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Contribution of KH. MA. Sahal Mahfudh to Community Economic Empowerment

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ABSTRACT

The study aims to examine the linkage of monetary policy and the Islamic stock market in Indonesia. Monetary policy variables are used in this study, namely, interest rate, exchange rate, and money supply (M2). Besides, the foreign interest rate is included as measured by FFR. At the same time, the shari'a index is used, namely Jakarta Islamic Index (JII). In the analysis, this study adopts the cointegration test, Granger causality test, and VECM. This study showed a negative long-term relationship between the variable interest rate and M2 to the JII stock price. The exchange rate variable has a positive long-term relationship with the JII stock price. While the foreign interest rate variable has a short-term relation to the JII stock price, it doesn't have a long term relationship.

Keyword: Poverty; Community Economic Empowerment; Kiai Sahal

INTRODUCTION

The development of the Islamic economy in Indonesia is now entering a phase in which all stakeholders of the Islamic economy work hand in hand in synergy to build a more advanced and advanced economic system. The emergence of the Islamic economic movement is one example of how to build an integrated movement to advance the Islamic economy in Indonesia which includes all stakeholders ranging from business people, regulators, to sharia business associations (Ahmad, 2006, p. 35).

In an effort to understand human needs, the Islamic economic system is often presented as a third line of thought. The experts who coined it believe that the Islamic approach is more moral in its departure and more pragmatic in its various applications. The discussion of the economy will directly concern the complexities of life's problems which complement one another. So that the discussion about the economy, like it or not, will involve the system or principles that are applied (Metwally, 1995, p. 96). Islam as a religion whose basic components are aqidah and shari'ah (Syaltut, 2001, p. 9), has broad implications for human life and life. Aqidah as a basic source that fosters the motivation of the ummah has an important role in fostering attitudes, social behavior, and the economy which is then regulated by shari'ah as a complete catalog of the Islamic order that regulates the life of the ummah (Mahfudh, 1993).

There are several objectives of implementing the Islamic economic system in the economy of society in a country. Among them, namely, first, grounding Islamic law in the economic system in a country in a comprehensive manner. This application is due to the fact that the Islamic economic system is the lifeblood of community development in which the spiritual and material character of society emerges. Second, freeing Muslim society from the shackles of the West which adheres to a capitalist economic system, and the East which adheres to a communist economic system, as well as ending the economic

backwardness of Muslim societies or countries. Third, revive Islamic values in all economic activities and save the morals of the people from materialism (Nasution et al., 2007). Fourth, upholding an economic building that embodies the unity and solidarity of Muslim countries within one bond of the Islamic treatise. And Fifth, the ultimate goal of implementing Islamic economics is to realize the *falah* (welfare) of society in general (Rozalinda, 2014, p. 3). From these goals, it can be drawn a common thread, that the essence of the goal of Islamic economics is only to achieve a prosperous society both in this world and in the hereafter.

The purpose of implementing Islamic economics has also been widely applied by Muslim economists, one of which is KH. MA. Sahal Mahfudh. However, their role and work have not been exposed and implemented by the wider community, as Muslim economists are familiar with in the academic realm. According to him, living in the era of modernism and globalization today must balance the aspects of *hablumminallah* and *hablumminannas* (Mahfudh, 1995). KH. MA. Sahal Mahfudh or known as Kiai Sahal (hereinafter referred to as Kiai Sahal), is viewed by the surrounding community as a figure of scholar whose specifications are only in the field of religion, whereas in reality Kiai Sahal is also an inspiration, a multidisciplinary figure, and also an economist. Through Kiai Sahal's paradigmatic breakthrough in social fiqh, he is able to contribute to Islamic thought and social empowerment (Asmani, 2017, p. ix).

The emergence of Kiai Sahal's breakthrough in community economic empowerment cannot be separated from two factors. First, the factors of poverty, backwardness, and economic decline in society. Second, the apathy of religious people (Baroroh, 2014, p. 36). The existence of this negative reality moved Kiai Sahal's conscience to provide a solution with the intellectual property he had worked on during his life, namely through fiqh. Kiai Sahal feels guilty if religious leaders do not engage in empowering the community, because one of the attitudes that religionists must put forward is being sensitive to the

benefit of the people (faqih fi mashalih al-ummah) (Baroroh, 2014, p. 36). According to Kiai Sahal, the main principle of Islamic economics is to improve the quality of human life, as a means of worship to achieve life in the afterlife, of course Islam regulates this economic activity by avoiding economic practices that harm certain parties, especially the weak (dlu'afa). , poor, and poor (Mahfudh, 2004).

The existence of Kiai Sahal's work cannot be separated from three important variants of the mass community in Indonesia. First, because of his capacity as caretaker of the Maslakul Huda Islamic Boarding School at Kajen Margoyoso Pati. Second, his capacity as Rais 'Aam PBNU. And third, his capacity as Chairman of the MUI. Therefore, as a Nahdliyyin role model, Kiai Sahal is certainly a source of reference by various kinds of community dynamics, including matters of national political affairs up to the formulation of ulema decisions which are commonly called fatwas. The urgent and vital position inherent in the person of Kiai Sahal will certainly require an attitude formulation (Asmani, 2017, pp. 49-51). In a way, Kiai Sahal is a barometer or a reference for the Indonesian Muslim community.

THEORETICAL FRAMEWORK

Community Development

The goal of conventional economics is to maintain the benefit of keeping as much profit as possible in the world, not looking at the moral aspect based on religion. In contrast to the Islamic economy which maintains the benefit of the world and also the benefit of the hereafter (Al-Audhi, 2009, p. 127). According to the opinion of scientists, among them Suharto stated that empowerment or empowerment comes from the word power, which means power or empowerment. Empowerment refers to the ability of people, especially vulnerable and weak groups, so that they have the strength or ability to meet their basic needs. So that they have freedom, in the sense that they are not only free to express opinions, but are free from negligence, free from stupidity, free from pain. By reaching productive sources that enable them to increase

their income and obtain the goods and services they need and participate in the development process and decisions that affect them (Suharto, 2009, p. 57). Empowerment in Mubyarto's opinion is an effort to build power (community) by encouraging, motivating and raising awareness of its potential and trying to develop it (Mubyarto, 2000, p. 263).

Community empowerment is a concept of economic development that encapsulates social values. This concept reflects a new paradigm of development, namely one that is "people-centered, participatory, empowering, and sustainable (Kartasasmita, 1996, p. 144). The concept of empowerment is built from the following framework: (1) the process of concentration of power is built from concentration of control over the factors of production; (2) the concentration of power on the factors of production will give birth to a society of workers and people who are marginal entrepreneurs; (3) power will build a superstructure or knowledge system, political system, legal system, and ideology that is manipulative to strengthen and legitimize; and (4) the co-optation of the knowledge system, legal system, political system, and ideology, will systematically create two groups of people, namely empowered people and disabled people (Priyono & Pranarka, 1996, p. 269).

The birth of the concept of empowerment is actually the antithesis of the development model and the industrialization model which is not in favor of the majority people. In the end what happens is a dichotomy, namely the people who rule and people who are controlled. To liberate the situation of mastering and being controlled, liberation must be carried out through a process of empowerment for those who are controlled (empowerment of the powerless) (Hutomo, 2000). Empowerment can also mean improving the quality of life or the welfare of each individual and society, both in the sense of: improving the economy, especially food adequacy; improvement of social welfare (education and health); freedom from all forms of oppression; guaranteed security; guaranteed human rights that are free from fear and worry (Mardikanto & Soebiato, 2015, p. 28). Helping people to help themselves (helping people to build

themselves) is the philosophical basis of community empowerment. Therefore, the paradigm of society that we want to build is that society is always in a process of becoming, becoming becoming, not being in a static state.

Efforts in Community Empowerment

Empowerment can be done through three approaches, namely the micro approach, the mezzo approach, and the macro approach (Suharto, 2009, p. 66). The micro approach is carried out to individuals through guidance, counseling, crisis intervention. The main goal is to guide or train individuals in carrying out their daily tasks. This model is often referred to as a task-centered approach. The mezzo approach is carried out using a group approach as an intervention medium. Education, training, group dynamics are usually used as a strategy to increase awareness of knowledge, skills, and attitudes of groups so that they have the ability to solve the problems they face. The macro approach is often referred to as a market system strategy (large-system strategy). Because the target of change is directed at the broad environmental system. Policy formulation, social planning, campaigns, social action, community institutionalization are some of the strategies in this approach.

Empowerment in Islamic Perspective

In the Qur'an the notion of empowerment is formed in the lafadz tamkin, the word tamkin in the language dictionary is a form of fi'il (verb) meaning مَكَّن which means the ability to do something, sturdiness, having strength, power, influence, and a good position or place is hissi (can be felt/material) or ma'nawi. In economic language this understanding can be termed empowerment, namely the description of empowerment cannot be separated from the power of individuals or groups who have or use opportunities to gain power from those who have to those who do not have and so on. The purpose of empowerment is to increase the empowerment of those who are disadvantaged. In the Qur'an the word tamkin with all its root derivatives is mentioned 18 times. The Qur'an does not limit tamkin to special terms, but it is used

to mention various meanings, namely: obtaining a position on earth; to give power or kingdom, enable and make able and capable; and the provision of worldly favors and livelihoods.

RESEARCH METHODS

This type of research is library research which is based on the study and study of the text. This is done because the data sources used are in the form of literature data. As an analysis of the role of a character at a certain time in the past, and related to the phenomenon that is happening now, methodologically this study uses a sociological-historical approach. The sociological approach is used to explain phenomena related to aspects of human social relations in order to analyze transactions carried out (Rianto, 2004, p. 56). The historical approach is used to explain the life of a character and his thoughts, in relation to society, traits, character, influences of thought, ideas and patterns of thought (Creswell, 2015, pp. 99-100).

In this study, the data sources used are primary data sources and secondary data sources. The primary data source in this research is KH. MA. Sahal Mahfudh entitled: "Pesantren Searching for Meaning", "Feelings of Social Fiqh", and several papers by Kiai Sahal. The secondary data sources used are data from books, scientific journals, magazines, and literature that are relevant to the discussion in this study. Among them: the book "Intellectual biography of KH. MA. Sahal Mahfudh The Struggle of Social Jurisprudence in Empirical Reality", "Social Jurisprudence KH. MA Sahal Mahfudh between Concept and Implementation", both of which are the works of Jamal Ma'mur asmani, "Inspiration of the Economic Movement of Kiai Sahal Mahfudh", the work of Tutik Nurul Jannah, and other books related to this research.

The data analysis technique in this study was to collect data, then the data was analyzed using content analysis, which is analyzing descriptive literature data or scientific analysis of the message of a communication. This is done by connecting what was obtained from a process from the beginning aimed at understanding and explaining the

data collected from the source. Content analysis aims to provide knowledge, open new insights, present facts, and provide practical guidance in its implementation. Intuitively, content analysis can be characterized as a method of researching the symbolic meaning of messages.

Its application in this study is by abstracting data which is the center of study of the role of Kiai Sahal Mahfudh regarding Islamic economics and the problems that occur in the reality of society. Starting from historical facts, political events, economic problems and everything related to community economic empowerment, then general conclusions are drawn about the significance of the role of KH. MA. Sahal Mahfudh in community economic empowerment.

RESULTS AND DISCUSSION

KH. MA. Sahal Mahfudh's Economic Thought

The mission of Islam as a whole which is rahmatan lil Alamin shows that the main purpose of establishing shari'a is to realize the benefit of mankind, Asy-Syatibi (1997, p. 324) explains:

ومعلوم أن الشريعة إنما وضعت لمصالح الخلق باطلاق

In general it is known that the determination of sharia aims to benefit mankind.

Muslim society views physical and mental well-being in the world and in the hereafter or sa'adatuddarain as the main goal in life and living. In the view of Islam, the economy is a wasilah (means) not ghoyah (goal), so the economy is one way to achieve happiness in the world and the hereafter (Nadzir, 2015).

The economic movement initiated by Kiai Sahal cannot be separated from the thought that the main purpose of human life on earth is to achieve happiness in the world and the hereafter (sa'adatud darain). This happiness needs to be achieved by carrying out the main function of humanity in the world which in the Qur'an is hinted at as worship of Allah and 'imaratul ardl. The human function to always

worship Allah and the function to be a leader on earth are functions that are interrelated, integrated and inseparable. Even the function of 'imaratul ardl is a manifestation of 'ibadatullah (Choir, 2016).

Social jurisprudence is a big paradigm which discusses various problems in human life, such as ethics, religion, politics and economics. This idea is the biggest idea of Kiai Sahal, which is actually a "bold breakthrough" within the pesantren and NU as part of the restriction of traditionalists. This is an attempt to carry out the process of grounding fiqh so that it can become a tool that helps anchor al-mashlahah for the ummah. The idea of social fiqh that was raised by Kiai Sahal can be understood as a response to the stagnation experienced by conventional fiqh, especially in traditional Islamic boarding schools. The symptom of stagnation is marked by the increasingly distant studies of fiqh that are developing in the world of Islamic boarding schools and the surrounding community, from their original sources, namely the Koran and hadith.

The birth of Kiai Sahal's idea of social fiqh was an accumulation of all knowledge, experience, analysis, and willingness to carry out a process of social transformation through fiqh elements. The reality of the village of Kajen village, Pati, Central Java where Kiai Sahal is, who is still lagging behind economically. Thus, it is clear that the social jurisprudence of Kiai Sahal's perspective departs from the view that overcoming complex social problems is seen as the main concern of Islamic law. Solving social problems means that it is an effort to fulfill the responsibility of the Muslim community which is consistent with the obligation to realize public welfare and benefit (al-mashlahat al-ammah). It can be said that Kiai Sahal used the concept of maslahat to underlie the social fiqh discourse he initiated, with this concept of maslahat, Kiai Sahal has given birth to products of transformative thoughts and actions (Zubaedi, 2007, p. 230).

Maslahat itself in Islamic law has dhowabith (limits) that must be met to determine the substance of maslahat which is kulli (general) in nature, and relates it to the legal proposition of tafshili (detailed), so that

there is a link between the kulli aspect and the tafshili aspect (Al-Buthi, 2000, pp. 107-108). Maqashid al-shari'ah, as understood by the shari'a established at the time of the Prophet SAW, consists of five parts namely; first, protecting religion (hifdz al-diin), second, protecting the soul (hifdz al-nafs), which is known from the halalness of food and drink and the application of dhiyat and qishash laws for criminal acts of assault and murder. Third, protecting the continuity of offspring (hifdzu al-nasl), such as recommending marriage and establishing child rearing laws (hadhanah) as well as strict prohibitions on committing adultery, along with sanctions (hadd) for the perpetrators. Fourth, protect the mind (hifdz al-'aql), such as recommendations to consume healthy food and prohibitions and threats to users of muskirat (intoxicants). Fifth, guarding property (hifdzu al-maal), such as the authority to conduct muamalah and the prohibition of committing theft.

Every behavior that aims to fulfill the five needs is mashlahah, and vice versa, every behavior that eliminates the five needs is mafsadah (Ar Raisuni, 1995, p. 282). Al Ghozali (1993, p. 174) explains:

المصلحة بأنها المحافظة على مقصود الشارع من الخلق خمسة وهو أن يحفظ عليهم دينهم ونفسهم وعقلهم ونسلهم ومالهم. فكل ما يتضمن حفظ هذه الأصول الخمسة فهو مصلحة وكل ما يفوت هذه الأصول فهو مفسدة ودفعه مصلحة

Maslahat is maintaining/preserving the goals of Al Syari', which every creature wants to achieve. There are 5 (five) goals, namely protecting his religion, his soul, his intellect, his offspring, and his wealth. Every effort that aims to protect these 5 (five) maqoshid, then it is considered as mashlahat. On the other hand, every effort that aims to eliminate these five maqoshid is included in mafsadah, and counteracting it is included in mashlahat.

The five maqashid above are stratified according to the level of benefit and importance. There are three levels of urgency and importance, namely: Dharuriyat, namely needs that must be met, if not fulfilled then life will be damaged; Hajiyat, namely needs that should

be fulfilled, otherwise it will result in difficulties in living life; and Tahsiniyyat, complementary needs, which if not met will make life less comfortable (Ar Raisuni, 1995, p. 15).

The spirit contained in Islam can be described from the three models of benefit above, because one complements the other. However, what needs to be emphasized among the three is primary benefit. Because this is a basic need for every human being to strengthen the dimension of humanism. If these values are violated, it is certain that their rights will be lost and their human identity will disappear, both by political power and religious power. Therefore, these values should be a reference for religion, so that religious views do not conflict with humanitarian issues, such as freedom of religion, opinion, expression, reproductive rights, the right to life and the right to property ownership.

For Kiai Sahal, matters related to the world must also receive serious attention, because to achieve the perfection of the afterlife, a good ware of the world is needed. Kiai Sahal is of the opinion that the economic movement he initiated cannot be separated from the thought that Allah SWT gave humans life not without a reason, that is the point why people have to be empowered economically and healthily. In order to be able to pray perfectly, a person must be healthy, because if he is not healthy, he will pray while sitting on his back. Likewise, in order to be able to worship perfectly, a person must be economically empowered. Because covering the nakedness costs money. This is why, Kiai Sahal stated, without good health, we are unable to pray standing up. Without a good economy, we cannot cover our genitals perfectly. Even though both are conditions for the validity of prayer.

Among Kiai Sahal's Islamic economic thoughts are:

- a. Indonesian people must become reliable entrepreneurs, namely people who are sensitive to the needs of their environment, have broad insight into the future, have high

organizational capacity and mobility, dare to open jobs for others, and grow broad economic insights.

- b. Motivate Muslims to work seriously and innovatively.
- c. Making the world a field for the hereafter (ad-dunya mazra'ah al-akhirah). If there are many worlds, then there will also be many gardens in the hereafter.
- d. Poverty can encourage people to do things that are prohibited in Islam, people can even become infidels.
- e. Economic sources are categorized into three, namely agriculture, industry, and trade. Trade is the locomotive, because the agricultural and industrial sectors will not develop without dynamic and creative trade.

Through the five economic thoughts above, Kiai Sahal awakened people's awareness to rise in terms of the economy with all the potential they had. This also shows that Kiai Sahal has big ideals to achieve economic sovereignty in his own country. The five economic thoughts above cannot be separated from the social fiqh paradigm of Kiai Sahal.

Every human being who is strong and healthy is basically obliged to fulfill his needs, must not depend on other parties. A strong person is more loved by Allah as the words of the Prophet SAW (Muslim, 1991, p. 56):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ.....

"Rasulullah SAW said: "A strong believer is better and more loved by Allah than a weak believer."

In principle, Kiai Sahal believes that work is part of worship. The real purpose of working is not to live a rich life, but to work is a form of one's endeavor so as not to get stuck in the nature of thoma' or expect gifts from others. Even Kiai Sahal stated that the basis for thinking about the importance of economic development is beyond the

importance of awareness of education. Because health and economy are basic human needs.

In addition to the goal of balance, another goal to be realized by social jurisprudence is the realization of the benefit of the people. Since the era of taqlid hit Muslims, their understanding of fiqh has become very rigid. Even fiqh, as has been alluded to, is treated as a sacred text that is immune to anything, beyond the Koran and hadith. There is even an opinion that implementing fiqh law is as if it is fighting for the benefit of God, not the benefit of humans. As a result, there is tremendous fear when they want to enact laws that only consider human welfare, because they are considered to defeat God's benefit. Not only that, human welfare is then limited in such detail and difficult that it does not conflict with God's benefit. It is not surprising then that legal provisions are often rigid in understanding texts rather than contextualizing them for the benefit of the people on earth.

This is why adding the word social behind the word fiqh is an affirmation of commitment to the two goals above, namely creating a balance between humanitarian tasks and realizing benefit. With the realization of these two goals, then sa'adatud dararain can be realized by humans. It also further strengthens the meaning of fiqh which combines text, context, and humans as actors and users of fiqh at the same time. It can also be understood that social fiqh thinking is the development of fiqh thinking which is oriented towards solving social problems faced by society. In fact, according to Ahmad Rofiq, social fiqh is expected to play its role in realizing civil society in welcoming the new Indonesia to build piety and social welfare (Rofiq, 2014, p. 4; Asmani, 2014).

Reading and understanding the direction of Kiai Sahal's Islamic economic thought, the characteristics of his thinking are included in the mainstream schools of thought. The existing economic problems are the same as conventional problems, the difference is how to solve these economic problems. Taking something good and useful from non-

Muslims is absolutely not prohibited by Islamic teachings. The steps taken by the Kiai are in line with the slogan:

المحافظة على القديم الصالح والأخذ بالجديد الأصح

“Preserving the culture/methodology/something that is ancient but still relevant and taking something/methodology/new breakthroughs/innovative steps.”

KH. MA. Sahal Mahfudh’s Community Economic Empowerment

Since the beginning, religion has been involved in development, however, the level of involvement is arguably not optimal. Therefore, in order to optimize the role of religion and religious institutions in development, a fundamental change in world view and work ethic is required, including through the development of education and community empowerment. KH. Abdurrahman Wahid (Gus Dur) once had a discourse that was developed related to religion and pragmatic aspects of human life. Gus Dur used religious language and religious institutions needed to be actively involved in development activities. In looking at the link between religion and development, there are two approaches. First, the supplementary approach, with this approach, religion is seen as supporting development. This method is carried out by legitimizing various work targets that have been set in advance in development planning (Malik & Ibrahim, 1998, p. 193).

The social jurisprudence paradigm in utilizing economic resources in Islam is a balance based on solving and fulfilling three types of human needs, namely dharuriyah (primary) needs, hajjiyah (secondary) needs, and takmiliyah (tertiary) needs, both in terms of the quality of balance and reflecting on the prohibition isrof (Mahfudh, 1993). In addition, social fiqh initiated by Kiai Sahal has five principles, namely: contextual interpretation of fiqh texts; changes in the pattern of practicing madzhab; fundamental verification to find the main teachings (ushul) and branches (furu’); fiqh is used as a social ethic not a positive state law; and introducing the methodology of

philosophical thinking, especially in social aspects (Mahfudh, 2004, p. xxiv; Asmani, 2015, p. 219).

Within the Maslakul Huda Islamic Boarding School (PMH) under the care of Kiai Sahal, Kiai Sahal played a significant role in coloring the PMH pesantren's policies, including in determining the choice of adopting an NGO work system into the pesantren. The existence of Kiai Sahal's leadership was not only determined by the strength of established traditions within the pesantren environment, but precisely because of his position as a religious and social figure. This dual role gives him enough space to open and close the arena according to the situation and conditions. At least the leadership area of Kiai Sahal can be explained in three dimensions, namely the legitimacy dimension, the influence dimension and the visibility dimension (Zubaedi, 2007, p. 284).

First, it is shown in terms of lineage and scientific quality. In terms of lineage, Kiai Sahal has a strong lineage because both his father, mother and wife are all well-known kiai. However, the strength of lineage is not the only source of legitimacy owned by Kiai Sahal. He is also supported by mastery of religious sciences in depth. Kiai Sahal not only mastered the field of religion, but was also known as a social science thinker and practitioner. One of the proofs of his work is that he succeeded in marrying the NGO work system into pesantren and institutionalizing community development activities through the institution of the Bureau of Islamic Boarding Schools and Community Development (BPPM).

Second, the dimension of leadership influence possessed by Kiai Sahal can be explained by the breadth of his work. In various actions, Kiai Sahal's leadership spanned religion/Islamic boarding school, NU-ness, society, education, communication (mass media) and the like. At least this is shown by the attachment to various social positions that he holds, starting from fiqh expert, caretaker of the Maslakul Huda Islamic boarding school, chairman of PBNU, adviser to BPPM of

Maslakul Huda Islamic boarding school, Director of Islamic Higher Education Mathali'ul Falah Kajen, Chairman of the MUI, Chancellor of INISNU Jepara, Deputy Chairman of the Islamic Boarding School and Community Development Association (P3M) and writer for mass media. Kiai Sahal's leadership area has crossed out from the local level (Pati Regency) to the national level. Seeing Kiai Sahal's wide range of contributions, it is difficult for Kiai Sahal to be classified as a polymorphic leader. Judging from the mastery of the material, leaders can be classified into two types. First, Monomorphic (Monomorphic), that is, the leader only masters one problem. In this case, the leader is only able to overcome one problem that exists in society. Second, polymorphic (polymorphic) is a leader who masters more than one problem, this kind of leader is able to overcome various problems that exist in society (Sayogo, 2006).

Third, the dimension of the visibility of Kiai Sahal's leadership is indicated by the degree of acknowledgment from both the pesantren community and leaders outside the pesantren such as the government, higher education institutions, observers and NGOs for the existence of the Maslakul Huda Islamic Boarding School. The amount of recognition for Kiai Sahal's leadership made him deserve to be included in the category of a visible leader, namely a leader figure who is supported by the masses and recognized by other leaders. Sociologically, leaders are classified into three types. First, the hidden leader is a leader who doesn't get much mass support but is recognized by other leaders. Second, the symbolic leader, namely the leader who is only supported by the masses and not recognized by other leaders. Third, visible leaders are leaders who are recognized by other leaders and also supported by the masses (Usman, 1998, p. 214-215).

According to Zubaedi (2007), one other important factor outside the three dimensions of leadership is thought to have contributed to the effectiveness of Kiai Sahal's leadership. These factors are morality and credibility. Kiai Sahal is trusted by the community and other leaders because he is recognized as a figure with good morality. An indication

of this morality can be shown by his muru'ah attitude (taking care of himself), not thirsting for popularity and living in luxury even though he actually has the capital to get it. Kiai Sahal was also not opportunistic by not being tempted by offers to become an adviser from political parties. This moral credibility seems to place Kiai Sahal as one of the kiai figures who are trusted by the government and what he does, including those relating to community development ideas, is accepted and carried out by the grassroots with a sense of trust.

The development of Kiai Sahal's entrepreneurship for empowerment is a form of expanding the functional role of the Maslakul Huda Islamic Boarding School (PMH) as an agent of social change. The discourse on community development as a core business value and spirit of entrepreneurship is based on the principle that the study of fiqh is not limited to theoretical but also applicable fiqh (Al-Jabiri, 2009, p. 214). Abu Choir in his dissertation cites the opinion of Pitr Sztompka (1993) that fiqh thinking can be positioned as ideas, meaning views on life, worldviews, and values which are the frame of reference for Kiai Sahal in managing PMH when carrying out entrepreneurship activities as community development and carrying out its functional role. as a social institution as well as an agent of social change (Choir, 2016).

Kiai Sahal's economic empowerment was then continued through the Maslakul Huda Islamic Boarding School (PMH) which has developed various business units. All of these businesses are included in the BUMP framework (Business Entities Owned by Islamic Boarding Schools). BUMP is a continuation of community empowerment activities carried out by BPPM. These business units include: BPR Artha Huda with a conventional system; BPR Artha Mas Abadi already uses the sharia system; Printing, namely Masda Graphic and Masda Digital Printing; rambutan garden; and Swallow (Choir, 2016).

Kiai Sahal always emphasizes and gives an example that educational activities in Islamic boarding schools are not only in the

form of theory from teaching and learning activities, but educational activities in Islamic boarding schools must also be able to synergize with other activities, namely economic activities. Pesantren activities are directed and must be able to become part of community economic development. Therefore, Islam must appear to answer the problem of poverty among the people with effective concepts and real steps, so that the goals of Islam which encourage its people to achieve in this world and the hereafter can be achieved successfully. Kiai Sahal, with his fiqh expertise, made breakthroughs in thought and action to answer actual problems in society. So that social fiqh was born with evidence that happened in society, as a manifestation of Kiai Sahal's struggle in the realm of people's economic empowerment.

CONCLUSION

Community empowerment carried out by Kiai Sahal is a concrete action from his anxiety in terms of the economy. The Islamic boarding school led by Kiai Sahal was used as the driving force for the empowerment program for the surrounding community by developing various business units. Its business units are BPR Artha Huda with a conventional system, BPR Artha Mas Abadi already using the sharia system, printing, namely Masda Graphic and Masda Digital Printing, Kebun Rambutan and Walet.

The category of empowerment carried out by Kiai Sahal in the conventional economy is included in the mezzo approach, where media intervention is directed at a group. The strategy used is usually by means of training and education in increasing awareness of knowledge, skills and attitudes of the group so that they have the ability to solve the problems they face and prepare people to be technically skilled and independent. The characteristics of Kiai Sahal's economic thinking in community empowerment fall into the category of mainstream schools where the existing economic problems are the same as conventional problems and the steps taken by Kiai Sahal are in line with the slogan: "Preserving culture/methodology/something ancient but still relevant

and taking something/methodology/ new breakthrough/innovative step”.

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