

The genealogy of 'Abdullāh Ibn Ṣāliḥ Al-Fawzān's thought about islamic education values in jihād ḥadīth: an analytical study on minḥat al-'allām

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ABSTRAK

This research discusses the genealogy of 'Abdullāh ibn Ṣāliḥ al-Fawzān's thought, an Islamic scholar who examines the book *Minḥat al-'Allām*. In this context, a comparison with Ibn Ḥajar, who adheres to the Shafi'i madhhab, shows differences in approach. Although al-Fawzān comes from the Hanbali madhhab, he chooses strong opinions supported by scholars. The research method used is a qualitative approach, exploring the Islamic educational values and al-Fawzān's thoughts on jihad in *Minḥat al-'Allām*. The steps of analyzing al-Fawzān's thought genealogy involve a multicausal approach, considering historical context, personal experience, and intellectual influence. 'Abdullāh ibn Ṣāliḥ al-Fawzān emphasizes the importance of interpreting the Quran and Sunnah and accepts ahadith as a source of Islamic law. In deducing laws, al-Fawzān uses the Hadith method by considering the texts of the Quran and Hadith, the opinions of the companions, and the use of analogy. Al-Fawzān's thoughts on jihad-related hadiths demonstrate a broad understanding, considering social and historical contexts. His genealogical analysis depicts the influence of formal education, academic environment, scientific methodology, the heritage of Islamic scholarship, social-political experience, and interaction with other scholars. Al-Fawzān's thought represents a synthesis of experience and education, forming a deep understanding of hadith in a modern context.



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Introduction

Hadith is the second source of Islamic teachings after the Quran. The position of the hadith as a bayan tafsir or explanatory interpretation in the Quran certainly makes Muslims need to understand it, although there are some Shiite groups who deny the hadith and orientalist who doubt the authenticity of the hadith, but this matter is not a few who still rely on the hadith as a guide in assessing a law. This sense of trust and scepticism is based on one's background in assessing the hadith, as Karl Mannheim stated that a person's thinking is based on his educational background and the state of society (Mannheim, t.t., hlm. 72). This will lead to different thoughts in believing the hadith.

The journey of the hadith to the present point has been a long one, hence the importance of critical thinking and assessment of the hadith in an effort to see the authenticity of the hadith (Amin, 2009, hlm. 19). One of the books of hadith that has received great attention is *Bulūgh al-Marām* written by

Ibn Hajar al-'Asqalānī. Although this book was written after the 5th century AH (Al-'Asqalānī, 2014, hlm. 2), the study of this book is still widely used in salaf lodges from the past until now because this book contains fiqh laws from the Prophet's hadith. From 1649 to 2023, there are fifteen books that have paraphrased *Bulūgh al-Marām*, including *al-Badr al-Tamām Sharḥ Bulūgh al-Marām* by al-Ḥusayn ibn Muḥammad al-Maghribī (1638-1707). *Fiqh al-Islām Sharḥ Bulūgh al-Marām* by 'Abd al-Qādir Shaybat al-Ḥamd (1921-2019). *l'ām al-Anām Sharḥ Bulūgh al-Marām min Aḥādīth al-Aḥkām* by Nūr al-Dīn 'Itr (1937-2020). *Minḥat al-'Allām fī Sharḥ Bulūgh al-Marām* by 'Abdullāh ibn Ṣāliḥ al-Fawzān.

The Islamic approach to jihad emphasises the struggle for truth, justice and peace, rejecting terrorism and extremism that harm others and the public interest. True jihad builds peace, happiness, and respect for human rights. True jihad education requires collaboration from the state to the family to instil peaceful human values and oppose radicalism and violence that are incompatible with Islam (Muzamil, 2019, hlm. 86). So people need to understand the difference between jihad and terrorism to prevent violence. Handling terrorism requires cooperation between the state, religion, and society with persuasive, educative, and transformative approaches (Kamala, 2022, hlm. 88).

Islamic educational values should be considered important in the future Indonesian education system. Islam provides guidance for the effective application of values, ensuring educational activities run well and produce quality individuals. The implementation of Islamic education values requires full support from existing resources to produce professional and spiritual graduates (Syakdiah, 2023, hlm. 744). Thus, the values of Islamic education become essential in instilling worldly and ukhrawi values in every individual.

The Qur'ān and al-Hadīth form the basis of Islamic education, which is enriched through interpretation (*ijtihād*), generally accepted interests (*al-maṣāliḥ al-mursalāh*), moral judgement (*istiḥsān*), and analogy (*qiyās*). Through this foundation, Islamic educational values shape the potential of the individual as a whole, encompassing physical, mental, spiritual, and social dimensions (Azizah, 2019, hlm. 86-88).

In this research, the author examines the history of 'Abdullāh ibn Ṣāliḥ al-Fawzān's thought, especially in his book *Minḥat al-'Allām*. The importance of this discussion is because al-Fawzān adheres to the Ḥanbalī madzhab of fiqh which is different from Ibn Hajar who is Shāfi'ī. Through further analysis of his book, differences in madzhab opinions can be found, because al-Fawzān tends to choose opinions that are considered strong by scholars. This agrees with Mohammad Toha Maulana's research entitled 'A Study of the Sharḥ of *Bulūgh al-Marām* by Ibn Hajar al-'Asqalānī (Comparative Study of the Book of *Minḥat al-'Allām* by "Abdullāh Ibn Ṣāliḥ al-Fawzān and *Mishbāh al-Dzhalām* by Muḥājirīn Amshār al-Dāriy)" (Maulana, 2022, hlm. 71). He considers that the *sharḥ* of *Minḥat al-'Allām* only takes the strongest opinion among other scholars regarding the ruling of hadith even though there is a severe ruling to be made. This means that 'Abdullāh ibn Ṣāliḥ al-Fawzān provides traditions that are of such high quality that there is a heavy ruling value.

Another research that is in line with this research is a study entitled 'The Concept of Jihad Education in the Book of *Nashihatul Muslimin* by Abdus Shamad Al-Palimbani'. Haris Renaldi and Hidayati elaborated that the purpose of jihad education is to become a believer who believes, practices good manners and good deeds, maintains the safety of Muslims, is willing to martyr *fi sabilillah*, and gets closer to Allah SWT (Renaldi & Hidayati, 2021, hlm. 18).

Other researches have also examined the values of Islamic education contained in several books such as the book of *Riyāḍ al-Ṣāliḥin* by Imam al-Nawawī (Lestari dkk., 2023), *Waṣāyā al-Ābā' lil al-Abnā'* by Shaykh Shākir al-Iskandarī (Kumalasari & Aini, 2023), *al-Farāiḍ al-Bahiyyah* by Abū Bakr al-Ahdal (Fodhil & Kasanah, 2023; Fodhil & Zulfa, 2023), *Risālat al-Mu'āwanah* by al-Ḥabīb 'Abdullāh ibn 'Alwī ibn Muḥammad al-Ḥaddād (Fodhil & Azizah, 2023), *Bidāyat al-Hidāyah* by Imam al-Ghazālī (Khotimah & Sari, 2024).

However, the difference of view for the author who considers that in the book of *Minḥat al-'Allām* there are several legal offers because "Abdullah ibn Ṣāliḥ al-Fawzān includes some of the rulings contained in the *ṣaḥīḥ* and *ḍa'īf* traditions shows that "Abdullah ibn Ṣāliḥ al-Fawzān wants to provide a menu of laws that can be taken as a reference in deciding a case (Al-Fawzān, 1435, hlm. x). The rulings contained in the book are considered relevant, but their application in modern times is

considered difficult because many are fanatical madzhab and conservative in religious law, especially in rural areas. Therefore, it is important to understand the genealogical roots of 'Abdullāh ibn Šāliḥ al-Fawzān's thoughts in *Minḥat al-'Allām*.

In addition, when faced with the current social society, this will get criticism because in the age of globalisation now people prefer consistent law, even though other legal offers can be tried as legal solutions. So the urgency of this research needs to be done to educate the public in general. In addition to these things, this paper is an effort to answer the accusations of secularism and liberalism which consider that Islam is a religion that is inconsistent in determining the law for its adherents. It is clear that the urgency of this writing is for the community to gain an understanding of the book of *Minḥat al-'Allām* is a good book for reference to its rulings even though there are differences of opinion in it and only take the strongest opinion, but it will be good when applied because the higher a person's knowledge and faith, he will apply heavier rulings to himself.

This research focuses on the 'Abdullāh ibn Šāliḥ al-Fawzān's thoughts regarding the values of Islamic education in the context of jihad, by examining the book of *Minḥat al-'Allām* in depth using a multicausality approach. The main problems include how the genealogy of 'Abdullāh ibn Šāliḥ al-Fawzān's thought is reflected in *Minḥat al-'Allām*, and how the roots of his thought can be understood through a multicausality approach. With this study, it is expected to provide a deeper explanation of 'Abdullāh ibn Šāliḥ al-Fawzān's contribution and perspective in Islamic education, especially in the context of jihad.

Method

Basically, the research method is a series of procedural steps to determine the way that will be used in conducting research (Bungin, 2001, hlm. 58). This research adopts a qualitative approach to explore 'Abdullāh ibn Šāliḥ al-Fawzān's thoughts on Islamic educational values in the context of jihad, with in-depth research on the book of *Minḥat al-'Allām*. As desired by qualitative research, the aim is to describe or explain the facts and characteristics of a phenomenon under study, in a systematic, factual, and accurate manner (Mulyadi, 2014, hlm. 112). The literature study method was used to analyse the information collected about the genealogy of Al-Fawzān's thoughts, especially in relation to jihad. The multicausality approach is applied in this study to explain the factors that influence the character's thinking (Kuntowijoyo, 2008, hlm. 36).

The multicausality approach to analyzing figure thinking opens up space for understanding the complexity of history and the factors that influence the development of such thinking. As explained by Kuntowijoyo, this approach allows researchers to look at a case from a variety of complex structural perspectives (Kuntowijoyo, 2008, hlm. 42). The emergence of multicausality is triggered by the limitation of a monocausal approach in explaining events or developments, and is rooted in perspectiveism that appreciates the various aspects and perspectives of the problem. By considering the historical context, personal experience, intellectual influence, and socio-cultural environment, the multicausality approach helps in gaining a more comprehensive understanding of figure thinking (Kuntowijoyo, 2008, hlm. 45–49) Thus, through these steps of approach, the complexity of figure thinking can be explored in greater depth and detail, as well as distancing analysis from simplicity.

Results and Discussion

The Genealogy of Thought

The origins of genealogy come from the Greek word, which consists of two words, *genea* meaning "descendence" and *logos* meaning "knowledge". Originally, genealogy was the study of families and tracing their historical line of descent, known as biological genealogies. Genealogists use sources such as descent stories, historical records, genetic analysis, and other documents to obtain information about the family and to demonstrate the relationship between its members. The results of genealogical research are often presented in diagram form or in narrative form (Kiki, 2011, hlm. 19).

Since ancient times, humans have always felt called to know about the origins and history of their families. Genealogy, or family history research, is a way to track and study a person's genealogy. By learning family history, we can understand more about the culture, religion, and history behind our ancestors.

However, some experts distinguish between "genealogy" and "family history". They restrict that genealogies relate only to affinities, while family history refers to the provision of additional details about the life and historical context of the family. Continuously, genealogy, which was originally part of the biological sciences, was later incorporated into such fields as sociology, anthropology, and historiography after being considered philosophically by Michel Foucault between 1926 and 1984 (Kiki, 2011, hlm. 20).

According to Yudi Latif, genealogy has definitions that can be interpreted either conventionally or Foucauldian. In conventional contexts, genealogy is understood as the study of the evolution and relations of a group of individuals over several generations. This genealogy concept is useful for observing chronological changes and intergenerational intellectual footprints in the Muslim intellectuals community in Indonesia (Latif, 2005, hlm. 6-7).

From a second point of view, genealogy is regarded as the narrative of history shaped by the observations and concerns of the present. According to Foucault, history is always understood from the perspective of the present era, where history is a response to the present needs. Since times always entail change, it implies that judgment of the past must always be updated. In this context, genealogy does not try to return itself to the past. Genealogy in this context is useful to observe change, transformation, and non-continuity in the course of history with the aim of rebuilding an uninterrupted survival.

In the Foucauldian perspective, genealogy tries to identify unforeseen factors, find small deviations, and highlight the fractures, and situations, as well as the intersection between academic knowledge and local memory of a synchronous nature (Baker, 1994, hlm. 42). Therefore, genealogy aims to rearrange fragmented and unorganized pieces of history.

In the concept of the dual movement methodology once introduced by Fazlur Rahman, the historical search is carried out to find alternative solutions to current problems by examining information from the past, namely taking ideas or learning from past events. After acquiring the basic idea of learning from historical events, the second step is to go back to the present to align the learning of the past into the context of the present. Thus, the genealogical approach is almost in line with the methodology of the double movement as a bridge between traditionalism and modernism.

The Concept of Genealogy

The evolution of each discipline through a series of historically traceable stages, including its genealogies, covering its origins and relations with other fields of science, especially within a similar scientific framework (Azra, 2002, hlm. 72). Rosenthal has grouped the contents of historiography into categories that include genealogy, biography, geography and cosmography, astrology, philosophy, social and political science, as well as the use of documents, inscriptions, and coins. Muin Umar also acknowledges this classification (Lenz, 2001, hlm. 324).

Genealogy is a term that refers to the origin of something. If the word "genealogy" is used in the context of human beings, it referred to the line of human descent within the framework of family relationships. Therefore, the genealogy of a person's thought refers to an attempt to find the roots of the authenticity of one's thinking in the development of Islamic sources and their methods (Idris, 2012, hlm. 249).

The thinking of each individual has a unique characteristic, influenced by the diverse knowledge and empirical experience they experience. Michael Foucault stated that the emergence of long periods in history did not indicate "a recovery to the philosophers of history, a return to the golden age, or a recurrence to the records of the development of diverse civilizations," (Idris, 2012, hlm. 249).

Generally speaking, the history of ideas interacts with the discourse in the context of two values; any element placed in it can be regarded as "the one that existed before" or "the new"; traditional or original; related to a standard type or an unusual type. Thus, we can identify two types of formulations: the first, which has special and rare value, appears for the first time without precedent, becomes a reference to the other, and thus can be regarded as a creation process; and the second, the common formulations, common in our daily lives, and trapped in routine, have no self-awareness, and derive from what has been said before, even sometimes literally (Faucault, 2012, hlm. 25-26).

The history of ideas gives different status to these two groups; does not bring them both into the same analysis. In describing the first group, the history of ideas explains discoveries, changes, transformations; shows how truth arises from error, how consciousness rises from its long sleep, how new forms begin to emerge and eventually form the framework of understanding as we know it today. The task of historians is to rediscover the cracks of this succession, the line of continuity of evolution. Meanwhile, the second group sees history as a plentiful and full collection, as a slow accumulation of the past, a process of secretly depositing what has been said; statements must be dealt with on a load-based basis and in accordance with the general understanding of the statement itself. The uniqueness of the process of the appearance of the statement becomes neutral; the importance of the identity of the author, time, and place of presence is also ignored; what has to be measured and calculated is the extent to which the statement repeats itself in time and space, the networks through which it passes as it spreads, the groups in which they move; the general horizons that they create in human thought, the limits that they plant in such thought; and when determining a certain period, how they can distinguish themselves from others; thus, people then describe all the figures involved in the process.

Michel Foucault applied three concepts in the study of the history of ideas. The first is the arrangement of various forms of succession in the delivery of ideas that can be inferential reasoning, sequential implications, descriptive explanations, generalization patterns, or specific developments. Secondly, the configuration of the delivery area involves coexistence or different co-existences, with the presence of clear statements, direct reasoning, certain assumptions, as well as statements that are criticized, disputed, and rejected. Thirdly, identifying intervention procedures in each discursive form, different statements mark the unique characteristics of each formation. Each formation has a special procedure to remove unwanted or inappropriate elements and connect them with units that give them their own characteristics (Foucault, 2012, hlm. 108-111).

In the archaeological description of change, there is no primary focus on temporal phenomena involving a sequence of events and a series of events. Instead, the analysis is based on the evolutionary patterns and the historical spread of the discourse. Archaeology is more interested in "freezing" history, by describing discursive formations and looking for general rules to apply. In this case, archaeology doesn't pay much attention to the temporal relationships that occur within these formations. Archaeology does not strictly associate synchronous development with developments that may slow the pace of development itself and are unpredictable.

Evaluation of self-impact in historical research is basically a subjective process. Louis Gottschalk has presented considerations that reinforce the idea that historical figures, objects, and events influence each other or contribute to each other (Gottschalk, 1964, hlm. 249-250). First, if A affects B, A must have occurred before or at least at the same time as B. Second, the similarity of mind or behavior of B with A can be an indication of influence, but not enough to prove it intrinsically. Third, B's acknowledgement of the influence of A can strengthen it, although that influence remains effective without such knowledge or recognition. Finally, by eliminating the possibility of other causes affecting B's thoughts and actions, the best proof that B is influenced by A is through the test of time, which provides certainty if there is no proof of erroneous cause-effect sequence.

The Biography of 'Abdullāh Ibn Sāliḥ Al-Fawzān

'Abdullāh ibn Sāliḥ Al-Fawzān, whose full name is 'Abdullāh ibn Sāliḥ ibn 'Abdillāh ibn Fawzān ibn 'Alī Ālu Fawzān, comes from the descendants of al-Asā'idah in al-Rawqah, the tribe of 'Utaybah. He was born in Buraydah, Medina, in 1368 H/1948 M. After completing his primary education in 1385 H (1965 M), 'Abdullāh ibn Sāliḥ al-Fawzān continued his studies at al-Ma'had al-'Ilmī in Burayda, and graduated in 1389 H (1969 M), (Al-Fawzān, 1435, hlm. i). 'Abdullāh ibn Sāliḥ al-Fawzān acquired knowledge from several scholars in the ma'had, including Sāliḥ ibn Ibrāhīm al-Bulayhī, Sāliḥ ibn 'Abd al-Raḥmān al-Sukaitī, 'Alī ibn Ibrāhīm al-Ḍalī, Sāliḥ ibn 'Abdullah al-Muqbil, Ḥamd ibn Muḥammad al-Muḥaymid, and Fahd ibn Muḥammad al-Mushayqih.

Later, 'Abdullāh ibn Sāliḥ al-Fawzān continued his studies at the Faculty of Shariah in Riyāḍ and successfully graduated in the academic year 1393-1394 H (1973-1974 M) with excellent achievement. After completing his studies, he was appointed dean of the faculty. After his term ended, 'Abdullāh ibn Sāliḥ al-Fawzān requested to be transferred to Ma'had Buraydah al-'Ilmī. There he

taught Tafsir and his ushul, Fiqh and his Ushul, the development of madzhab-madzhab, Nahwu, and Balaghah for eighteen years. In the second semester of the year 1412 H (1991 M), he switched to teach at the University al-Imām Muḥammad ibn Su'ūd al-Islāmiyyah branch al-Qaṣīm at the request of the university. There, he taught in the Sunnah section and his studies for thirteen years. Later, 'Abdullāh ibn Ṣāliḥ al-Fawzān requested to retire early, at the end of the first semester of 1425 H (2004 M) (Al-Fawzān, 2008, hlm. vi).

'Abdullāh ibn Ṣāliḥ al-Fawzān gained a call to be remembered in the world of science after a long journey in search of science. To realize his purpose, he wrote various works that reflected his thoughts and desires, such as Dalīl al-Sālik Alfiyyah Ibn Mālik, Ta'fīl el-Nadā Sharḥ Qatr al-Nada, Sharḥ Waraqāt, Majālis 'Ashr Dhī al-Hijjah, Aḥādīth 'Asyr Dhī al-Hijjah wa Shahr al-Muḥarram, Ahkām Ḥuḍūr al-Masājid, Aḥādīth al-Ṣiyām, Jam' al-Maḥṣūl fī Sharḥ Risālah Ibn Sa'd fī al-Uṣūl, and many more.

The most influential teacher in the contribution to the thought of 'Abdullāh ibn Ṣāliḥ al-Fawzān is Muḥammad ibn Ibrāhīm Ālu Shaykh. Muḥammad ibn Ibrāhīm Ālu Shaykh is a highly respected scholar and acknowledged scholar in Saudi Arabia. He has a profound understanding of the Quran, the Hadith, and other Islamic sciences. 'Abdullāh ibn Ṣāliḥ al-Fawzān respects and follows the scientific and methodological approaches taught by Muḥammad ibn Ibrāhīm Ālu Shaykh. The Senior Council of Religions is an important body in religious decision-making in Saudi Arabia.

Furthermore, Muḥammad ibn Ibrāhīm Ālu Shaykh was the great mufti of Saudi Arabia, giving fatwa and religious advice to Muslims in Saudi Arabia and around the world. His fatwa is based on a deep understanding of the teachings of Islam and the principles of Islamic law. Through the teaching and guidance of Muhammad ibn Ibrāhīm Ālu Shaykh, 'Abdullāh ibn Ṣāliḥ al-Fawzān developed a solid understanding of the Hadith and other Islamic sciences. The influence of this teacher was significant for the development of thought and the contribution of 'Abdullāh ibn Ṣāliḥ al-Fawzān in understanding the hadith and spreading it to the Muslims.

The System of Minḥat al-'Allām Sharḥ Bulūgh al-Marām

The whole of the book is 10 characters, the number of pages on each of them varies and its writing follows chapters on our Bulugh al-Maram the reason is quite simple is because the book Minḥat al-'Allām is a book that explains the book of Bulugh Al-Maram. If his writing does not follow the method of writing in the original book, he is concerned that there will be confusion in the reader of his book, and this is not expected by the author of the book on the 430-page first page. The first of them was 'Abdullāh ibn Ṣāliḥ al-Fawzān and the second explained *muqaddimah* from Ibn Ḥajar in the Book of Bulūgh al-Marām. The following mention of the scholars was made reference by Ibn Ḥajar al-'Asqalānī. The first chapter begins *al-Miyāh* and ends with *Qaḍā al-Hājah* chapter.

On the second row, it's a total of 516 pages. It begins with the bath of the *junub* and its laws and ends with the chapter *al-Masājid*. The third chapter is 506 pages. The first chapter begins by the nature of prayer and the ends by the prophecy of the traveller and the prayer of the sick. The fourth chapter consists of 527 pages, the beginning with the prophetic chapter jum'ah and the ending with qismu *ṣadaqāt*. The fifth chapter contains 388 pages. The seventh chapter is 609 pages, begins with chapter *al-Waqf* and ends with the chapter *al-Raj'ah*. The eighth is 569 pages. Begins with chapter *al-Li'ān Wa al-Zihār Wa al-Kafārah* and ended with chapters *al-Ta'zīr wa ḥukm al-Shail*. The ninth chapters are 608 pages. The first chapters begin with *al-Jizyah wa al-radhānah* and end with Chapters *al-Mudbar wa Al-Mukatab Wa Ummu al-Walad*. The 10th chapters start with the *Al-Adab* chapter and end in Chapters *Al-Dhikr Wa al-Du'ā'*. The total number of pages is 4576 (Al-Fawzān, 1435).

Sitematika Sharḥ Kitab Minḥat al-'Allām

In his book, when he enters the beginning of the chapter, 'Abdullāh ibn Ṣāliḥ al-Fawzān explains the meaning in terms of language and in good terms of each title and chapter. Then he wrote his hadith and his explanation. Dominantly, he begins by explaining the narrator of hadith, *takhrīj* hadith and related to other hadiths in terms of law or can be said to confirm the hadith written by Ibn Ḥajar. And sometimes in his *sharḥ* writing, if several hadiths have the same theme then he would combine the hadith and explain it in one *sharḥ* (Al-Fawzān, 1435, hlm. vii).

Sometimes first write points related to other hadiths then explain nahwu shorof and in another hadith the argument becomes reversed. Al-Fawzān repeatedly presents the Qur'an to strengthen the hadith and to display the al-Wurud hadith if any. Often he also mentions and explains the opinions of some madzhab related to the hadith and then he chooses one of the views and at the end of the *sharḥ* hadith is closed with the sentence "wallahu ta'ala a'lam".

The systematic writing of *sharḥ* by 'Abdullāh ibn Ṣāliḥ al-Fawzān has been outlined by him himself in his *muqaddimah sharḥ*. The steps covered several aspects. First, he organized the *sharḥ* hadith into three forms of points consistently mentioned in the *Minḥat al-'Allām*: a brief explanation of the virgin, the takhrij hadith with sometimes mentioning the number of the hadith, chapters, and the name of the book, as well as an exposition of the lafadz and meaning of the Hadith. Second, he restricted the discussion of the fiqhiyyah issues that differed from the hadith only to the law of the Hadith, not discussing the fiqh issues in general. Third, despite acknowledging the existence of the problem of khilafiyah and the debate of the dalil in each madzhab, he preferred the opinion chosen for his *sharḥ* conclusion.

The Analysis of 'Abdullāh ibn Ṣāliḥ al-Fawzān's Thought in The Book *Minḥat al-'Allām*

1. The Basic Assumption of 'Abdullāh ibn Ṣāliḥ al-Fawzān's Thought

'Abdullāh ibn Ṣāliḥ al-Fawzān contributed to the development of Islamic science among them in the field of hadith he published several hadith books, besides he also actively gave the study of the hadith for the society, and in the area of fiqh, he gave arguments based on his personal reasoning in accordance with the Qur'an and hadith, which corresponds to the flow of Madzhab Hanbali (Al-Fawzān, 1435, hlm. iii).

The Quran is the source of the law of Islam, and when it is not in the Quran and the Hadith, it is the guidance of the scholars. In the interpretation of the Qur'an 'Abdullāh ibn Ṣāliḥ al-Fawzān is very important interpretation with the pattern of Tahili, as well as interpretation explained through the Sunnah. He saw that the Quran was before the Sunnah and only the Messenger as the interpreter of the Quran and no one has the right to interpret the Quran, and if the interpretation of Sunnah does not exist then what is used is a friendly interpretation. Thus in understanding the mutashabihat verse, 'Abdullāh applies the lafi approach of ta'wil especially the discussion of divinity (Al-Fawzān, 1435, hlm. iv).

In accepting the hadith as the foundation of Islamic law, Shaykh 'Abdullāh accepted the Hadith as a source of law on the condition that his hadith is considered valid, without submitting additional requirements, even he also accepted a mural hadith and gave priority to the fatwa sahabat.

'Abdullāh ibn Ṣāliḥ al-Fawzān in the conflict of law uses the method of ahul hadith with a basis consisting of several principles (Al-Fawzān, 2008, hlm. v). The first is that he refers to the Quran and the Hadith, choosing both when the law is in the two directions. Second, if it is not found in the Qur'an and the hadith, he takes the fatwa of some of the friends considered appropriate and if there is a difference between them, he prefers the closest to the Koran. Third, 'Abdullāh ibn Ṣāliḥ al-Fawzān chose the Mursal Hadith and the Dhoif Hadith when it was not in the three platforms, following the opinion of the Hanbali Priest. Fourthly, he uses Qiyas when there is no reference of all mentioned earlier, by noting al-Maṣāliḥ al-Mursalah in the field of siyasah. Nevertheless, 'Abdullāh ibn Ṣāliḥ al-Fawzān is known as a cautious scholar in his attitudes and behavior, by advancing the context of social affairs of the people.

In the field of hadith, 'Abdullāh ibn Ṣāliḥ al-Fawzān presented some of the thoughts contained in the book *Fiqh al-Dalīl fī Sharḥ al-Tashīl* and *Minḥat al-'Allām fī Sharḥ Bulūgh al-Marām* (Al-Fawzān, 1435, hlm. 1-4, 2008, hlm. i-vi). First, the importance of a proper methodology of research, with emphasis on the criteria of authenticity and the historical context. Second, the criticism of falsification of the hadith and the significance of careful verification of the truth of the hasith. Third, the appreciation of the legacy of the authoritative hadith. Fourthly, an attempt to combine the tradition of hadith science with the modern context. Fifth, emphasis on the importance of understanding the historical and social context in interpreting the hadith. Sixth, appreciate differences of opinion and encourage dialogue among scholars. Seventh, the critical importance of the sources used. Finally, emphasize morality and ethics in studying and teaching the science of Hadith as an integral part of Islamic science.

The thought of ‘Abdullāh ibn Ṣāliḥ al-Fawzān was a valuable contribution to the development of the science of Hadith. He encouraged researchers and scientists to adopt a critical scientific approach and respect the tradition of authentic hadith science.

2. Analysis of The Book *Minḥat al-‘Allām*

The Book *Minḥat al-‘Allām* is the *sharḥ* writing of Bulūgh al-Marām begins with a delay in his studies with some scholarship in the mosque around the place of his birth. After quite a long time he finally made a lot of *sharḥ* on the branches of science such as *aqidah*, *fiqh* and *ushulnya*, *nahwu* and until he to re-study *Bulūgh al-Marām*.

Every written work has its unique differences and privileges, including the book *Minḥat al-‘Allām* that explains *Bulūgh al-Marām*. This difference is evident in the various aspects of its discussion, which creates its own distinctive characteristic compared to the other *sharḥ* *Bulūgh al-Marām*. In this work, there are some striking privileges, such as the explanation of the weaknesses of a hadith, the mention of the purpose of Ibn Ḥajar, the categorization of each hasith, a description of the degree of hadith and the sequencing of books, chapters, and hadiths according to the chapters contained in the *fiqh* books. All of these give different nuances and become unique in its discussion.

3. The Genealogy of Thought ‘Abdullāh ibn Ṣāliḥ al-Fawzān’

‘Abdullāh Ibn Ṣāliḥ al-Fawzan was a scholar and hadithist who had a critical and scientific thinking in studying the hadith. In the genealogy analysis of his thought, there are several factors that influence the development of the thought of ‘Abdulla ibn Ṣāliḥ Al-Fawzān (Al-Fawzān, 1435, hlm. i–x). First, a strong formal education in the field of hadith sciences provides a solid foundation for his thinking. Secondly, an active academic environment allows it to continue to flourish through discussion and collaboration. Thirdly, his scientific methodological approach emphasizes the importance of context and differences in understanding the hadith. Fourthly, the heritage of the tradition of Islamic sciences is the main foundation, while methodological innovations he also carries. Fifth, his social-political experience and strong theological understanding also influenced his interpretation of the Hadith. Sixth, his personal experience in preaching and teaching deepened his perception of the needs of the Muslims. Seventh, previous works and interactions with other scholars also shape his perspective. Ninth, the interaction with scholars and scientists as well as technological and social media developments also play an important role in the development of his thinking. Taking these factors into account, ‘Abdullāh ibn Ṣāliḥ al-Fawzān’s thinking becomes a reflection of a mixture of diverse experiences, education, traditions, and interactions, forming a deep understanding of the hadith in a modern context.

4. Islamic Education Values in *Jihād Ḥadīth* on *Minḥat al-‘Allām*

Jihad is often discussed scientifically because it relates to issues of people, state order, and international relations. The word "jihad" is important because there are many in the Qur'an. Contextually, jihad relates to issues in society (Rida, 2021, hlm. 145). Jihad, not only means physical war, but also involves a struggle to uphold human values, fight injustice, and fight social diseases like poverty and stupidity. It includes the struggle against yourself to be better (Junaidi, 2020, hlm. 1).

Although the hadiths about jihad vary, jihad is not only related to war. The Western assumption that jihad equals Holy War is wrong. Therefore, war in Islamic history must be studied further in order to understand its historical and socio-political context (Hanafiah & A.h, 2021, hlm. 170).

‘Abdullāh ibn Ṣāliḥ al-Fawzān has strong thoughts related to the jihad hadiths. He tends to interpret these hadiths in a broader context, taking into account the historical and social conditions at the time the hadith was pronounced. One of his approaches is to understand that jihad is not only in the context of physical warfare, but also in the framework of the struggle against lust, injustice, and oppression. Genealogy of learning 21st century Islamic education includes an in-depth understanding of the evolution of curricula, teaching methods, and understanding of religion since the beginning of this century, as well as their responses to changes in society and technology (Luthfan dkk., 2024, hlm. 2277). As for the values of Islamic education in his thinking about jihad, it can be summarized into several points among them:

a. Faith Value

'Abdullāh ibn Ṣāliḥ al-Fawzān explains in his book the jihad which contains the value of the faith is the hadith number 1273, which reads as follows:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ"، مُتَّفَقٌ عَلَيْهِ.

From Abu Musa al-Ash'ari (may Allah be pleased with him), he said: "The Messenger of Allah (peace and blessings be upon him) said: 'Whoever fights so that the word of Allah is the highest, then he is on the path of Allah.'" (Agreed upon).

This hadith is a sign of the duty of the sincere in the way of Allah Subhanahu wa Ta'ala, that is, that the purpose of a mujahid is to lift up the word of God Subhanah wa Ta'ala and maintain his religion. Whoever fights in the way of God, he fights only for what he desires.

Islam gives high appreciation to those who are earnest in studying with a theological vision (Wahyudi, 2021, hlm. 143). The majority of scholars agree that the purpose of jihad is to raise the words of Allah Subhanahu wa Ta'ala, and if there is an intention to obtain a robbery as long as it does not defeat the intention of the jihad, then it is permitted. It is supported by the words of Allah Ta'ala and the Hadith of the Prophet who affirms that gains from the enemy in battle are considered to be good deeds. The Prophet Muhammad saw. even encouraged his listeners to do their best to fight the enemy. There are also other signs that indicate that trade in certain markets during the Hajj season is permitted, affirming that God has facilitated certain things during Hajj. The Hadith states that Allah guarantees the reward of the mujahid who fights in His way without regard to the plunder.

The concept of jihad in Islamic education emphasizes the importance of deep religious understanding and knowledge sharing. As an example of intellectual jihad, it reflects the strength of faith and sincerity of heart, while personal building involves mental and emotional endurance as well as the ability to think strategically and wisely (Sali, 2023, hlm. 143–144). Then the implementation of jihad in education is aimed at combating the devil's enemy, which can be interpreted as stupidity, laziness, indiscipline, and prejudice. Satan is considered the source of all evil that exploits human weakness, often prompting them to bad behavior. The Qur'an warns people not to be tempted (Husni, 2021, hlm. 9).

From this explanation, it can be concluded that the values of jihad in Islam, as understood and explained by scholars such as 'Abdullāh ibn Ṣāliḥ al-Fawzān, not only affirm the importance of the sacred purpose in war, but also give an understanding of the appreciation of the mujahid who fought without connection with the looting. It suggests that in Islamic view, the primary motivation of jihad must be submission to God, while material gain such as robbery should not be a primary priority. Keep in mind that the understanding and application of these values may vary depending on their historical and social context.

b. Worship Value

In his book, the Hadith of Jihad is described as the Hadith number 709, which reads as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَى الْبِسَاءِ جِهَادٌ؟ قَالَ: «نَعَمْ، عَلَيْنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ». رَوَاهُ أَحْمَدُ، وَابْنُ مَاجَةَ وَاللَّفْظُ لَهُ، وَاسْنَادُهُ صَحِيحٌ، وَأَصْلُهُ فِي «الصَّحِيحِ».

From Aisha (may Allah be pleased with her), she said: "I asked, 'O Messenger of Allah! Is there jihad for women?' He said, 'Yes, for them there is a jihad that does not involve fighting, namely Hajj and Umrah.'" (Reported by Ahmad, Ibn Majah, and the wording of this hadith is from Ibn Majah. Its chain of narration is authentic, and its origin is in "As-Sahih").

The Hadith of Aisyah radhiyallahu 'anh which states the duty of umrah is viewed differently by some scholars. According to Imam Ahmad and Mazhab Asy-Syafi'i, umrah is compulsory, while Malik and Abu Hanifah argue that umrah is Sunnah, not compulsorily. The Dalil of the Hadith of Jābir and Ibn

'Umar raises doubts about the obligation of umrah, because it does not directly affirm the necessity of umra. Nevertheless, a safer attitude is not to leave umrah if you have the ability, especially since some friends consider umrah as part of Hajj duty. Ibn Quddamah stated that there is no difference between the umrah performed by the mutamatti (who enjoys goodness) and the obligatory umrah.

According to Nurcholis Majid, worship encompasses all human activities with the intention of devotion to God (Indana dkk., 2020, hlm. 112). Hadith states that for women, jihad can be Hajj and umrah. Although there are differences of opinion about the status of umrah obligation, umrah remains considered a recommended practice, especially if one is able to do so. In this context, a woman's umrah can be considered a form of jihad if done with the ability she possesses, even though there are doubts about her duty status.

c. Moral Values

In his book of Hadith jihad with the content of the Akhlak values are hadith numbers 1269 and 1270, the sound is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي الْجِهَادِ. فَقَالَ: "أَحْيَى وَالِدَاكَ؟"، قَالَ: نَعَمْ، قَالَ: "فَفِيهِمَا فَجَاهِدْ"، مُتَّفَقٌ عَلَيْهِ. وَلِأَخْمَدَ وَأَبِي دَاوُدَ مِنْ حَدِيثِ أَبِي سَعِيدٍ نَحْوَهُ. وَرَأَى: "ارْجِعْ فَاسْتَأْذِنْتَهُمَا، فَإِنْ أَدِنَا لَكَ، وَإِلَّا فَابْرَهُمَا".

From Abdullah ibn 'Amr (may Allah be pleased with them), he said: "A man came to the Prophet (peace and blessings be upon him) seeking permission to participate in jihad. The Prophet said: 'Are your parents still alive?' He replied: 'Yes.' The Prophet said: 'Then go and strive in their service.'" (This hadith is agreed upon by Imam Bukhari and Imam Muslim. Imam Ahmad and Abu Dawud also narrated a similar hadith from Abu Sa'id. However, the addition in the narration of Ahmad and Abu Dawud is: 'Return and seek their permission. If they permit you, then go. If not, then obey them)'. "

The hadith explains that seeking permission from parents to do jihad is an obligation. If permission is given, it is a good act, but otherwise one must remain attentive and devout to the parents. Prophet Muhammad saw. made jihad with parents equal to jihad in the way of Allah. The majority of scholars understand this request for permission in the context of voluntary jihad, where obtaining parental permission is a prerequisite for fulfilling the obligation. However, if jihad becomes a stipulated obligation, as in a situation of conquest or presence on the battlefield, the permission of the parent is not required, because it becomes the stipulate obligation and leaving it is a sin. Shaykh al-Islām Ibn Taymiyah stressed that if jihad becomes a prescribed obligation, it is more important than a devotional obligation to parents, and should be done without regard to their permission.

In support of this, M. Quraish Shihab also stated that the moral value of submission to God affirms His absolute power. Man is aware of his limitations compared to God. Though he endeavours, he is convinced that God's judgment is the best, and this encourages him to endeavour to accept the results (Suwandi & Supriyanto, 2022, hlm. 137).

Thus, the hadith proclaimed by 'Abdullāh ibn 'Amr, agreed by the Bukhari Priest and the Muslim Priest, emphasizes the importance of seeking the permission of the parents before jihad. If permission is given, the action is good, but otherwise, devotion to parents should be given priority. In the context of voluntary jihad, the permission of the parent is conditional, but in a jihad required by circumstances, such permission is not required. Shaykh al-Islām Ibn Taymiyah and M. Quraish Shihab affirm that obedience to God and His command is the first, although man must endeavour and accept God's judgment in full worship.

d. Social Value

While what is described in the book of the Hades jihad with the content of the social value is Hadith number 1281, it sounds as follows:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِيهِ، فَأَنْكَرَ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ. مُتَّفَقٌ عَلَيْهِ.

From Ibn 'Umar (may Allah be pleased with them), that the Messenger of Allah (peace and blessings be upon him) saw a woman killed in one of his expeditions, and he condemned the killing of women and children.

This hadith reaffirms the prohibition of killing women and children in the context of war because they are not directly involved in battle. Ulama agreed that this hadith was the basis for abandoning the murder of women and children if they were not active in battle. They were supposed to be captured if they were caught, as the Prophet Muhammad Saw did to Bani Al-Mustaliq, with a note that they were not involved in the battle. However, if women are involved in combat or provide support, then they can be killed because their views and participation can be a dangerous factor in the context of war. Another hadith also affirms that women involved in combat can be killed in defence. Therefore, the ban on killing women in such hadiths applies as long as they are inactive in the conflict. All these interpretations emphasize the importance of clear contexts and criteria in determining action in war situations, which only God knows best.

Implementation of jihad values in social life can be demonstrated in life in school institutions. The leadership of the head of the school in the Islamic educational institution involves awareness, cultivation, and cultivation of the spirit of youth to the entire staff. The aim is to ensure that jihad values are not just slogans, but are the moral and spiritual foundation in pursuing Islamic educational leadership (Fahrudin dkk., 2020, hlm. 58-59).

A multicultural, accommodative and collaborative Islamic educational model means that dominant societies adapt laws and policies to the cultural needs of minorities, giving them the freedom to develop cultures, while majorities and minorities work together to build shared cultures that reflect multicultural values (Bisri, 2022, hlm. 1).

A leader who has a spirit of jihad in his heart will devote all his abilities to educational success. They are fully committed, even with the sacrifice of lives, emotions, energy, thoughts, knowledge, time, and place. It aims to strengthen discipline, encourage tolerance, maintain personal and social harmony, and develop a religious culture within the school community. With this spirit of jihad, leaders lead with integrity and high dedication to the common good in education (Arif dkk., 2022, hlm. 115; Rofiq & Utomo, 2019, hlm. 82).

From this description, it is evident that in the context of Islamic education, leadership and social responsibility are an integral part of the implementation of jihad values. Jihad in education not only involves real efforts to improve the quality of education and face challenges, but also requires a strong spiritual and emotional dimension. Leaders and educators in Islamic education must be able to combine scientific and logical understanding with spiritual depth and emotional sensitivity in order to create a productive and energetic learning environment (Padila dkk., 2024, hlm. 344). Thus, leadership and social responsibility in the context of Islamic education became a vital foundation for the realization of jihad values in an effort to create a society of quality and rooted in Islamic values.

Conclusion

'Abdullāh ibn Ṣāliḥ al-Fawzān, an influential scholar of the Hanbali madzhab, made significant contributions to the development of Islamic science, especially in the fields of hadith and fikih. Through the strong education and influence of conservative scholars such as Muḥammad ibn Ibrāhīm Ālu Shaykh, he was able to produce classical works such as *sharḥ* "Minḥat al-'Allām fī Sharḥ Bulūgh al-Marām". With a multicausality approach, al-Fawzān gave an in-depth interpretation of the hadiths in *Bulūgh al-Marām*, exploring contextual meanings and linking them with Islamic educational values. Through this work, he not only delineates the meaning of the hadith, but also provides practical guidance for applying the teachings of Islam in everyday life, adding to the richness of thought and the development of the science of hadith.

Jihad means harnessing strength and the ability to fight the enemy with maximum effort, covering physical, mental, emotional, and spiritual aspects. Jihad is also understood as a struggle against lust, injustice, and oppression. The values of jihad in Islam, according to the thought of 'Abdullāh ibn Ṣāliḥ

al-Fawzān, affirm the importance of the sacred purpose in war and respect the mujahid who fought without prioritizing the plunder. Jihad also encompasses aspects of worship, morality, and social values, which are reflected in the duty to fight with good intentions, a duty of devotion to parents, and a ban on killing women and children in conflict. Implementation of jihad values in education includes cultivation, cultivation of the spirit of youth, integration in work guidance, evaluation of performance, as well as asining the values of the jihad as the moral and spiritual foundation of educational leadership. The importance of understanding the spiritual and emotional dimensions of jihad as an integral part of education was also emphasized, so that a productive and energetic learning environment could be created.

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