

Sheikh Nawawi al-Bantani's Thoughts on the Philosophy Islamic Education: Study at STIF Syentra Serang-Banten

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Abstract

This article discusses the thoughts of Sheikh Nawawi al-Bantani on the philosophy Islamic education. This research is a literature review or library research (library research) using a descriptive qualitative approach and book research or library study, namely critical and in-depth study of library materials that are relevant to the study material in this article, such as books and scientific articles. This research aims to analyze the thoughts and contributions of Sheikh Nawawi al-Bantani reducing on differences in fiqh Banten. Sheikh Nawawi al-Bantani was a prominent scholar who lived in the 19th century and was known as a central figure in Islamic scholarship in Banten. The writings and works created by Sheikh Nawawi al-Bantani were studied to explore thoughts in the context of differences in fiqh that existed in Indonesian Islamic society at that time. It is hoped that this research will provide further insight into how figures like Sheikh Nawawi al-Bantani can play a role on bridging differences in fiqh Banten and how his thoughts and efforts can be an inspiration.

Keywords: Thought, Sheikh Nawawi, Philosophy Islamic Education.

INTRODUCTION

Indonesia a country known for having the largest Muslim population in the world, has a lot of Islamic heritage thanks to the tireless efforts of early scholars who persistently spread Islam throughout the archipelago. Among these revered figures, there is one who is truly special. Sheikh Nawawi al-Bantani. Sheikh Nawawi was a renowned scholar not only in Indonesia but in the Middle East, particularly in Mecca. His exceptional expertise covered a wide range of Islamic sciences, including tafseer (tafsir), tawhid (tauhid), jurisprudence (fiqh), tasawwuf (sufism), prophetic history, language and rhetoric. (A. Arwansyah & Shah, 2015)

Name is Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantani in Egyptian books named Muhammad Nawawi al-Sheikh al-Jawi al-Bantani. Meanwhile, to Indonesian people, Sheikh Nawawi is better known as Kiyai Haji Nawawi Putra Banten. Sheikh Nawawi was born in 1230 AH/1813 AD in Tanara Village, Serang, Tirtayasa, Banten Province, West Java, Indonesia. In some books, Nawawi is also known as Nawawi Tanara associated with the village where he was born. Sheikh Nawawi died at the a 84 years old, on 24 Syawal 1314 H/1897 M, at his last residence in Syi'ib 'Ali Mecca. (Suwarjin, 2017)

He was the son of a cleric named K.H. Umar, a figure whose daily life was as a penghulu in Tanara. Nawawi was a descendant of the son of Maulana Hasanuddin (Sultan of Banten I) named Sunyararas. His lineage is connected to the Prophet Muhammad through the sanad of Imam Ja'far al-Shiddiq, Imam Muhammad al Baqir, Imam 'Ali Zain al-Abidin, Sayyidina Husain, and Fatimah al-Zahra, the daughter of the Prophet Muhammad. While from the maternal line are Nyi Zubaidah and Muhammad Singaraja. So, genealogically, Nawawi is a descendant of ulama and at the same time nobility. (Mamat Slamet Burhanuddin, 2010)

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Article History | Submitted: Month Day, Year | Accepted: Month Day, Year | Published: Month Day, Year

How to Cite (APA 6th Edition style):

At that time, the state of Islam in Banten seemed unclear or chaotic. Since the first Sultan of Banten, under the leadership of Sultan Hasanuddin who ruled from 1550 to 1570, the glory of Islam in Banten had declined. From a young age, Nawawi was directed by his father to become a scholar. Under his guidance, he went through obstacle after obstacle in his pursuit of knowledge. (Siregar 2007: 101) He received his basic Islamic education directly from his father. Not only Nawawi, but also his siblings. This basic knowledge includes such things as the science of tauhid, the science of tools (nahwu and shorof), tafsir, and fiqh. From this it can be concluded that Nawawi's parents strongly educated and encouraged little Nawawi to be diligent and enthusiastic about learning. (Burhanuddin et al., 2020)

Nawawi went to Mecca with two of his brothers to perform the Hajj pilgrimage. However, after the Hajj season was over, he did not immediately return to Indonesia. In one literature, it is mentioned that he was and stayed in Mecca for 3 years. According to Abd. Rahman, there are at least two possibilities why many santri studied in Mecca at that time. Apart from personal motivation, Indonesian Islam at that time was intensively fighting against colonialists, such as the Diponegoro war (1825-1830) and also the Padri war (1825-1837). Meanwhile, the political conditions were not possible, because Nawawi was still a descendant of the Sultanate. Mentioned in the book Pesantren Tradition, that in 1881 there were around 5000 Indonesian students studying in Mecca. (Dhofier, 2009) The data analysis procedures are as follows, data collection, data reduction, data display, and conclusion drawing or verification. To test the validity of the data, researchers used the following test tools: source triangulation, technical triangulation, reference, confirmability, transferability, and auditability.

The position of Sheikh Nawawi's thought in the world of Fiqh

Sheikh Nawawi al-Bantani is a legendary scholar and intellectual. Through his worldwide works in various fields, he has become a role model for many knowledge hunters. Apart from religious sciences, he is also an expert in the field of education. His works are extraordinary, because many have dense syarh content about the works of previous scholars and have been modified. (Hidayat, 2019)

Sheikh Nawawi fully supported the idea of reviving religious understanding to realize the nature of truth. Facing the times, Muslims must master many different areas of skill and expertise, both in matters of khilāfiyyah as well as in religion and society. And in this case, Sheikh Nawawi's thoughts and attitudes can be considered those of Fuqaha who adhere to principles and truth, especially the truth of Sharia guidance. (Hidayat, 2019)

Sheikh Nawawi's fiqh thinking was more influenced by Imam Syafi'i. The sources of Islamic law, according to Sheikh Nawawi, include four elements, namely the Qur'an, hadith, ijma' and qiyas. Therefore, it is not surprising that Sheikh Nawawi banned taqlid with four Madhhab imams. But for the mujtahid fil madzhab, the mujtahid mufti and the general public, Sheikh Nawawi prohibited these three groups from making ijthihad, but demanded taqlid. (Mukani, 2016)

For example, at a time when Saudi Arabia was dominated by the Wahhabi Madhhab of thought, Sheikh Nawawi dared to differ in his opinion on grave pilgrimage.

The Kingdom of Saudi Arabia has banned serious pilgrimages on grounds of bid'ah, but Sheikh Nawawi is not opposed to the practice. This opinion is based on Sheikh Nawawi's findings on his legal provisions in Islamic doctrine. Sheikh Nawawi even encouraged Muslims to honor the graves of those who contributed to Islamic history, including the graves of the Prophet and his companions. According to Sheikh Nawawi, visiting the Prophet's grave is a ritual of worship that means meeting face to face (tawajjuh) with the Prophet and being reminded of the greatness of his struggles and achievements. he needs to be followed.(Masyhuri, A.Aziz, 2006)

The following are some of the positions of Sheikh Nawawi's thought in the world of fiqh:

1. Approach tafsir kalam, one of the characteristics of Nawawi's thought is his very kalamistic approach in interpreting Islamic teachings. He tries to understand and explain theological beliefs in Islam using the framework of kalam thought, such as the concepts of Allah, His attributes, fate, and qadha' and qadar (decree and destiny Allah SWT).
2. The influence of the Ash'ari Madhhab, Sheikh Nawawi is a follower of the Ash'ari madhhab in kalam. The Ash'ari madhhab is one of the two main theological madhhab in Islam, which bases its theological understanding on the thought of Imam Abu al-Hasan al-Ash'ari. Nawawi defended Ash'ari's views on various issues, such as the concept of the attributes of Allah.
3. Criticism of Other Thoughts, in his works, Nawawi sometimes criticizes views that are not in line with the Ash'ari Madhhab. He debated and tried to refute the arguments of different theological groups, such as Mu'tazilah and Syi'ah. His thinking is often an attempt to defend and strengthen the position of the Ash'ari Madhhab.
4. Balance between Reason and Revelation, Nawawi emphasized the importance of maintaining a balance between reason (rationality) and revelation in understanding Islamic theology. He believes that reason is a useful tool for understanding religious teachings, but it must also be recognized that there are aspects of Islamic belief that are too complex and can only be understood through revelation.
5. Influence of Sufism, Although his main focus was on the science of kalam, Nawawi was also influenced by the tradition of Sufism (tasawwuf). This can be seen in some of his works that talk about matters of mysticism and spirituality in Islam.
6. Views on the Ultimate Goal of Human, Nawawi viewed that the ultimate goal of human is to achieve eternal happiness in the hereafter, and this is achieved through obedience to Allah and a correct understanding of religion. His thinking reflects his focus on theological aspects related to the afterlife.

Sheikh Nawawi's thoughts in the fiqh reflect his strong commitment to the Asy'ari Madhhab and efforts to defend and strengthen theological views in Islam. It also reflects his struggle to maintain a balance between reason and revelation in religious understanding as well as the influence of Sufism in his views on spirituality.

Social, Religious and Political Relations

Sheikh Nawawi al-Bantani, as an ulama and scholar, was involved in understanding and managing the relation between religion, politics and society. His thinking and his influence on society at the time reflected how the role of ulama was to formulate social norms, provide political advice, and defend religious values in everyday life. In this framework, religion becomes the moral and ethical foundation that governs the actions of individuals and groups in society, and politics often becomes a tool to achieve social and religious goals. (Hasnida, 2017)

Sheikh Nawawi Al-Bantani played an essential role in spreading Islamic missionaryism in the archipelago through the thoughts he conveyed in three ways, namely:

1. Spreading Islam through students (Sanad).
2. Spreading Islam through education.
3. Spreading Islam through writing.

During the time of Sheikh Nawawi al-Bantani, who lived in the 19th century, the relationships between society, religion and politics were very close in the context of Indonesian Muslim society. Here's a look at how these three aspects were interconnected at the time: (Nurzakka, 2021)

1. The Relationship between Religion and Society

Religion, especially Islam, played a central role in the social life of Indonesian society at that time. Islam became the main framework for the values, ethics and norms that governed social life.

Sheikh Nawawi and other ulama played an important role in maintaining and teaching religious teachings to the community. They were not only spiritual leaders but also had a strong social influence in shaping people's behavior and morals.

2. The Relationship Between Religion and Politics

In those days, religion was often used to justify government. Kings and rulers sought authorization from ulama, who were often regarded as guardians of religion and guardians of truth.

Ulama such as Sheikh Nawawi, with their religious authority, sometimes played a role in the political process by providing fatwas or advice to the ruler, which could influence government policy.

3. The Relationship Between Politics and Society

Politics and government policies have a direct impact on people's social lives. Political decisions, such as taxes or laws, affect people's daily lives.

Social and economic discontent can be a trigger for political change. Social protests and resistance to rulers often arise in response to policies that are considered unfair.

The moderation taught by Sheikh Nawawi is as follows

1. Compromise in the midst of differences of opinion, for example Nawawi established the Sunnah law of rubbing the members of wudhu, as a mediator between Imam Malik's school of thought which requires rubbing the members of wudhu and other fuqaha who do not require it.

2. Not fanatical about the madhhab. Although he adheres to the Shafi'i school of thought, he also accepts the opinions of other scholars based on accurate evidence. For example, regarding zakaah on fruits, he made it obligatory based on verse 141 of Surah Al-An'am, "And pay its due on the day of harvesting", he said this verse makes zakaah on fruits obligatory, as was the opinion of Imam Hanafi.

The data analysis procedures are as follows, data collection, data reduction, data display, and conclusion drawing or verification. To test the validity of the data, researchers used the following test tools: source triangulation, technical triangulation, reference, confirmability, transferability, and auditability.

LITERATURE REVIEW

Definition of Thought

In language, thinking comes from Arabic from the word "*Al-fikru*", while in Indonesian it becomes the word "*pikir*" which means "*akal budi*".(Pusat Bahasa Departemen Pendidikan Nasional, 2008) In terms of "Thinking is a result of activities using reason and intellect in order to seek the essence of something that comes from revelation, nature and phenomena from daily human social interactions. Thought is the nature and nature of man that is given by God to be used to think about His creation in order to give birth to guidance and knowledge or science.(Arif, 2020)

Definition of Philosophy

Linguistically, the term philosophy originates from the Yunani language *Philosophis*, which is a combination of two words. The first is *philia*, *philo*, and *philien*, which mean "love, like and happy", and the second is *shopos* or *shopia*, which means "truth or wisdom".(Achmadi, 2014) However, philosophy is commonly understood by people to be the word philosophy. Therefore, in language, philosophy is the pursuit of truth, love of virtue, and satisfaction with something that is true. Individuals who possess happiness, a love for truth and wisdom are commonly referred to as philosophers. The truth referred to here is based on the innate human capacity for reasoning, which was bestowed upon humans by Allah and is a unique advantage that distinguishes them from other creatures. This advantage enables humans to rule and govern the world as monarchs.(Hengki Satrisno, 2018)

The definition of philosophy in terms (terminology) has been put forward by many philosophers and Islamic education experts. The definition of philosophy according to experts as follows:(Hengki Satrisno, 2018)

1. Plato, philosophy is knowledge of everything that exists.
2. Aristotle, philosophy is a science that investigates the causes and principles of all things.
3. Marcus Tullius Cicero, philosophy as knowledge of all that is Supreme and efforts to achieve it.
4. Al-Farabi found the definition of philosophy as a field of science that investigates, traces, or seeks the true nature of everything that exists (nature maujud).(Ramayulis & Nizar, 2009) What is meant by the essence is truth that is not only seen from an external perspective or external perspective or in the

sense of a physical point of view. However, as a science that seeks to find truth spiritually in a truth obtained from a combination of human feelings, works, and deeds dominated by human reasoning abilities. Meanwhile, what is meant here is everything in the universe that has three meanings, first, exists in reality, second, exists in thought, and third, exists in possibility.

5. Mukhtar, may God have mercy on him and grant him peace, virtue, and the right to it, so that he can stay in the middle of the night, at home, in the house.
6. Socgardo Poerbakwatja, philosophy is a science that seeks to find the cause of the reason.
7. Imam Barnadib, that philosophy of science that seeks to understand everything that arises within the whole sphere of human experience.

Philosophy is a term used to describe man's efforts through reason or the power of reason that God has given man as infinite joy, through which man can reveal all of God's secrets through the various dimensions of nature. Based on the understanding by the experts above, it can be concluded that philosophy is a science in which there are activities and thinking activities carried out by humans deeply and seriously in order to find out the cause or nature of the truth about everything that is within the scope of human experience.

Philosophy of Islamic Education

Philosophy of education is a science that basically contains answers to questions in the field of education. Because it is philosophical, this philosophy of education is essentially the application of philosophical analysis in the field of education. (Djamaluddin, 2014)

According to (M. Arifin, 1987) that the understanding of Islamic Education Philosophy is essentially "The concept of thinking about education which originates from Islamic teachings about the nature of human ability to be fostered and developed and guided to become Muslim humans whose entire person is imbued with Islamic teachings".

It can be concluded that Islamic Educational Philosophy is a philosophical study of the problems contained in educational activities based on the Qur'an and Al-Hadith as primary sources, and the opinions of experts, especially Muslim philosophers, as secondary sources. Thus, the Philosophy of Islamic Education in brief can be said to be a philosophy of education based on Islamic teachings or a philosophy of education imbued with Islamic teachings. Thus, it is not a liberal, free, ethically boundless philosophy as found in philosophical thought in general. (Salminawati, 2011)

Definition of Education

The word education comes from the words "*didik*" and "*mendidik*". Linguistically (etymology) educating means maintaining and giving training (teachings, guidance, and direction), so educator linguistically is a process of changing the attitude, morals, and behavior of an individual through the way of educational actions. (Wiyani & Barnawi, 2012)

Education comes from Yunani language, pedagogy which means education and the word *pedagogia* means the science of education. *Pedagogia* consists of two words namely *paedos* and *agoge*, meaning I guide, lead the child. From the understanding of education above, it is clear that education is an effort to guide and direct students to grow

and develop optimally in order to become independent and responsible individuals. The term was later translated into English with "*education*" meaning development or guidance. In Arabic, the term is often translated as "*Tarbiyah*" which means education. (Hengki Satrisno, 2018)

While in terminology the understanding of education is explained according to several experts as follows:

- a. Education according to John Dewey as expressed by Muzzayyin, is a process of forming fundamental basic abilities, both concerning thinking power (reason), emotional power (emotional), leading to human character and ordinary people. This means that education is a means to shape individuals into civilized or cultured humans in accordance with their nature as a human being who is equipped with the ability of reason and heart, so that he is able to maximize the abilities he has to meet his needs. (Salminawati, 2011)
- b. Ahmad D. Marimba formulated the notion of education as guidance or conscious education by educators on the development of students, both physical and spiritual, towards the main personality. In Ahmad D Mimba's opinion above, it explains that education is an activity that is carried out in a bad way. (Salminawati, 2011)
- c. Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system provides a description of the definition of education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.

Definition of Islamic Education

When searched from the origin of the word, Islam comes from the word *aslama*, which is a derivative (derivation) of the words *assalmu*, *assalâmu*, *assalâmatu*, which means clean and safe from inner birth defects. The terminological understanding of Islam was expressed by Ahmad Abdullah Almasdoosi that Islam is a rule of life handed down to man since man was called to the earth, and is built in its last and perfect form in the holy Qur'an revealed by Allah to His last Prophet. (Albina, 2023)

In simple terms, Islamic Education Science is a field of study that explores theories and concepts related to Islamic education. However, it begs the question whether there are any theories within Islamic Education Science that are not rooted in Islam. To gain a comprehensive understanding of the subject, it is necessary to first examine the definition of science. Ahmad Tafsir argues that science is a body of rational knowledge underpinned by empirical evidence and obtained through a systematic process of investigation. In essence, for Tafsir, science entails the study of phenomena that can be observed and verified through logical reasoning.

Education according to Islamic concepts is generally used three terms, namely. *At-Tarbiyyah*, *At-Ta'lim*, and *At-Ta'dib*. Where each term has a different meaning due to differences in text and sentence context. Although in these three terms have a relationship with each other. (Hengki Satrisno, 2018)

1. *At-Tarbiyah*

According to Abdurrahman Al-Nahlawi, the word *tarbiyah* is linguistically a word derived from three (3) root words, namely, first *raba-yarbu*, which means to increase or grow. This understanding can be seen in the Qur'an, sura Ar-Rum, verse 39. Second, it comes from *rabiya-yarba*, which means to be the basis, and the third, *rabba-yarubbu*, which means to repair, master affairs, demand, guard and maintain. This understanding can be seen in the Qur'an, Surat Al-Isra. (Albina, 2023) Meanwhile, according to Naquib Al-Attas, the word *tarbiyah* carries the connotation of nurturing, bearing, feeding, developing, maintaining, growing (forming) and also making it more mature. Thus, what is meant by *Al-Tarbiyah* is the process of nurturing, fostering, developing, maintaining and becoming a maturity for an object.

2. *At-Ta'lim*

According to Abdul Fattah Jalal in the book *Minal Ushul al-Tarbawiyah fi al-Islam*, the term *Ta'lim* is defined by the process that humans continuously strive from birth to foster knowledge, understanding, responsibility and cultivation of trust. The limits of this understanding are understood to be wider in scope than the term *Al-Tarbiyah*, especially in the context of sequency (scope and territory) of the subject or object of education. Meanwhile, according to Athiyah Al-Abrasy, *ta'lim* is defined as an effort to prepare individuals by referring to certain aspects only. *Al-Ta'lim* is a small part of *al-tarbiyah al-aqliyah*, which includes only cognitive domains and does not touch on affective and psychomotor aspects (domains). (Ihsanudin, 2022)

3. *At-Ta'dib*

The word *Ta'dib* is the masdar form of the word *addaba*, which means the recognition and recognition gradually instilled in man of the proper place of everything in the order of creation in such a way, thus leading towards recognition and recognition. (Mahsun, 2021) The Power and Majesty of God in the order of his being and being. This understanding is based on the Hadith of the Prophet Muhammad which says "*addabani rabbi fa ahsana ta'dibi*" (My God has educated me, thus making my education good). The word *Ta'dib* according to Naquib Al-Attas is a term that is closer to the understanding of *ilm*. Or in other words *Ta'dib* is understood as an educational term that is more directed towards the process of learning, knowledge and nurturing.

RESEARCH METHOD

This research is a literature review or library research using a descriptive qualitative approach and book research or literature study, namely a critical and in depth study of library materials relevant to the study material in this article such as international journals, national journals, history books, law and other reference books and official websites by examining the content of these sources and comparing with related journals. (Siti Nuraeni Mitra, Entan Sutisna, 2023)

The data analysis procedures are as follows, data collection, data reduction, data display, and conclusion drawing or verification. To test the validity of the data, researchers used the following test tools: source triangulation, technical triangulation, reference, confirmability, transferability, and auditability.

RESULT AND DISCUSSION

Diversity of Fiqh Understanding in Muslim Communities in Indonesia

Diversity of understanding of fiqh in the Muslim community in Indonesia *Bhinneka Tunggal Ika*, is the motto of the Indonesian people, although not derived from Islamic philosophy, but if studied further it turns out to contain values contained in Islam, therefore if a Muslim feels against diversity, of course the question arises: does he understand Islam? Differences are natural in Islamic teachings, so addressing differences wisely and intelligently is the obligation of a Muslim so as not to cause conflict due to differences of opinion. In Indonesia, Muslims play an important role in maintaining the existing diversity, as evidenced by the various roles of Muslims in the history of the nation in shaping and maintaining diversity in Indonesia. (Hasnida, 2017)

The differences that exist today should not be seen as something negative, cynical or even anarchic. Differences are Allah blessings that should be grateful for, so that life becomes more colorful and beautiful, this is what Islam teaches to create *Baladatun Toyyibah*.

Nawawi's fiqh thinking has two tendencies. First, his thinking in fiqh is related to Sufism. This is very likely because when Nawawi first became acquainted with the science of fiqh, he received it in the concept of fiqh characterized by Sufism and at that time Islam entered Indonesia with Sufism. Second, contextual thinking, this can be seen in his fatwa on the prohibition of living in the same house with people who like to sin and the prohibition of excessive beatings to students. (Darmawan, 2019)

Factors that influence the diversity of fiqh understanding in the Muslim community in Indonesia are: (Agus Sunaryo, 2013)

1. Diversity of Madhhabs

In Indonesia, there are various schools of fiqh adopted by the Muslim community, although most adhere to the Syafi'i madhhab of thought. In addition to Syafi'i, there are also followers of the Hanafi, Maliki and Hanbali madhhabs. This has led to a diverse understanding of Islamic law.

- a. Hanafi Madhhab, which is a madhhab of thought that refers to the thoughts of its founder, Imam Abu Hanifah. This means that the followers of this madhhab rely on their arguments on the thinking or *ijtihad* carried out by Imam Abu Hanifah. The Hanafi madhhab is one of the madhhab fiqh in Sunni Islam, which is a madhhab that is widely followed by the majority of Muslims. In determining a fiqh law, the Hanafi madhhab relies on several sources in order, namely the Qur'an, hadith or sunnah, *atsar* (companions of the Prophet Muhammad), *qiyas*, *istihsan*, *ijma'* of the scholars, and *'urf* (repeated tradition). (Murni Utami, Noor Hafizah, 2023)

- b. Maliki Madhhab, is a madhhab of thought formed by Imam Malik bin Anas and his successors. The Maliki madhhab of thought is the third largest school of thought, accounting for about 25 percent of Muslims worldwide. The dominance of adherents of this madhhab is in West and North African countries. The uniqueness of the Maliki madhhab is adherents offer the way of life of the residents of Medina as a source of law based on the fact that the Prophet Muhammad hijrah, lived, and died in Medina. The source of determining the law of this madhab is based on the nash (Al-Qur'an and mutawatir sunnah), zhahir nash, dalil nash, deeds of the people of Medina, khabar ahad (which is narrated by someone), ijma', fatwa companions, qiyas, istihsan, syadz dari'ah (closing the path that brings damage), mura'atul khilaf (respecting disagreements of opinion), istishab (adhering to the original law), maslahah al-mursalah, sharia before Islam. An important step offered by the Malik madhhab fiqh is the use of al-maslahah al-mursalah. Maslahah in language means interest, goodness. Al-mursalah means free, unlimited and not bound. So al-maslahah al-mursalah means interest, good that is obtained freely. This theory is inspired by an understanding developed from Islamic shari'ah which aims to bring benefits, welfare and peace to the interests of society and prevent harm.(Firman Muh. Arif, 2013)
 - c. Syafi'i Madhhab, is a maddhab of fiqh founded by Muhammad bin Idris ash-Shafi'i or Imam Shafi'i. This madhhab has the second largest following after the Hanafi Mazhab worldwide. Shafi'i is estimated to account for about 28 percent of all Sunni Muslims in the world, ranging from Egypt, western Saudi Arabia, Syria, Indonesia, Malaysia, Brunei, the Koromandel Coast, Malabar, Hadramaut, and Bahrain. Imam Syafi'i's legal thinking was shaped by the general situation and conditions of the social community that he experienced in his life history. Imam Syafi'i was in Iraq with Baghdad as the capital of the government is the center of science, the familiarity of the Iraqi people in contact with outside cultures, rational thinking and the majority of the Hanafi school of thought which if the Qur'an does not find the law about something that happens, then the Mutawatir hadith alone can be used as a backup and if it is not found again, directly based on ijtihad, namely the opinion of the Imam Mujtahid.(Firman Muh. Arif, 2013)
 - d. Hambali Madhhab, is a madhhab of thought that refers to the thoughts of Imam Ahmad bin Hanbal and his students. Based on the number of followers, this school is classified as the school with the smallest followers among others, which is only about 5 percent of all Sunni Muslims around the world. Adherents of the Hambali Mazhab are most dominant in the Arabian peninsula and Saudi Arabia. The source of determining the law of this madhab adheres to the nash (Al-Qur'an and sunnah), fatwas of companions, ijtihad of companions, taking mursal and dhaif hadiths in preference to qiyas, and qiyas as the last step.(Firman Muh. Arif, 2013)
2. Ethnic and Cultural Diversity

Indonesia is a country with great ethnic and cultural diversity. Each ethnic group has unique Islamic traditions and practices. For example, the practice of Islam in Java will be different from the practice in Aceh, Bali, or West Sumatra.

3. Socio-economic Diversity

Understanding of fiqh can also be influenced by a person's economic and social background, from different backgrounds may have different priorities in applying Islamic law in daily life.

4. Educational Diversity

The level of education also plays an important role in understanding fiqh. People with different levels of education may have different knowledge and understanding of Islamic law.

5. Diversity of Interpretation

Everyone has their own interpretation of religious texts and Islamic law. This creates a diversity of understanding of fiqh, especially in the area of possible interpretations.

6. Diversity of Religious Beliefs and Practices

7. Some communities may have different religious practices and beliefs, even if they belong to the same sect. This can include practices such as Sufi orders or certain local traditions.

Sheikh Nawawi Al-Bantani's Interpretation of Fiqh Differences

Sheikh Nawawi Al-Bantani provides syarah or commentary on the works of ulama Syafi'iyah, such as Muhammad Ramli and Ahmad Ibn Hajar, two great scholars who are referred to as umdatan li muta'akhirin min al-ulama as-Syafi'i, the milestone of the latest Syafi'iyah scholars. According to Sheikh Nawawi Al-Bantani, being a follower of Syafi'i is something reasonable. Those who are not ahl al-ijtihad al-muthlaq are obliged to obey a madhhab. (Amin, 2009)

Fiqh is a very significant type of Islamic science because people cannot communicate with Allah in ritual worship without studying this science seriously. In terms of fiqh, Sheikh Nawawi Al-Bantani was an adherent of the Syafi'i madhhab. He is an important guardian of the Syafi'i teaching among Javanese Muslims. (Amin, 2009)

The books of Sheikh Nawawi Al-Bantani that discuss fiqh issues are Mubtadi'in, Tausih 'ala Fath al-Qarib, and Sullam at-Taufiq.

An example of Sheikh Nawawi's interpretation that uses fiqh style in QS. Al-Nisa':

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وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا .

According to Sheikh Nawawi al-Bantani there are several important points contained in this surah:(Al-Bantani, n.d.)

- a. When transferring property to an orphan, it is incumbent on the guardian to test him first as to his ability to look after the property.
- b. According to Abu Hanifah, the surah indicates that it is permissible for a child of sound mind to do something on condition that his guardian permits it.
- c. Meanwhile according to Imam al-Syafi'i, it is not permissible for a child to make any kind of transaction (contract), but when a child wants to make a contract, it must be done by his guardian. This is because it is not permissible to hand over property to children when they are still young, thus transactions (contracts) carried out by children are something that is not allowed.
- d. The limit to which it is permissible for an orphan to manage his property is until they reach adulthood.
- e. The verse indicates that it is forbidden to eat or spend the property of orphans before they become adults.
- f. The verse also implies that it is better for a guardian who is well-off to refrain from eating and spending the orphan's property, while for a poor guardian it is permissible to spend the orphan's property just for necessity.

Sheikh Nawawi al-Bantani's Thought and Its Contribution to Religious Tolerance (Understanding Fiqh)

Religious moderation is very important, especially for Indonesian society which is very pluralistic, starting from the existence of five different religious beliefs, ethnicities, customs, and cultures. Religion is a guideline for human life, with the same goal of creating peace and happiness on earth. Religious communities generally view religion as an orderly, peaceful and not chaotic way of life, as well as a spiritual force capable of realizing human spiritual wholeness and solving social, economic, humanitarian, and other problem.(Hafizah, 2018) In the Qur'an, surah al-Hujurat verse 13, Allah SWT said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”.

In this surah, it is explained that Allah created mankind from a man (Adam) and a woman (Hawa) and made them into nations, tribes, and different skin colors not to ridicule each other, but to know and help each other. Allah dislikes those who show pride in their descent, rank, or wealth because the noblest among men in the sight of Allah is only the one who fears Him the most. The human habit of seeing glory is always connected to nationality and wealth. Whereas in the view of Allah, the noblest person

is the one who is most pious to Him. It was narrated by Ibn Hibban and at-Tirmidhi from Ibn 'Umar that he said: The Messenger of Allah (peace and blessings of Allaah be upon him) performed tawaaf on a camel with a partially severed ear on the day of Fath Makkah (Liberation of Makkah). Then he touched the pillar of the Ka'bah with a stick that was bent at the end. He could not find a place to bleat his camel in the mosque, so he took it out to the valley and bleated it there. Then the Prophet praised Allah and glorified Him, then said, "O people, indeed Allah has removed from you the ugliness of Jahiliah behavior. O people, indeed there are two kinds of people: those who do good, pious, and noble in the sight of their Lord. And those who are disobedient, wretched, and despised in the sight of their Lord. Then the Messenger of Allah recited the verse: *ya ayyuhan-nas inna khalaqnakum min dhakarim wa untsa!* He recited until the end of the verse, then said, "This is what I said, and I ask Allah's forgiveness for me and for you. (by Ibn Hibban and at-Tirmidhi from Ibn 'Umar). Verily, Allah is the Recipient of repentance, and the Knower of what is hidden in the souls and minds of men. At the end of the verse, Allah states that he is all knowing of all that is hidden in people's hearts and is aware of all their deeds.

Sheikh Nawawi in *Tafsir Marah Labid* explains that seeing a difference with peace and mutual respect, differences for Islam are a respect for carrying out the teachings of their respective beliefs, being tolerant among fellow human beings in every matter and behavior but still maintaining *aqidah* (belief). Sheikh Nawawi explained the prohibition of coercion in embracing a particular religion, because the path of guidance or guidance to the truth has been proven by Allah Swt to get it. Sheikh Nawawi also explained that the word *qatil* in the Qur'an does not only mean war but there is a meaning of an order to mu'min people to fight by guiding them to a better (right) way, because preaching has step by step systematically.

Muslims and humans in general are required to be moderate for the truth in their religious teachings and strengthen national commitment, not to let the meaning of moderate be taken from extreme and radical understandings but taken from the understanding of scholars who are clear in their knowledge and through the *Tafsir* paradigm in a *kaffah* (detailed and comprehensive) manner.

Sheikh Nawawi's interpretation of the meaning of moderation taken from the word *wasat* is interpreted into several meanings, in Q.S al-Baqarah verse 143 *ummatan wasatan* is the chosen ummah (best), just, praiseworthy with knowledge and charity, in al-Baqarah verse 238 the meaning of *solat wusata* is the main prayer, in Q.S al-Maidah verse 89 regarding the meaning of *awsath*, namely the "level" of food that is usually eaten (not much and not little), In Q.S al-Qalam verse 28 the meaning of *awsat* is the main thing, and in Q.S al-Adiyat verse 5 the meaning of *fawasatna* is the middle. From the above understanding, the concept of moderation applied by Sheikh Nawawi is the best and fair ummat, in accordance with the notion of moderation is a fair and balanced attitude, avoiding attitudes and actions *guluw* or extreme, namely crossing the line or excessive things, but the tendency towards the middle way.

Aspects of Sheikh Nawawi al-Bantani's thinking in bridging differences in fiqh in Indonesia:

First, the understanding of Multimazhab. Sheikh Nawawi al-Bantani understood the importance of fiqh diversity in Muslim societies. He did not try to erase these differences, but rather tried to understand and respect them. Wasatiyah approach, Sheikh Nawawi al-Bantani's understanding of the diversity of fiqh in Indonesian Muslim society reflects a tolerant and inclusive approach that respects the diversity of views on fiqh. Sheikh Nawawi recognized that the Islamic community in Indonesia had brought various fiqh traditions, including the Syafi'i, Hanafi, Maliki and Hanbali madhhabs which were part of their heritage. On the contrary, they did not try to erase these differences but considered them as intellectual and cultural assets that should be appreciated and understood.

Sheikh Nawawi understands that each madhhab of thought has its own foundation and legal basis, and the wisest policy is to recognize this diversity. In this context, he seeks to create a space for dialogue between schools, so that the thoughts and arguments of various madhhab can be considered fairly. In this sense, his comprehensive approach reflects the spirit of respecting differences and seeking mutual understanding within the diversity of existing jurisprudence. Sheikh Nawawi al-Bantani's multi-sectarian understanding also helped to reduce conflict and strife in Muslim society. Rather than allowing differences in fiqh to become a source of conflict, it encourages an understanding that diversity itself is a form of enrichment of Islamic understanding. In the context of heterogeneous Indonesia, this is a fundamental approach that maintains solidarity and unity, and allows for diverse religious practices without compromising social cohesion. (Bahary, 2015)

Second, the role of Qiyas. Sheikh Nawawi al-Bantani adopted the principle of qiyas (similarity) as the main method of decision-making regarding fiqh. Qiyas is an approach to adapting Islamic law to local contexts and changing times. He considered qiyas an important tool for answering legal questions that have no direct reference in the Qur'an and Hadith. With the qiyas, Sheikh Nawawi commissioned the scholars to evaluate the new situations and identify the similarities or 'illah (legal causes) between the new situation and the cases stipulated in the nash (documents). religion). This allows legal decisions to be made based on current circumstances, thereby allowing Islam to remain relevant during many social, economic and technological changes. The principle of qiyas adopted by Sheikh Nawawi provides considerable flexibility in formulating Islamic law in accordance with the needs and developments of the times, while maintaining the foundations of religious teachings. (F. A. S. Arwansyah, 2015)

Third, Ijma' (Ummat Agreement). Ijma' or the agreement of the people is one of the sources of law in Islam that Sheikh Nawawi al-Bantani considers very important in his thinking. Ijma' refers to the agreement of the majority of Muslim scholars or communities on a matter of Islamic law that does not have direct guidance from the Qur'an or Hadith. It becomes a strong and valid legal basis, especially in situations

where primary sources such as the Quran and Hadith do not provide clear or sufficient answers related to the context of a particular issue. Sheikh Nawawi al-Bantani saw *ijma'* as a mirror of the consensus of Muslims, reflecting their shared understanding of Islamic teachings. In *fiqh* decision-making, *ijma'* becomes a tool to answer legal questions related to situations that develop in Islamic society.

Ijma' gives authority to the opinion of the majority of *ulama* or the community, and this becomes a strong legal basis. It also reflects the spirit of deliberation in deciding complex religious issues. However, it is important to remember that *ijma'* must be based on a correct and accurate understanding of Islamic teachings. Not all agreements of the *ummah* or scholars are considered valid if they are not in accordance with the basic principles of the religion. In the thinking of Sheikh Nawawi al-Bantani, *ijma'* is one method of bridging *fiqh* differences in Islamic society, and making it one of the important footholds in making legal decisions that are relevant to the context and changes of the times. (Santosa & Aiman, 2022)

Fourth, local agreement. Sheikh Nawawi al-Bantani encouraged the concept of local agreement as a way to provide flexibility in addressing specific issues faced by Indonesian Muslim communities. He recognized that the social, cultural and environmental realities of communities in Indonesia may differ from elsewhere, and therefore, special situations may arise that are not covered by existing *madhhab* of *fiqh*. In this context, he argues that Indonesian Muslim communities should be able to reach local agreements, based on mutual consent and consultation between religious leaders and the *ummah*, to resolve issues that have not been regulated in their *fiqh* traditions.

This local agreement allows communities to adapt religious practices to their needs without having to rely on the views of *madhhabs* from outside Indonesia. It also reflects the spirit of autonomy and responsibility in determining local policies that better suit their social and cultural realities. In addition, this approach can also help reduce the potential for inter-*mazhab* conflict, as Muslim communities in Indonesia can feel more ownership of the decisions they make together. (Murni Utami, Noor Hafizah, 2023)

Fifth, Rejection of *Bid'ah* and *Syirik*. Although Sheikh Nawawi al-Bantani was a peacemaker and bridged differences in *fiqh* thinking, he was very firm in rejecting *bid'ah* (innovation in religion) and *shirk* (associating partners with Allah). These principles are core to Islamic religious beliefs that cannot be compromised in his thinking. The rejection of heresy is a form of firmness in maintaining the sanctity of Islamic teachings that have been established by Allah and His Messenger. (Ridwan, Nur Khalik, 2015)

Bid'ah is seen as an attempt to introduce new practices that are not supported by the *Qur'an* or *Hadith*, which can damage the authenticity and purity of Islamic teachings. Meanwhile, the rejection of *shirk* emphasizes the firm principle that only Allah has the right to be worshipped and reminds Muslims to stay away from all forms of associating or worshipping other than Allah. Although Sheikh Nawawi al-Bantani promoted agreement and tolerance on various *fiqh* issues, these principles of firmness

helped to maintain the integrity and sanctity of Islamic teachings that form the basis for the understanding and practice of Muslims in Indonesia.

Sixth, Religious Education, Sheikh Nawawi al-Bantani strongly emphasized the importance of quality religious education as the main means of achieving a correct understanding of Islam. According to him, good religious education is the key to creating an accurate understanding of Islam, which in turn will help Muslims make the right decisions in matters of fiqh. A good religious education will help individuals understand religious principles, Islamic law and basic moral values. This is important in the context of thinking about fiqh, as decision-making on fiqh often requires a deep understanding of Islamic teachings. (Asrowi, 2022)

Sheikh Nawawi al-Bantani believed that with quality religious education, Muslims would be better able to perform ijtihad (legal interpretation), understand local and contemporary contexts and narrow differences within the Company. Good religious education would also help people understand the basic principles of Islam, including the rejection of bid'ah and shirk, as explained earlier.

By emphasizing religious education, Sheikh Nawawi al-Bantani created a solid foundation for deeper religious understanding and more comprehensive fiqh thinking. This was important in an effort to minimize jurisprudential differences and conflicts within Muslim societies, while ensuring that a correct and deep understanding of religion continued to be instilled in the next young and social generation. (Muhammad, 2023)

CONCLUSION

Madhhab is a method formed by scholars through various studies and thoughts. In the fiqh mazhab we recognize the Ahlussunnah waljama'ah (ASWAJA) madhhab, namely the Imam Syafi'i Mazhab, the Madhhab, Imam Maliki, the Imam Hambali Mazhab, and the Imam Hanafi Mazhab. Sheikh Nawawi's fiqh thinking is more influenced by Imam Syafi'i. The sources of Islamic law, according to Sheikh Nawawi, include four things, namely the Qur'an, hadith, ijma' and qiyas. Sheikh Nawawi's thinking in the world of jurisprudence reflects his strong commitment to the Ash'ari Mazhab and efforts to maintain and strengthen theological views in Islam. His thought also reflects the struggle to maintain a balance between reason and revelation in religious understanding as well as the influence of Sufism in his views on spirituality. Sheikh Nawawi al-Bantani, as an ulama and scholar, was involved in understanding and managing the relationship between religion, politics and society. His thinking and his influence on society at the time reflected how the role of ulama was in formulating social norms, providing political advice, and defending religious values in everyday life. Some of the factors that influence the diversity of fiqh understanding in the Muslim community in Indonesia are madhhab diversity, ethnic and cultural diversity, socio-economic diversity, educational diversity, diversity of interpretation, and diversity of religious beliefs and practices. Some aspects of Sheikh Nawawi al-Bantani's thinking in bridging fiqh differences in Indonesia are multifaith understanding, the role of qiyas,

ijma' (ummah agreement), local agreement, rejection of heresy and shirk and religious education,

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