

Islamic Boarding School Education and the Relevance of Jihad Fiqh in the Book Fathul Mu'in an Effort to Promote Moderate Islamic Teachings

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ABSTRACT

Islamic boarding schools and Islamic books are inseparable in contributing to Islamic education in Indonesia, fostering a human civilization that upholds humanitarian values, thus safeguarding life, reason, religion, lineage, and property. Islamic books are sources of knowledge that can maintain diversity in a pluralistic society. One such book that discusses the jurisprudence of jihad is Fathul Mu'in, a book written by Shaykh Zainuddin Abdul Aziz Al Malibari Al Fanani and narrated by Sayyid Abi Bakr Syatho with his essay *I'anatu At Tholibin* reviews one chapter that is worthy of academic scrutiny, namely the Jihad chapter which reviews the meaning of Al Qital in the perspective of jihad, which is still relevant today, namely the law of jihad and the forms of jihad. Moreover, this book provides the meaning of the purpose of Al Qital in Al Hidayah, not war, and able to implement jihad methods that are not extreme and maintain the five main principles of religion. This research is library research with the main book Fathul Mu'in and the explanation is the book *I'anatu At Tholibin* especially in the chapter on jihad as the main reference in searching for data, then reducing the data and analyzing and concluding it using the analysis method of text interpretation. This research indicates that the yellow books taught in Islamic boarding schools are capable of addressing religious issues to this day. This provides a source of confidence that Islamic boarding schools and their yellow books are capable of addressing the challenges of the times and the problems of life in the archipelago.

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1. INTRODUCTION

Based on the explanation of Sayyid Abu Bakr Syatho in the book *I'anatu At Tholibin* (2005: Volume 4: 206) in reviewing *diction jihad* in the propositions of the Koran, the aim is: Al Hidayah, and killing infidels is not the goal of jihad, if there is an argument that can make infidels receive guidance that is better. Based on the above review, we can understand that the term jihad actually means respecting

and protecting the lives of both Muslims and non-Muslims in Indonesia, especially Indonesian citizens. heterogeneous and consists of various tribes and religions requiring protection from the state and between citizens related to protecting the souls, minds, religion, descendants and property of all citizens.

The existence of Islamic boarding schools as Islamic educational institutions in Indonesia is very helpful in producing skilled scholars in religious knowledge.² The yellow books taught in Islamic boarding schools, which are hundreds of years old, are the wealth of Islamic boarding schools that have been recognized so that they can maintain diversity in Indonesia. One of the concepts offered by the yellow books is, the book Fathul Mu' in especially in the chapter on jihad which has been studied and discussed by Islamic boarding schools. In *bahsul masail* There is no term *ijtihad*, because *ijtihad* is the authoritarian right of the previous *mujtahid*, but instead uses the word *istimbat*.³ Although as Mawardi quoted the opinion *Thaha Jabir Al Wanithat* with *ijtihad*, Muslims will be able to build a new methodological infrastructure that can overcome the crisis of Islamic thought and provide alternative solutions to modern world conflicts.⁴ So the level of caution of Islamic boarding schools is very high in determining Islamic jurisprudence law, this is a challenge in itself in determining law in the era of globalization.

Scope of research library research in the book Fathul Mu' in This focuses on the chapter of Jihad, the theme of jihad in this book is specifically allocated to one chapter, namely *Babu Al Jihad*. In this chapter convert reviews things related to the concept of jihad which are still relevant in maintaining the five main religious teachings, namely soul, intellect, religion, lineage, and wealth. Therefore, this chapter on jihad will be more easily understood by readers and will be far from the extreme understandings often heard in society regarding the concept of jihad, due to some people's misunderstanding and misinterpretation of the concept in Indonesia.

There are many arguments from the Koran and hadith in the book's *sharah Fathul Mu' in* namely the book *Ianatu At Tholibin* so that the researcher uses a hermeneutic analysis method that follows the interpretation of the *muallif* of this book. In library research This author uses the main source of the book Fathul Mu' in And *Ianatu At Tholibin*, journals, and also books related to the main problem, then the writer looks for data, then reduces the data, and analyzes it, then the writer makes a conclusion. meaning full. After the conclusion, the author provides suggestions to readers regarding how to implement the concept of the yellow book taught in Islamic boarding schools and how to develop it in realizing this concept to the general public so that the value of the existence of the yellow book will be wider in maintaining the five principles of religion.

Book Fathul Mui This was written by Shaykh Zainuddin Abdul Aziz, a student of Ibnu Hajar Al Haitami Asy Syafii, meaning he used the *Syafiiyah madzhan*, in the opening of this book he gave a hint by quoting *tafaqquh fiddin* in introduction his⁵ This proves that the book he wrote can help Muslims deepen their religious knowledge. Islamic boarding schools play a major role in teaching this. *tafaqquh fiddin* which is based on *sanad* Which *muttashil*. Because Islamic boarding school activities focus more on *tafaqquh fiddin*, namely knowledge, deepening and expanding the treasury of Islamic religious teachings which originate from the yellow books.⁶ Islamic boarding schools are unique educational institutions that have experienced dynamic development, unique because they are different from other educational institutions in the country.⁷

Jihad is a frightening term at first glance, as the majority of Muslims still understand jihad as war against infidels. The term "war" connotes taking up arms, whether sharp weapons, firearms, or even using more extreme bombs. Religion actually teaches peace, but there is concern that some of the perpetrators of violence are religious people.⁸ In fact, good human relations will have an impact on the economy because wealth development will not occur except through interaction between humans.

2. METHODS

In this study, the researcher employed library research (Assingkily, 2021). This method was chosen because it focuses on the normative study of jihad fiqh in the texts contained in the Fathul Mu' in book,

the main text of Islamic boarding schools. By delving into the texts found in Islamic boarding schools, it is possible to explore and understand the texts of the yellow books and their relevance precisely and closely related to the current social context.

The data sources in this study consist of primary and secondary data. The primary data in this literature study comes from the fiqh book *Fathul Mu'in*, taught in most Islamic boarding schools, as the primary reference for comprehensive discussion. Meanwhile, secondary data was obtained from relevant fiqh books, scientific articles, and yellow book literature related to the discussion topic. Data collection was conducted through documentation techniques by tracing relevant and credible sources. In the next stage, data analysis was carried out using analytical description. The first stage was carried out by describing the concept of jihad in the book *Fathul Mu'in* and continued by analyzing the meaning and content contained in the discussion of jihad jurisprudence in *Fathul Mu'in* and then correlating it with the meaning in the supporting books and the current context.

3. FINDINGS AND DISCUSSION

The widely circulated term jihad refers to society's lack of understanding of religious knowledge, both explicitly and implicitly contained in the yellow books taught in Islamic boarding schools, which originate from scholars and trace their scientific lineage back to the Prophet Muhammad (peace be upon him). Jihad is more extreme in society's perception, especially given the large number of cases that lead to extremist activities in society. Misunderstanding jihad will have more fatal consequences, impacting environmental damage, threatening lives, and threatening the Indonesian state.

There are many good arguments from the Koran explaining the relationship between jihad explained in the book *Ilanatu Attholibin Volume arrobi'* as a sharah of *Fatthul Muin* including Surah Al Baqarah verse 216, Al Baqarah 193, Surah At Taubah verse 50, Surah Al Hajj verse 39.10 In addition to the Quran's clear connection to jihad, it's highly likely that some in our society will be more convinced and believe in the concept of jihad in the Quran. Without understanding the interpretation and jurisprudence that explain this connection, they will become extreme. Furthermore, if they don't have a teacher capable of explaining the connection between the verses and jihad, or if they choose the wrong teacher to explain the concept of jihad, this will be worrying for those who understand the concept textually without the right teacher.

Apart from the proposition of jihad in the Koran, which is the basis of jihad, there is a hadith which means fight the polytheists with your wealth, your soul and using your tongue.¹¹ Textual understanding without considering the *asbabun nuzul* hadith or the *tahrij* (interpretation of the hadith) can lead to misunderstandings that can lead to extremes, including extreme understanding, extreme thinking, and extreme behavior that can endanger others. Extreme behavior that endangers the lives of others will be associated with public unrest and, more broadly, endanger the integrity of the Unitary State of the Republic of Indonesia. The nation that has protected us and was founded by freedom fighters will collapse if there is a misunderstanding of the concept of jihad.

In line with the postulates of jihad, there are also postulates about martyrdom which in fact are the basis for the stability of the mujahids in their jihad based on their perspective. One of the arguments quoted in the book *Ilanatu At Tholibinare Ali Imron's letter* verse 169 and Muhammad's letter verse 4. The arguments mentioned both relating to jihad in the Al-Quran and Hadith, as well as the Al-Quran's arguments relating to martyrdom are the basis for using the word *Al Qitaal*. The phrase *Al Qitaal* is synonymous with war and is interpreted textually as war with both polytheists and infidels.

Based on the arguments related to *Al Qitaal* So we need the interpretation of the scholars who interpret *Al Qitaal* not as war but using another wording which is more moderate and can be used as a concept of jihad for humans who have... *mukallaf* Thus, humans will be more moderate and can become an alternative reference to move away from the meaning of war as the meaning of jihad. Something that can be a moderate reference is the use of yellow books in Islamic boarding schools. With the teachings of the yellow books that are still consistent, alumni of Islamic boarding schools will be rich in knowledge and can become moderate Muslims. The many Islamic boarding schools that are

sources of religious education in Indonesia, then Indonesia will be Sentosa from moderate behavior. Islamic boarding school alumni who have ideas and knowledge will be easily accepted by society and can color society with moderate models taught by Islamic boarding schools and kyai in teaching yellow books, especially teaching the concept of jihad relevant to the book. Fathul Mu'inat this time.

The book of Fathul Mu'in explicitly explains jihad in a separate chapter.¹² The concept of jihad presented by Fathul Mu'in is one that can be implemented by all mukallaf as a guide for social interaction and good citizenship. Therefore, we can be sure that the alumni of Islamic boarding schools that teach the yellow book are those that teach religious moderation comprehensively and consistently. The kyai who explain this book have taught a moderate lifestyle, which we can say has been...updated in religious knowledge. Kyai, in particular, are able to explain the relationship between Islamic law and the rahmatan lil alamin (blessings for the universe) and demonstrate Islamic behavior among their students, which is directly imitated by them. Therefore, the *uswatun hasanah* method is a good method to be implemented in the community as Muslim citizens living in the unitary state of the Republic of Indonesia.

The concept of jihad in the book Fathul Mu'in which has a legal basis *farḍlu kifayah* for every mukallaf and has been taught by Islamic boarding schools for hundreds of years and as a form of moderate character for Islamic boarding school alumni is as follows:

1. *Qiyaamin bi hujjatin diniyyatin* (using religious arguments)

In taking and making religious arguments as a basis for scientific understanding and as a basis for practicing religious understanding that is practical and scientific, it is proper to use relevant methods and references to books and have a teacher to guide you so that there are no mistakes in drawing legal conclusions, in this case ((divine evidence) are the postulates relating to the substance that created the universe including mandatory and impossible characteristics for Allah SWT.¹³ Apart from the characteristics related to divinity, there are characteristics related to prophethood, such as obligatory and impossible characteristics for the Prophet.

In explaining the characteristics that have been explained above, it must fulfill a deep understanding for all people who seek an understanding of divinity and prophecy. If they want to understand these characteristics, they should study the books of monotheism in depth and in stages, starting from basic books to high class books as a form of a good and systematic level of scientific understanding. Just as they study monotheism books to understand the divine and prophetic qualities, including the books *Tijanu Addurori, jauharotut tauhid, ummul barohin*, accompanied by an understanding supported by the science of *nahwu shorof* and taught by teachers who are *sanad*, after that they study high level books such as *Ihya Ulumiddin* which highlights the knowledge of Sufism from Imam Al Gozali.

Studying basic to advanced texts is only taught in Islamic boarding schools that clearly possess a scientific chain of transmission. Therefore, what is taught in Islamic boarding schools produces students who are ready to struggle in society and who possess a moderate spirit, thus being easily accepted by the community. The process of becoming moderate that students must go through in Islamic boarding schools is by studying with a kyai (Islamic teacher) and observing the kyai's behavior, which reflects the practice of the knowledge contained in the books taught in the Islamic boarding school.

Extremism and liberalism are two things that have shifted from the noble teachings of Islamic boarding schools, so that the establishment of Indonesia is the establishment of Islamic boarding schools, and the establishment of Islamic boarding schools is the establishment of Indonesia. Therefore, these two components must not be separated and eroded by the changing times or eroded by the currents of globalization that cause Islamic boarding schools to lose their identity as supporters of the continuity of the Republic of Indonesia. Proven in the history of independence and the struggle for independence, the role of Islamic boarding schools is very important, including the role of Hadrotu Syaikh Hasyim As'ari in issuing fatwas for jihad in carrying out war orders to expel the colonialists at that time. From this, the role of Islamic boarding school kyai is able to stir the spirit of jihad (war) in

the context of fighting the colonialists. War here truly takes up arms, and with clear rules of jihad law that are fatwas and implemented by mukallaf listed in certain areas. Therefore, the nature of the legal basis that makes moderate mukallaf is understanding proper religious knowledge, especially the study of yellow books taught by kyai in Islamic boarding schools.

In addition to the evidence related to divinity and prophethood, there are also matters related to things that have been brought by sharia, such as reckoning, punishment, heaven, hell, and so on. So, in understanding and believing in something brought by sharia and which is supernatural, scientific knowledge is needed and supported by evidence with clear sources, so that after mukallaf knows it, they will be convinced and their faith will increase, so that it becomes a faith that is knowledge Apart from being devoted to their teacher, they will be at a deeper level, namely above Taqlid.

2.Wa Uluumin Syar'iyatin(Using arguments related to sharia science)

Sharia knowledge taught in Islamic boarding schools in teaching religious moderation for students, is knowledge related to Sharia as explained by Abu Bakar Syato, such as the science of tafsir, hadith, and fiqh, as well as sciences related to Sharia science such as lughoh science, mantiq science, ushul fiqh science, qowaidul fiqh, mustholahul hadith, and the science of calculation for the distribution of inheritance.¹⁴The aforementioned disciplines are taught in Islamic boarding schools and are intensively studied and discussed to ensure proper understanding, especially when studied over a relatively long period of time. The teaching time alone is not comparable to that of institutions that teach religious knowledge through extremism, so the impression of being short-lived leads to less than optimal understanding and a tendency to misunderstand religious teachings.

Sharia-related knowledge is knowledge that supports and bolsters the understanding of religious knowledge derived from the Quran, Hadith, ijma', and qiyas. These four principles will be easily understood by studying sharia-related sciences, such as the science of ushul fiqh (jurisprudence), which is useful as a method for drawing conclusions from Shafi'i and other schools of jurisprudence. This knowledge serves as a bridge to understanding various levels of fiqh texts, including Fathul Qarib (the principle of understanding), Fathul Mu'in (the principle of reasoning), and Fathul Wahab (the principle of reasoning). These texts are taught in Islamic boarding schools (pesantren) to develop individuals who are experts in fiqh and are able to apply their knowledge in modern life, thus becoming moderate Muslims.

There's also the science of mustholahul hadith, which is used to determine the quality of hadith and standardize it in determining authentic hadiths, whether by identifying the narrators or by determining the quality of the narrators, which will also be standardized. This is what makes Islamic boarding schools (pesantren) rich. Therefore, Islamic boarding schools that teach this kind of knowledge are at the forefront of strengthening Indonesia's fortress, the fortress of the Unitary State of the Republic of Indonesia (NKRI), which is based on Pancasila. Pesantren are homes that are continuously cared for and protected both from within and outside the pesantren, which is essentially the erosion of the global era that threatens their sustainability.

Islamic boarding schools as a sub-culture of society provide space for community culture.¹⁵The quality of Islamic boarding schools will be seen from their educational curriculum related to sharia science. This is protecting reason and offspring, because everyone uses knowledge as the savior of the afterlife.¹⁶ The Sharia knowledge taught is the spearhead of life in navigating the culture that exists in the archipelago, so that they will not change the culture of the archipelago but rather as the successors of the struggle and uphold the culture of the archipelago which is the home of Islamic boarding schools. Culture will grow and develop if there are those who care for it, the generation that is able to care for it is a generation that is moderate in living their lives in Indonesia. Sharia that has been brought by the Prophet Muhammad SAW requires the views of scholars as directors and guides to the understanding of the textuality of what the Prophet Muhammad SAW brought so that Muslims do not misunderstand. Scholars who have sanad muttashil to the Prophet SAW are scholars who are in Islamic boarding schools.

3. Wadaf'i Dlororin Ma'shumin (Provide good protection for Indonesian citizens, both Muslim and non-Muslim)

Islamic boarding schools are the oldest form of education in Indonesia.¹⁷ Teaching protection for good citizens is a brand that does not violate the existing legal regulations in Indonesia, whoever it is, if they are in the category of obeying the applicable regulations in Indonesia and do not violate the law, then the government is obliged to provide protection to both Muslims and non-Muslims.¹⁸ Protection for citizens regarding safety, health, and education is part of justice for all Indonesian citizens. The protection provided to both Muslims and non-Muslims is not interventionist, specifically targeting Muslims, but is also extended to non-Muslim citizens residing in Indonesia.

Fair and just protection is a mandate of Pancasila that must be implemented by the government. Pancasila encompasses all religions in Indonesia, encompasses humanity, which is treated with kindness, justice, and prosperity. Furthermore, there is a unity that must be upheld by all Indonesian citizens, a people-oriented economy, and comprehensive justice for all Indonesians. This is something the government must do, and the concept in the Fathul Muin book remains relevant in the digital age.

The yellow books in Islamic boarding schools should be used as references for academics and the boarding schools themselves, so that they are studied more thoroughly and do not neglect the study of Islamic jurisprudence and other sharia sciences. The existence of Islamic boarding schools that still study books such as Fathul Muin can be concluded as agents of the moderate successors of the Islamic boarding school *masyayikh*. As long as the *kyai* continue to study the Koran, and the students continue to study the Koran to the *kyai*, Indonesia will always be fine, especially regarding faith. Also, extremist and liberal ideologies will gradually improve as the *santri* agents in Islamic boarding schools are ready to continue the baton of thought and behavior taught by the *kyai* in the boarding school.

The source of Islamic boarding school knowledge and wealth is the yellow book, a book that is identified with yellow paper and has no luster, which is the knowledge of our *ulama'* which is still being studied and maintained by its *sanad* and knowledge. The values contained in the Yellow Book are what make the Indonesian nation united and moderate. After the moderate students return to their hometowns, they will teach moderate concepts in their respective environments. This is the agent for blocking changes that have occurred recently as a counter to the current of globalization where cases of taking knowledge from the internet are difficult to find clear explanations and arguments for.

Government programs related to providing insurance to citizens include the KIP (Indonesian Child Protection Program), KIPK (Indonesian Child Protection Program), BPJS (Social Security Program), PKH (Family Hope Program), and others. These programs are solely intended to ease the burden on citizens in terms of health, welfare, and security for all Indonesians. Trillions of rupiah have been allocated to programs related to citizens, including business capital for Indonesian SMEs, which support the Indonesian economy. They receive capital at low and affordable interest rates. This is also relevant. The view of *jihad* in the book Fathul Muin as the basis of Islamic boarding school knowledge is still valid, appropriate and can keep up with the changing times.

4. Wa Amrin Bi ma'rufin (carrying out amar ma'ruf nahi munkar)

goodness and forbidding evil is also included in *jihad* in the book of Fathul Muin, which specifically deals with matters relating to obligatory and haram as well as one's beliefs.¹⁹ In this case, we must use kind words and not violate the law, because our country has authorities that handle matters related to evil. Even the Fathul Muin (the teachings of Islam) states that we may not discuss or enter someone's home without permission, even if there are rumors that evil is occurring there. This is a subtle concept of *amar maruf nahi munkar*, without resorting to violence or anarchy in practicing *nahi munkar*.

Something that is considered wrong in our obligation to report as good citizens and not to commit anarchy, by committing anarchy we will actually become a Muslim who commits an illegal act, and that is prohibited in our country. The obligation to obey the government as *ulil amri* is final as long as

we do not do things that are prohibited by religion and violate the law. Good citizens are those who respect and love each other, because humans are social creatures in society are those who always need others.

5. And the Prophet Muhammad (peace be upon him) (Accepting or giving honest testimony for citizens)

The testimony of citizens who are experts in testifying, whether in court or in other situations, is accepted. For example, if they testify in a case, their testimony will be accepted as long as their testimony can be guaranteed by the state. Any citizen has the right to testify in any case as long as they witness relevant facts. Therefore, their testimony will be accepted and accepted by the court. Honest testimony is the key to justice in a court of law, whether in large or small cases, whether involving ordinary people or government officials. Honesty is the key to testifying, so witnesses who testify will be sworn in based on their respective religions. Essentially, the testimony received is honest testimony in terms of law and legal reality. Therefore, the law will apply to anyone in navigating the wheels of life in society. Honesty is the foundation of human personality in living life. Islamic boarding schools are places to learn honesty as an agent of character change because in addition to the theory taught, Islamic boarding schools also have the symbol of the kyai who always teaches behavior directly to students. Learning honesty in students is *isamuletif* one day they have any profession.

6. Wa Ihyaai Ka'batin (Performing the Hajj and Umrah)

Included in the next category of jihad is performing the Hajj and Umrah.²⁰ Hajj in general sharia is intentionally going to Baitul Haram to perform the Hajj and Umrah.²¹ The practices of the Prophets Ibrahim (AS) and Ismail (AS) are religious teachings that are obligatory for all capable Muslim pilgrims, both financially capable, and safe during the journey. Safe travel, as mandated by religion, is closely linked to the security of a country, both the country of origin and the countries through which the pilgrimage takes place. Therefore, the Hajj performed by Muslims ensures that the journey will not endanger lives and property. In other words, the Islamic concept of worship prioritizes the safety of life for every Muslim. Analyzing the concept of the Hajj, one of the priorities is the safety of life and property. This can be achieved thanks to the government. Therefore, the government has provided and strived for maximum safety for its citizens. Therefore, when security issues arise in Middle Eastern countries, the government has the right to issue regulations regarding whether or not performing the Hajj is permissible

So that security during the Hajj journey is the safety of citizens, and from the time they leave for Hajj until they return to their homeland is the government's responsibility. Therefore, the value of personal safety in worship has its own value. This is where the importance of safety, worship, and government synergize to achieve a common goal: that government regulations can be implemented and worship values can be carried out properly and safely. Since the nation's inception, the government has considered the relationship between the form of the state, one that can accommodate the diversity of Indonesian citizens. The state, as the protector of its citizens, has an obligation to fulfill its obligations as a government, namely safety and guaranteeing freedom to practice worship according to one's beliefs.

7. Wa Raddi Assalam (Answering Greetings)

Greetings that have been said by other Muslims, a person who listens has an obligation to respond to them.²² This is also a character that Islamic boarding schools teach students when they are in society.²³ From a social perspective, civilization has valuable lessons from which we can learn, including closeness and social cohesion. The value of the greeting, as a prayer for safety for every Muslim, has social existential value. A social civilization built on the basis of the greeting will receive various blessings in living in society.

Indonesian society, especially the Islamic boarding school (*pesantren*), which has been a great civilization since the colonial era until the modern era, is a civilization cultivated by Islamic boarding

school clerics (kyai). Social development in today's era is the touch of the pesantren's hand in understanding and applying the contents of the yellow books taught by Islamic boarding schools in Indonesia. Public trust in Islamic boarding schools and kyai has been cultivated since hundreds of years ago. The ideas of Islamic boarding schools are easily accepted by the wider community through the behavior of alumni of Islamic boarding schools that have been tested and measured in the context of tolerance towards others, they are not extreme, even in carrying out preaching in their communities. does not provide arguments that are difficult for the public to understand, the reasoning that has been carried out by the kyai and alumni of Islamic boarding schools has been tested with the concept of bahsul masail that has been carried out when at Islamic boarding schools, so that they are ready to accept differences and diversity.

4. CONCLUSION

Based on the explanation in this research, we can conclude, among other things:

First, the pronunciation of Al Qitaal in the propositions of the Koran and Hadith according to Abu Bakr Syatho in the book *Ianatu At Tholibin* as Syarh Fathul Mu'in has the aim of Al Hidayah, so this meaning is a solution for Muslims to maintain the five basic principles of religion which are used to protect the soul, mind, religion, lineage and property of all Indonesian citizens

SecondThe concept of jihad in Fathul Mu'in remains relevant to the current situation and conditions, oriented towards the welfare of Indonesian citizens. Therefore, the concept of jihad offered in this book is more easily accepted by society, making minorities in certain areas more easily accepted by the rest of society because this concept of jihad is more beneficial to humanity, so that Islamic boarding school education produces students who are moderate in understanding jihad

ThirdThe opinions of Islamic jurists taught by Islamic boarding schools and written in Islamic texts (kitab kuning) are views that offer solutions for humanity. Furthermore, the views of these scholars place greater value on the well-being of the soul, intellectual capacity, the continuation of religion, and the preservation of descendants and wealth.

Fourth,As an academic suggestion, the study of the yellow book should be more widely disseminated and there should be more studies so that the values of the yellow book can be widely disseminated both in academic and non-academic environments so that peace and prosperity can be created for the citizens of the archipelago.

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