are bound by inclusive citizenship, not by exclusive religious membership.

According to Ahmad Ginanjar Syaban, fiqh scholars and ulama, who have been seen as the most authoritative figures (Alkaf et al., 2022) in explaining the direction and purpose of Islamic law, must engage in progressive ijtihad to produce new sharā' laws derived from new sources. As social changes and advancements in time bring about new cases (*nawāzil*) not addressed in classical fiqh, scholars must provide legal views and fatwas appropriate to the current social context (Aslati et al., 2024).

In the HFP conducted at five pesantrens focusing on *fiqh siyāsah* as the main topic of Civilization Fiqh, three ideological points guide NU in its role as an important religious organization that is moderate, tolerant, balanced, and just, as reflected in the values of

Aswaja An-Nahdliyah. *First*, Civilization Fiqh is a strategic scholarly entry point to enter a new civilization and era encompassed by technological advancements. *Second*, *Fiqh siyāsah* in the context of the Indonesian nation is final, and there must be efforts to raise awareness of this among all layers of the Muslim community in the context of the nation and state. *Third*, it encourages the Muslim community and the Indonesian people to jointly participate in maintaining and practicing Pancasila as the state foundation and the 1945 Constitution as the constitutional basis.

The three points above imply the unity of ideas in the discussion of Civilization Fiqh at the five pesantrens, which are interconnected and underscore the importance of recontextualizing *fiqh siyāsah*. This emphasis on recontextualization is also connected to the fundamental ideas behind the implementation of the HFP, initiated by PBNU and the outcomes of the first Civilization Fiqh Congress in Surabaya (Manap, 2023). In this congress, two important points emerged as recommendations and views of NU: *first*, the rejection of the *khilāfah*, and *second*, NU's support for the United Nations in enforcing global peace (Mubyarsah, 2023).

Conclusion

The Fiqh of Civilization Halaqah (HFP) initiated by PBNU serves as a scholarly discourse space for contextualizing a progressive understanding of fiqh and developing a dynamic mode of thinking. Additionally, the HFP is an ecosystem for *ijtihad* to encourage Islamic activists, both in pesantren and educational institutions, to think critically and use social realities and the developments of the times as entry points for more dynamic discussions on fiqh. This bold step by PBNU is due to the fact that the fiqh studied in pesantren and educational institutions has predominantly followed conventional approaches. However, society's life is enveloped by significant temporal developments and social changes, including the challenges of globalization and the digital era, which continually disrupt people's perspectives and ways of working in their professions and daily lives. Sociologically, the HFP initiated by PBNU creates a reciprocal relationship in expanding fiqh studies that are responsive to the challenges of the times and global civilization.

Based on the affirmation of the HFP as a progressive scholarly discourse space for fiqh, the five pesantrens in Yogyakarta involved as HFP organizers have made the spirit of fiqh contextualization the vital element of discussions on contemporary social issues evolving within society. One of the issues critically and progressively discussed is *fiqh siyāsah*. According to the views of the five pesantrens, *fiqh siyāsah* should be positioned as a context-aware religious perspective that adheres to consensus (*ijma*). When Pancasila is accepted as the foundation of the Indonesian state and the nation-state model is agreed upon as the governance model, Muslims must comply with it. Conversely, if there is a group advocating for a unified governance model in the form of a *khilāfah*, as often echoed by Hizbut Tahrir, Muslims need to reject it firmly. This firm stance serves as a social capital for Muslims to cultivate a critical mindset when faced with movements by groups undermining the state with the romanticism of the *khilāfah*.

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