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كَمْظَطَه مَطز

Jurnal Ilmu Alquran dan Tafsir

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مَنْ لَمْ يَلْمِزْ فِرَاقِيْ دَعَا سَكْرًا فِرَاقِيْ نَوْعِيْ سَكْرًا لِيْنِ عَالَمِيْ وَشَرِيْ
الَّذِيْنَ لَمْ يَلْمِزْ فِرَاقِيْ بَاتِبَاعِيْ كَيْدِ الْمُرْسَلِيْنَ اِنَّ اَنْسَ كَلُوْرَكَاتِ
وَاللّٰكِلَافِيْنَ بِنَبِيٍّ يُخَادِعُ الْمَرْيُكِيْنَ سَبْتَرًا وَغَرَّ مَعِيْكَتَ اَكْرَبِيَّا
صَلِيٍّ السَّعِيْدِيْنَ فَعَقِبُوْا سَكْرًا نَبِيٍّ يُخَادِعُ مَرْسَلِيٍّ وَعَلِيٍّ التَّابِعِيْنَ
وَتَابِعِيٍّ التَّابِعِيْنَ لِيَوْمِ بَا هَسَلَتِ اِلَيَّ يَوْمَ الْاِيْنِ اِنَّ اَنْسَ مَرِيْكَ
فِيْكَتِ بَكْرِيْكَتِ اِنَّ مَعِيْكَتَ اَكْرَبِيٍّ مَعِيْكَتِ مَرِيْكَتِ دَعَا
اَكْرَبِيٍّ مَعِيْكَتِ هَارِيٍّ قِيَامَةً مَعِيْكَتِ لِيَقُوْلَ الْفَقِيْرُ لِي

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UBUDIAH ACCORDING TO IMAM NAWAWI AL-BANTANI (W.1897 AD) IN THE BOOK OF MARAH LABID LI KASYFI MAKNA OF THE QURAN MAJID.

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Abstract

This study aims to describe the Ubudiah according to Imam Nawawi Al-Bantani (W.1897 AD) in the Book of *Marah Labid li Kasyfi Makna of the Quran Majid*. This type of research is a library research with a qualitative approach. The research method used is the method of interpretation that is tahlily method. The source of this research is the interpretation of *Marah Labid li Kasyfi Makna of the Quran Majid*, other commentaries and literature relating to ubudiah, while the data analysis technique is done using content analysis. The results of this study are Ubudiah is the servitude of a servant to His Rabb, which is a servant when worshipping Allah Almighty is not merely to get rewards, in order to avoid the fire of hell, but the goal is to worship Allah Almighty in order to get His pleasure . The meaning of ubudiah according to Shaykh Imam Nawawi Al-Bantani in the book of the *Marah Labid Li Kasyfi Makna of the Quran Majid* is mentioned in his interpretation that a servant is classified into three parts: a. There are servants who worship Allah only because of Allah. is a God worthy of worship, whether he is given favor or not blessed. b. There are servants who worship Allah SWT because they are given Favor by Allah. continuously. c. There are servants who worship Allah. because there is fear in him. Ubudiah according to Imam Nawawi al-Bantani has very close relevance in daily life, both in the political, economic, social and tolerance fields.

Keywords: *Ubudiah, Imam Nawawi Al-Bantani, Marah Labid li Kasyfi Makna of Quran Majid.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan Ubudiah menurut Imam Nawawi Al-Bantani (W.1897 M) dalam Kitab *Marah Labid li Kasyfi Makna Al-Qur'an Majid*. Jenis penelitian ini adalah penelitian kepustakaan dengan pendekatan kualitatif. Metode penelitian yang digunakan adalah metode tafsir yaitu metode tahlily. Sumber penelitian ini adalah tafsir *Marah Labid li Kasyfi Makna Al-Qur'an Majid*, tafsir dan literatur lain yang berkaitan dengan ubudiah, sedangkan teknik analisis data dilakukan dengan analisis isi. Hasil dari penelitian ini adalah Ubudiah adalah penghambaan seorang hamba kepada Rabb-Nya, yaitu seorang

hamba ketika beribadah kepada Allah SWT bukan semata-mata untuk mendapatkan pahala, agar terhindar dari api neraka, tetapi tujuannya adalah untuk beribadah kepada Allah SWT di untuk mendapatkan ridha-Nya. Makna ubudiah menurut Syekh Imam Nawawi Al-Bantani dalam kitab *Marah Labid Li Kasyfi* Ada hamba yang menyembah Allah semata-mata karena Allah. adalah Tuhan yang layak disembah, apakah dia diberi nikmat atau tidak diberkati. B. Ada hamba yang menyembah Allah SWT karena diberi nikmat oleh Allah. terus menerus. C. Ada hamba yang menyembah Allah. karena ada ketakutan dalam dirinya. Ubudiah menurut Imam Nawawi al-Bantani memiliki relevansi yang sangat erat dalam kehidupan sehari-hari, baik dalam bidang politik, ekonomi, sosial maupun toleransi.

Kata kunci: *Ubudiah, Imam Nawawi Al-Bantani, Marah Labid li Kasyfi Makna Quran Majid.*

INTRODUCTION

Meaning:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٢٢﴾

"Verily We have sent down the Quran, and verily We have preserved it."

Ubudiah is a very important thing in religion. It is therefore advisable to obtain a large portion of his explanation in detail in the Qur'anic verses and the hadiths of the Prophet sallallahu 'alaihi wa sallam if we understand it correctly. It is impossible for our religion to cover such a big thing.

Here the writer takes the figure of the Nusantara cleric, Imam Nawawi al-Bantani from Banten. He is a *murabbi* (true teacher)¹ known in the science of jurisprudence with *thahirun linafsihi wa muthahhirun lighairihi* (can purify oneself and purify others). Imam Nawawi al-Bantani has an incredible knowledge of Islam. He was an Islamic intellectual who was always thirsty for science.² This is why the author adopted this title, because it is in the book *Interpretation of the Marah Labid* by Imam Nawawi al-Bantani Qs. Yasin verse 22 juz 22:

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢)

¹ Maqrur Peris, *Hak Dan Kewajiban Istri Dalam Rumah Tangga Menurut Kitab Marah Labid Karya Nawawi Al Bantani*, (Malang : UIN Maulana Malik Ibrahim, 2011), h. 37-38.

² Rahimuddin Nawawi al-Bantani, *Syekh Nawawi Al-Bantani*, (Jawa Barat: Melvana, 2017), h.. 8

Meaning:

And there is no reason for me not to worship (Allah) who created me and only to Him will you be returned.

It is stated in the Labid Marah Interpretation that a servant is divided into three parts:

- a. There are servants who worship Allah Swt solely because of Allah Swt. is a God worthy of worship, whether he is favored or not.
- b. There are servants who worship Allah Swt for the favor of Allah Swt. continuous.
- c. There is a servant who worships Allah Almighty. because of the fear in her.³

Many are found in everyday life when one is given favors (Loyalty is despicable). he forgot his Lord.⁴ Where as Allah Almighty. also explained in Qs. Ibrahim verse 34:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ^٣ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا^٤ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

Meaning:

And He has given you what you asked for. And if you count the favors of Allah, you cannot do it. Indeed, that man is very cruel and very disobedient. Then in Qs. surah al-Fajr verses 15-16:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

Meaning:

"As for a human being, when his Lord tests him, he glorifies Him and gives Him pleasure, then he will say: My Lord has glorified me. As for when his Lord tests him then limits his fortune then he says: My Lord humiliates me.

This is one example of why a servant forgets his Lord, and it is here that the sacred is important in everyday life. Because it is one example of one's slavery to Allah Almighty. is through the favor of Allah Almighty. Give it. How does he position himself to Allah Almighty, so that the holy spirit appears in the life of a

³ Nawawi al-Bantani, *Marah Labid* (Darul Fikr, Cet.2), h. 231.

⁴ Syihabuddin Imam Hajar al-Asqolani. *Nashaihul Ibad* (Darul Kutub al-Ilmiyah: tth), h.13.

servant. Because besides that is also related to *hablum minallah and hablum minannas*. As an example of the unfortunate *hablum* when a person is tested by wealth, whether his worship is increased or not, then when he is gifted by Allah Almighty. constantly, whether a servant is grateful for the favor God has given. or vice versa.

The author is also interested in him because Nawawi was studying with a teacher who was the founder of Qadiriyyah wa Naqsabandiyyah called Sheikh Muhammad Khatib bin Abdul Ghafar al-Sambasi al-Jawi was born in the village of Kampung/ Asam, Sambas, West Kalimantan (Borneo) in the year 1217 H/ 1802 M. So his works when composing a book did not miss the science of Sufism, such as the Book of Maraqil 'ubudiyah.

Later when he made the book of Maraqil 'ubudiyah he introduced the science of Sufism so that the title of his book like *Al-Isti'dad li Nasha'ih al-Idad*,⁵ *Maraqil' ubudiyah*,⁶ appeared in these two books using the words of worship. It is according to the author, that the words of ibadah and the sacred are important to Imam Nawawi al-Bantani in the worship of Allah Almighty. in everyday life.

The reason why the author chose this title is to remember that Imam Nawawi al-Bantani was a famous figure who owned karomahah and produced many good writings in the areas of science of Fith, Tauhid, Tasawuf, Hadith, History, Language etc. One of these is the Book of Marah Interpretation of Labid li Kasyfi The meaning of Quranic Majid written in Arabic fushah, and complete commentary from Juz 1 to Juz 30.

As far as the author's search, the author has not found a Nusantara cleric who lived before and was contemporary with him, which produced works of Tafsir in Arabic. Even if there are Nusantara scholars who write interpretations in Arabic, the work is in Arabic Malay. Unlike other Nusantara scholars who use

⁵ Ulasan atas *Kitab al-Munabbihat li Yawm al-Ma'ad* karya Syekh Syihab al-Din Ahmad ibn Ahmad al-Asqalani, (Makkah : Cet. Almishriyah. selesai pada tanggal 21 Shafar 1311 H/1893 M.).

⁶ Ulasan atas *Kitab Bidayat al-Hidayah* karya al-Ghazali, Mesir. selesai pada 13 Dzulqa'dah 1289 H/ 1872 M.

Malay Arabic or other Regional Languages. Like Abdur Rauf as-Singkili with the book of Tafsir Turjuman al-Mustafid. The author further wants to examine more deeply the ubudiah sentence in this thesis research.

B. Formulation of the Problem

Based on the background of the above problem then the solution is:

1. What is the meaning of the term in the Quran?
2. What is the meaning of the scriptures according to Imam Nawawi al-Bantani in the Book of Marah?
3. What is its relevance and Implications for religious patterns in Indonesia?

C. Explanation of Terms

Ubudiah is in the language of the word worship, which is to fulfill the command of Allah Swt in daily life by performing his responsibilities as a servant of Allah Swt, but ubudiah here is not just a regular worship, a worship that requires a sense of slavery, which is interpreted as living in consciousness as a servant.⁷

Ubudiah is surrender to Allah and believe in Him, the angels, the books, the apostles, without contradicting all the provisions of Islamic shari'ah.⁸ Ubudiah also means showing resignation in worshipping Allah. Souls that have the content of ubudiah are souls contained in them such as fear, tawadhu', humble, patient and so on. So in doing worship his heart is filled with a sense of responsibility.

The book "Marâh Labîd" or "*al-Tafsîr al-Munîr*" counts as a very special interpretation book, because this work is the first interpretation of the Quran written in Arabic in full by an ulama from the Archipelago. In addition, this work is also listed as one of the commentary works written in the 19th century AD in the Muslim world (besides Tafsir al-Manar by Muhammad Abduh from Egypt, w.

⁷ Fathullah Gulen, *Kunci Rahasia Sufi*, (Jakarta: Raja Grafindo Persada, 2001), hlm 95.

⁸ Syahrin Harahap dan Hasan Bakti Nasution, *Ensiklopedia Aqidah Islam*, (Jakarta: Kencana, 2003), h. 1.

1323 H / 1905 AD).⁹ It was concluded that "Marâh Labîd li Kasyf Meaning of the Qur'an Majîd" was the writing of a great Islamic scholar in the 19th century AD from the Archipelago, namely Sheikh Imam Nawawî.

Then the full name of Nawawi al-Bantani is Abu Abdullah al-Mu'thi Muhammad Nawawi ibn Umar. Born in Tanara, Tirtayasa, Serang, Banten, West Java in 1814 AD / 1230 H and died in Makkah, 1314 H / 1897 AD The nickname of al-Bantani was attributed to his native area, Banten. He is the foremost scholar because his works are the main reference for various educational institutions (pesantren) both domestically and abroad.¹⁰

D. Previous Studies

As far as the author's search, there is no research that discusses the thesis that the author did. However, there are several studies related to the author's discussion, including:

1. Journal with the title "Al-Qira'at al-Muthathaah" and its impression of the interpretation of the Quran: a study of the book of Marah Labid li Kashf The Meaning of the Qur'an Majid by Nawawi al-Bantani rests on Surah al-Baqarah "written by Sukhairu bin Solomon. This journal explains about Qiraat Muthatriah towards Qs. al-Baqarah. The difference of this research is that this Journal discusses about Qs. al-Baqarah, while the authors discuss about Qs. Yasin verse 22.

2. Journal of Islamic Education Vol. 6, No. January 1-June 2017

With the title "Educational Thinking Shaykh Nawawi al-Bantani" written by Bashori, the research equation is equally discussing about the figure of Imam Nawawi al-bantani, while the difference in this research is discussing from the

⁹ Imam Nawawi Albantani, Tafsir Marah Labid, (Kairo, Maktabah Usmaniah: 1888 M), h. 1.

¹⁰ Saiful Amin Ghofur, *Mozaik Mufasir Al-Qur'an dari Klasik Hingga Kontemporer*. h. 116.

point of view of education, while the authors discuss in terms of the science of the Quran and Tafsir, not discussing the science of Education.¹¹

3. Journal of Basic Education Vol. 2, No. 2, 2018 with the title "Teachings of Shaykh Nawawi al-Bantani About the Moral Education of Children" written by M. Azizzullah Ilyas. the difference is that this journal discusses children's moral education, while the author discusses servants.¹²
4. The rights and obligations of the wife in the household according to the Marah book Labid by Nawawi al-Bantani (title). In this study, there are two issues discussed, namely how is the view of sheikh Nawawi al-Bantani on the rights and obligations of his wife in the household and the factors behind and influence the thoughts of sheikh Nawawi al-Bantani. While the author discusses ubudiah in the view of Imam Nawawi al Bantani.
5. Archipelago interpretation: Critical study of the marah of Labid nawawi al Bantani in this study discusses the interpretation of the archipelago namely the labid marah. In contrast to the author, the author discusses certain themes in the interpretation of Labid Marah, whereas this journal discusses the interpretation of Labid Marah in general, not discussing a particular theme.

E. Purpose and Use of Research

Research purposes the objectives of this research include:

- a. To find out the terms ubudiah in the Quran.
- b. To find out ubudiah according to Imam Nawawi al-Bantani in the Book of Marah Labid li Kasyfi The Meaning of the Quran Majid.
- c. To find out the relevance and implications of religious patterns in Indonesia

2. For Research Purposes

¹¹ *Hikmah: Jurnal Pendidikan Islam*, Vol. 6, No. 1 Januari-Juni 2017 di akses tanggal 11 Februari 2020, pukul 23:00 Wib.

¹² *AR RIAYAH : Jurnal Pendidikan Dasar*, Vol. 2, No. 2, 2018 di akses tanggal 11 Februari 2020, pukul 23:00 Wib.

Then this research is useful for:

- a. As a contribution to the writer's thinking for the advancement and development of education in the future.
- b. One of the literature reads in the library of the State Islamic University of North Sumatra (UINSU).
- c. Increase knowledge and enrich the scientific treasures of science writers and readers in general.

F. Research Methodology

This research is a library research using theological approach (theological approach), which is a research approach that examines a theological teaching, teaching resources, and teaching system. Because the object of this research is related to the thought problems raised by the figures in the past period, methodologically this study also uses a historical approach.

The primary sources of this research are the works of Imam Nawawi al-bantani such as *Marah Labid li Kasyfi Meaning of Quran Majid*. Secondary sources in this study include the literature or journals relating to the Interpretation of *Marah labid li Kasyfi Meaning of the Quran Majid*, books of the Qur'an and so forth. Because this research uses the method of library research (library research), namely by examining the books of Imam Nawawi al-bantani and others, both in the form of printed publications, photocopies, internet, PDF, and al-Maktabah al-Syamilah. So more relies on the literature.

This research uses analytical descriptive focusing on analysis of *ubudiah* thought according to Imam Nawawi al-bantani in the Interpretation of *Marah Labid li Kasyfi Meaning of the Quran Majid*. This was done by analyzing the works of Imam Nawawi al-bantani mentioned at the primary source and assisted also with secondary sources. The analysis of the character's thoughts is focused on getting answers from the problem formulation that has been determined in this thesis.

SYEKH IMAM NAWAWI AND TAFSIR OF MARAH LABID

A. HISTORY OF SYEKH NAWAWI PRIEST AND TAFSIR OF MARAH LABID

1. The Background of the Life of Sheikh Imam Nawawi al-Bantani

The full name of Nawawi al-Bantani is Abu Abdullah al-Mu'thi Muhammad Nawawi bin Umar. Born in tanara, tirtayasa, Serang, Banten, West Java in the year 1230 H-1813. The nickname al-Bantani is attributed to its native region, Banten.¹³ His father's name was KH Umar bin Arabi. From its pedigree, Imam Nawawi is a descendant of the 12th sultanate of Maulana Syarif Hidayatullah (Sunan Gunung Jati, Cirebon), a descendant of the son of Maulana Hasanudin (Sultan of Banten 1) who was named Sunyararas (*Tajul 'Arsy*). His Nasab continued with the Prophet Muhammad through Imam Ja'far As-shodiq,

¹³ al-Bantani disandarkan kepada banten dan al-Jawi disandarkan kepada Jawa. Tidak ada data lengkap dan akurat perihal tanggal dan bulan kelahirannya. Ada perbedaan mendasar dalam penyebutan nama Syekh Nawawi dengan al-hafizh al-Nawawi. Yang pertama dikenal dengan al-Jawi atau al-Bantani, biasanya tanpa huruf *alif* dan *lam ta'rif*, wafat tahun 1315 H. Sementara yang kedua biasanya dengan *alif* dan *lam ta'rif*, disandarkan kepada Nawa, nama tempat kelahirannya di Mesir, wafat 676 H, adalah seorang ahli Fikih sekaligus ahli hadis terkemuka, yaitu Yahya ibn Syaraf al-Nawawi, penulis Syarh Shahih Muslim, *Riyadl al-Shalihin*, *al-Adzkar*, dan berbagai karya populer lainnya. Sirajuddin Abbas, *Thabaqat al-Syafi'iyah ; Ulama Syafii dan kitab-kitabnya dari Abad ke Abad*, Jakarta : Pustaka tarbiyah ; 1975, hal. 144-150.

Imam Muhammad Al-Baqir, Imam Ali Zainal Abidin, Sayyidiana Husen, Fatimah al-Zahra.¹⁴

First, the author will discuss Banten, the hometown of Imam Nawawi. Banten is located on the north coast. The area is around 114 square miles. Banten residents are mostly ethnic Sundanese and Javanese. The largest ethnic group in Banten is Sundanese, the majority of which live in South Banten. Ethnic Javanese bertempt live in the north, while the Bedouins (indigenous tribes) occupy mountainous areas. Residents in the northern part are descendants of Javanese who came from Demak and Cirebon.

During the colonial era, among the Dutch, the northern Bantenese were known to be fanatical in their religious behavior, and were enthusiastic in rebelling. Among the elements that make up their culture, there is almost no element of Javanese Hindu civilization. It is the influence of Islam that is very prominent. It is understandable that in areas that have not been so influenced by Hindu culture, Islam has a profound influence on the lives of residents in Banten.

Sheikh Nawawi grew up in a religious environment. Since 5 years old. His father, a prominent figure in the Tanara cleric, immediately gave him basic religious lessons. In addition to his intelligence, Sheikh Nawawi since childhood, is also known as a diligent and diligent figure. He is also known as a person who is tawadhu', zuhud, devoted to Allah Almighty, despite his courage and firmness.

As a child, he once said goodbye to his biological mother to go to study the study. His mother then advised " I pray and I grant you the departure of the Quran (study) on one condition, do not go home before this palm tree that I intentionally bears fruit ". His mother indeed hoped that his son would really study and was not easily satisfied.¹⁵

¹⁴ Ghofur, Saiful Amin. *Mozaik Mufasir Al-Qur'an Dari Klasik Hingga Kontemporer*. Hal. 116.

¹⁵ Chaidar, *Sejarah Pujangga Islam*, (Sarana Utama:1978). h. 88.

Imam Nawawi al-Bantani first studied Islamic religion with his father, Umar bin Arabi, at the age of 5 years with his two siblings, Tamim and Ahmad. The sciences learned include basic knowledge of Arabic (Nahwu and Sharf), Fikih, Tawheed, and Tafsir.¹⁶ First of all Imam Nawawi studied with a pious in Banten, H. Sahal. Then, he and his brother were sent by his father to Purwakarta (Karawang), West Java, to continue his studies at Raden H. Yusuf, a religious cleric whose students came from outside the Sundanese.¹⁷

During adolescence, Sheikh Nawawi with his brothers Tamim and Ahmad studied with KH. Sahal, a Banten cleric who was very famous at that time. Then to Raden H. Yusuf Purwakarta. When he was 13 years old, the Sheikh Nawawi brothers died at his father's death. Despite his relatively young age, the leadership of his father's boarding school was replaced by him. Lapse of two years later, when he was 15 years old, precisely in 1828 AD, Sheikh Nawawi performed the pilgrimage, at the same time with the intention to study in Mecca.¹⁸

The age of 15, Imam Nawawi went on his fifth pillar of Islam to Mecca and lived there for three years. At the birthplace of the Prophet. He studied with several Shaykhs who lived in the Grand Mosque, such as Ahmad Nahrawi, Sheikh Ahmad Dimiyati, and Sheikh Ahmad Zaini Dahlan. He also studied in Medina under the guidance of Sheikh Muhammad Khatib al-Hambali. Around the year 1831 M / 1248 H, he returned to his homeland.¹⁹

Three years in Mecca studying, Sheikh Nawawi then returned to Indonesia. However, the goal of developing knowledge in his hometown is not as smooth as his thoughts. Every movement of Muslims in Indonesia at that time was

¹⁶ Shalahuddin dan Iskandar Ahza, *Seratus Tokoh Islam yang paling Berpengaruh di Indonesia* (Jakarta: Intimedia Cipta Nusantara, 2003), h. 87.

¹⁷ Zamachsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1985), h. 87.

¹⁸ Ada pendapat menyebutkan bahwa semenjak muda Syekh Nawawi sudah menginjak tanah Mesir, yang merupakan salah satu pusat ilmu-ilmu Islam saat itu, dan bahkan hingga kini, belajar berbagai disiplin ilmu agama di sana, barulah kemudian ke Makkah. Dan karenanya banyak karya-karya beliau yang dicetak di Mesir. Sirajuddin Abbas, *Thabaqat al- Syafi'iyah*, Jakarta: Pustaka Tarbiyah; 1975. h. 444.

¹⁹ Yahya Zahid Ismail, *Konsep Pendidikan Nawawi al-Bantani, Jurnal Studi Keislaman* (Trenggalek: STIT Sunan Giri, 2015), h. 126.

strictly restricted by the Dutch colonial nation. This unfavorable situation forced Sheikh Nawawi to return to Mecca. Finally in 1855 H, he returned to Mecca, where he returned to study while sacrificing the fighting spirit against the Dutch colonialists.²⁰

Since his departure to Mecca for the second time, he has never returned to Indonesia. According to historical records, in Mecca he tried to explore the religious sciences from his teachers. It was through Sheikh Muhammad Khatib Sambas that his murshid diploma was obtained which was then 'handed down' to his students, such as Sheikh Mahfud at-Tarmidzi and Sheikh Hasyim Asy'ari.²¹

He was buried in the Ma'la Cemetery adjacent to the grave of Ibn Hajar alAsqalani (9th century H hadith expert) and Siti Asma 'bint Abu Bakar al Shiddiq. Nawawi al Bantani was the first son of a ruler and cleric from Tanara. His mother's name was Jubaidah, a native of Tanara from her father's descendants. Nawawi al Bantani was allegedly a descendant of Maulana Hasanuddin, who pioneered, opening the Banten Islamic kingdom on the orders of his father, Shaykh Syarif Hidayatullah or known as Sunan Gunung Djati Cirebon. At the age of 15, Nawawi al Bantani left the motherland for Makkah.

B. The Meaning of Ubudiyah according to Shaykh Imam Nawawi al-Bantani in the Book of Marah Labid Li Kasyfi The Meaning of the Quran Majid

²⁰ Hubungan intelektual yang intens antara para ulama wilayah Nusantara dengan Makkah dan Madinah mendorong lahirnya para ulama terkemuka yang popularitasnya tidak hanya dikenal di wilayah Melayu saja, tetapi di dunia Islam secara keseluruhan. Dan dari tangan mereka lahir berbagai karya-karya ilmiah yang manfaatnya beratus tahun hingga sekarang ini masih tetap dirasakan. Tokoh-tokoh tersebut diantaranya ; Syams al-Dhin al- Sumatrani (W.1039/1630 M), al-Raniri (W. 1658 M), al-Singkili (1615-1693 M), al-Maqassari (1629-1699 M), Muhammad Nafis al-Banjari(1710-1812 M), dan Syekh Dawud al-fathani (W. 1847). Pada awal abad 19; Syekh Nawawi al-Bantani (1813-1897 M), Ahmad Rifa'i Kalisalak (1786-1870 M), Ahmad Khatib Sambas (1803-1875 M), Muhammad Saleh Darat (W.1903), Syekh Ahmad Khatib al-Minangkabawi(1860-1916 M), dan Syekh Yasin al-Fadani (1917-1990 M). Oman Faturrahman, *Filologi dan Islam Indonesia*, Jakarta: Puslitbang keagamaan, kementerian Agama RI, 2010, hal 117.

²¹ Imron Arifin, *Kyai, Kasus Pondok Pesantren Tebuireng* (Malang: Kalimasada Press, 1993), h. 71.

It is stated in the Marah Labid Interpretation that a servant is classified into three parts:

- d. There are servants who worship Allah only because of Allah. is a God worthy of worship, whether he is given favor or not given favor.
- e. There are servants who worship Allah because they are given Favor by Allah. continuously.
- f. There are servants who worship Allah. because there is fear in him.

So basically Imam Nawawi al-Bantani when interpreting the ubudiah he said worship the one who is Allah. This is in terms of Vertical Worship, while in terms of Horizontal Worship as the word of Allah Almighty in surah an-Nur verse 56:

C. Relevance to religious patterns in Indonesia

1. Ubudiah

Allah Almighty says in surah adz-zariat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I did not create jinn and men but rather they served Me.

This verse explains that all human actions are seen as worship, if carried out because of devoting themselves to God, as his word in the Qur'an QS. Al Bayyinah verse 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

Meaning:

"Though they are not told except to worship Allah by purifying obedience to Him in (practicing) righteous religion, and so that they establish prayers and perform alms; and that is a straight religion.

Imam Nawawi al-Bantani in his commentary said in surah Adz-dzariyat verse 56 it is said that we as servants must worship ourselves to Allah Almighty obediently, both like and forced as Ibn Abbas said. Whereas Mujahid said that the

purpose of man was created by none other than not to know me, because if the servant was not created then he would not know Him and not revere Him.²²

The word worship in Arabic has a much broader meaning than the word service in English. Worship includes at the same time the meaning of wholehearted obedience and worship of Allah.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

Meaning: O people, worship your Lord who created you and those who were before you, so that you will fear Allah. (Qur'an 2: 21).

In this verse Allah shows to all humans the real nature of God that is who created and made all creatures and especially man himself and his father, his ancestors made from nothing so that it is tangible (exists). This is the first tool to achieve faith and piety, if you know Allah as the creator of himself and all human beings .on his left and right.²³

Today's society is mostly practicing worship just by aborting obligations. Though they did not realize that his creation was born as an abd. Whereas an 'abd must start first and they must climb to the top, with the birth of worship. However, the birth of worship was only as a manifestation of devotion to Him. By carrying out mujahadah and riyadhoh in the way of Allah.

As for the relevance of ubudiah horizontally between fellow servants or known as hablum minan nas that will connect the friendship closely, be it among fellow friends, family, relatives, neighbors, then he will do good and will never break the cord of hospitality, as the Prophet's hadith:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَجْمَهُ

“ Anyone who wants to be stretched and extended his age, then he should connect the ties of friendship". Muttafaqun ‘alayhi.

²² Imam Nawawi al-Bantani, *Tafsir Marah Labid*, (Libanon:Darul Fikr, 2007), h. 367.

²³ Arifinsyah, *Alquran dan Harmonitas antariman*. (Medan: Citapustaka Media Perintis, 2010), h.27.

1. Politics

Imam Nawawi interprets in his interpretation in Surah Ali-Imran verse 28, which is explicitly said that believers should not make infidels as leaders among them, but it is in bermuamalah that Imam Nawawi al-Bantani allows it, and in his interpretation Imam Nawawi al-Bantani classifies it to three parts:

First:

If a believer becomes pleased when a disbeliever is appointed as a leader in this case Imam Nawawi forbids, because if a believer agrees to appoint an infidel to become a leader, then the believer becomes an infidel.

Second:

When a believer lives in society and mingles with infidels, in this case it is not prohibited.

Third:

When a believer lives in harmony, helping each other with the disbelievers even though he feels close and happy, but he believes in disbelievers, then it is not allowed to be a leader, because when a leader leads, he will carry out his duties according to belief his religion.²⁴

Then Imam Nawawi says in his interpretation of sura an-Nisa verse 144 that is do you want to make a group of hypocrites as leaders among the believers? then Imam Nawawi also wrote with the intention: do you want Allah to punish you because you appointed a leader from among the Jews?²⁵

Then Imam Nawawi said in his interpretation of sura al-Maidah verse 57 that the believer should not make a leader who is not a believer, namely Jews, Christians, polytheists who worship the statue, because the case if in their hands then the case will be carried out outside human reason and outside human nature

²⁴ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, h. 104.

²⁵ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, h. 199.

in general.²⁶ Then when someone who is truly fearing Allah Almighty he will not commit corruption. As Allah says in Qs. Al-baqarah verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

And let not one of you eat the treasure of the other part of you in a false way and (do not) you bring (the affairs) of that treasure to the judge, so that you can eat a portion of the property of others by (sinful way), even though you know. Then Qs. An-Nisa verse 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"O believers! Do not eat your neighbor's property with false paths (not true), except in trades that apply on the basis of mutual liking between you. And do not kill yourself. Truly, Allah is Most Merciful to you.

Imam Nawawi al-Bantani said in his interpretation what was meant by consuming vanity assets were assets from the results of treason, stealing, ghasab, bribery and so forth, as well as to the judges when in court, there should be no acts of bribery in their own interests and detrimental to the right party.²⁷

The impact of corruption in daily life, namely:

- a. Property is not a blessing
- b. Prayers that are not answered
- c. The community will be affected by disaster, as the word of God

1. Economy

²⁶ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, h. 232.

²⁷ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, h. 55.

Indications of the return of spirituality in various aspects of life, especially in the business world.²⁸ can be witnessed through the rise of mental training exercises whose purpose is how to revive the spiritual values that exist in humans.²⁹

Imam Nawawi al-Bantani said in his interpretation when we trade in the Hajj season it is not sinful.³⁰ Qs. Al-Jumu'ah verse 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزُقِينَ

"And when they see trade or games, they immediately go to him and they leave you (Muhammad) standing (preaching). Say, "What is with Allah is better than play and commerce," and Allah is the best provider of sustenance.

Imam Nawawi al-Bantani said in his interpretation: Muqatil said: Dihyah bin khalifah Al kalbi came to Medina carrying merchandise in which the contents of his merchandise varied, and when it was Friday, and at that time the Prophet SAW stood preaching on Friday, then the companions of the Prophet rushed to him and left the Prophet so that no one was left to listen to the Prophet's sermon except 12 people. Then come down this verse. Qotadah also said: They have done this three times.³¹ Qs. An-Nur verse 37

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

"People who are not neglected by trade and sale and purchase from remembering Allah, performing prayers, and making alms. They are afraid of the day when their hearts and visions will shake (Judgment Day). Imam Nawawi al-Bantani said in his interpretation that you should not concern yourself with trading

²⁸ Salah satu karya yang cukup fenomenal berkenan dengan trend spiritualitas dalam dunia bisnis dapat dilihat pada, Mihaly Csikszentmihalyi (2007), Good Business: Leadhershif, Flow, and the Making og Meaning, Good Business: Bisnis Sebagai Jalan Kebahagiaan, Helmi Mustafa (terj), Bandung: Mizan.

²⁹ Muzakkir, *Menuju Arah Baru Studi Tasawuf di Indonesia*. (Medan: Perdana Publishing, 2016) h. 8.

³⁰ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, cet 1. h. 59.

³¹ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, Jilid II, h. 430.

either individually or together in trading when you attend the mosque to perform the congregational prayers.³² Qs. As-Shaf verse 10

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ

O believers! Will you show me a trade that can save you from painful punishment?

2. Social

Allah Most High says in surah ar-Ra'd verse 11:

لَهُ مَعْقَبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَّالٍ ﴿١١﴾

"For humans there are angels who always follow him in turn, in front of and behind him, they guard him at the command of Allah. Surely Allah does not change the circumstances of a people so that they change the conditions that exist in themselves. and if God wants evil against a people, then no one can refuse it; and there is no shield for them except Him. Imam Nawawi al-Bantani said in his interpretation that indeed Allah will not eliminate pleasure in a people until the people commit immorality.³³

3. Tolerance

Qs. Al-Kafirun verses 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

1. Say (Muhammad), "O disbelievers!
2. I will not worship what you worship,
3. And you are not worshipers of what I worship,
4. And I have never been a worshiper of what you worship,

³² Imam Nawawi al-Bantani, *Tafsir Marah Labid*, cet II, h. 95.

³³ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, cet 1 h. 465.

5. And you have never (also) been a worshiper of what I worship.

6. For you your religion, and for me my religion. "

Imam Nawawi al-Bantani said in his interpretation that there is no compulsion to enter Islam, because in this life it is clear which rights are vanity, which ones believe which ones are infidels, which ones get the guidance which one gets lost because there are already many signs appeared before him.³⁴ Qs. Yunus verse 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

"And if your Lord wills it, surely everyone in the earth has complete faith. But do you (want to) force people so that they become people who believe ".

Imam Nawawi al-Bantani said in his interpretation that Allah could be all his creatures in a state of faith without exception, but returned to Allah SWT, only Allah SWT has the right to will. Nobody can argue. Various Kinds of Ubudiah

1. Vertical Worship

Mahdhah worship, is a worship that contains a relationship with Allah Almighty solely (vertical or hablum minallah). The characteristics of this worship are all the provisions and rules of implementation have been determined in detail through explanations of the Qur'an or Sunna. For example, prayers must follow the instructions of the Apostle and are not allowed to add or subtract them, as well as pilgrimage and others.

This mahdhah worship is done solely for the purpose of bringing (Taqarrub) closer to Allah. This worship is then called worship in a special sense which is part of sharia. The full heart of a servant with the meaning of ubudiah, will preserve it from worship to other than Allah. Then be a pure servant of Allah. This is the highest position achieved by humans. Some scholars add to the three elements of monotheism above, the concept of "monotheism as asthma wa nature". This concept aims to instill every Muslim's belief in the names of Allah SWT and the qualities mentioned in the Qur'an and the Hadith of the Prophet.

³⁴ Imam Nawawi al-Bantani, *Tafsir Marah Labid*, cet 1, h. 82.

Belief in this concept requires every Muslim to be of character and character, such as the nature and character of Allah. Allah is merciful, merciful, forgiving, forgiving, and so on, then the creature of Allah must also practice the morals of Allah in his life. Therefore, it says "abdul karimi karimun", "abdul rahimi rahimun", abdul raufi raufun "etc."³⁵

Horizontal Worship

Ghairu Mahdhah worship, namely worship that is not only related to the relationship with Allah, but also involves fellow creatures (hablum minallah wa hablum min an-nas), or in addition to vertical relationships, there is also an element of horizontal relations. The relationship between these creatures is not only limited to human relationships, but also the relationship between humans and their environment (animals and plants), as stated in the Qur'an. al-A'raf verse 56:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Meaning:

"But those who reject Our verses and boast about them, they are the inhabitants of hell; they are eternal in it. This worship, then called muamalah, is also part of sharia.

Qs. Al-Furqan verse 63:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"As for the servants of the Most Gracious, those who walk on earth are humbly and when fools greet them (with derogatory words), they say" greetings, "

³⁵ Daud, Rasyid, *Islam Dalam Berbagai Dimensi*, (Jakarta, Gema Insani: 1998), hal. 24-25.

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