

SHEIKH NAWAWI AL-BANTANI: THOUGHTS, EDUCATIONAL AND RELEVANCE TO ISLAMIC CONTEMPORARY EDUCATION

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Abstract: *The purpose and urgency of this study are to find out the biography of Sheikh Nawawi Al-Bantani, his thoughts on conservative religion, and the relevance of his thinking on Contemporary Islamic education. Collecting data for this research is a qualitative method with a type (library research) library study. Meanwhile, in analyzing the data, researchers use content analysis. The results of this study show that Sheikh Nawawi was born in 1230 H / 1815 AD in the village of Tanara Serang Banten, and he died when he was even 84 years old. Moreover, he can be categorized as a figure from the conservative religious school (al-Mazhab al-muhafiz al-diniyya), where this school has several criteria. First, seeing that the concept of Islamic Education must be built on spiritual values. Secondly, studying and classifying science is based on religious matters. Third, the source of income is purely from the teachings of the Islamic religion. Fourth, it does not consider the concrete dynamics of the Muslim community in the classical and contemporary eras. The relevance of sheikh Nawawi's thought to contemporary Islamic Education is that Islamic Education should be built based on religion and aim to be closer to Allah Azza wa jalla and not aim to gain office, wealth, and worldliness alone.*

Keywords: *Nawawi Al-Bantani, Thoughts, Educational, Islamic Education.*

Abstrak: *Tujuan dan urgensi penelitian ini adalah untuk mengetahui biografi Syekh Nawawi Al-Bantani, pemikirannya tentang keagamaan konservatif serta relevansi pemikirannya dengan pendidikan Islam kontemporer. Metode pengumpulan data untuk penelitian ini adalah metode kualitatif dengan tipe studi kepustakaan (library research). Sedangkan dalam menganalisis data, peneliti menggunakan analisis isi. Hasil penelitian ini dapat diketahui bahwa Syekh Nawawi lahir pada tahun 1230 H/1815 M yang bertempat di desa Tanara Serang Banten, dan beliau wafat pada usia genap 84 tahun. Dan juga beliau dapat dikategorikan sebagai tokoh dari mazhab konservatif agama (al-Mazhab al-muhafiz al-diniyya) dimana mazhab ini memiliki beberapa kriteria, pertama, melihat bahwa konsep pendidikan Islam harus dibangun dari nilai-nilai agama, kedua, tujuan kajian dan klasifikasi ilmu berdasarkan nilai-nilai agama, ketiga, sumber pendapatan murni dari ajaran agama islam, dan keempat, tidak memperhitungkan situasi dinamika konkrit masyarakat muslim di Indonesia. era klasik dan kontemporer. Relevansi pemikiran syekh Nawawi dengan Pendidikan Islam kontemporer adalah bahwa Pendidikan Islam harus dibangun atas dasar agama*

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dan bertujuan untuk mendekatkan diri kepada Allah Azza wa jalla dan tidak bertujuan untuk mendapatkan jabatan, kekayaan, duniawi semata.

Kata Kunci: *Nawawi Al-Bantani, Pemikiran, Pendidikan Islam.*

Introduction

Islamic Education (*tarbiyah al-Islamiyah*) is an education that aims to shape the Muslim person *in a Kamil* manner, to develop all human abilities, both physical and spiritual, and to create a harmonious relationship between the human individual and the creator and the universe. Tarbiyah Al-Islamiyah itself departs from the Islamic ideology of humans. The scriptures (Qur'an) explain that humans are creatures that have two roles at once. *Firstly*, humans as God's caliphs on earth. *Secondly*, humans are creatures of Allah who are given the obligation to worship, worship and serve Him (Daulay, 2019). Islamic Education can be interpreted as an effort to optimize individual students' human abilities, life skills, and good behaviour, aiming to achieve good maturity and perfection of reason. To achieve this, Islamic Education must be realized and carried out together, so that later it can be oriented towards the process of maturation and refinement in order to achieve a good human being, which is always based on the Qur'an and as-Sunnah, in terms of association, teaching, training, and guidance, as well as for the achievement of social, personal attitudes, and enthusiasm in worshipping to God (Ajat Sudrajat, 2016).

Islamic Education According to Al Ghazali, which is an education that seeks to compile and form excellent human beings, both *dunyawi* and *ukhrawi* (Agus, 2018). *Tarbiyah Islamiyah* is an education based on the Qur'an and the Hadith, both of which are Islam's primary reference sources. Islamic Education serves to guide the world's human beings toward the afterlife. Islamic Education is also an education that pays attention to children's souls (Fathorrahman, 2017). The scope of Islamic Education serves as a reference, which has its system so that it can be distinguished from other education systems. The scope of Islamic Education is to cover all areas of human life in the world. Humans can use Education as a space for planting amaliah seeds, whose results will be achieved later (Burhanuddin, 2019).

From the Prophet Muhammad SAW until the time of Khulafaul Rashidin, Islamic educational institutions have existed in various forms and were managed in

such a way. However, the management at that time was still at a simple stage. It was intended to be a reference for Islamic educational institutions in later times, including in Indonesia. The existence of Islamic educational institutions in the time of Khulafaur Rashidin is a continuation and development of what was pioneered by the Prophet Muhammad. This is sought to be able to spread Islamic Shia and the development of the people (Kosmajadi, 2015). The development of Islamic Education in the era of globalization, especially in Indonesia, has a relatively large scale of challenges compared to the development of Islamic Education in 1990. This is a challenge for teachers, educators, and all practitioners. Education in Indonesia should not only focus on curriculum development, but Education should be designed to improve students' abilities naturally and creatively in an atmosphere full of freedom, togetherness, and responsibility (Arfan & 'ammar, 2019).

Islamic Education in Indonesia cannot be separated from the concept of Education, according to Sheikh Nawawi Al-Bantani, where the concept of Islamic Education emphasizes the cultivation of mental/ethical values to protect oneself from negative globalization channels. Islamic Education serves and acts as a rescue force from the crush of ignorance, poverty, and social and cultural economic backwardness. This shows that Islamic Education has a very urgent role in forming a human being who is not only intelligent but also has good character and has significance in religion and is not only interpreted but can also be done in everyday life. Sheikh Nawawi Al-Bantani's thoughts on Education, especially Islamic Education, make him one of the figures in the religious-conservative tradition, where his thoughts tend to things that touch the religious and religious realms (Adib, 2022). From the presentation of the above context, the focus of this article will be to discuss the biography of Sheikh Nawawi Al-Bantani, his (religious conservative) thoughts on Education and its relevance to contemporary Islamic Education.

By presenting the definition above, the focus of this paper is 1). What is the biography of Sheikh Nawawi Al-Bantani? 2). What is Sheikh Nawawi Al-Bantani's thinking about Religious Conservatives? 3). And what is the relevance of the thought of Sheikh Nawawi Al-Bantani (religious conservatives) to contemporary Islamic Education?

Research Methods

The research method that the researcher uses to be able to collect data in this study researcher, uses a qualitative method with the type of *library study (library research)*, where a literature study is carried out to be able to collect secondary data relevant to this research, in the form of newspapers, books, journals, articles, documents, or from non-printed and even other physical materials. It can be studied that this research is only related to printed and electronic literature (Zed, 2004). In analyzing the data in this study, the author uses content *analysis in* a descriptive form, which is in the form of evidence, information, and factual data from several print media sources and online media that describes everything related to the object of research (Ahmad, 2018).

DISCUSSION

A. Profile of Sheikh Nawawi Al-Bantani.

Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantani full name Sheikh Nawawi Al-Bantani, in 1230 H/1815 AD Sheikh Nawawi Al-Bantani was born in the village of Tanara Serang Banten, precisely 25 Shawal 1314 H/1897 AD he died at the age of 84 years. In a family that was shaleh and bagged religious traditions, he was born, and also, he was born from the family of kings and masters of the Sultanate of Banten. K.H. Umar, his father's name, and nyai Zubaidah, his mother's name, both of whom were someone who belonged to be alim and solehah. Kadi/penghulu was his father's profession, and he also became a leader in a mosque in the village. This is the factor in the origin of the establishment of his family's pesantren in Tanara village. Syek Nawawi is a descendant of Maulana Hasanuddin's son (Sultan of Banten I) named Sunyararas (Suwarjin, 2017).

His last name plus al-Tanari al-Bantani and al-Jawi aims to introduce further the name of Sheikh Nawawi and the personality of his native region. He thrived in a family and a conducive village environment. However, as the oldest of seven sons, Sheikh Nawawi Al-Bantani not only stands idly by and has lousy behaviour in his daily life. His father supported the advancement of his religious spirit in him, which was a chief profession in Tanara. Moreover, he studied Islam with his brother as a child directly from his father. Arabic, Nahwu, Sharraf, fiqh, Tawhid and Tafsir included some of the sciences he studied at the time. That basic knowledge could lead

him to continue his studies at several Islamic boarding schools in Java (Pransiska, 2018).

The background of Islamic boarding schools, the religious and social environment, and the central area of the sultanate, which is also the centre of Islamic broadcasting in Banten, was born in that environment that Sheikh Nawawi was born and from a family that bears much knowledge. These environmental conditions can have a positive influence on their intellectual development of himself. His parents and ancestors also influence his intelligence, both in the aspect of religion, as well as government. Since he was a child, the talent in him has been seen that he will become a person of broad knowledge. Starting from the age of 5 years, Religious Education has been imprinted and given by his father for approximately three years, so he is eight years old.

For approximately three years, Sheikh Nawawi finished studying at Haji Sahal. Then he continued his Education with Raden Haji Yusuf, a well-known cleric from Purwakarta near Karawang. He was also a scholar who attracted much interest and enthusiasm from students from all over Java (Al Anshory, 2020). After spending several years studying Islam with several Islamic boarding schools in Java, Syek Nawawi went to Mecca in 1828 when he was fifteen. Later, he settled there and established his career with Da'ud Al-Fatani, precisely the area of Shi'ib Ali. In 1897, Sheikh Nawawi died and was buried in Ma'la. In the middle east Syek Nawawi al Bantani is also described as a well-known writer whose works are in Arabic. He is also recognized as the "Sayyid 'Ulama' al Hijaz" (Burhanudin, 2022). Sheikh Nawawi lived in Mecca and the Shi'ib Ali neighbourhood, where many of his water demons settled. This settlement is located approximately 500 meters from the Grand Mosque. Sheikh Nawawi often also held halaqah (scientific discussions) and liked to transfer his knowledge to his students who came from various parts of the world in addition to being imams in the Grand Mosque. Sheikh Nawawi al-Bantani is known to many as a creative writer. His creations reach hundreds of titles. The fields written by Sheikh Nawawi are quite diverse, ranging from aspects of Sufism Fiqih, Akidah, and Tafsir Hadith (Much. Mahfud Arif, 2021). One of his books is "*Uqudu al-Lujjain fi Bayani Huquq az-Zaujain*" the book deals with marriage in Islamic law (fiqh) (Rosyidin, 1974).

Thought of Sheikh Nawawi Al-Bantani Religious Conservative

Sheikh Nawawi Al-Bantani can be categorized as a figure from the conservative religious sect (*al-Mazhab al-muhafiz al-diniyya*). This ideology has several criteria. *First*, it views the concept that Islamic Education must be built on religious values. *Secondly*, studying and classifying science is based on religious values. *Third*, the source of income is purely from the teachings of the Islamic religion and advisor, and *fourth*, less consideration of the situation of concrete dynamics of Muslim community associations in the classical and contemporary eras (Siregar, 2021).

Sheikh Nawawi al-Bantani and the (*religious conservative*) idea of Education can be understood through the basic ideas of Education. The scientists are infrequency in developing ideas of the origin of Islamic Education, including ontology, Islamic views about the universe, people, world life, the environment of Muslim society, and the hereafter. Epistemology is the Islamic view of *knowledge* and axiology, namely Islamic sentiment in the form of moral values (Salihin, 2018). But this article will only explain the thought of Sheikh Nawawi based on ontology, that is, the existence of the universe and man. Based on epistemology will be discussed regarding the concept of Education, educational methods and goals. Regarding axiology, it will be discussed by educators and learners.

The Existence of the Universe and Man

Sheikh Nawawi Al-Bantani argued that God (Allah), *the creator* of the earth and the heavens and all that exists between them, aimed at giving (wisdom) a confident, worldly and religious, so that scientists know, think, and take arguments from N-N yes. That is, the universe as His creation has been designed as well as possible with a specific intention so that man permanently recognizes the existence of God, utilizes knowledge, seeks sustenance, uses the laws of nature and seeks the tranquillity of life in the world and the hereafter. (Salihin, 2018). In addition, a man was given the ability by an admirable god, but also God created a human being consisting of elements of *spirit* (soul) and *body* (physical), in which there is the potential of the reason that can develop to gain knowledge and develop self-potential (Faiqoh, 2015).

Concept, Objectives and Methods of Education

1. Educational Concept

The basic concepts or concepts of Education (*at-tarbiyah*) and teaching (*at-ta'lim*), according to Sheikh Nawawi Al-Bantani include *tarbiyah*, *ta'lim*, and *ta'dib*. The following is the concept of *tarbiyah*, *ta'lim*, *ta'dib*, which is quoted from the book of Maragustam Siregar and others, including:

a. Tarbiyah

The word *tarbiyah* emphasizes the Education of children when they are young so that the child grows up perfectly like other children. The term *tarbiyah* is, in the opinion of Sheikh Nawawi, covering the matter of changing or controlling children from one less good condition to a better one. The word *tarbiyah* also has several meanings, such as developing, nurturing, growing, guarding, and leading. According to him, the explanation of the meaning of *tarbiyah* is more inclined to Education in childhood.

It can be concluded that according to Sheikh Nawawi, the meaning of *tarbiyah* is more relevant to be interpreted as Education when children so that later they come to the perfection of the elements in themselves in the form of spirit, body, reason and others (Siregar, 2021).

b. Ta'lim

Ta'lim in Islam is a teaching of the transfer of knowledge, values, methods and other scopes. According to the concept of Islamic Education, the word *ta'lim* is more universal than the word *tarbiyah*; it is written in sura Al-Baqarah verse 151 that the Prophet Muhammad was sent by Allah to teach His ummah about the (Qur'an) book and the Al-Sunnah and about what they did not yet know. So it can be concluded that the meaning of the term *ta'lim* according to Sheikh Nawawi is an activity of learning about the Islamic religion and the laws and norms contained in His book and how they can be applied in daily social life (Siregar, 2021).

c. Ta'dib

The term *tail* is not much different from the word *ta'lim*, but the word *ta'dib* is more suggestive, digahami and is interpreted as the formation of morals, manners, tatakrama, ethics, ethics, ethics and morals. In Islam The term *ta'dib* is divided into four parts: 1) *Ta'dib Adab al-haqq*, 2) *Ta'dib adab al-khidmah*, 3) *Ta "dib Adab al-shari" ah*,

and 4) *Ta'dib adab al-shuhbah* (Harisah, 2018), *takdib* when viewed in terms of semantics closer to the formation of ethics, morals, and character so that human dignity can develop. The cultivation of morals in students must be carried out gradually through a conducive environment so that students can be illuminated by good behaviours (Siregar, 2021).

2. Educational Objectives According to Sheikh Nawawi Al-Bantani.

The goal to be aimed at and achieved by an educator (*murabbi*) in Islamic Education is the positive impact of the results of Islamic Education. The direction of Education in Islam, in the opinion of sheikh nawawi is that man plays the role of the caliph and the caliph. The objectives of Education in Islam from Sheikh Nawawi's perspective are 1) To be closer to Allah and to get ridha from Him. 2) So that the stupidity in himself (the learner) is erased and can teach others. 3) Re-enlarging the religious value of Islam as a ray of knowledge and perpetuating it. 4) to thank/be grateful for all of God's gifts in the form of reason and a healthy body (Much. Mahfud Arif, 2021).

3. Educational Methods

Sheikh Nawawi's opinion about the method of Education is that each individual has a different particularity. Therefore, the method used in the teaching and learning process must also be relatively different. So, according to Sheikh Nawawi Al-Bantani, the education method can work well with educators and students. This can also be supported because the two are mutually sustainable. Therefore, in Islam, Sheikh Nawawi views the dignity of a teacher as very important, so that he can provide a definition of ethics that must be possessed by a (*muallim*) teacher or educator (Siregar, 2021):

- 1) They accept the troubles of a disciple with patience and steadfastness.
- 2) being humble in all things.
- 3) Sit authoritatively with an attitude of *tawadhu'*.
- 4) pride must be eliminated towards other people, except certain people.
- 5) keep a good attitude in various meetings.
- 6) not joking and joking.
- 7) remain meek and polite in teaching learners.
- 8) a teacher should still give good Education and teaching to a student who (idiot).
- 9) does not directly snaps which are less quickly catching and understanding the lesson.
- 10) must have the courage to say "I do not know" or "God Almighty" if the learner asks about something and the educator does not

know it. 11) Listen and screen clearly if there are questions from the learner. 12) respect the opinions of others. 14) Prohibit learners who are contrary to religion. 15) forbid students from using their knowledge to deceive others and work on a charity that God does not know. 16) Urge students to prioritize their obligations and always help others. 17) prioritize self-improvement from mistakes and bad attitudes.

In addition to the adab, ethics, grammar, and manners that a teacher must possess, Sheikh nawawi also formulated morals that a student in the learning process must consider: 1) paying homage in advance to the teacher, in the form of saying greetings. 2) relieve communication in the classroom when the learner takes place. 3) do not peak if not asked. 4) prioritize asking permission in advance if there is a problem that you want to ask about. 5) do not compare other people's perceptions with other people's thoughts from his teacher. 6) keep laughing at the teacher even though he knows more about an issue. 7) stay silent and ask the teacher if anyone wants to be asked about an issue, and stay silent if there is a conversation. 8) maintain good manners in the teacher's presence and not too much behaviour. 9) adjust to the teacher's circumstances if you want to ask about something. 10) try always to pay homage to the teacher. 11) do not have a conversation and give questions to the teacher when he comes out of the assembly of knowledge. 12) if you want to ask about something, try not to ask questions on the road and wait until it reaches its destination. 13) It should not be *suudzan* if there is poor teacher behaviour in the eyes of educators.

The Relevance of Sheikh Nawawi Al-Bantani's Islamic Educational Thought to Contemporary Islamic Education

As previously explained, by analyzing the basic ideas of Islamic Education in the works by Sheikh Nawawi, Sheikh Nawawi in Islamic Education is more toward the Conservative Religious tradition, in which the idea of Islamic Education should be applied build based on religion. Sheikh Nawawi, in defining the archetype of Education, when viewed from matters not related to religion, is very lacking, but he is more inclined to religious matters. We can see this in his works and the researchers' ideas about his work, in his work that everything in this world comes from God, the creator of nature. For example, like the universe's existence, according to Sheikh Nawawi, one of the most incredible wisdom given by Allah is the creator of heaven

and earth and all its contents with a specific purpose. Then when related to human existence, he argues that Allah is the only creator of man.

Regarding life, according to Sheikh Nawawi, Alla azza wajalla created what is in the world so that man can take wisdom and lessons thereof using exploration and using reasoning. It was a trial to know who was most obedient to his commandments and stay away from His prohibitions. When explaining the matter of *knowledge*, the opinion of Sheikh Nawawi aims to be able to know that a person who studies is not only aimed at the pleasures of the world but how do we use this knowledge to be more *taqarrub* to Allah and get His blessings.

The formulation of Islamic Education that sheikh Nawawi wants to go to is in line with what is quoted from Abuddin Nata. He said that the thing that can be obtained through learning and Education, especially Islamic Education, is to embody man to be near the *kholiq* (creator of the universe) but not aimed at gaining rank and wealth. Amrullah also gave the explanation written in his book Contemporary Islamic Education, also argued that Islamic Education should not only give development to the physical aspects well, spiritual well, reason and soul but how can the four components give salvation in their lives so that they can think that all of them will return to Allah Almighty.

The theory of Sheikh Nawawi Al-Bantani is in line with the norms of an educator in delivering his learning material which is significantly related to the relationship between teachers and students. As is the case with the procedure for "good behaviour and meekness, in dealing with students when the teaching and learning process takes place". Consider students who always ask about problems with patience". The principle of good behaviour and patience can indirectly provide harmonious stimulation to each student when performing the transfer of *knowledge*. Suppose these Actions can be awakened, implemented, and applied by every student in their daily lives. In that case, there is no doubt that despicable deeds are not appropriate to religious norms, and Education will not happen again to learners. The examples of these behaviours are still very suitable in the contemporary era. However, the example above can be realized well and perfectly if accompanied by pure intentions from the heart of the creator (Allah SWT) (Yusuf, 2022).

From the presentation of the above definition, it can be concluded that the thought of Sheikh Nawawi is very oriented in the field of Islamic Education, specifically for contemporary Islamic Education, where all his ideas and thoughts in the process of Education must be derived from the religion value addressed to God as the final object.

CONCLUSION

Sheikh Nawawi Al-Bantani had Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantani, born in 1230 H / 1815 AD, precisely in the village of Tanara Serang Banten, on 25 Shawal 1314 H / 1897 AD he died at the age of 84 years.

In Islamic Education, Sheikh Nawawi Al-Bantani can be categorized as a figure from the conservative religious school (*al-Mazhab al-muhafiz al-diniyya*). This school has several criteria. *First*, it views the concept that Islamic Education must be built on religious values. *Secondly*, studying and classifying science is based on religious values. *Third*, the source of income is purely from the teachings of the Islamic religion. *Fourth*, it does not consider the concrete situation of the dynamics of Muslim community associations in the classical and contemporary eras.

The relevance of sheikh Nawawi's thought to contemporary Islamic Education is that Islamic Education should be built based on religion and aim to be neared to Allah Azza wa jalla and not aim to gain office, wealth, and worldliness alone. This is in line with Amrullah's opinion in his book that Contemporary Islamic Education should not only provide development on physical, spiritual, soul and reason aspects but how these four elements can provide salvation in his life. The reason the growth is not only able to think about processing everything quickly but how to keep it used to think positively so that they can think that everything will return to Allah Almighty.

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