

MODERATE IDEOLOGY OF THE YELLOW BOOK (KITAB KUNING) (Study on the Moderation of the Kitab of Fath al-Mu'in Taught in Islamic Boarding Schools)

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Abstract

The Yellow Book (*Kitab Kuning*; an Islamic textbook taught in Islamic boarding schools) study on moderation is still at the surface stage. Various studies conducted by intellectuals such as Ni'am, Sahri, Kusmira, and Kholis have not fully shown how the moderation of the yellow book was produced. The explanation that the Yellow Book displays a variety of opinions from scholars on a matter is insufficient to justify the Yellow Book's moderation. This paper intends to perfect these shortcomings by displaying one yellow book that is an essential reference in Islamic boarding schools, *Fath al-Mu'in*. The Book of *Fath al-Mu'in* is a standard for mastering religious science in Islamic boarding schools. This book is taught to upper-class students, is complex to read, and powerfully connects with sanad transmission. The taking of legal justifications for disputed issues, even by large NU organizations, refers to the decision of this book *Fath al-Mu'in*. By using a critical, descriptive method, this paper seeks to find the acceptance of the Islamic boarding school towards the Book of *Fath al-Mu'in* and the model of the disclosure of the Book of *Fath al-Mu'in*, which is indicated as a form of moderation. This study found that the Book of *Fath al-Mu'in* was accepted by pesantren through transmitting the scientific knowledge of its founders, who were madhhab or al-Shafi'i ideology. Meanwhile, the model of moderation in the Book of *Fath al-Mu'in* is shown by mentioning other opinions after making conclusions, going out of the two extreme points, and choosing the priority of the views without blaming or judging.

Abstrak

Kajian kitab kuning tentang moderatisme saat ini masih pada tahap permukaan. Berbagai penelitian yang dilakukan oleh intelektual semacam Ni'am, Sahri, Kusmira dan Kholis belum menunjukkan secara lengkap bagaimana moderatisme kitab kuning tersebut diproduksi. Penjelasan bahwa kitab kuning menampilkan ragam pendapat dari para ulama tentang suatu masalah belum memadai untuk membuat justifikasi tentang moderatisme kitab kuning. Tulisan ini bermaksud menyempurnakan kekurangan tersebut dengan menampilkan satu kitab kuning yang menjadi rujukan penting di pesantren, yaitu *Fath al-Mu'in*. Kitab *Fath al-Mu'in* dijadikan standar penguasaan keilmuan agama di pesantren. Tidak saja, kitab ini diajarkan untuk santri kelas atas, tetapi juga karena kitab ini memiliki kerumitan tersendiri untuk dibaca dan memiliki ketersambungan transmisi sanad yang kukuh. Pengambilan justifikasi hukum untuk masalah-masalah yang diperselisihkan, oleh organisasi besar NU sekalipun, merujuk kepada keputusan kitab *Fath al-Mu'in* ini. Dengan menggunakan metode diskriptif kritis, tulisan ini hendak mencari penerimaan pesantren terhadap Kitab *Fath al-Mu'in* dan model pengungkapan Kitab *Fath al-Mu'in* yang diindikasikan sebagai bentuk moderatisme. Penelitian ini menemukan bahwa Kitab *Fath al-Mu'in* diterima pesantren melalui transmisi

keilmuan para pendirinya yang bermadzhab atau berideologi al-Shafi'i. Sedangkan model pengungkapan moderatisme Kitab *Fath al-Mu'in* ditunjukkan dengan menyebut pendapat lain setelah membuat kesimpulan, keluar dari dua titik ekstrim dan pemilihan prioritas pendapat tanpa menyalahkan atau menghakimi.

Keywords: *Fath al-Mu'in*; Moderate; Islamic boarding schools; disclosure models.

INTRODUCTION

The study of the yellow books taught in Islamic boarding schools is still not in-depth and still justification. The justifiability in question is an attempt to justify an action based on the argument of the yellow book. On the surface, it means that research on the Yellow Book lacks the contradictory aspects that occur in it. To unravel these contradictions, in-depth research is needed, not just at the surface level. The studies of the Yellow Book, for example, were carried out by Van Bruinessen,¹ Masdar F. Mas'udi², Iswahyudi,³ and others. As a result, the study of the Yellow Book still revolves around the search for justification arguments or just wanting to find the reason behind the text. For example, Bruinessen and Masdar's writings only reveal the views of the yellow book on certain themes, such as the yellow book's defense of women and so on. On the other hand, Iswahyudi provides reinforcement of the yellow book's argument against the ritual of *life circle* (human life circle, birth, marriage, and death) that applies and is carried out by some people and supported by Islamic boarding school alumni.⁴ The researchers did not see the yellow book from the side of moderation shown by the yellow book. This side of moderation is an important foundation for Islamic boarding school residents to live side by side with traditions or situations that are always changing.

The two models of the Yellow Book study have succeeded in explaining the Yellow Book's argument about moderation but have not been able to explain how the Yellow Book concocted the argument of moderation. A firm conclusion about moderation based on the yellow book in Islamic boarding schools has not yet reached the axiology of the argument. The axiology of the argument is another essential aspect besides its epistemology. The axiology of argument is characterized by models of the Yellow Book's solution to the problems that occur, and the solution can lead to religious exclusivism. Among the examples of the Yellow Book legal rulings is the differences of views on sensitive religious issues that lead to exclusivism. For example, the yellow book *Kifāyat al-Akhyār* explains Abu Ishaq's view that prayer itself is more important than being the *makmūm* of an *imām* who is a Hanafi madhhab.⁵

Researchers forget one important aspect that is the tradition of the yellow book taught in Islamic boarding schools, namely the way out provided by the yellow book through the provision of other arguments so that it makes it easier for readers to carry out religious law. This is what is called eclectic. This eclecticism is interpreted as the logic used by the yellow book to get out of burdensome and extreme decisions. This eclecticism resides in a framework of thought that is built to make legal formulations not rigid and exclusive. It can be seen, for example, from *al-Minhāj al-Qawīm*'s explanation of the sunnah law of reciting intentions in prayer. The sunnah law was decided

¹ Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1995).

² Masdar F. Mas'udi, "Perempuan Di Antara Lembaran Kitab Kuning" dalam Mansour Fakih, dkk, *Membincang Feminisme: Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 2000), 167-180.

³ Iswahyudi, Udin Safala, "Ideologi Argumen-Argumen Keagamaan Tradisi Lingkaran Hidup dalam Kitab Kuning", *Islamica*, 14 (September 2019), <https://doi.org/10.15642/islamica.2018.13.1.1-24>.

⁴ Ibid.

⁵ Taqiyuddin Abu Bakar Muhammad Al Hushni Al Husaini Ad-Dimasyq, *Kifāyatul Akhyār fi Halli Ghayat al-Iktishar*, Juz. 1, (Dāru al-Ihya' al-Kutub al-'Arabiyah, t.th), 133.

not to be extreme in two views, namely the view that it is mandatory to recite and the view that it is obligatory not to recite. The language used is "to get out of the obligatory scholars."⁶

Researchers about pesantren also have incomplete conclusions. As one of the bases for calling pesantren a place of moderation, the Yellow Book has not been explored in depth. Ni'am, for example, is called pesantren, and it is the miniature of moderate Islam in Indonesia.⁷ Sahri,⁸ and Syukur.⁹ It even refers to pesantren as a place where peaceful and moderate ideologies are produced. Likewise, Arifin,¹⁰ Madarik, and Kholis¹¹ emphasize that Pesantren is an anti-radicalism educational institution. Ni'am, for example, only mentioned.

According to historical records, the privilege has been achieved by Pesantren because the presence of many Pesantren curriculum supports it includes moderates and multiculturalism ideologies. It is often called the yellow book (classic references/kitab kuning), which is still a fundamental element of the curriculum of Pesantren.¹²

For Sahri, the peaceful ideology of pesantren lies in the meeting of two yellow books taught, namely the yellow book in the fiqh variant, such as *Fath al-Mu'm*, and the yellow book in the Sufism variant, such as *Bidayat al-Hidayat*.¹³ On the other hand, Nur Kholis stated that deradicalization could occur in Islamic boarding schools due to the student's mastery of the yellow book and Arabic grammar, such as *Nahwu*, *Balaghah*, and *Mantiq*.¹⁴ Ni'am, Sahri, and Nur Kholis have been observant in seeing a vital element for the growth of inclusiveness and moderation in Islamic boarding schools, namely the yellow book. The yellow book is placed in a central position from various studies on moderation or inclusivism in Islamic boarding schools. It is because the yellow book is where the production of Islamic boarding school knowledge resides. It can easily be said that the yellow book is a guide to life for Islamic boarding school residents.

In Geertz's language, the Yellow Book is "the model for" and "the model of"¹⁵ the world of Islamic boarding schools. "Model for" means that the yellow book is the constitution of the action of pesantren life. It is because, according to Dahlan, the Yellow Book contains essential information on Islam.¹⁶ At the same time, "the model of" is the factual acculturation of the knowledge of the yellow book in life. According to Heidegger, as a text, the yellow book cannot be separated from the "fore structure of understanding" (the understanding that precedes the text

⁶ Ibn Hajar al-Haitamī, *al-Minhaj al-Qanīm* (Beirut: Dār al-Kutūb al-ʿIlmiyyah, 2000), 96.

⁷ Syamsun Ni'am. "Pesantren : the miniature of moderate Islam In Indonesia", *IJIMS, Indonesian Journal of Islam and Muslim Societies*, Volume 5, Number 1, June 2015. <https://doi.org/10.18326/ijims.v5i1.111-134>.

⁸ Iksan Kamil Sahri, "Ideologi Damai Kaum Pesantren: Studi atas Narasi Kurikulum Pesantren Salaf." *Jurnal Pendidikan Agama Islam* (Journal of Islamic Education Studies), Vol. 6 No. 1 (2018); <https://doi.org/10.15642/jpai.2018.6.1.85-105>.

⁹ Taufik Abdillah Syukur, "Teaching Methods In Pesantren To Tackle Religious Radicalism. *Jurnal Pendidikan Islam*. Vol. 5, No. 2, December 2019 M/1441 H. <https://doi.org/10.15575/jpi.v5i2.6178>. 189-200.

¹⁰ Badrul Arifin, "Kurikulum Anti-Radikalisme Dalam Pendidikan Pesantren," *Jurnal Pusaka* (2020), Vol. 8, No. 1, <https://doi.org/10.35897/ps.v8i1.376>.

¹¹ Nur Kholis. "Pondok Pesantren Salaf Sebagai Model Pendidikan Deradikalisasi Terorisme," *AKADEMIKA: Jurnal Pemikiran Islam*, Vol. 22, No. 01 Januari-Juni 2017, <https://doi.org/10.32332/akademika.v22i1.572>, 154-170.

¹² Ni'am. "Pesantren : the miniature of moderate Islam In Indonesia", 125.

¹³ Sahri, "Ideologi Damai Kaum Pesantren", 95.

¹⁴ Kholis. "Pondok Pesantren Salaf", 162.

¹⁵ Clifford Geert, *Kebudayaan dan Agama*, (Yogyakarta: Kanisius, 1992), 7-9.

¹⁶ Zaini Dahlan, "Khazanah Kitab Kuning: Membangun Sebuah Apresiasi Kritis," *Jurnal ANSIRU PAI*, Volume.3 No., 1 Januari-Juni 2018, <http://dx.doi.org/10.30821/ansiru.v2i1.1624>, 1-19.

before it is produced.¹⁷ As a work, the yellow book cannot be separated from the three membranes surrounding it, namely the situation surrounding the yellow book, the ideology that constitutes it, and the object of the yellow book. Looking at this perspective, the yellow book often presents different justifications between one yellow book and another. Imam al-Ghazali in the first part of *Ihyā' Ulūm al-Dīn*, for example, considers the sunnah prayer on the night of the first Friday of the month of Rajab to be *Sunnah*,¹⁸ while another authoritative book *Fath al-Mu'in* considers the prayer to be an ugly *bid'ah* and the hadith is *mauḍū'* or false.¹⁹

As a result of these contradictions, sometimes, on the surface, the yellow book reveals two contradictory faces: an exclusive face and an inclusive face. The face of exclusivism, for example, can be seen from the statement that it does not accept the opinions of other scholars. Meanwhile, the face of inclusivism comes by offering two or more perspectives through the expressions *fibi qaulāni* (in this matter, there are two opinions) or *fibi wajhāni* (there are two opinions in this matter).²⁰ Researchers often forget this aspect of exclusivism. Inclusive justification is more dominant in their papers, especially when it is related to the issue of pesantren moderation.

One of the essential yellow books in Islamic boarding schools about moderation is the book *Fath al-Mu'in*. The Yellow Book by Zain al-Dīn al-Malibārī is interesting to study about moderation for the following two reasons. *First*, the yellow book *Fath al-Mu'in* is the standard book for mastering fiqh studies in most Islamic boarding schools in Indonesia. This book is the highest study in the Madrasah Diniyah Pesantren. The Lirboyo Islamic Boarding School, for example, places it in aliyah lessons;²¹ The al-Falah Ploso Islamic Boarding School made the book *Fath al-Mu'in* in the post-Madrasah Aliyah deliberation class²² at the al-Anwar Rembang Islamic Boarding School at Madrasah Aliyah,²³ and the same with other Islamic boarding schools. *Second*, the Book of *Fath al-Mu'in* has a strong justification in determining the law among Indonesian scholars. The explanation of the book *Fath al-Mu'in* about the structure of fatwas that should be followed is widely used as a reference by Indonesian scholars, especially NU scholars.²⁴

This article therefore, wants to find answers to the arguments given by the yellow book about religious moderation, in the Book of *Fath al-Mu'in*. This answer is useful as a basis for the moderate attitude of Islamic boarding school residents in their daily lives, an answer that was not perfect from previous researchers.

MODERATION AND THE YELLOW BOOK

Moderation: Roots and Concepts

According to Hilmy, the word moderate is a newly known word that is not familiar in the classical Islamic tradition. According to him, the word moderate is a word taken from the Qur'an, such as

¹⁷ Richard E. Palmer, *Hermeneutics*, (Northwestern University Press, 1969). 130-131.

¹⁸ Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, *Ihyā' Ulūm al-Dīn* (Semarang: Toha Putra, t.th), Juz. 1, 203-204

¹⁹ Zain al-Dīn bin Abd al-'Azīz al-Malibārī, *Fath al-Mu'in* (Beirut: Dār al-Kitāb al-Islāmī, t.th), 34.

²⁰ Ibrāhīm al-Bājūrī, *Ḥashiyah al-Bājūrī 'alā Ibn Qasīm al-Ghazālī* (Semarang: Usaha Keluaraga, t.th), Juz 1, 171.

²¹ <https://lirboyo.net/pelajaran-aliyah/>.

²² <https://alfalahploso.net/pendidikan/musyawirin/>

²³ <https://www.ppalanwar.com/kurikulum/>

²⁴ For example, the strongest opinion is the opinion followed by Nawāwī and Raāfi'i. If they disagree, then follow al-Nawāwī first. If the two disagree, then follow what was agreed upon by Ibn Ḥajar al-Ḥaitamamī and al-Ramlī and so on. See in Zain al-Dīn al-Malibārī, *Fath al-Mu'in* (Libanon: Dār al-Kitāb al-Islāmī, t.th), 140.

tawassuṭ, *tawāḍḍun*, *i'tidāl* and *tasāmuh*.²⁵ In English, moderate comes from the word moderate, which means *average*, which means moderate, even, not excessive, or not extreme.²⁶ Moderation, therefore, can be interpreted as an action that is not excessive, in the sense that it does not tend to be excessive, such as excessive to the right or excessive to the left. Excessive to the right is extreme right, and excessive to the left is extreme left.²⁷ Religious texts refer to moderate attitudes in the various terms Hilmy mentioned above. Among these words is the word *wasat* (middle). From this word, the term Islām wasaṭiyah or "moderate Islam" emerged in Indonesian. A hadith says the best thing is the middle or simplest (*ḵhair al-umūr awṣaṭuhā*).

Moderat describes the goodness of two things. The middle is unbiased. The middle is a reflection of the sharp contradiction between the two.²⁸ The Qadariyah (free will) group that explains human freedom or Jabariyah (predestination), an understanding that believes in God's complete determination of human actions in Islam, or the Khawarij group that easily disbelieves others and the liberal group are examples of these two extreme points. The Ash'ari madḥhab for example, who seeks to find a balance between Qadariyah and Jabariyah or Imam Shāfi'ī who wants to be in the middle between the traditionalist opinion of Imam Malik and the rationalist opinion of Abu Hanifah is called the middle or moderate madḥhab. The middle group usually seeks the good from each view. The middle view is then referred to as the harmony group. It is what happened in the Ash'arī and al-Shāfi'ī groups. Therefore, the middle principle or wasathiyah, as revealed by Zamimah, is the core principle of Islamic teachings,²⁹ a principle that hates extremism and favors balance.

The Qur'an presents many texts of moderation. Among them are surah al-Baqarah (2), 143 "Thus, We have made you a *wasathon* (middle) people so that you may be witnesses to mankind and the Messenger of Allah to be a witness to you," and surah al-'Adiyat (100), 5 "And invade the midst of the enemy group." The two verses mention the word *wasat* to refer to the "middle" position. Surah al-Baqarah refers to the meaning of "solution" to human problems, while in surah al-'Adiyat, the middle word refers to "between" a large gathering (among groups of enemies). However, the phrase *wasat*, does not mean singular. *Wasat* It can also mean fair, best, and primary.³⁰ The virtue of the middle position puts the word is equated with moderate. If there are different arguments in a debate, a moderate is needed to avoid the extremism of those who argue. The person is then known as a moderator. The absence of partiality is a characteristic of the moderator. The moderator arranges the time and opportunity to keep it balanced and equal between the two opposite sides.

If the moderator is taken from English, then the word referee is taken from Arabic, which is the person who organizes the match so that there is no cheating among the race participants. A biased referee will get criticism. On the contrary, referees who are firm and apply the rules

²⁵ Muhammad Aziz Hakim, "Repositioning Pancasila Dalam Pergulatan Ideologi-Ideologi Gerakan Di Indonesia Pasca-Reformasi", dalam Jurnal *Kontemplasi*, Volume 04 Nomor 01, Agustus 2016, <https://doi.org/10.21274/kontem.2016.4.1.131-164>.

²⁶ A. S. Homby. *Oxford Advanced Learner's Dictionary of Current English* (J. Crowther (ed.)). (London: Oxford University Press, 1995), 749.

²⁷ Nurul Faiqoh & Toni Pransiska, T, "Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam", *Al-Fikra: Jurnal Ilmiah Keislaman*, Vol 17, No 1 (2018), <https://dx.doi.org/10.24014/af.v17i1.5212>, 33–60.

²⁸ Fajrussalam Hisny "Core Moderation Values dalam Tradisi Kitab Kuning", *Attbulab: Islamic Religion Teaching and Learning Journal*. Vol. 5 No. 2 (2020). <https://doi.org/10.15575/ath.v5i2.8371>. 212.

²⁹ Iffati Zamimah, "Moderatisme Islam Dalam Konteks Keindonesiaan (Studi Penafsiran Islam Moderat M. Quraish Shihab)", Jurnal *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, Volume 1, Nomor 1, Juli 2018, <https://doi.org/10.33511/alfanar.v1n1.75-90>.

³⁰ Ibid., 81.

according to the agreement will be rewarded. Even so, good referees think progressively; they decide problems for the common good, even though they have to go outside the formal rules set. Progressive thinking means thinking about which is more beneficial for a problem. Both moderators and referees are a picture of a good middle life and a principle of common good. Yaqut, Rosila and Rahimin refer to the term moderate as an expression of the principles of the middle position.³¹

According to Khaled Abou el-Fadl, the word moderate is the right word to reflect the image of a tolerant Islam.³² The word moderate is the opposite of other words, such as extremists, fundamentalists, radicals, and purists. Although these four words are still *debatable*,³³ These four words are often attached to religious actors who consider themselves the most right and others as wrong. The term Puritan, for example, is connected to those who are pure followers of Islam. The word Puritan is used for those who consider themselves the purest according to the practices carried out by the Prophet, while those who do what the Prophet did not emulate are considered impure, heretical, or heretical. It is where the problem lies; those who claim to be the purest then justify the perpetrators who are considered heretics as heretics and deserve to be reminded and advised. On the other hand, those who are advised not to accept their behavior are considered heretics. Conflicts can occur if each of them does not restrain themselves.

El-Fadl mentions several characteristics of a moderate view. *First*, the view that Islam is not a rigid and standard monument. Islam is dynamic according to the situation and place in which Muslims live. *Second*, there is an appreciation for Islamic thought in the past which can be translated for the present. In other words, it means respecting the past and accepting modernity. The past and the present is dynamically dialogued. *Third*, there is a distinction between what is absolute, such as God's revelation, and what is relative. God's revelation is defined by the social situation surrounding humans. *Fourth*, there is a translation of the core messages of universal religious teachings such as justice, freedom, equality, monotheism, and others that can be applied in a specific area. *Fifth*, critical analysis tools such as historical and sociological analyses are utilized to interpret religious texts for actual human life.³⁴

The Yellow Book: Ontology and Ideology

Ideology is present everywhere, including in a person's works. The works present carry the ideology of the author. The works produced have become texts read by one generation after that. Among these works is the Yellow Book. The yellow book is the child of history. The Yellow Book is here to answer the social problems its author faces. The Yellow Book will direct the readers to follow the author's ideas. An institution, an Islamic boarding school, for example, has taught the yellow book, meaning it has transformed the yellow book to the generations after it. Pesantren are, therefore, part of the agent of the reproduction of the ideology of the yellow book.

³¹ Yaqut Cholil Qoumas, Rosila Bee Binti Mohd. Hussain and Rahimin Affandi Bin Abdul Rahim, "The Dissemination Of Religious Moderation Through The Policy Of The Indonesian Ministry Of Religious Affairs", in *Qudus International Journal of Islamic Studies (QIJIS)*, Volume 12, Number 1, 2024, <https://dx.doi.org/10.21043/qijis.v12i1.27552.160>.

³² Khaled M. Abou El-Fadl, *Selamatkan Islam dari Muslim Puritan*, trans. Helmi Mustofa (Jakarta: Serambi Ilmu Semesta, 2006), 99-180.

³³ It is controversial because this term contains bias. The word radical, for example, can have a double meaning. Radical is good when a person practices his religion with totality, but it can have a negative meaning when interpreted with an attitude of thinking that others are wrong and considers himself the most correct.

³⁴ El-Fadl, *Selamatkan Islam dari Muslim Puritan*, 99-180.

The Yellow Book, as defined by Azyumardi Azra, is religious (theology, fiqh, Sufism, and others) compiled by scholars both from the Middle East and native Indonesian scholars, whether written in Arabic or non-Arabic languages such as Javanese, Malay, or other regional languages.³⁵ The naming of the word "yellow" from the religious book is the result of the printing model that printed books with yellow or opaque paper in the past. The word yellow is just an additional explanation regarding the Substance of religious books or books because currently, many religious books are printed not in yellow but in white with better quality. As a work, the Yellow Book is overwhelmed by the ideology of its constituents. Sometimes, the compiler reveals the ideology he adheres to. For example, the word *al-Shāfiʿī* means that the author follows the logic and ideas carried out by *al-Shāfiʿī* in making legal decisions or the constitution of religious law. The ideological ties of the Yellow Book can be seen from the Substance of the Yellow Book.

Because ideology is a unifying and differentiating tool, it is only natural that the ideology of the Yellow Book is used as an authoritative book in specific power systems. The yellow book, therefore, is sometimes associated with *madhhab* power. For example, the Kingdom of Demak in Indonesia, as Katodirjdjo revealed, has a close relationship with Walisongo in spreading Islam in Java. Walisongo used the yellow book as an essential supporter of Demak's rules of power. For example, the resistance carried out by Siti Jenar requires the justification of the yellow book to stop it. Walisongo used the yellow book with *madhhab al-Shāfiʿī* to say that what Siti Jenar brought was wrong. Al-Ghazali (1059 A.D.-1111 A.D.), the leading follower of *al-Shāfiʿī* in his work *Iḥyāʾ Ulūm al-Dīn* explains that the person who claims *al-ḥulūl* (God has entered into a servant)³⁶ and *al-ittiḥād* (man is united with God)³⁷ is a fundamental mistake. The yellow book *Iḥyāʾ* explains that people who claim *to be al-ḥulūl* and *al-ittiḥād* are like people who think that glass is red, even though red is just a reflection of light from outside the glass.³⁸

The ideology of the Yellow Book can be seen in the following two reviews. These two reviews are inherent and cannot be disputed. Sticking to the meaning is that what is in the yellow book is an inseparable relationship between the past and the present. Meanwhile, the sentence's meaning cannot be denied is that the Yellow Book is a reference to overcoming life's problems. *First*, the yellow book cannot be separated from the long tradition of scientific transmission to the Prophet Muhammad SAW. As agents of the yellow book, Islamic boarding schools often give this transmission diploma by providing *sanad*. *Sanad* is a network of knowledge from the student to the teacher to the constitutional maker in the form of *uṣūl al-fiqh* or *mujtahid muṭlaq* (such as Abu Hanifah, Malik, al-Shafi'i, and Ahmad bin Hanbal) and continues until the Prophet SAW.³⁹ *Second*, the yellow book discusses the problems of human life, which include three areas of humanity, namely the area of belief, the area of deeds, and the area of religious sense. The first region is related to monotheism,⁴⁰ The second area is related to fiqh⁴¹, and the third is related to Sufism.⁴²

³⁵ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), 143.

³⁶ The view of *al-ḥulūl* was popularized by al-Hallāj, a philosophical Sufi who lived between 858-922 AD.

³⁷ The view of *al-ittiḥād* was popularized by a philosophical Sufism adherent who lived in 1165-1240.

³⁸ Al-Imām Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, *Iḥyāʾ ʿUlūm al-Dīn*, Juz 2 (Semarang: Toha Putra, tt), 288-289.

³⁹ Iswahyudi, "Ideologi Argumen-Argumen Keagamaan", 6.

⁴⁰ This region gave rise to the terminology of infidels, polytheists, *bid'ahs* and believers.

⁴¹ Producing five laws, namely *halal*, *haram*, *mubah*, *obligatory*, *sunnah* and *makruh*. These five laws govern human actions from waking up to going back to sleep.

⁴² This region presents the terms *ma'rifaḥ*, *al-ḥulūl*, *ittiḥād* and others.

Individuals and groups understand these beliefs, actions, and feelings subjectively. They are then incorporated into the same ideological container, large and small. NU, for example, is a group with a large community in the ideology of Ash'ārī in the field of faith, Ḥanāfī, Malikī, Shāfi'ī and Ḥambalī in the field of action and al-Ghazālī and Junaid al-Baghdādī in the field of taste. In daily life, these ideologies are carried away when communicating with other organizations with different ideologies, such as Muhammadiyah and Wahabi, as examples. The Yellow Book is guided by NU residents, borrowing Geertz as a *model* for action and, simultaneously, as a *model* of a factual reflection on the understanding of the Yellow Book.

There are three levels of the Yellow Book that are known today. The level is based on the scope of the discussion and the completeness of the discussion on the problem. The result is the thickness and thinness of the yellow book. The writing of books is usually oriented differently by its compilers. Small and concise books are generally used for beginners, the initial stage, and so on until the advanced level. The three levels are as follows: First, the book of *matn*, which is a book that is written very concisely and only explains important and primary materials. Disagreements are rarely found in the book of *matn*.⁴³ An example of a *matn* category book is *al-Ghāyah wa al-Taqrīb* by Abī Shujā'. So concisely, sometimes some Islamic boarding school students memorize it. Second, the yellow book in the level of *sharḥ* or *ḥashīyah*.⁴⁴ Both *sharḥ* and *ḥashīyah* both explain the book of *matn*. The difference between the two is in the explanatory model. *Sharḥ* Parsing all the texts in the book of *Matn*, on the other hand, *Ḥashīyah* only explains things considered essential. *Ḥashīyah* is undoubtedly subjective to the author. What is deemed necessary by one compiler may not be regarded as important by the other compiler. An example of the book of *sharḥ* is the book *Fath al-Qarīb al-Mujīb* by Muḥammad bin Qāsim al-Ghāzī. The book *Fath al-Qarīb* explains the book *al-Ghāyah wa al-Taqrīb*. While an example of *ḥashīyah* is the book *Ḥashīyah al-Bājūrī* by Ibrāhīm al-Bājūrī. This book is *ḥashīyah* from *Fath al-Qarīb* above. If the book *matn al-Ghāyah wa al-Taqrīb* is skinny, then *sharḥ Fath al-Qarīb* is relatively thick and only one volume. It is different from the thicker *ḥashīyah*, which is two volumes. While the book of *mukhtaṣar* is a summary of a more significant book such as the summary book *Ihya' 'Ulūm al-Dīn* which is entitled *Man'īdat al-Mu'minīn* by Muhammad Jamāl al-Dīn bin Muḥammad bin Sa'īd al-Qāsimī.

FORMS OF MODERATION *FATH AL-MU'IN*

Acceptance of *Fath al-Mu'in* at Islamic Boarding Schools

The crucial position of the book of *Fath al-Mu'in* among Islamic boarding schools, an institution Chotimah, Natsir, and Siddiq call unique and distinctive education,⁴⁵ is due to several things. First, the yellow book has a rather complicated language structure. A person's ability to read the book of *Fath al-Mu'in*, as acknowledged by Aliy As'ad, the translator of *Fath al-Mu'in*, can be a reference for

⁴³ *Matn* is the original text used by the author. The expressions used are not based on the sequence of discussion or description of any book. Original texts usually stimulate other writers to give explanations.

⁴⁴ The difference between the two is that *sharḥ* is an explanation of all the original texts (*matn*). The explanation done is word for word. While *ḥashīyah* is an explanation of *matn* but only explains and elaborates on things that according to the explainer are considered important to be described. If it is not considered important, it will be abandoned. Therefore, *ḥashīyah* has a higher position than *sharḥ*. For beginners, it is better to read *sharḥ* instead of *ḥashīyah*.

⁴⁵ Chusnul Chotimah, Ahmad Natsir dan Syahril Siddiq, "Manajemen Kebudayaan Pesantren Pascamodern Di Indonesia" dalam *Muslim Heritage: Jurnal Dialog Islam dengan Realitas*, Volume 8, Nomor 1, 2023, <https://10.21154/muslimheritage.v8i1.5037>. 66.

his ability to master good Arabic grammar.⁴⁶ The compiler of *the book Fath al-Mu'in* was an Indian, precisely from the Malabar area. It is the origin of the region that is attached to its compiler, Shaykh Zaīn al-Dīn al-Malībārī. Non-Arabic writers are known to have a rather complicated time compiling the structure of the Arabic language.⁴⁷ The ability of students in the field of Arabic grammar (*nahwu* and *ṣarf*) can be seen from their ability to read the book *Fath al-Mu'in*. The second reason is that the book *Fath al-Mu'in* gives an adequate explanation; although it is not thick, the descriptions of *Fath al-Mu'in* can explain almost most of the fiqh problems in society. As is known, fiqh is a science that discusses Sharia laws regarding human activities, from waking up to going back to sleep. These laws are taken from the Qur'an and hadith through ijtihad. The study of *Fath al-Mu'in* starts with a prayer to a female servant who gives birth to a child from her employer (*um al-walad*).⁴⁸ Third, the book *Fath al-Mu'in* can be categorized as a book that tends to be "pure" (purifical). In some ways, the book of *Fath al-Mu'in* is a bit harsh. The book *Fath al-Mu'in* considers prayer with no basis in the Qur'an as *bid'ah*. The book of *Fath al-Mu'in* is of the view that traditions that are often carried out in society, such as performing the *Raghaib* prayer, the *Nisf al-Sha'ban* prayer and the '*Ashura*' day prayer are acts or deeds of *bid'ah qabihah* (the act of holding something that has no evidence and is not pleasing to Allah SWT). The hadith used by the perpetrators of this activity is fake (*mauḍū'*). The text of *Fath al-Mu'in* is as follows.

Our Shaykhs, such as Ibn Shuhbah and others, say that the worst of the sunnah prayers is the one that is traditionally practiced in some areas, such as the five-rakaat prayer on Friday at the end of Ramadan after the tarawih prayer. By performing this prayer, he thought he could remove the sin of worship from the prayer left behind for a year or a lifetime. This worship is haram.⁴⁹

This "pure" tendency coincides with the rapid development of Islamic boarding schools in the early 1900s.⁵⁰ It is a time when the contestation of religious beliefs is very strong in Indonesia. The influence of the renewal of spiritual understanding by Jamaluddin al-Afghani (1838-1897 AD), Muhammad Abduh (1849-1905), and Rashid Ridho (1865-1935) also reached Indonesia, including in the Padang Panjang area of West Sumatra. KH. Hasyim Asy'ari, the founder of NU, is a figure who became acquainted with this idea of renewal through his teacher from Padang, Ahmad Khatib al-Minangkabawi (1860-1916) who lived in Makkah and became a teacher of many Indonesian Muslim intellectuals such as KH. Ahmad Dahlan is the founder of the Muhammadiyah reform organization. The three adagiums debated between traditional and modernist scholars affected by the renewal are TBC (*takbayyul, bid'ah dan kburafat*). These three things (*takbayyul, bid'ah dan kburafat*) are the themes and discussions between the two scholars. KH. Hasyim Asy'ari, as a student of Ahmad Khatib, contributed to the modernist understanding of NU. KH. Hasyim Asy'ari is known as a holder of sharia who is stricter than traditional scholars from other NU circles.⁵¹ The spirit of

⁴⁶ Aly As'ad, *Taqdimah Terjemah Fathul Mu'in* (Kudus: Menara Kudus, 1980), Jilid 1, xix.

⁴⁷ It is the same with al-Ghazālī who compiled the work of *Ihya' 'Ulum al-Din*. This book is very easy to read and understand.

⁴⁸ Female servants who give birth to their employer's children are sentenced to freedom after the employer dies. The sahaya servant cannot be sold.

⁴⁹ al-Malībārī, *Fath al-Mu'in*, 34.

⁵⁰ For example, the Lirboyo Islamic Boarding School was established in 1910 A.D. al-Falah Ploso Kediri Islamic Boarding School was established in 1925 A.D. Mambaul Ma'arif Denanyar Jombang Islamic Boarding School was established in 1917 A.D. Gontor Ponorogo Islamic Boarding School was established in 1926 A.D..

⁵¹ KH. Hasyim Ash'ari, for example, does not like the tradition of *haul* (commemoration of one-year death) en masse and colossal of the deceased. The reason is because the tradition contains many evils. KH. Hasyim Asy'ari also

renewal surrounding that era and the increasing number of Islamic boarding schools that stood are estimated to have contributed to the position of the yellow book of *Fath al-Mu'in* in Indonesia. One of the themes of the renewal of religious understanding is the issue of *bid'ah*, which was never done during the time of the Prophet but was done by Muslims. The book *Fath al-Mu'in* explains an example: the problem of *raghāib* prayer, which is widely practiced. The decision of the book *Fath al-Mu'in* is that the practice is punished as an *ugly bid'ah* (*bid'ah qabīḥah*). The reason is that there is no substantial evidence to support this claim. If there is a hadith of the Prophet, then the hadith of the Prophet is a false hadith, as stated in the book *Fath al-Mu'in*.

Fourth, another reason for this position is the explanation of the Yellow Book, a collaborative elaboration between one explanation and another. Collaborative elaboration means explaining problems and other things that have studies related to them. It is like when explaining about qurban and aqiqah. The issue of qurban is included in the chapter of Hajj and Umrah. Qurbani is only carried out during Eid al-Adha and the day of *tasyrik* in the month of Hajj, which is the month of Dzulhijjah. This month, there is mandatory worship as a pillar of faith, namely Hajj. Because talking about Hajj cannot be separated from the issue of Eid al-Adha, so matters related to other worship that depend on the feast of sacrifice are included in a larger chapter, namely the chapter on Hajj and Umrah. The same is true for the issue of aqiqah. Although '*aqiqah*' can be carried out at any time. It's just that the terms and principles of slaughter and slaughtered animals are related to the same problem, namely, the problem of slaughtering and the problem of distributing meat. Likewise, the issue of eating is linked to the sub-*walimah* of marriage. It can be seen in other chapters. The issue of circumcision, for another example, is included in the chapter of punishment or the chapter *ḥad* (punishment of adultery, liquor, accusation of adultery, theft, rape or robbery, and others. Circumcision is included in this chapter because circumcision relates to the cutting of limbs, in which theft, for example, among the punishments, is the cutting of the hands.

Another reason is the transformation of sanad owned by the scholars of the archipelago when they studied in Arab. Many Indonesian scholars include KH, Hasyim Asy'ari, and KH. Bisri Syansuri, KH. Wahab Chasbullah, KH. Cholil Bangkalan, KH. Mahfudz Termas,⁵² KH. Nawawi al-Bantani, KH. Saleh Darat, Akhmad Khatib al-Minagkabawai, and others know this. These scholars had a sanad transformation into the great figure Sayyid Ahmad Zaini Dahlan⁵³ (1816

does not allow kentongan in the musholla or mosque due to the similarity with the tools used by other religions. KH. Hasyim Asy'ari also did not like the mass maulid tradition which resulted in many vices occurring. See KH's explanation. Hasyim Asy'ari in the book *al-Tanbihāt al-Wājibāt liman Yasna'u al-Maulid bi al-Munkarāt* and the book *Risalah al-Jāsūs fī Bayān Ḥukm al-Naqūs*. These two books give an understanding that the founder of NU is a figure who pays attention to the issue of renewal, but does not abandon the aspects of traditionalism while correcting things that are not right. Penerimaan KH. Hasyim Asy'ari in the classical system at the Tebuireng Islamic Boarding School, allowed his son KH. Wahid Hasyim to learn Dutch and others is the modernity side of the founder of NU. KH's decision. Hasyim Asy'ari can also be understood based on the expertise of knowledge possessed, namely as a scholar who is an expert in hadith. He has a good scientific sanad of hadith. No wonder the famous Kiai from Madura, KH. Kholil Bangkalan, a teacher from many old Javanese lands, took the hadith scientific sanad to him. An action that does not have a strong foundation in the tradition of narration (hadith), then the action was rejected. The book *Fath al-Mu'in* has this kind of reasoning correlation. The students of KH. Hasyim in the next stage many established pthesantren. The founder of the Lirboyo Islamic boarding school, Denanyar Jombang, the caretaker of the Jombang Rice Pond and others are some examples of his students.

⁵² Moch. Lukluil Maknun, Muhammad Aji Nugroho, Yuyun Libriyanti, "Kontribusi Ulama Nusantara Terhadap Keilmuan Islam di Indonesia; Studi Kasus Inventarisasi Manuskrip Ponpes Tremas Dan Tebuireng" dalam *Muslim Heritage: Jurnal Dialog Islam dengan Realitas*, Volume 7, Nomor 1, 2022, <https://doi.org/10.21154/muslimheritage.v7i1.3625>, 115.

⁵³ Sayyid Ahmad Zaini Dahlan is a mufti of madzhab Shāfi'i with various titles. Among his titles are *Imām al-Ajal* (Imam in his time), *Baḥr al-Akmāl* (The Sea of Perfection), *Farid al-'Aṣri wa'l-Awānib* (The unity of time and

A.D.-1886), a teacher of the Shāfiʿī madhhab who was famous and respected in Makkah then. a well-known scholar figure, Shaykh Nawawī al-Bantanī, a teacher of teachers in Indonesia KH. Hasyim Asy'ari was a student of him. The works of Shaykh Nawawī al-Bantanī have works of the yellow book that are widely taught in Islamic Boarding Schools such as *Fath al-Majid*, *al-Thimār al-Yāni'ah*, *Tanqīh al-Qawl*, *Bahjat al-Wasāil*, *Sullam al-Munājat* and others. These books are studied in the archipelago pesantren due to this scientific network. The network also carries the name of the book *Fath al-Mu'īn*. Shaykh Nawawī, as revealed by Jajat, made an important contribution to the curriculum of Islamic boarding schools in Indonesia, especially in the transmission of knowledge from Mecca which is written in the yellow book.⁵⁴

Expression of Moderatism of the Book of *Fath al-Mu'īn*

The forms of *Fath al-Mu'īn* moderation are expressed in several models. However, various models will be explained in duplicates to show this moderation. The moderation first mentions other opinions after the book *Fath al-Mu'īn* concluded. Second, get out of the two extremes. Third, opinion priorities should be selected without blaming or judging (judging). Fourth, prioritizing the principle of the middle (*tawassut*).

Mention of other Opinions after the Decision

Mention other opinions after the author of *Fath al-Mu'īn* concluded. The meaning is that the book *Fath al-Mu'īn* first raises the problem and then gives a legal decision on the problem. In the chapter on prayer, for example, *Fath al-Mu'īn* explains the punishment of those who do not pray because they are lazy. The person is asked to repent, and if he does not want to repent, then the punishment is to be killed by cutting his neck. If a Muslim leaves the prayer by denying the obligation to pray, the punishment is to be killed because he has been convicted of disbelief. He is not bathed and does not pray because of the infidel law. When a person leaves the prayer without any hindrance, he is obliged to qada' (pay) the abandoned prayer immediately. The way to pay for the prayers left behind is in order. If a person leaves the high prayer, for example, then before performing the 'Asr prayer, he pays the debt of the high prayer first.⁵⁵

After explaining the issue of paying this prayer, The book *Fath al-Mu'īn* warns (*tanbīhun*). This commemoration is needed to explain the problem of paying the debt to the deceased. What was said above about the obligation to pay the prayer is for those still alive. For the deceased, there is a separate law. This is the importance of the warning because some scholars say that the dead who leave the prayer are also Sunnah, who are to be paid by the heirs as fast debts. The Book of *Fath al-Mu'īn* decides that a person who dies and has a debt of prayer does not need to be diqadā' (paid) and does not need to be paid using *fidyah* (giving basic food to the poor). The book *Fath al-Mu'īn* says.

time), *Shaikh al-'Ilm wa Hamil Līwā'ih* (Shaykh of Knowledge and its Flag Bearer) *Ḥafīẓ Ḥadi al-Nabāwī wa Kawākib Samā'ih* (Memorizer of the Prophet's Hadith and the Stars of the Sky). See, in Amin Farih, "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby", *Journal of Theologia*, Volume 27, Number 2, December 2016, <https://doi.org/10.21580/teo.2016.27.2.1069>, 285.

⁵⁴ Jajat Burhanudin, "Two Islamic Writing Traditions In Southeast Asia Kitab Jawi and Kitab Kuning with Reference to the Works of Da'ud al-Fatani and Nawawi al-Bantanī", dalam *Al-Jāmi'ah: Journal of Islamic Studies*, Vol. 60, no. 1 (2022), <https://doi.org/10.14421/ajis.2022.60.1-28>.

⁵⁵ Ibid., 3.

"Warning". If whoever dies and he owes the obligatory prayer, then there is no need to pay, and there is no need to pay *fidyah* to him.

However, it does not stop with the dictum of the Decision. The book *Fath al-Mu'in* shows other opinions that may be followed. The book *Fath al-Mu'in* says that there is a different opinion from his opinion, namely that a person who dies and has a prayer debt can be paid (*dīqāḍā'i*) and paid using *fidyah* by the heirs (children for example). The book *Fath al-Mu'in* mentions that the scholar who allows this is al-Ubbādī. The tradition of paying the prayer is carried out by the great scholar Imam al-Subki. The book of *Fath al-Mu'in* says.

According to other opinions,⁵⁶ the heirs can pay The prayer left behind whether the deceased person is in a will or not. Al-'Ubba narrates this opinion in narrated from Imām al-Shāfi'ī because there is a hadith that explains it. Paying the debt of prayer has been done by al-Subkī for some of his companions.⁵⁷

Another example is in the matter of ablution conditions; the book *Fath al-Mu'in* explains some of the conditions for ablution: first, the use of absolute water; second, the water flows to the washed member; third, there is nothing in the limbs that can change the water; fourth, there is no obstacle that can cause the water to reach the washed ablution member. Before coming to the discussion of the fifth condition, which is the entry of time for people who constantly face such as women who are *istihadhab* or who urinate frequently, the book *Fath al-Mu'in* explains that among the barriers that water can reach the members who are washed in ablution is dirt under the nails. Most scholars corroborate this opinion. Although most scholars have corroborated it, the author of *Fath al-Mu'in* does not deny that there are other opinions, namely the opinions of Imām al-Ghazālī and al-Zarkashī although, at the end, the legal Decision is explained by quoting the views of al-Adzra'ī that the opinions of al-Ghazālī and al-Zarkashī are weak. According to these two men (al-Ghazālī and al-Zarkashī), dirt under the nails is not a problem as long as the dirt is not like bread dough. The full text is as below.

And that is what is required, as most scholars argue, that no dirt under the nail can prevent water from reaching something under the nail. **It is different**⁵⁸ With the opinion of a group of scholars, including al-Ghazālī, al-Zarkashī, and others, they corroborate and explain their opinion that filth is forgiven for anything other than filth such as bread dough.⁵⁹

Getting Out of Two Extreme Points

The two extreme points in question are the existence of two opinions among scholars contradicting each other. One scholar said it was valid while the other said it was invalid. Others say they are getting along, while others don't.⁶⁰

The book *Fath al-Mu'in* sees these two points of extremism not in a blind framework. The author has realized the possibility of such extremism and is looking for a middle way to avoid being trapped on two opposite sides. Of these two points, studying fiqh or Sunnah is forbidden. *The rule*

⁵⁶ Bold sentences from the author to show the focus of the study.

⁵⁷ al-Malibārī, *Fath al-Mu'in*, 3.

⁵⁸ Bold writing from the author to designate the focus of the study.

⁵⁹ al-Malibārī, *Fath al-Mu'in*, 5.

⁶⁰ Something that is said to be harmonious means that it must be done. Leaving it is causing the worship carried out to be invalid. Meanwhile, if it is said that something is not harmonious, then leaving it does not affect the validity of worship. One opinion says it's valid, while the other doesn't. This is what the extreme point looks like.

used is *al-khurūj min al-khilāfi mustahabbun* (getting out of disagreement is Sunnah). Avoiding or getting out of extreme differences is highly favored by jurists, including the author of the Book of *Fath al-Mu'in*. The scheme considers *the Sunnah* (get a reward if done and not sinful if left⁶¹) as something required or deemed harmonious by other scholars. In terms of wiping the head in ablution as an example, *Fath al-Mu'in* follows the opinion of al-Shāfi'ī that only part of the head is permissible and valid for ablution. However, he then included the sunnah law for a person to wipe all the heads. The reason is not to violate the opinion of the scholars (imams Mālik and Aḥmad) who say that wiping all heads is mandatory (if not all are wiped, someone's ablution is invalid). The text of the book *Fath al-Mu'in* is as follows.⁶²

The Sunnah rubs all heads because they follow the Prophet Muhammad SAW and **come out of the differences** that occur with Imām Mālik and Imām Aḥmad. If the person who performs ablution wants to summarize only wiping a part of the head, then the most important thing is to wipe the crown.

The model of disclosure is like the word *khurūjan min, li al-khurūji* and *ri'ayatan li man*. These sentences show the meaning of "getting out" and "keeping from the ulama," which says the opposite. This sentence is "avoiding" violating the extreme of different opinions.

For example, the book *Fath al-Mu'in* gives an example of the intention to become an imam when praying in a congregation. There are two opinions among scholars. One opinion says that imams' intention to become imams is not mandatory. It means that the imam does not need to intend to become an imam even though there is a *makmūm* behind him. However, the author of the book *Fath al-Mu'in* wisely said that the intention of becoming an imam is Sunnah. The reasons stated are twofold: to get the congregation's virtue and to avoid the opinion of scholars who say that it is mandatory for the imam to pray in congregational prayers. For the book *Fath al-Mu'in*, the congregational prayer in the obligatory prayer differs from the Friday prayer. If the obligatory prayer is not in the congregation, it is mandatory to be in the congregation on Friday prayer. The legal consequences are different. Niyat to be an imam in Friday prayers is compulsory, while jamaat in obligatory prayers, *niyat* to be imam is not mandatory. The full text is as follows.⁶³

Niyat to be an imam or *niyat jamaah* is a sunnah for imams not only to pray on Friday to get the virtue of the congregation but because **it comes out of disagreement with the opinion** of scholars who say that the imam must be an imam. It is also valid to be an imam at the same time as Takbiratul ihram even if there is no one behind him if he is sure that there will be pilgrims who will come because he will become an imam. It is according to the corroborated opinion.

Priority Selection and Priority Differences

Priority selection is a legal decision made by the book *Fath al-Mu'in* on a problem. This priority selection is something that cannot be avoided. The writer is a human being who lives in certain situations and conditions. Partiality cannot be separated from the human character who is trapped by these situations and conditions. Alignment is needed to answer the problems faced at that time according to the situation and conditions. Partiality becomes a problem if the partiality makes one's attitude toward others the "most," the most correct, and the most by the teachings of Islam and others. The "most" attitude begins with a high level of personal egoism and the exclusivity of one's epistemology. The "most" attitude begins with feuds or conflicts between others, including

⁶¹ Aḥmad bin Muḥammad al-Dimyāṭī, *Ḥashīyah al-Dimyāṭī 'alā Sharḥ al-Warāqāt* (Surabaya: Al-Hidāyah, t.th), 4.

⁶² al-Malibārī, *Fath al-Mu'in*, 7.

⁶³ al-Malibārī, *Fath al-Mu'in*, 36.

religious understanding. Conflicts occur because there is a personal assumption that they are the most correct, but they put others as perpetrators of wrong, unright, unorthodox actions, heretics, infidels, and others. The contradiction of opposition to this opinion is the most vulnerable axis of conflict, especially in connection with religious issues, where the spices of heaven because they eradicate *the baṭil* and *munkar* are always present.

For example, the Book of *Faṭḥ al-Mu'in* mentions many prayer readings recited after *takbiratul Ibram*. According to him, the most important thing is the reading of *Wajjahtu wajhiya*, not other readings, although other hadiths mention other sunnah readings. The book *Faṭḥ al-Mu'in* states that if a person prays alone or becomes an imam for a limited *makmum* (*imām mahṣūrīn*) and is sincere by extending the recitation and prayer, it is better to add a prayer narrated by Bukhari Muslim, *Allahumma ba'id baini wa baina khaṭāya* and so on.⁶⁴ The text of the Book of *Faṭḥ al-Mu'in* is as follows.

It has come from the Prophet PBUH that many prayers can be read after *takbiratul ibram*. The most important is the prayer narrated by Imām Muslim, namely *Wajjahtu Wajhiya*, (myself) lilladzi faṭara al-samāwāti wa al-arḍi ḥanīfan (avoiding other religions to follow the right religion) Muslim wa mā anā min al-mushrikīn. Innā ṣalātī wa nusukī wa mah}yāya ma mamātī lillahi rabbi al-ālamīn, lā sharīka lahu wa bidzālīka umirtu wa anā min al-muslimīn. And it is Sunnah for the *makmum* who hears the recitation of the *qira'ah* of his imam (reciting the surah after *Fātiḥah*) to speed up the recitation of the *iftitah* prayer. For those who pray alone or for imams with limited *makmum* who are willing to read long times, not slaves, not married women, and no other *makmum* who comes after even a few and the place of prayer (mosque) is not a street that people pass by, it is Sunnah to read the prayers that are recommended in the *iftitah* prayer, among which is what is narrated by Bukhari Muslim, i.e. *Allahumma ba'id baini wa baina khaṭāya*.

Faṭḥ al-Mu'in's choice of priorities is not expressed by *the title* or judgment that the behavior of others is wrong. As is known, in addition to the practitioners of the yellow book, Muhammadiyah as an example, is more familiar with reading *Allahumma ba'id baini wa baina khaṭāya* than *wajjahtu wajhiya*. The practitioners of *Faṭḥ al-Mu'in* do not take issue with this difference because the book follows does not judge this difference. It's just that, sometimes, these differences form the identity of a particular group. The first reader is classified as NU, and the second practitioner is not NU. The view of the Book of *Faṭḥ al-Mu'in*, which favors *tawajjuh* prayer (*inni wajjahtu*), even though both are sahih hadiths, is strengthened by the scholars of madhhab al-Shāfi'ī who are more authoritative and born before the compiler of *Faṭḥ al-Mu'in*, Imām al-Nawawī in *al-Adḍakār*. According to al-Nawawī what is good is to collect the two in a reading, only the first one to read is the *tawajjuh* prayer. Nawawī also explained that if a person is not in prayer alone or when a person is in congregational prayer with a *makmum* who does not like long readings, then one should summarize it with *the tawajjuh*.⁶⁵

The model of the disclosure of the Book of *Faṭḥ al-Mu'in* in this matter uses several models, including *wa aḍḍalubā*, *wa al-aḍḍalu*, *walakinna al-aḍḍala* and others. However, this word not only refers to the choice of ansich but also shows a difference of opinion among scholars. The reader will be moderate by pointing out differences of opinion about "what is more important" or priorities. The readers realize that everyone has a different view according to the epistemology used. The book *Faṭḥ al-Mu'in* shows a variety of other priorities. In discussing what is the best work as an example, the Book of *Faṭḥ al-Mu'in* shows various forms of *aḍḍal*.⁶⁶

⁶⁴ al-Malībārī, *Faṭḥ al-Mu'in*, 18.

⁶⁵ Muḥy al-Dīn Abī Zakariyyā Yaḥyā bin Sharaf al-Nawawī, *al-Adḍakār* (Surabaya: al-Hidayah, 1955), 42-44.

⁶⁶ al-Malībārī, *Faṭḥ al-Mu'in*, 65.

(Faidah) The main business is farming, followed by carpentry and trade. A group of scholars said that the most crucial thing is trade.

Prioritizing *Tawassuṭ*

Tawassuṭ is easily interpreted as not too high and not too down, not too right and not too left, not too fast and not too slow, not too loud and not too slow. Extreme attitude is the opposite of *tawassuṭh*. *Tawassuṭ* means a moderate attitude, not excessive, and in a middle position. The Book of *Faṭḥ al-Mu'īn* gives many legal justifications for the importance of performing worship in moderation, not extreme. In discussing the sunnah of reading aloud for prayers that have a loud position, the Book of *Faṭḥ al-Mu'īn* suggests looking at the situation and surrounding conditions. If a loud voice causes a sense of disturbance from others, filtering out the sound is hated (*makruh*).⁶⁷

People who pray and do not pray are prohibited from filtering readings, and others are forbidden if the reading is loud and can disturb people who sleep or people who pray. The ruling is *makruh*, as in the book *al-Majmu'*. Some scholars discuss it with the law of prohibiting reading the Qur'an or others aloud in front of people who pray absolutely because the mosque is *waqaf* hukm; its origin is for prayer, not for experts (speeches) and readers of the Qur'an. For absolute sunnah prayers at night, it is better to recite *Tawassuṭ* (moderate) between loud and not loud.

The above legal dictum states that individual prayer cannot disturb the tranquility of others praying or sleeping. However, absolute sunnah prayers should be between loud and not loud at night. The definition of a loud prayer is when someone else can listen to the recitation.⁶⁸ *Kitab Faṭḥ al-Mu'īn* explains that Reading prayers and dhikr after prayer too loudly following his teacher, Ibn Ḥajar al-Haitamī, it as haram. Although it does not use the root word " *wasat*, the word used is *mubalaghah* (beyond the limit) or extreme. *Faṭḥ al-Mu'īn* quoted the view of Imām al-Shāfi'ī that for the imam of prayer who wishes to teach the *makmum* to dhikr after prayer, it is permissible to filter the sound. In commenting on verse 110 of surah *al-Isrā'*,⁶⁹ Imām al-Shāfi'ī explains that Allah SWT is the Substance that knows the most requests; therefore, do not filter the prayer too much so that others hear it or do not be too slow so that you do not listen to it. The middle is the best way, the middle between loud and quiet, as the end of the verse suggests,⁷⁰ Except for imams who wish to teach *makmum*.

The position of *Tawassuṭ* is also expressed by the Book of *Faṭḥ al-Mu'īn* in the matter of ruku'. Among the rituals of ruku', according to *Faṭḥ al-Mu'īn*, is to put both hands on the knees. The way to put the hand is to be moderate or *Tawassuṭ* in stretching his fingers (*tafriqan wasaṭan*), which means not to pull too tightly, but also not to squeeze too tightly.⁷¹

He holds both of his knees upright (not bent) and separates them (not squeezed), with his palms open, and spreads his fingers in the middle (not too stretched).

CONCLUSION

⁶⁷ Ibid., 20.

⁶⁸ The recitation of the prayer must be heard by one's own ears and the sunnah is heard by others for prayers which are indeed loud in origin such as Maghrib, Isha' and Shubuh prayers. In addition to the three prayers (Dhuhur and Asr prayers) are prayers that are not loud.

⁶⁹ *Walaṭa tajhar biṣolātika wa lā tukhāfiṭ bihā*

⁷⁰ *Wabtaghi baina ḡalika sabila*

⁷¹ Ibid.

The book *Fath al-Mu'in*, as has been shown, provides a cognitive basis for pesantren residents to moderate actions. The book *Fath al-Mu'in* provides various alternative answers that are not extreme in dealing with life's problems. The book *Fath al-Mu'in* provides various views of scholars both from within the madhhab and outside the madhhab al-Shāfi'i so that readers can choose the opinion according to the needs of the place and situation. These various views are very helpful in understanding the differences that occur in social life. As a book that continues to be transformed by pesantren to students, the Book of *Fath al-Mu'in* contributes to a tolerant life in Indonesia. Although sometimes the book *Fath al-Mu'in* justifies the Decision of law, the Decision is finally explained by the more significant yellow book so that there are not many opinions on the matter discussed. In the study we discussed, the Book of *Fath al-Mu'in* is explained by the book *I'ānat al-Thalibīn*, which is the most authoritative explanatory book of the Book of *Fath al-Mu'in*.

This paper only focuses on the moderate view of the Book of *Fath al-Mu'in* so that the tendency of the view of a book, as the tendency of its author, does not receive an adequate portion of discussion. This is the shortcoming of this study. The tendency of the author to an opinion, such as the opinion of Ibn Hajar al-Haitami, is very strong in the book *Fath al-Mu'in*. This tendency is understandable because the author of *Fath al-Mu'in* was a student of Ibn Hajar. Researchers in similar studies can continue this study so that the Book of *Fath al-Mu'in* is not only seen from its contents, but also from the ideological aspects that surround its author. By looking at the author's ideology, readers will not be trapped in blind imitation.

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