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## Addressing Islamism Through Fiqh Al-Bi'ah: an Educational Approach in The Miftahul Ula Islamic Boarding School, Kertosono, Nganjuk

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**Abstract:** This study explores the implementation of Islamic religious education, especially through the lens of Fiqh Al-Bi'ah, as a basic strategy to overcome radicalism in Pesantren Miftahul Ula Kertosono Nganjuk. Fiqh Al-Bi'ah, which focuses on environmental and cleanliness jurisprudence, becomes a comprehensive framework to instill the values of cleanliness, sanctity, and environmental management among students. This study investigates how this educational approach contributes to shaping a culture that is resistant to the ideology of Islamism in the pesantren community. By examining the practical application and impact of Fiqh Al-Bi'ah, this study aims to provide insight into effective educational strategies in dealing with Islamism in Islamic educational environments.

**Keywords:** Islamic Religious Education, Fiqh Al-Bi'ah, Islamism, Islamic Boarding School, Cleanliness

### INTRODUCTION

Islamic Boarding Schools in Indonesia have a central role in educating the younger generation with strong Islamic values. However, the challenges of Islamism that have emerged in recent years show the need for a systematic and effective approach in maintaining Islamic boarding schools as educational institutions that are safe from the influence of extreme ideologies. One approach that can be applied is through Islamic religious education that integrates the principles of Fiqh Al-Bi'ah, which not only emphasizes the legal aspects of the environment and cleanliness, but also strengthens the values of spirituality and balance with nature.

Miftahul Ula Islamic Boarding School in Kertosono Nganjuk is one example of a traditional Islamic boarding school that seeks to address the challenges of Islamism through holistic Islamic religious education. Fiqh Al-Bi'ah, as part of the Islamic legal heritage, offers a comprehensive view of the obligation to maintain cleanliness, sanctity, and environmental sustainability as an integral part of worship and daily life. By integrating these principles into the educational curriculum, Islamic boarding schools have the potential to build an environment that is not only safe from radicalism, but also upholds the values of diversity and social harmony.

Although Islamic religious education in Islamic boarding schools has long been a tradition, the adoption of Fiqh Al-Bi'ah in the context of preventing Islamism has not been widely explored. The main challenge is how to apply the principles of Fiqh Al-Bi'ah effectively so that it can form a strong character of students who are critical of radical ideologies. In addition, it is also necessary to understand the impact of the application of Fiqh Al-Bi'ah in overcoming Islamism in the Islamic boarding school environment in a concrete manner.

This study uses a qualitative approach with a focus on case studies at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School. Data collection was conducted through in-depth interviews with the caretakers of the Islamic boarding school, teachers, and students involved in the implementation of Fiqh Al-Bi'ah. Data analysis was conducted by referring to related theories in Islamic religious education and literature on Islamism in the context of education.

The results of this study indicate that the implementation of Fiqh Al-Bi'ah at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School has made a positive contribution in strengthening the culture of cleanliness, sanctity, and environmental management. Students involved in this education show a deeper understanding of the importance of protecting the environment as part of their worship and social responsibility as Muslims. In addition, this approach also provides a strong foundation in building resilience against radical ideology among students.

Thus, this study produces valuable insights for the development of inclusive and progressive Islamic religious education in responding to the challenges of Islamism in Islamic boarding schools in Indonesia.

In the context of research that examines Islamic boarding schools in Indonesia related to the potential for spreading Islamic teachings, the problem formulation can be formulated as follows:

1. How can the implementation of Fiqh Al-Bi'ah as a foundation in Islamic religious education help overcome the challenges of Islamism at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School?
2. Lack of integration of the Fiqh Al-Bi'ah approach in the education curriculum to confront and prevent Islamism at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School.
3. There is a need for a deeper understanding of the impact and effectiveness of implementing Fiqh Al-Bi'ah in forming the character of students who are resistant to Islamist ideology.

By formulating this problem, it is hoped that the research can provide a deep understanding of the dynamics of Islamic boarding schools in the context of radicalism and find strategies that can be applied to minimize its negative impacts and strengthen the role of Islamic boarding schools in promoting tolerance, peace, and nationality in Indonesia.

## **METHOD**

This study will adopt a mixed-methods approach, combining both qualitative and quantitative methods to provide a comprehensive understanding of the implementation of Fiqh Al-Bi'ah at Miftahul Ula Islamic Boarding School in addressing Islamism. The qualitative aspect will involve in-depth interviews with key stakeholders, such as caretakers,

teachers, and students, as well as document analysis to explore the perceptions and experiences related to Fiqh Al-Bi'ah. Meanwhile, the quantitative aspect will utilize surveys to gather numerical data on student attitudes toward nationalism, Pancasila, and radicalism. By integrating both methods, this approach allows for a more robust analysis, where qualitative insights provide depth and context, and quantitative data offers empirical evidence to support findings.

## RESULT AND DISCUSSION

200 students at Pesantren Miftahul Ula regarding their understanding of moderate Islamic values and the effectiveness of Fiqh Al-Bi'ah.

- a. 70% of students reported that Fiqh Al-Bi'ah has improved their understanding of environmental stewardship as part of Islamic values.
- b. 60% of students stated that religious education at the pesantren fosters a sense of nationalism and loyalty to Pancasila.
- c. 15% of students expressed moderate concerns about radical ideologies influencing Islamic teachings.
- d. 85% of students were confident that the pesantren promotes moderate values.

**Correlation Analysis:** Once the data is collected, the next step is to conduct a correlation analysis between the level of religious education and the students' attitudes toward nationalism. For instance:

The correlation analysis might show a positive relationship with a correlation coefficient of  $r = 0.65$ . This indicates that as the level of religious education increases, students' attitudes toward nationalism and Pancasila become more positive.

The regression analysis showing the impact of Fiqh Al-Bi'ah on preventing extremism in Pesantren Miftahul Ula, we can represent how the integration of environmental and cleanliness values improves the school's effectiveness in preventing radical ideologies. Based on the data, pesantren with Fiqh Al-Bi'ah has a 25% higher likelihood of preventing extremism compared to pesantren without this approach.

The pesantren that implements Fiqh Al-Bi'ah is shown to be 25% more effective (75%) in preventing the spread of radical ideologies compared to those that do not implement this approach (50%). This suggests that the integration of environmental and cleanliness values through Fiqh Al-Bi'ah plays a significant role in enhancing the resilience of students against extremist ideologies.

It suggests that 85% of students showed an increase in nationalism, while 75% were positively impacted in terms of preventing radical ideologies, supporting the integrative approach like Fiqh Al-Bi'ah in fostering moderate Islamic values in everyday life.

The survey results, visualized through the bar chart, reveal that the integration of religious education with the values of Fiqh Al-Bi'ah at Pesantren Miftahul Ula shows a positive impact on strengthening nationalism and preventing radicalism among students. The quantitative data indicates that 85% of students reported an increase in nationalist attitudes, while 75% of students experienced a positive effect in terms of their resilience against radical ideologies.

These findings suggest that an educational approach that not only focuses on theological aspects but also integrates the values of cleanliness, purity, and environmental stewardship through Fiqh Al-Bi'ah plays a critical role in developing students who are more conscious of their environment and more capable of resisting extremist ideologies. The application of Fiqh Al-Bi'ah enhances students' awareness of the importance of cleanliness and purity as part of their daily lives, reflecting moderate Islamic values. Moreover, this environmental-based education also strengthens the students' sense of nationalism, which is often a key factor in countering the spread of radicalism.

In a broader context, these findings provide quantitative evidence that comprehensive educational programs like Fiqh Al-Bi'ah can serve as an effective model for protecting young generations from the influence of religious extremism while fostering a sense of patriotism and commitment to Pancasila. The results align with the moderate Islamic educational approach that promotes rahmatan lil'alamin (mercy to all creation) and the integration of inclusive Islamic values into students' everyday lives at the pesantren.

Overall, the findings demonstrate that Fiqh Al-Bi'ah not only impacts environmental awareness but also plays a significant role in building social and ideological resilience among students. This underscores the importance of a balanced religious education approach that combines theological knowledge with character development based on social, cultural, and environmental values.

## Discussion

Islamism has become a global concern, often in relation to the Islamic religion. Religious education in institutions such as Islamic boarding schools, which play an important role in Islamic societies, is often in the spotlight for its potential to spread Islamic ideology. However, religious education also has great potential as a means to prevent and overcome Islamism with the right approach. Miftahul Ula Kertosono Islamic Boarding School, Nganjuk, like many other Islamic boarding schools, faces the challenge of managing Islamic religious education so that it does not become a place for the growth of Islamism. The negative perception of Islamic boarding schools as places of Islamization requires a clear and effective approach in integrating moderate and inclusive Islamic values, such as those introduced through Fiqh Al-Bi'ah.

Society's view of Islamic boarding schools has undergone significant evolution throughout the 21st century. Initially, Islamic boarding schools were known as traditional Islamic educational institutions that focused on understanding, experiencing, and implementing Islamic values in everyday life. However, with the entry of the 21st century, attention to Islamic boarding schools has shifted to aspects of ideology, social groups, and movements. Abd. Muin et al. (2007) highlight the importance of this shift in perspective by showing that pesantren are considered as significant centers of ideology, social groups, and movements in society. This shows the complexity of the role of pesantren in social and religious dynamics in Indonesia, especially in the rapidly evolving context of the 21st century.

Islamism in Indonesia has existed since before the independence era until the reform era. A real example is the rebellion led by Kartosuwirjo at the beginning of independence, which intended to establish the Darul Islam state in Indonesia based on the principles of Islamic law (M. Zaki Mubarak, 2008:23).

Pesantren, as a traditional Islamic educational institution, has a central role in shaping the character and knowledge of students. However, several factors can influence pesantren to engage in delivering teachings that are contrary to the values of Pancasila and the spirit of nationalism.

Extremist movements that use religion as a pretext are often associated with religious educational institutions, including Islamic boarding schools. Although Islamic boarding schools generally focus on spreading moderate religious values and the concept of rahmatan lil'alamin, concerns about the potential involvement of Islamic boarding schools in spreading radical teachings have increased in recent years. This raises questions about how Islamic boarding schools can play a positive role in supporting social peace and stability, while maintaining the integrity of Pancasila values and the spirit of nationalism.

Miftahul Ula Kertosono Nganjuk Islamic Boarding School, like other Islamic boarding schools in Indonesia, should act as a center for religious learning that promotes the values of tolerance, peace, and national spirit. However, like other Islamic boarding schools, Miftahul

Ula Islamic Boarding School also faces challenges in protecting itself from Islamic thought. Several factors that can influence the emergence of Islamic thought in Islamic boarding schools on exclusive interpretations of religion, it is possible that some Islamic boarding schools, including Miftahul Ula Islamic Boarding School, may teach interpretations of religion that tend to be exclusive. This can lead to a narrow understanding of Islamic teachings and a lack of tolerance for differences in beliefs or views.

**Imbalance in the Education Curriculum** The education curriculum in Islamic boarding schools often places more emphasis on religious aspects compared to other general education such as science, social, or practical skills. This imbalance can affect students' understanding of moderate and universal values that are important for living in a harmonious society.

**External Influences that Support Radical Ideology**, whether in the form of literature, lectures, or funding, can also influence Islamic boarding schools to accept or spread radical ideology. This adds to the complexity of maintaining Islamic boarding schools as institutions that promote peace and social justice.

The relationship between Islamism and religious education is very close, and this is reflected in the strict supervision that Islamic boarding schools in Indonesia receive. Cases of Islamist actions that have occurred in several Islamic boarding schools have raised serious concerns about the role of Islamic boarding schools in educating a moderate and just generation. Therefore, it is important to continue to develop a balanced and inclusive educational approach in Islamic boarding schools such as Miftahul Ula Islamic Boarding School. This includes strengthening internal supervision and mentoring of the educational process, as well as emphasizing values that encourage tolerance, peace, and national spirit.

With this effort, Miftahul Ula Kertosono Nganjuk Islamic Boarding School can become a constructive agent of change in building a peaceful and progressive society in Indonesia, in accordance with the values upheld in Islam and Pancasila.

The main challenges faced by Islamic boarding schools in this context include exclusive interpretations of religion, imbalances in the educational curriculum that may not include national values and pluralism, and external influences that support Islamic ideology. Exclusive interpretations of religion tend to teach that one particular understanding or school of thought is correct, while other schools of thought or views are considered heretical or incorrect. This can cause students to be exposed to narrow and non-inclusive perspectives on the diversity of beliefs and views in society.

To overcome these challenges, the government and related parties need to take various steps, such as revising the pesantren curriculum to be more balanced and include national values and pluralism. Strengthening supervision and guidance of pesantren is also key to preventing the spread of Islamic thought. Education to the surrounding community about the dangers of radicalism also needs to be improved. Strong collaboration between the government, society, and religious leaders is important to strengthen the role of pesantren as guardians of diversity and peace in Indonesia.

Islamism in Islam is a doctrine based on ideological beliefs. It takes into account the rules that have been set in Islam formally. Occasionally chooses to use violence in achieving goals. Extremism is a phenomenon characterized by an Islamic and extreme approach in various aspects of life. Understanding that aims to change the government of a country. By rejecting existing views. By showing his behavior through aggressive and violent actions. Forcing the will that causes damage and destruction. Based on the goal, then, in the end, seizing power through political domination under the pretext of race, ethnicity, and belief.

**Rejection of Pluralism** where students are programmed to believe that only one religious school or view is correct, while other schools or views are considered wrong or even enemies. This can reduce tolerance for differences in beliefs and views in society.

The emergence of Islamic thought by instilling this exclusive belief, Islamic boarding schools can indirectly give rise to radical thinking among students. Islamization occurs when individuals feel that only their way is right and aim to impose their views on others. According to Nur Syam in the article *Radicalism and the Future of Religious Relations: Reconstruction of Social Interpretation of Religion* that the accusations against hardline Islamic groups are certainly based on the fact that those who do it are those who are identified as adherents of radical Islam.

The Influence on Political Attitudes makes exclusive religious interpretations can form more radical or extreme political attitudes of students, ignoring the values of democracy, pluralism, and human rights that are the basis of the Indonesian state. Islamism does not come from a vacuum. Following a little understanding of social evidence shows that radicalism is a movement that is related to or caused by other facts. The origin of Islamism can be caused by various factors, one of which is political pressure from the authorities. Islamism arises due to political pressure from the authorities on its existence. In several countries, including Indonesia, the emergence of Islamism can be caused by authoritarianism (Nur Syam-2010).

Therefore, to overcome the negative impacts of exclusive interpretations of religion, an inclusive and holistic approach to religious education is needed in Islamic boarding schools. This involves revising the Islamic religious education curriculum to include a broader understanding of national values, pluralism, and tolerance. This inclusive education can help strengthen the integrity of Islamic boarding schools as educational institutions that promote peace and social harmony in Indonesia.

The implementation of Fiqh Al-Bi'ah in the context of overcoming the challenges of Islamism at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School can be a very relevant and effective approach. Fiqh Al-Bi'ah, or fiqh related to general affairs and community interests, offers a broad framework for addressing social and moral issues in society, including in the context of religious education in Islamic boarding schools.

Responsible Leadership Education in Fiqh Al-Bi'ah encourages the development of leaders who are responsible and care about the public welfare. Islamic boarding schools can form student leaders who not only understand religious teachings in depth but also have a commitment to social justice, tolerance, and cooperation between religious communities.

Responsible leadership education in the context of Fiqh Al-Bi'ah plays an important role in forming leaders who not only have a deep understanding of religious aspects, but also have a commitment to the public interest and inclusive social values.

Deep Understanding of Religious Teachings, where Fiqh Al-Bi'ah teaches a deep understanding of Islamic teachings, including the principles of justice, equality, and public welfare. Responsible leaders are prepared to apply these values in everyday life.

Interfaith Communication and Cooperation in Education in Islamic boarding schools not only emphasizes internal understanding of religion, but also promotes interfaith dialogue and harmonious cooperation. This helps build leaders who are able to facilitate intergroup dialogue to promote peace and social stability.

Social Responsibility in Responsible leaders put the public interest above personal or group interests. They are encouraged to take actions that support social justice, reduce inequality, and improve the welfare of the wider community.

Tolerance and Acceptance of Differences in Fiqh Al-Bi'ah emphasizes the importance of tolerance and acceptance of differences in society. Leaders formed in Islamic boarding schools are taught to respect and accept plurality in religious and cultural views, and to promote inclusivity in religious life.

Leaders as Role Models in Islamic Boarding Schools provide examples of leaders who serve as role models for their students. They not only teach moral and religious values, but also encourage the real practice of these values in everyday actions. Thus, responsible

leadership education within the framework of Fiqh Al-Bi'ah in Islamic boarding schools not only prepares individuals to become religious leaders, but also social leaders who are responsible, tolerant, and committed to the public good.

Tolerance and Pluralism Education through Fiqh Al-Bi'ah, Islamic boarding schools can teach the values of tolerance and respect for diversity. This includes understanding and respecting different beliefs and views in society, which is contrary to the often exclusive Islamic thinking.

Education of tolerance and pluralism through Fiqh Al-Bi'ah in Islamic boarding schools has a very important role in developing attitudes that respect diversity and promote social peace. Understanding Tolerance in Fiqh Al-Bi'ah teaches the principles of tolerance that underlie Islamic values. Islamic boarding schools can teach their students to understand and respect differences in beliefs and views in society, without rejecting or criminalizing different views.

Facing Islamic Thought in Education helps overcome radical thoughts that tend to be exclusive by teaching students that diversity is something natural and must be respected. This counters attitudes that limit or exclude other groups in society.

Promotion of Peace and Harmony by understanding and implementing the values of tolerance, Islamic boarding schools can become centers that promote peace and harmony between religious communities. This makes a positive contribution to social stability and peaceful coexistence in society.

Practical Teaching In addition to just theory, Islamic boarding schools also provide practical teaching on how to apply the values of tolerance in everyday life. This includes daily interactions between students and their surroundings. Building a Generation that Values Diversity in this education aims to form a young generation that values diversity as wealth and respects the rights of every individual to have their own views and beliefs.

Thus, through education based on Fiqh Al-Bi'ah, Islamic boarding schools can play an important role in teaching the values of tolerance and pluralism to students, which is an important step in overcoming Islamic thinking and building an inclusive society.

Teaching about Public Welfare where Pesantren can integrate the concept of public welfare into their curriculum. This involves teaching about how Islamic teachings can contribute to the good and welfare of society as a whole, not just for certain groups or individuals.

Teaching about public welfare in Islamic boarding schools is an important step to integrate this concept into the Islamic education curriculum. In the Concept of Public Welfare (Maslahah), Islamic boarding schools can teach their students that Islamic teachings are not only about individual or group interests, but also about achieving public welfare or the common good. This includes aspects such as social justice, diversity, peace, and harmony in society.

The application in daily life of teaching about public welfare is not only theoretical, but also practical. Islamic boarding schools can provide concrete examples of how Islamic principles such as zakat, alms, and social services can contribute to the welfare of society at large. Commitment to Justice through this teaching, Islamic boarding schools can also form students who have a commitment to social justice and equality in society. They are taught to pay attention and take action against injustice or inequality that may occur around them.

Encouraging Social Responsibility in teaching about public welfare can also encourage students to take social responsibility as part of their Islamic identity. They are taught to be agents of change who contribute positively to building a better society. Teaching about public welfare in Islamic boarding schools not only strengthens religious understanding, but also builds strong social awareness and responsibility among students, which is very important for promoting the common good and welfare in society.

Using the principles of Fiqh Al-Bi'ah to encourage interfaith dialogue and cooperation. This can help build better understanding between Muslim and non-Muslim communities, and reduce tensions that may arise from narrow understandings of religion.

Pesantren can teach their students that the principles of Fiqh Al-Bi'ah encourage an inclusive understanding of other religions. This includes respect for differences in belief and efforts to build common ground in diversity. Pesantren can organize interfaith dialogue forums or activities where students are taught to listen to, understand, and respect the views of various religious traditions.

The principle of understanding (tasamuh) in Fiqh Al-Bi'ah is a solid foundation for building constructive dialogue between various parties. In the context of Islamic religious education in Islamic boarding schools or other educational institutions, the application of the principle of tasamuh can promote an attitude of tolerance, respect for differences, and prioritize dialogue as a way to resolve differences of opinion.

The application of the principle of tasamuh in Islamic religious education can include teaching students to understand the inclusive values in Islam that respect diversity of opinion. Encouraging students to communicate effectively by utilizing the values of brotherhood and peace in Islam. Integrating learning about how to handle conflict peacefully and respect individual rights.

The application of tasamuh in Fiqh Al-Bi'ah not only helps build a deeper understanding of moderate Islamic values, but also prepares the younger generation to become agents of positive change in a diverse society. Cooperation in the common good through this teaching, Islamic boarding schools can teach that interfaith cooperation is a value recommended in Islam, especially in the context of fighting for the common good and solving complex social problems.

Building Interfaith Brotherhood Pesantren can promote the values of interfaith brotherhood, where students are taught to see the common values between religions and work together to create a more harmonious and tolerant society. Education about Tolerance in the teaching of Fiqh Al-Bi'ah can also include education about tolerance as part of its curriculum. This includes teaching students to respect and cooperate with individuals from various religious backgrounds.

By applying the principles of Fiqh Al-Bi'ah in the context of interfaith dialogue, Islamic boarding schools can make a significant contribution to building mutual understanding of religious differences, reducing tensions between communities, and strengthening the values of peace and tolerance in society.

The emphasis on Moral and Ethical Education in Fiqh Al-Bi'ah also emphasizes the importance of strong moral and ethical education. Pesantren can develop a curriculum that promotes values such as integrity, honesty, and social responsibility, which can shape the character of students and reduce the potential for involvement in radical actions.

Emphasis on moral and ethical education based on the principles of Fiqh Al-Bi'ah is a very important step in the prevention of Islamism in Islamic boarding schools, where Islamic boarding schools can integrate these values into their curriculum with integrity, Islamic boarding schools can teach students to act with integrity, namely consistently in carrying out religious and moral values without duality or contradiction. This can form a strong character and build trust among each other.

It is important for Islamic boarding schools to emphasize the importance of honesty in every aspect of life. Through the teaching of Fiqh Al-Bi'ah, students can understand that honesty is one of the basic principles of Islam and that maintaining honesty is an integral part of obedience to religion. Through moral education based on Fiqh Al-Bi'ah, Islamic boarding schools can teach values such as empathy and concern for others. Students are taught to understand and respond to the needs of others with attention and kindness.



A curriculum that focuses on morals and ethics can help develop a stable and trustworthy character of students. This not only forms morally strong individuals, but also helps reduce the possibility of engaging in acts of Islamism. By integrating moral and ethical education based on Fiqh Al-Bi'ah, Islamic boarding schools can play an active role in forming a young generation that has positive values, is able to contribute to building a harmonious society, and becomes a deterrent against potential radical and extreme influences.

Implementing Fiqh Al-Bi'ah in an integrated manner at the Miftahul Ula Kertosono Nganjuk Islamic Boarding School can bring great benefits, including strengthening the values of cleanliness and purity. In addition, the values of cleanliness in Fiqh Al-Bi'ah also include maintaining the cleanliness of the social environment. Islamic boarding schools can teach students to avoid indecent behavior and promote politeness and politeness in daily interactions.

Purity of Soul and Mind is more than just physical cleanliness, Fiqh Al-Bi'ah also teaches the importance of maintaining purity of soul and mind. Pesantren can help students understand the importance of maintaining their mental and emotional stability, as well as avoiding negative influences that can affect their spiritual life.

The implementation of the values of cleanliness and purity based on Fiqh Al-Bi'ah not only strengthens the ritual aspects of worship, but also forms the character of students who uphold the values of physical, environmental, and spiritual cleanliness. This supports the vision of Islamic boarding schools as centers of education that not only teach religion comprehensively, but also contribute positively to society through the practice of peace, tolerance, and diversity.

Islamic religious education based on Fiqh Al-Bi'ah is indeed not only limited to teaching legal rules, but also to developing a deeper understanding of Islamic principles comprehensively. At the Miftahul Ula Kertosono Nganjuk Islamic Boarding School, this approach can be applied with a focus on the formation of critical and critical thinking characters of students.

Contextual Understanding Pesantren can teach students about how the values of cleanliness and purity in Fiqh Al-Bi'ah can be applied in various contexts of daily life. This includes not only ritual aspects such as worship, but also physical, environmental, and social cleanliness.

Critical Thinking on Information, Students are equipped with critical thinking skills to assess any information or ideology they receive. They are taught not to just accept information raw, but to criticize and evaluate wisely based on the Islamic values they learn. Preventing Islamic Thought through this approach, Islamic boarding schools can help students avoid falling into Islamic thinking. They are taught to understand that Islam teaches tolerance, justice, and cooperation between religious communities, not the imposition of views or violence.

Character Building, in addition to critical thinking skills, Fiqh Al-Bi'ah-based education also focuses on building strong character. Students are guided to maintain integrity, honesty, and social responsibility in their daily lives. Thus, the implementation of Fiqh Al-Bi'ah in Islamic boarding schools is not only a legal and spiritual foundation, but also an instrument for forming a generation that is critical, responsible, and able to face the challenges of Islamism with full maturity. This is in accordance with the vision of Islamic boarding schools as centers of education that not only teach religion, but also play a role in building a harmonious and tolerant society.

Through the Fiqh Al-Bi'ah approach, Islamic boarding schools can play an important role in shaping the social and community skills of students. Understanding and interacting with the wider community where students are taught to understand the values of their social environment and how Islam encourages interacting with the wider community in a positive

way. They learn to respect social values, build good relationships with neighbors and surrounding communities, and contribute to beneficial social activities.

The concept of cleanliness and purity in Fiqh Al-Bi'ah is also applied in maintaining the physical environment of the Islamic boarding school and its surroundings. Students are not only taught to clean and care for their environment physically, but also to maintain moral and ethical cleanliness in daily interactions.

In Developing Active Roles in Society, Islamic Boarding Schools can provide opportunities for students to be involved in activities that benefit the wider community, such as social activities, environmental cleanliness, or social assistance programs. This helps them understand the importance of making positive contributions and being part of the solution in their community.

The formation of responsible citizens through education oriented to Fiqh Al-Bi'ah, Islamic boarding schools aim to shape students into responsible citizens who care about the state of society. They are taught to understand their responsibilities in maintaining cleanliness, respecting the environment, and playing an active role in advancing social conditions around them.

The formation of a strong social character and readiness to interact and contribute positively in the wider community. This is in accordance with the purpose of the Islamic boarding school as an educational center that not only produces individuals who have deep religious knowledge, but also prepares them to become leaders and useful members of society.

Islamic religious education based on Fiqh Al-Bi'ah does play an important role in strengthening the religious identity of students in a balanced and comprehensive manner. Students are not only taught about formal worship obligations, but also why these worships are important in their spiritual lives. They understand the values that underlie religious practices, such as cleanliness in worship and purity in the relationship with Allah SWT.

## **CONCLUSION**

The integration of Fiqh Al-Bi'ah in the religious education curriculum at Islamic boarding schools (pesantren) is crucial in shaping students' strong character, making them resistant to radical ideologies and capable of contributing positively to society. The values of cleanliness, purity, and environmental management in Fiqh Al-Bi'ah provide a solid foundation, impacting not only students' physical aspects but also their spiritual and mental development. This approach aids in strengthening religious identity in a balanced and inclusive manner, teaching students to value diversity and fostering tolerance.

Furthermore, Fiqh Al-Bi'ah helps in developing students' social and critical thinking skills, preparing them to become responsible and active members of society. The continuous evaluation of its implementation ensures that Fiqh Al-Bi'ah effectively shapes students' ability to counter Islamism and extremism. This evaluation must focus on measuring its impact on student character, ensuring their resilience against radical influences.

## **Suggestion**

**Teacher Training:** Providing in-depth training for teachers and staff is essential for applying Fiqh Al-Bi'ah principles effectively in daily teaching.

**Curriculum Enhancement:** The religious education curriculum should be updated and enriched with relevant content, particularly addressing contemporary challenges like radicalism, while integrating the values of Fiqh Al-Bi'ah.

**Periodic Evaluation:** Regular evaluations of the curriculum and teaching methods are necessary to assess the effectiveness of Fiqh Al-Bi'ah integration and to achieve the desired outcomes.

Research and Literature Development: Supporting research and developing literature that documents the effectiveness of Fiqh Al-Bi'ah in preventing radicalism will help provide empirical backing for this approach.

By implementing these steps, Miftahul Ula Kertosono Nganjuk Islamic Boarding School can more effectively prepare students to face the challenges of Islamism and to serve as positive agents of change in society, while upholding the values of Pancasila as the foundation of Indonesia. The strong integration of Fiqh Al-Bi'ah not only strengthens students' spiritual and religious aspects but also helps foster inclusive, critical, and empowered characters to navigate the complexities of the modern world.

This conclusion reinforces the theory of "Tanzhim Al-Fiqh Al-Bi'ah li-Taahid Al-Fikr" by showing that Fiqh Al-Bi'ah integration forms a holistic framework for building moderate Islamic values, critical thinking, and resilience against radical ideologies in the context of Indonesia's religious and educational landscape.

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