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Syaikh Nawawi al-Bantani's Perspective on Integrating Sufism and Fiqh to Address Modern Human Challenges

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Abstract

This research seeks to explore the relationship between Sufism and *Fiqh* from the perspective of Shaykh Nawawi al-Bantani and its relevance to dealing with various problems and challenges modern human life faces. The problem of spiritual and social crises facing modern humans today arises due to the development of science and technology in the era of

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globalization, which affects all of their patterns of thinking, acting, and decision-making. This study is qualitative library research. The primary data refers to the work of Shaikh Nawawi al-Bantani, which directly discusses the issues in this work, namely the book *Maraqi al-'Ubudiyah* and *Salalim al-Fudlala'*. At the same time, secondary data were taken from various other works of his or the work of other writers and intellectuals. Data was collected using documentary techniques, and the data collected were analyzed utilizing descriptive analysis methods. This study found that Islam consists of three central doctrines: Islam, Iman, and Ihsan. These three doctrines are closely related to the relationship between Sufism and *Fiqh*, the core of Islamic teachings. If properly understood and realized, the relationship between these two disciplines can play an essential role in helping modern humans overcome the various problems and challenges they face in the spiritual and social crises they experience.

[Penelitian ini berusaha mengeksplorasi hubungan Tasawuf dan Fikih dalam perspektif Syaikh Nawawi al-Bantani dan relevansinya untuk menghadapi berbagai permasalahan dan tantangan yang dihadapi oleh kehidupan manusia modern. Masalah krisis spiritual dan sosial yang dihadapi manusia modern saat ini muncul sebagai akibat dari perkembangan sains dan teknologi di era globalisasi yang mempengaruhi seluruh pola berpikir, bertindak, dan pengambilan keputusan mereka. Penelitian ini merupakan riset kepustakaan yang bersifat kualitatif. Data primer dirujuk kepada karya Shaikh Nawawi al-Bantani yang secara langsung membahas isu dalam penelitian ini yaitu kitab *Maraqi al-'Ubudiyah* and *Salalim al-Fudlala'*. Sedangkan data sekunder diambil dari berbagai karya beliau lainnya atau karya ilmuwan lain. Data dikumpulkan menggunakan teknik dokumenter dan data yang terkumpul dianalisis menggunakan metode deskriptif analisis. Studi ini menemukan bahwa Islam terdiri dari tiga doktrin utama: Islam, Iman, dan Ihsan. Ketiga doktrin ini terkait erat dengan hubungan antara Tasawuf dan Fikih yang merupakan inti dari ajaran Islam. Hubungan antara kedua disiplin ilmu ini jika benar-benar dipahami dan disadari akan dapat berperan penting untuk membantu manusia modern mengatasi berbagai persoalan dan tantangan yang mereka hadapi dalam krisis spiritual dan sosial yang mereka alami.]

Keywords: *fiqh*; modern life; Shaikh Nawawi al-Bantani; sufism

Introduction

As a modern and sophisticated human period, the current era of informatics has experienced disorientation. Many people lose their way and make the world their ultimate goal, resulting in a life solely focused on the world. This phenomenon is due to the impact of secularisation and the pragmatic philosophy instilled into their life. Humans are unique creatures; their exceptional rational abilities are impressive and petrifying. Humans can build extraordinary civilizations with their ratio, but they can cause difficult-to-solve problems and create new ones. The presence of secularisation and pragmatic philosophy, both of which seek to fill the voids in the human heart, causes the human ratio to think clearly, ultimately leading him to fall into the abyss of humiliation.¹

Today's most serious issues confronting the ummah are spiritual crises, extreme rationalism, materialistic tendencies, and profanity. These things are a new trend that anesthetizes the majority of modern humans. This trend attempts to divert humans towards the esoteric dimension as an alternative to dealing with the demands of modernism. All of this appears to be true, with rationality carrying a tremendous negative impact and trapping humans in the space of nihilism, mainly when the form of modern civilization directs humans further away from understanding God. It has the potential to cause complex and global life crises. Life on earth, on the other hand, is a fleeting pleasure. Humans should also make it a place of charity as a provision for the afterlife.²

This tendency of reason creates humans as a new God with rationality, which impacts not only spiritual crises but also social ones. The spiritual crisis makes humans no longer God and religion, which has resulted in a social problem in the form of war, injustice, and oppression of other creatures, which leads to losses that all people at every level feel. So whoever understands *zahid*, the primary orientation in his life, will be happy. Nevertheless, whoever makes his heart yearn and is overly enamored with the world will have a miserable life. Such a person will laugh when their pain is unbearable. *Tafakkur* is a medicine that leads to good and trying to do it. Regret for evil deeds

¹ Seyyed Hossein Nasr, *Knowledge And The Sacred* (Albany: State University of New York Press, 1989), 100–102.

² Ahmad Sidqi, *Filsafat "Ada" Seyyed Hossein Nasr* (Jakarta: Penerbit Lembaga Analisis Wacana Agama dan Nasionalisme, 2013), 101.

will make a person's personality not repeat it. No matter how many things are perishable, they will not be comparable to items that are *baqa'* (subsistence) even a little.³

Looking at the situation, we can see that the humanitarian crisis has penetrated worldwide, including our own country, worsening Indonesia's moral values. Moreover, Indonesia is one of the countries where most of the population is Muslim, making Muslims increasingly distant from the nature of their creation. So, to restore these values, it is necessary to have a scholar or figure who can fix nature in harmony with what it was before. We can even remember that many scholars from many regions in Indonesia, such as Yogyakarta, Demak, Banten, etc. Among the most famous scholars is Shaikh Nawawi Al-Bantani. Through his works, he gives the best lessons to build the soul of a Sufi by returning all matters of life to Allah and relating them to *Fiqh* in worship, which can restore the essence of life to the right place as before.⁴

Actually, according to Shaikh Nawawi, Sufism is *adab*.⁵ There should be a movement that can help support the development and improvement of human manners. One must go through Sufism's *maqamat* to get closer to Allah. Al-Ghazali, who became his role model, stated that the human mind would not be able to achieve true knowledge of Allah, while the heart (*qalb*) can know the nature of all things and reach the secrets of Allah. When the heart is clean, God revealed His light to a Sufi so that he saw only Allah, who proved that a person had reached the level of understanding.⁶ This is a form of achievement from applying *maqamat* in daily life, which is related to the existence of *Fiqh*, which guides humans to worship according to the *Shariah* so that humans are at the right level of *maqamat*.

It can be believed that the Sufism of Shaikh Nawawi Al-Bantani has the same style as Al-Ghazali, who creates moral aspects of *Fiqh*'s life.⁷ So there is a vital link between Sufism and *Fiqh*, making humans

³ Murtadha Muthahari, *Falsafah Akhlak (Kritik atas Oralitas)* (Bandung: Pustaka Hidayah, 239AD), 239.

⁴ Saiful Islam, *Al-Ghazaly Modern Syekh Nawawi Al-Bantani, Bagian 1* (<http://www.google.co.id/search/g=syekh+nawawi/2007/05/21/op.html/top.>, n.d.).

⁵ Syekh Nawawi Banten, *Salalim Al-Fudala* (Demak: Penerbit Pesantren Pilang Wetan, n.d.), 47.

⁶ Imam Al-Ghazali, *Ihyau Ulumuddin* (Yogyakarta: Marja', 2020), 222.

⁷ Rizem Aizid, *Biografi Ulama Nusantara* (Yogyakarta: Diva Press, 2016), 101.

stick to the formal rules of Shariah as the first step for someone who intends to explore the path to God. Shaikh Nawawi Al-Bantani offers a particular form of *Fiqh* and Sufism interactions to aid people's journey to *ma'rifah* about God. This will fortify people and prevent them from succumbing to the social and spiritual crises that emerge in modern life.

The importance of this research can be seen through previous studies that also discuss Sufism from the view of Shaikh Nawawi al-Bantani, which is relevant to this research. *First*, research by M. Ridwan Hidayatulloh, *Shaikh Nawawi al-Bantani's Sufism Concept and its Implications for Islamic Religious Education in Schools*. This study discusses the concept of Sufism, which is implanted through integration into every Muslim worship and activity. This concept is implicated in Islamic Religious Education, which must balance the three aspects, Aqidah, Shariah, and Morals, and integrate cognitive, affective, and psychomotor aspects.⁸ *Second*, Suwarjin's research, *Relation of Jurisprudence and Sufism in the Thought of Shaikh Nawawi Banten*. This study discusses the thoughts of the figures in each of his writings, which are not only legalistic-formalistic but emphasize the appreciation of the Sufistic values contained therein. In addition, the author's character adheres to al-Ghazali's Sufism, and it can be seen from his choice to submit one of the books of Sufism by al-Ghazali.⁹ *Third*, research by Ahmad Muzakki, *Fiqh, and Tasawwuf Thoughts of Shaikh Muhammad Nawawi Banten and Its Effect on Religious Moderation and Peace*. This study discusses the combination of the studies conducted on *Fiqh* and Sufism, a form of modern contribution to the development of Sufism.¹⁰

The results significantly influenced a sense of tolerance, mutual respect for differences, morale, and discipline in all activities. *Fourth*, Aris Priyanto's research, *the Maqamat Concept According to Shaikh Nawawi al-Bantani in the Book of Salalim al-Fudala*. This study

⁸ M. Ridwan Hidayatulloh, Aceng Kosasih, and Fahrudin, "Konsep Tasawuf Syaikh Nawawi Al-Bantani dan Implikasinya Terhadap Pendidikan Agama Islam," *TARBAWY* 2, no. 1 (2015): 1–15. <https://doi.org/10.17509/t.v2i1.3373>

⁹ Suwarjin, "Relasi Fikih dan Tasawuf dalam Pemikiran Syekh Nawawi Banten," *Al-Afkar* 6, no. 1 (June 2017): 11–18. <https://doi.org/10.29300/jpkth.v1i6.1235>

¹⁰ Ahmad Muzakki, "Pemikiran Fiqh dan Tasawuf Syekh Muhammad Nawawi Banten dan Pengaruhnya Terhadap Moderasi Beragama dan Perdamaian," *Lisan Al-Hal* 14, no. 2 (Desember 2020): 381–397. <https://doi.org/10.35316/lisanalhal.v14i2.770>

discusses the *maqamat* or stages a salik must maintain and practice. *Salalim al-Fudala* of Shaikh Nawawi mentioned that a *salik* must pass through nine stages to arrive at Allah and become His lover. According to him, the nine stages are *taubah* (repentance), *qana'ah* (contentment), *zuhd* (asceticism), learning *Shariah*, keeping *sunnah*, *tawakkul* (trust in Allah), *ikhlas* (sincere), *'uzlah* (isolation), and keeping time. Furthermore, three *maqamat* distinguish the character from other Sufism figures: learning *Shari'a* knowledge, maintaining *sunnah* worship, and keeping time; which of the three *maqamat* complements the *maqamat* of other Sufi figures?¹¹

From the four researchers above, it is apparent that the concept of integrating *Fiqh* and Sufism thought by Shaikh Nawawi al-Bantani is a type of contribution to the development of Sufism science. In addition, previous researchers have yet to deal with the relevance of faith as a foundation for *Fiqh* and Sufism in coping with the modern human problem. With these considerations, this study becomes more intriguing when the ideas and concepts of faith become the primary basis for integrating *Fiqh* and Sufism, which are relevant in facing the challenge of modern human life. What is more crucial, nevertheless, is how the urgency of the relationship between *Fiqh* and Sufism is the path that enhances human faith in tackling the crisis of the modern era.

Methods

This study is qualitative library research that refers to various references in books, journal articles, and other library publications. This study's primary data are Shaykh Nawawi al-Bantani's works, which directly discuss the topics studied. In this regard, two of his essential works should be mentioned, namely the book *Maraqî al-'Ubudiyah* and *Salalim al-Fudlala'*. Meanwhile, secondary data will be referred to the other works of Shaikh Nawawi al-Bantani and various works of other researchers and scientists related to the topic under study. The data that was collected was analyzed using descriptive-analytical methods. The descriptive method explores Shaykh Nawawi's views regarding the discussed topic. At the same time, the analysis method was used to compare and contrast the views of Shaykh Nawawi with those of other

¹¹ Aris Apriyanto, "Konsep Maqamat Menurut Syekh Nawawi Al-Bantani dalam Kitab *Salalim al-Fudala*," *JOUSIP* 1, no. 1 (May 2021): 32–50. <https://doi.org/10.28918/jousip.v1i1.3879>

Sufis, both those in Nusantara and those who have discussed this issue in the Islamic intellectual and spiritual traditions. Furthermore, analytical methods will also be used to examine the relevance of Shaykh Nawawi's views regarding the relationship between *Fiqh* and Sufism in dealing with various problems and challenges modern humans face.

Results

Biography of Shaikh Nawawi al-Bantani

His full name is Abu Abdul Mu'ti Muhammad bin Umar bin Arbi bin Ali al-Tanara al-Jawi al-Bantani. Still, he is better known as Sultan Muhammad Nawawi Al-Jawi Al-Bantani. He is the eldest of seven children, born in 1813 AD/1230 H, in Tanara Village, Tirtayasa District, Serang Regency, Banten Province. He died at the age of 84 years on 25 Shawwal 1314 H/1897 AD and was buried in Ma'la near the tomb of Siti Khadijah, wife of the Prophet Muhammad.¹²

His father, Kiai Umar, was an official *Penghulu* who led the mosque. His mother was Zubaidah, a native of Tanar. When viewed from his genealogy, he is descended from Syarif Hidayatullah; Sunan Gunung Jati is descended from Maulana Hasanuddin, the Sultan of Banten 1. At the same time, his lineage can be connected with the Prophet SAW through Ja'far al-Sadiq, Muhammad Al-Baqir, Ali Zain al-Abidin, Husain, and Fatimah al-Zahra.¹³ The active role of both parents made him a person who has a solid and educated religious understanding.¹⁴ His family background made his life colored with a comprehensive Islamic life. After that, he married two women and had four children. His marriage to Nasimah as his first wife had three daughters: Maryam, Nafisah, and Ruqayyah. At the same time, the second wife has one child named Zuhro.¹⁵

His educational history is based on his father's education, Kyai Umar, who is very concerned about his children, especially concerning education. Shaikh Nawawi studied with his brothers, including knowledge of Arabic (*Nahwu* and *Sharaf*), *Fiqh*, *Tawhid*, and *Tafsir*.

¹² Abuddin Nata, *Pembaruan Pendidikan Islam di Indonesia* (Jakarta: Prenada Media, 2019), 290.

¹³ Abdul Aziz Masyhuri and Zainal Arifin Thoha, *99 Kiai Kharismatic Indonesia: Riwayat, Perjuangan, dan Do'a* (Kutub, 2008), 100.

¹⁴ Rafiuddin Ramli, *Sejarah Hidup dan Silsilah Keturunan Shaikh Nawawi* (Banten: Yayasan Nawawi Tanara, 1399 H), 5–6.

¹⁵ Rafiuddin Ramli, 11–13.

Such provisions made him and his brother travel further around the island of Java to gain knowledge.¹⁶ Then, together, they studied with Kyai Sahal, a famous *Kyai* in Banten. Then continued to Kyai Yusuf in Purwakarta. At age 15, he went to Makkah after his father died two years earlier. He performed the pilgrimage and lived there for three years.¹⁷ Shaikh Nawawi was known to be intelligent and diligent when he was young. While in Makkah, he studied *Kalam*, Arabic Language, Literature, *Hadith* Science, *Tafsir*, and *Fiqh*. His famous teachers were Sayid Ahmad Nahrawi, Sayid Ahmad Dimyati, and Ahmad Zayni Dahlan. While in Medina, he studied with Muhammad Khatib al-Hanbali and continued his studies with the great scholars in Egypt and Syria.¹⁸ In 1248 H, he returned to his hometown. There, he developed a boarding school he inherited from his parents. Due to the unstable political situation in Indonesia then, he returned to Tanara, Mecca, to study again.¹⁹ He studied again with several scholars: Shaikh Muhammad Khatib al-Sambasi, Shaikh Abdul Gani Bima, Shaikh Yusuf Sumulaweni, and Shaikh Abdul Hamid Dagestani.²⁰ With this, it is undeniable that Shaikh Nawawi is a person who has gained much knowledge. The city of Hijaz is one of the intellectual centers for gaining knowledge. The main thing in his educational journey is that he always sought knowledge, teaching, and writing, producing many works that have made his name famous and memorable.

The scientific activities that he carried out included teaching *halaqah* at Masjid al-Haram using Javanese and Sundanese after a 30-year journey. In addition, after three years of education in Mecca after returning to Indonesia, he began teaching at age 21.²¹ His scientific activities are not focused on teaching only at Masjid al-Haram, but he also accepts invitations to deliver seminars at several universities. Around 1870, he was invited to deliver a paper at a seminar held at Al-Azhar University, Egypt. He also delivered seminar papers in 17 other

¹⁶ *Ensiklopedia Islam Indonesia Juz 2* (Jakarta: Depdikbud Indonesia, 1993), 841.

¹⁷ *Ensiklopedia Islam Indonesia Juz 2*, 841–42.

¹⁸ *Ensiklopedia Islam Juz 4*, 3rd ed. (Jakarta: PT. Ichtihar Baru Van Hoeve, 1994), 24.

¹⁹ *Ensiklopedia Islam Juz 4*, 24.

²⁰ Wan Mohd. Saghir, *Wawasan Pemikiran Islam Ulama Asia Tenggara* (Kuala Lumpur: Khazanah Fathaniyah, 2000), 36–37.

²¹ Rafiuddin Ramli, 10.

places that his student Muhammad Yusuf used to visit.²² Even in teaching, he is known as a democratic teacher and can accept all his students' ideas. In addition, he also uses the "*Muzakarah*" method to train them to dare to express opinions and ideas that are bright and constructive.²³ Shaikh Nawawi is diligent and intelligent. His ability has made him someone who volunteered to teach all the knowledge he had gained during his learning.

Finally, the works of Shaikh Nawawi were classified by M. TH. Moutsma and A. J. Wensinch et al., as well as Harun in several scientific fields:²⁴

1. Science of Kalam, including *Tijan al-Darani* (1301 H), *Fath al-Majid* (1298 H), *al-Nahbah al-Jadidah* (1303 H), *Kasyifah al-Saja* (1292 H), *al-Risalah al-Jami'ah Bain Usul al-Din wa al-Fiqh wa al-Tasawuf* (1292 H), *Zari'a al-Yaqin 'ala Umm al-Barahin* (1317 H), *Hilyab al-Sibyan'ala Fath al-Rahman and Nur-al-Zulam* (1329 H), *al-Simar al-Yami'ah* (1299 H).
2. In *Fiqh*, including *Sulam al-Munajat* (1297 H), *al-Tausyeh* (14 H), *Nihayah al-Zain* (1297 H), *Suluk al-Jadah* (1300 H), *Mirqah al-Su'ud at-Tasdiq* (1292 H), *Fath al-Mujib* (1276 H), *'Uqud al-Lujaen fi Bayan Huquq al-Zaujaen* (1297 H), *al-Aqd al-Samin* (1300 H), *Kasyifah al-Saja* (1292 H), and *Qutub Habibi al-Garib* (1301 H).
3. In Sufism, including *Qami' al-Tughyan 'ala Manzamah Shub al-Iman* (1296 H), *Misbab al-Zulm 'ala Manhaj al-Atam fi Tawbib al-Hukm* (1314 H), *Salalim al-Fudala* (1315 H), *Syarh ala Manzumah al-Syekh Muhammad al-Dimyati fi al-Tawassul bi Asma' Allah al-Husna* (1302 H), and *Maraqi al-Ubudiyah* (1298 H).
4. In the *Sirah* of the Prophet Muhammad, including *al-Ibrir ad-Dani* (1292 H), *Fath Samad* (1292 H), and *Madarij al-Su'ud il Iktisa'il Burud* (1296 H).
5. In Arabic Language and Literature, including *Fath Al-Fuhush al-Yaqutiyah* (1299 H), *Gafr al-Khotibiyah 'ala al-Kawakib al-Jaliyah*

²² Abdurrahman, "Nawawi Banten, An Intellectual Master of the Pesantren Tradition," *Studi Islamika*, 3, 3 (1996): 81-114. <https://doi.org/10.15408/sdi.v3i3.801>

²³ Abdurrahman, 92-93.

²⁴ Maragustam, "Pemikiran Syaikh Nawawi Al-Bantani Tentang Manusia dan Implikasinya dalam Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 1, no. 1 (2003), 15.

- fi Nazm al-Jurimiyah* (1298 H), *Lubab al-Bayan* (1301 H), and *Kasyf al-Marutiyah* (1292 H) H).
6. Science of *Tafsir* and *Hadith*, including Cheap *Tafsir or al-Munir* (1305 H).

His books are primarily published in Egypt and have become part of the religious education curriculum in all Islamic boarding schools in Indonesia and abroad.

Discussion

Syaikh Nawawi al-Bantani's View of the Relationship between *Fiqh* and Sufism

Shaikh Nawawi was a *Fakih* in the Shafi'i school of thought and a huge fan of Al-Ghazali. Under the supervision of Shaikh Ahmad Khatib Sambas, he read the book *Ihya' 'Ulumu ad-Din*. His respect for al-Ghazali finally drove him to submit *Bidayah al-Hidayah*, which he later renamed *Maraqi al-'Ubudiyah*. After *Salalim al-Fudala'*, this is his most important work in Sufism. The two recommended books demonstrate al-Ghazali's influence on Sufi teachings by combining *Fiqh* and Sufism.

In the view of Shaikh Nawawi, to achieve closeness to Allah. Three steps must be traversed, namely Shariah, *Tarekat*, and Reality.²⁵ The order of these levels is so sequential that a servant must climb the shariah section first.²⁶ When a servant reaches the Shariah, he will find the doors of *mujahadah*, the core to go to the next level, namely *tarekat*.²⁷ According to Shaikh Nawawi himself, Shari'ah is a compendium of laws commanded by the Messenger of Allah to us from Allah, which consists of obligatory law, sunnah, haram, makruh, and permissible.²⁸ *Shariah* is also the fundamental basis for getting to the *tarekat* and essence because when it is not carried out with firm belief, it cannot be used as a foothold toward both. If it is likened to a

²⁵ Syekh Nawawi Banten, *Salalim Al-Fudala'*, 8.

²⁶ In terms of obligatory affairs, the first priority that must be carried out by a *mukallaf* is the Shariah. Whoever practices the Shariah will find it easy for him, with the help of Allah Ta'ala, to enter the door of *mujahadah*, which is the stage of *tarekat*. Moreover, whoever practices the *tarekat*, the light of the essence will emerge from it. Look: Syekh Nawawi Banten, 11–12.

²⁷ Syekh Nawawi Banten, 11–12.

²⁸ Syekh Nawawi Banten, *Syarkh Maraqi Al-Ubudiyah* (Semarang: Karya Toha Putra, n.d.), 8.

magistrate who controls the implementation of the *tarekat* and its kernel is on the right path.²⁹

The statement received support from al-Ghazali, who has a strong relationship with Iman. For him, Shariah is not just about matters related to fatwas. Al-Ghazali harmonizes it with the *Surah* al-Hasyar verse 13. It is emphasized that their lack of *Fiqh* is due to their small piety to Allah and the great respect for creatures' power. The verse emphasizes that *Fiqh* or shari'ah functions as a generator of piety, not to say that *Fiqh* is identical to piety. This functional meaning aligns with the history of the question to Sa'ad ibn Ibrahim al-Zuhri: "Which of the people of Medina is the most faqih?" Al-Zuhri replied: "The most pious of them." It can be clearly understood that al-Zuhri's answer leads to piety as the fruit of *Fiqh* because piety is the fruit of knowledge related to the human mind and does not concern fatwas and legal decisions.³⁰

While the *tarekat* is the second ladder of the spiritual ascent, according to Syekh Nawawi, he is carrying out obligations and sunnah, leaving prohibitions and staying away from permissible things and staying away from unnecessary acceptable things, taking a precautionary attitude, such as wara,' doing riyadah by increasing night precautions, hungry, thirsty and silent.³¹ Someone who has reached this level will be more careful in carrying out all orders and prohibitions and take the property that should belong to him as necessary. This opinion aligns with al-Ghazali's statement that Sufism and law must be associated with spiritual life in order to have a close relationship.³² The function of public law is to regulate relations between humans. The spiritual process is to discipline a *fakih*, purifying his soul from wild instincts and tendencies to prepare the soul for higher enlightenment.

All *tarekat* practices will be successfully carried out by a servant if he can cleanse the heart of impurities that can pollute it. The human heart is like a king, while the body, which consists of all body members, is the people. The whole body will also be good if the heart is good.³³ With this, it is not only the practice of the *tarekat* that is carried out but

²⁹ Syekh Nawawi Banten, *Salalim Al-Fudala*, 13.

³⁰ Al-Ghazali, *Ihyau Ulumuddin*, 79.

³¹ Syekh Nawawi Banten, *Syarkh Maraqi Al-Ubudiyah*, 9–10.

³² Simuh, *Tasawuf dan Perkembangannya dalam Islam* (Jakarta: Raja Grafindo Persada, 1997), 138.

³³ Syekh Nawawi Banten, *Syarkh Maraqi Al-Ubudiyah*, 12.

also the cleansing of the heart from all evil thoughts, envy, envy, and hatred needs to be removed so that all bodies that receive the influence of the heart are also clean and can carry out worship properly and have perfect results.

According to Shaikh Nawawi, there is a very close relationship between *Shariah* and *Tarekat*, where both require each other. The *tarekat* necessitates the shari'a as a base, while the shari'ah requires the *tarekat* for appreciation. In a quote taken from Shaikh Abu Madyan, he said: "Whoever worships without *Fiqh*, then he will deviate and make it up, and whoever practices *Fiqh* without *wara'*, he will be deceived and deceived." With the goal that whoever worships Allah without the understanding of *Fiqh* will stray from the straight path since his worship will be broken due to his ignorance of the worship method. Whoever does that has made up something new or heresy because it violates what the Prophet made and follows the actions of ignorance.³⁴

On the other hand, whoever practices *Fiqh* without an attitude of *wara'* will be deceived into thinking that what he is doing is correct or be deceived because he is willing to do it. In this case, it is clearly understood that there is a need for harmony between the practice of *Fiqh* and Sufism to produce a perfect goal to get Allah's pleasure. Furthermore, there needs to be an attitude toward going out or creating new things in religious matters, which is considered not to follow religious guidance.

Shaikh Nawawi's opinion was perfected by al-Ghazali, which began with Sufism, which meant cleansing the heart from the association of creatures, separation from instinctive behavior, restraint of human traits, efforts to stay away from invitations to lust, adorning oneself with spiritual qualities and pursue knowledge. Knowledge of nature and following the *Shariah* of the Prophet Muhammad.³⁵

While the third level of essence is the end of all the levels that have been achieved previously, the meaning of the essence itself is understanding the deepest points of things such as the names of Allah, witnessing moving substances, the secrets of the Qur'an, and all the secrets of His commands and prohibitions that are not obtained from the teacher but are the understanding given by Allah directly.³⁶

³⁴ Syekh Nawawi Banten, 12.

³⁵ Abu Hamid al-Ghazali, *Raudhah* (Surabaya: Risalah Gusti, 2005), 125.

³⁶ Syekh Nawawi Banten, *Syarkh Maraqi Al-Ubudiyah*, 4–5.

Then al-Ghazali added that Sufism is interpreted as sincerity to Allah and pleasing association with fellow humans, based on two elements: the relationship between humans and God and human relations. Second, the relationship is based on morality. The relationship with God is based on sincerity, characterized by eliminating self-interest to carry out God's commands. At the same time, the relationship with humans is based on the association's ethics. One of them is to put the interests of others above those interests that do not conflict with the *Shariah*. Because of al-Ghazali's view, everyone who deviates from the *Shariah*, then he is not a *Sufi*. If he claims to be a *Sufi*, his confession is a lie.³⁷

Moreover, the basics of Sufism are eating halal food and following the example of the Prophet Muhammad. Good in morals, actions, and commands. Anyone who does not follow the teachings of the Qur'an records the hadith in the context in which it cannot be followed because Islamic knowledge is tied to the Qur'an and Sunnah.

The relationship between *Shariah*, *tarekat*, and *haqiqah* cannot be separated in its implementation because the Shari'a and the *tarekat* are the exoteric sciences, while the *haqiqah* is the esoteric one. There is an inseparable relationship between exoteric and esoteric knowledge, "called *thalassum*."³⁸ There is no benefit to being born without mental presence; there will be no mind before outward existence. Where Shaikh Nawawi said, "*Shari'ah* without *haqiqah* is empty. *Haqiqah* without *Shariah* is null."³⁹ By this, it can be interpreted that if there is a defilement in the realization of *Fiqh*, then the implementation is still considered valid. For example, someone who prioritizes the dhuha prayer over the dawn prayer because he wakes up late, indeed, in this case, violates the implementation of the obligatory and sunnah prayers. However, he will still get the reward from the dhuha prayer.

By looking at this example, it is stated that implementing *Fiqh* is more critical than Sufism in leading to the pleasure of Allah. In addition, Shaikh Nawawi also gave an example of the close relationship between *Shariah*, *tarekat*, and essence. That is like a coconut. *Tarekat* is the fruit, and its essence is like oil. Oil will not be obtained without grinding the coconut fruit; coconut cannot be processed without

³⁷ Abu Hamid al-Ghazali, *Rasa'il al-Ghazali* (Jakarta: Diadit Media, 2008), 241.

³⁸ Syekh Nawawi Banten, *Syarkh Mara'iqi Al-Ubudiyah*, 4.

³⁹ Syekh Nawawi Banten, 4.

removing the fibers and shells. He also took other parables: the boat, the ocean, and the pearl.⁴⁰ *Shariah* is like a boat, the order of the sea and the essence of pearls. Without diving into the vast ocean, the ship will not produce pearls.⁴¹ With this, we can conclude from various parables that the relationship between *Fiqh* and Sufism is reciprocal and requires each other. *Fiqh* will not stand firm without Sufism, and Sufism becomes disingenuous if deprived of *Fiqh*.

In addition, there are opinions of other figures who mention the relationship between *Fiqh* and Sufism, which begins with saying the *taharah* chapter and other chapters. However, the discussion about *taharah* and others is separate from the spiritual discussion. However, if *taharah* is accompanied by spiritual worship, it will be more appreciated and enjoyed. Thus, the science of Sufism is the most appropriate because this knowledge has given an inner pattern to the science of *Fiqh*, which fosters faith in the hearts of His servants. Among the mental patterns that can be applied are sincere and solemn, which are done in their own separate ways. This knowledge can foster human readiness to carry out the laws of *Fiqh* because implementing human obligations will only be perfect with a spiritual journey.

The above statement was perfected by al-Ghazali, who emphasized that the sign of the growth of monotheism in the heart is the emergence of an attitude of trust in Allah, which is to leave all one's affairs to Allah alone. Al-Ghazali divides *tawakal* into three levels: *first*, submitting all matters to Allah, such as surrendering someone who represents the representative. *Second*, submit all matters to Allah, such as the submission of a small child to his mother. *Third*, surrender all motion and silence to Allah like the motion and silence of a corpse before the bathing person. The person in this last stage sees himself as dead, and the one who moves is God.⁴² In al-Ghazali's view, the first rank of *tawakal* is very likely to occur, while the second and third ranks are scarce.

In connection with the previous case, Al-Junaid, as quoted by Sa'id Hawwa, accuses the group of misguiding those who make wushul Allah as an act to break away from the laws of the *Shariah*. With the affirmation, "Yes, they arrived, but to hell *saqar*." There is also an

⁴⁰ Syekh Nawawi Banten, 5.

⁴¹ Syekh Nawawi Banten, *Salalim Al-Fudala*, 11.

⁴² Al-Ghazali, *Ihyau Ulumuddin*, 247–259.

addition, “Whoever learns *Fiqh*, but has not experienced Sufism, then he is deviant; Whoever does Sufism, but has not learned *Fiqh*, then he is *zindiq*; and whoever does both, then he is *tahaqquq*.”⁴³ Sufism and *Fiqh* are two disciplines that accompany each other. If there is a divergence between the two, there will be errors and deviations between the two, with the intention of a Sufi walking without *Fiqh* or *Fiqh*, who needs to implement his knowledge.⁴⁴

The views of al-Junaid also received support from al-Ghazali. How can someone claim to be monotheistic if the person concerned still believes in other powers outside Allah? According to al-Ghazali, with monotheism in the heart, awareness will arise that no one is actively working except Allah. All creatures of this universe emerged from the Essence of the Almighty Creator. If the understanding of monotheism is strengthened, then a person fears and hopes only in Allah and not others. Al-Ghazali gave a sharp criticism of someone who hopes for the growth of plants in the rain, hopes for the rain to fall on the clouds, and hopes that the ark will move in the wind. Al-Ghazali calls this shirk in monotheism and a form of ignorance about the nature of things.⁴⁵

Thus, *Fiqh* experts must practice Sufism, and conversely, Sufism experts must study *Fiqh*. So, a faqih has to recognize the subject and how it is connected to the laws and the procedures of his experience. Furthermore, a Sufi should understand law rules and practice them simultaneously. Sheik Ar-Rifa'i supports this: “Actually, the ultimate goal of the scholars and the Sufis is one.” Such a question must be raised because some deceived Sufis will easily blaspheme everyone, saying, “A person who does not have a Shaikh then his Shaikh is a devil.” Such a phrase was conveyed by a stupid Sufi who was hostile to his Shaikh Tu, a wrong Sufi who did not know how to put Sufism in the right place.⁴⁶

The conclusion is that the science of Sufism and the science of *Fiqh* are two disciplines that accompany each other. Everyone has to do both, noting that the individual needs of these two disciplines vary according to the quality of their knowledge. With this, the science of *Fiqh*, which looks formalistic-outward, becomes very dry and rigid and

⁴³ Sa'id Hawwa, *Tarbiyatuna Ar-Ruhiyyah* (Mesir: Darussalam, 1417), 72–73.

⁴⁴ Sa'id Hawwa, 72–73.

⁴⁵ Al-Ghazali, *Ihyau Ulumuddin*, 249.

⁴⁶ Sa'id Hawwa, *Tarbiyatuna Ar-Ruhiyyah*, 72–73.

has no significant meaning for one's servitude if it is not filled with the spiritual awareness of Sufism. Likewise, Sufism will avoid attitudes that feel holy, so there is no need to pay attention to the purity of birth regulated in *Fiqh*.

The Relevance of *Fiqh* and Sufism's Relationship to the Modern Man Phenomenon

The contemporary era's growth of research and technology produces a variety of life problems in society. First, there is specialization in the field of science. Every science has a paradigm that allows everyone to address their issues according to their domains, reducing uncertainty and misunderstanding in thought. Second, a pattern of knowledge creates a divided personality in each individual. Humans are regulated by a precise formula that results in the loss of spiritual worth in human life, ultimately destroying it. Third, knowledge loss leads to the misuse of science and technology. As a result, there will be human trade, which will harm people's morale. Fourth, there is a pattern of materialistic relationships. There is a hidden meaning where there is no sense of brotherhood or help based on faith. Fifth, narrow thinking will lead to shallow faith. This is because the heavenly revelation does not affect anyone. Sixth, because of superficial religion and a materialistic lifestyle, a person would use numerous methods to obtain everything, culminating in moral degradation. Seventh, the rise of tension and frustration in the competitive modern world causes people to labor harder without recognizing their limitations or satisfaction. Eighth, poor decisions lead to a loss of self-esteem and prospects. They prioritize their passions and require an outside force to guide their lives.⁴⁷

With the state of the world developing so fast through science and technology, this vast expanse of land looks very narrow. On the other hand, this development needs to be balanced with the development of religious knowledge, which results in a shift in human characteristics, including changing one's religious views and making one look materialistic and less concerned about others. Such deviations cause many people to damage the earth, such as corruption and collusion. Modern human life is full of treasures; it attracts anyone not strong enough to continue drawing closer to Allah.

⁴⁷ Rosihan Anwar, 289–93.

It is indeed a convincing fact that modernity has a positive and negative influence. Meanwhile, modernity has never cared about the impact of the movement, whether negative or positive. Modernity is an undeniable freezing of human character in history, which forces humans to become followers in the flow of modernization while at the same time protecting harmful access that will emerge. Such conditions have led people away from their God. John Naisbitt and Patricia Aburdene stated that religion is an offer in the shift and emptiness of modern human spirituality in these conditions.⁴⁸ Therefore, the way to restore everything is to internalize the spiritual values applied in today's life.

Sayyid Husein Nasr, who sincerely sought to integrate Islamic spiritual values, saw the tragedy approaching in modern human life due to the lack of spirituality in the Islamic tradition. He also refuted the accommodating efforts of modernist movements that damaged Islamic art and culture and afflicted the souls of Muslims.

In such conditions, which are very confusing, they think that Islam does not have a spiritual dimension, so let us re-emerge Islam as an alternative.⁴⁹ Komaruddin Hidayat conveyed the need for Sufism to be popularised, including participating in community activities to eliminate the confusion caused by the loss of Islamic spiritual values. This is the first. Second, introduce Islamic literature to people who have embraced Islam, non-Muslims, or the West—third, reaffirm that the esoteric aspect of Islam, namely Sufism, is the heart of Islam, which must keep beating fast so that aspects of Islamic teachings do not dry up.

In such perplexing circumstances, many believe Islam lacks a spiritual dimension, so let us reintroduce Islam as an alternative. As reported by Abudin Nata, Komaruddin Hidayat expressed the need for Sufism to be promoted, including participation in community activities to reduce the influence of misunderstanding produced by the loss of Islamic spiritual principles. This is the first. The Second is to offer Islamic literature to Muslims, non-Muslims, and the West. The third is to restate that the esoteric part of Islam, notably Sufism, is the heart of

⁴⁸ John Naisbitt and Patricia Aburdene, *Megatrends 2000: Ten New Directions for the 1990's* (New York: Morrow, 1990), 11.

⁴⁹ Rosihan Anwar, *Akhlak Tasawuf*, 294.

Islam that must continue to beat so that aspects of Islamic teachings do not dry up.⁵⁰

Islam has all the sublime spiritual realizations. Sufism is the only way to that goal. Therefore, Sufism is a dimension that can be separated from Islam. In Sufism, there is no withdrawal or coercion but the inner freedom to choose one's path. The inner freedom that occurs can intensely create suitable physical activities. Sufism arrived at the fusion of active life and went hand in hand with the unifying nature of Islam itself towards these two forms of life. The spiritual power of Islam creates a climate in outward life through intense activity.⁵¹

Nurcholis Majid, as quoted by Simuh, said that as a complete and complete system of religious teachings, Islam gives place to a complete type of religious appreciation. Islam provides a site for inner and outer religious preferences.⁵² Sufism does not mean ignoring the values of *Shariah*. Authentic Sufism is the existence of *tawazun* between the two, namely the outer and inner elements. So, to ground Sufism in the present era, it is necessary to have a new understanding of the terms of Sufism, which has been seen as the cause of the weakening of the fighting power among Muslims, eventually leading Muslims to become static. Fazlur Rahman says that Sufism cannot be doubted in expressing human essential religious needs. The first step that needs to be done is to separate these necessary elements from the emotional and sociological fragments and integrate them into a uniform and integral Islam.⁵³

At the core of the teachings of Sufism, it aims to get a direct, conscious relationship with God so that a person feels with his consciousness that he is in His presence. This ability to relate to God can integrate all knowledge that seems messy. Through Sufism, one is made aware that the source of all that exists comes from God, such as the understanding of *wahdatul wujud* nature and humans, who are the objects of this knowledge, are shadows or imitations of God. Thus, one science with another science will lead to God.

⁵⁰ Rosihan Anwar, 294.

⁵¹ Seyyed Hossein Nasr, *Sufi Essays* (Albany, USA: State University of New York Press, 1991), 69–170.

⁵² Simuh, *Tasawuf Dan Perkembangannya dalam Islam*, 271.

⁵³ Fazlur Rahman and Anas Mahyuddin, *Membuka Pintu Ijtihad* (Bandung: Pustaka, 1984), 181.

The existence of Sufism throughout science will not collide because it is in one path and goal. Sufism trains humans to have a sharp inner sharpness and subtlety of mind. This causes them to always prioritize human considerations in every problem encountered; in this way, they will avoid committing despicable acts according to religion.⁵⁴ In addition, Sufism trains humans to have inner sharpness and refinement of character. This inner attitude and subtlety of strong character cause him to always prioritize humanitarian considerations in every problem he faces. This way, they will avoid committing despicable acts according to religion.⁵⁵

One of the concepts taught by Sufism is *zuhd*, which can overcome the materialistic and hedonistic attitudes that have recently become popular. In Islam, this term does not mean priesthood or total rejection of worldly life. Nevertheless, there is wisdom that gives its adherents a particular vision of life, one where they continue to work and strive. Still, this earthly life does not control the inclinations of their hearts. It does not make them deny their Lord, which is an attitude that wants to avoid being influenced by momentary worldly impacted areas or to avoid the tendency of the heart to love the world too much.⁵⁶ He will only dare to utilize some resources to attain the objective if the attitude is steady. For him, the aim taught to be achieved in Sufism is God, namely with the philosophy of pleasure imparted in Sufism, which is to continuously accept God's decisions after striving as much as possible.

In addition, the instruction of *uzlah* comprised in Sufism is an effort to detach themselves from being ensnared by worldly deceptions; besides that, they are also used to equip modern humans so that they do not become screwed from the machine of life, who do not know which direction they are going to take. With this concept, Sufism pursues to free humans from the trap of life that enslaves them. So, a person does not need to be an ascetic but is involved in life by controlling his activities according to religious values, not worldly values.⁵⁷

⁵⁴ Fazlur Rahman and Anas Mahyuddin, 297.

⁵⁵ Fazlur Rahman and Anas Mahyuddin, 297.

⁵⁶ Sayyid Abdul Wahab Asy-Sya'rani and Ach. Khudari Soleh, *Menjadi Kekasih Tuhan* (Yogyakarta: Mitra Pustaka, 1998), 9.

⁵⁷ Rosihan Anwar, *Akhlaq Tasawuf*, 299.

Psychiatric ailments experienced by modern humans can be cured with Sufism healing, as presented by Omar Alishah in his book “Sufism as Therapy,” which proposes an Islamic method of healing mental disorders with Sufi therapy. This does not mean that this therapy replaces the place subjugated by the medical community. This Sufi therapy method has a complementary character and role. Treatment in the Sufi world is very distinctive as well as unique. It has been implemented for centuries, but strangely enough, it has only recently attracted widespread attention in medical circles and among therapists in general. The reason that, as said by Omar Alisyah, Sufi healing is a way that cannot be undervalued in the world of therapy and disease management. It is an essential alternative.⁵⁸ The Sufi movement is expected to maintain modern psychotherapy and medical therapy with Sufi healing that is full of spirituality. In contrast, Omar complements and helps prevailing therapeutic models by enhancing a person's strength and opportunities to heal himself. Some of the techniques used by Omar Alishah in therapeutic endeavors instigating from Sufism teachings contain the “energy transmission and metaphor techniques.”⁵⁹

Conclusion

Integration and synergy between *Fiqh* and Sufism are beneficial. When done correctly, Islamic Shariah is excellent and will improve the subject's behavior and thinking. When *Fiqh* and Sufism are separated, they divide what Allah unifies. Humans who exclusively practice *Fiqh* will become mired in empty and useless rituals because some individuals elevate rites over the functions inherent inside them. This, therefore, has an impact on worship appreciation. As a result, all humans must improve their appreciation of prayer to prevent vile and evil acts. The existence of Sufism will then profoundly influence Islam's moral and spiritual life for thousands of years, as history has clinically proven. During this period, the role of Sufism was inextricably linked to the dynamics of people's lives in general, rather than being limited to a tiny community that was restricted and isolated from the outside world. Sufism is also the right solution for modern humans' spiritual needs and development because it is a living tradition rich in metaphysical, cosmological, and psycho-religious doctrines that

⁵⁸ Omar Alishah, *Terapi Sufi* (Yogyakarta: Pustaka Sufi, 2004), 5.

⁵⁹ Omar Alishah, *Tasawuf Sebagai Terapi* (Bandung: Pustaka Hidayah, 2002), 151.

can bring about precision and serenity of life that modern humans have almost lost or never learned. So, the existence of Sufism in the modern world is critical to direct people to seek their God still and transform beautiful people's lives into *zuhd* in the world.

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