

SYEIKH NAWAWI AL-BANTANI THOUGHTS ON BRIDGING DIFFERENCES FIQH IN INDONESIA**Yuyun Rohmatul Uyuni*, Nuroh Nuroh**

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Abstract

The purpose of this study is to analyze the thoughts and contributions of Syeikh Nawawi al-Bantani in bridging the differences in fiqh by identifying the diversity of Madhhab in the Indonesian Muslim community. This research is a literature review or library research using a descriptive qualitative approach and book research or literature study, which is a critical and in-depth review of library materials that are relevant to the study material in this article such as books and scientific articles. The writings and works made by Syeikh Nawawi al-Bantani are studied to explore the differences in jurisprudence that existed in the Indonesian Islamic society at that time. The findings of the study show that Syeikh Nawawi emphasizes a moderate and inclusive approach in dealing with fiqh differences, emphasizing the importance of tolerance and the principle of wasathiyah (moderation). The conclusion of this study states that his thoughts have high relevance in maintaining diversity between Madhhab in Indonesia, and can be the basis for formulating a more constructive fiqh conflict resolution strategy today.

Keywords: Thoughts; Syeikh Nawawi; Fiqh.

INTRODUCTION

Indonesia a country known for having the largest Muslim population in the world, has a lot of Islamic heritage thanks to the tireless efforts of early scholars who persistently spread Islam throughout the archipelago. Among these revered figures, there is one who is truly special. Syeikh Nawawi al-Bantani. Syeikh Nawawi was a renowned scholar not only in Indonesia but in the Middle East, particularly in Mecca. His exceptional expertise covered a wide range of Islamic sciences, including tafseer (*tafsir*), tawhid (*tauhid*), jurisprudence (*fiqh*), tasawwuf (*sufism*), prophetic history, language and rhetoric (A. Arwansyah & Shah, 2015). Although it reflects Islamic intellectual property, it often raises differences of opinion that can trigger tensions in religious practice. Therefore, efforts to bridge fiqh differences are crucial issues in maintaining social harmony and Islamic diversity in Indonesia. One of the figures who has made a great contribution to this effort is Syeikh Nawawi al-Bantani, a scholar from Banten who is widely known for his works of jurisprudence and Sufism. His thoughts not only enriched the treasures of Islamic scholarship in the archipelago, but also offered an approach to resolve *fiqh* disputes.

Name is Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantani in Egyptian books named Muhammad Nawawi al-Syeikh al-Jawi al-Bantani. Meanwhile, to Indonesian people, Syeikh Nawawi is better known as Kiyai Haji Nawawi Putra Banten. Syeikh Nawawi was born in 1230 AH/1813 AD in Tanara Village, Serang, Tirtayasa, Banten Province, West Java, Indonesia. In some books, Nawawi is also known as Nawawi Tanara associated with the village where he was born. Syeikh Nawawi died at the age 84 years old, on 24 Syawal 1314 H/1897 M, at his last residence in Syi'ib 'Ali Mecca (Suwarjin, 2017). He was the son of a cleric named K.H. Umar, a figure whose daily life was as a penghulu in Tanara. Nawawi was a descendant of the son of Maulana Hasanuddin (Sultan of Banten I) named Sunyararas. His lineage is connected to the Prophet Muhammad through the sanad of Imam Ja'far al-Shiddiq, Imam Muhammad al Baqir, Imam 'Ali Zain al-Abidin, Sayyidina Husain, and Fatimah al-Zahra, the daughter of the Prophet Muhammad.

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While from the maternal line are Nyi Zubaidah and Muhammad Singaraja. So, genealogically, Nawawi is a descendant of ulama and at the same time nobility (Mamat Slamet Burhanuddin, 2010).

Nawawi went to Mecca with two of his brothers to perform the *Hajj* pilgrimage. However, after the *Hajj* season was over, he did not immediately return to Indonesia. In one literature, it is mentioned that he was and stayed in Mecca for 3 years. According to Abd. Rahman, there are at least two possibilities why many santri studied in Mecca at that time. Apart from personal motivation, Indonesian Islam at that time was intensively fighting against colonialists, such as the Diponegoro war (1825-1830) and also the Padri war (1825-1837). Meanwhile, the political conditions were not possible, because Nawawi was still a descendant of the Sultanate. Mentioned in the book *Pesantren Tradition*, that in 1881 there were around 5000 Indonesian students studying in Mecca (Dhofier, 2009).

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

Other research has examined Syeikh Nawawi al-Bantani thoughts, both in terms of his scientific contribution and his relevance to the socio-religious context in Indonesia. For example, his study of his interpretation of various *Madhhab* of jurisprudence shows his tendency towards a moderate and inclusive approach (Tanabora, 2020). However, there is still a lack of a special discussion of the relevance of his thoughts in the field of jurisprudence in Indonesia today. In addition, the study of his methodology and strategy in bridging the differences in *fiqh* is still limited.

This research provides a new perspective by examining more deeply Syeikh Nawawi al-Bantani thoughts regarding efforts to bridge *fiqh* differences. Emphasis is placed on the analysis of how the concepts offered by him can be applied to answer contemporary challenges in maintaining harmony between *Madhhab* in Indonesia. Based on this background, the main problem in this study is how Syeikh Nawawi al-Bantani thinking can be implemented to bridge the differences in *fiqh* in Indonesia. This study is to analyze the thoughts and contributions of Syeikh Nawawi al-Bantani in bridging the differences in *fiqh* by identifying the diversity of *Madhhab* in Indonesian Muslim society.

RESEARCH METHOD

This research is a literature review or library research using a descriptive qualitative approach and book research or literature study, namely a critical and in depth study of library materials relevant to the study material in this article such as international journals, national journals, history books, law and other reference books and official websites by examining the content of these sources and comparing with related journals (Siti Nuraeni Mitra, Entan Sutisna, 2023). The data analysis procedures are as follows, data collection, data reduction, data display, and conclusion drawing or verification. To test the validity of the data, researchers used the following test tools: source triangulation, technical triangulation, reference, confirmability, transferability, and auditability.

RESULT AND DISCUSSION

Diversity of Fiqh Understanding in Muslim Communities in Indonesia

Diversity of understanding of *fiqh* in the Muslim community in Indonesia *Bhinneka Tunggal Ika*, is the motto of the Indonesian people, although not derived from Islamic philosophy, but if studied further it turns out to contain values contained in Islam, therefore if a Muslim feels against diversity, of course the question arises: does he understand Islam? Differences are natural in Islamic teachings, so addressing differences wisely and intelligently is the obligation of a Muslim

so as not to cause conflict due to differences of opinion. In Indonesia, Muslims play an important role in maintaining the existing diversity, as evidenced by the various roles of Muslims in the history of the nation in shaping and maintaining diversity in Indonesia (Hasnida, 2017)

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

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

Factors that influence the diversity of fiqh understanding in the Muslim community in Indonesia are diversity of *madhhabs*, ethnic cultural diversity, socio-economic diversity, educational diversity, diversity of interpretation, and diversity of religious beliefs and practices (Agus Sunaryo, 2013).

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

- 1) Hanafi Madhhab, which is a madhhab of thought that refers to the thoughts of its founder, Imam Abu Hanifah. This means that the followers of this madhhab rely on their arguments on the thinking or ijtihad carried out by Imam Abu Hanifah. The Hanafi *madhhab* is one of the *madhhab* fiqh in Sunni Islam, which is a madhhab that is widely followed by the majority of Muslims. In determining a *fiqh* law, the Hanafi *madhhab* relies on several sources in order, namely the Qur'an, hadith or sunnah, atsar (companions of the Prophet Muhammad), *qiyas*, *istihsan*, *ijma'* of the scholars, and *'urf* (repeated tradition) (Murni Utami, Noor Hafizah, 2023).
- 2) Maliki *madhhab*, is a madhhab of thought formed by Imam Malik bin Anas and his successors. The Maliki madhhab of thought is the third largest Madhhab of thought, accounting for about 25 percent of Muslims worldwide. The dominance of adherents of this madhhab is in West and North African countries. The uniqueness of the Maliki madhhab is adherents offer the way of life of the residents of Medina as a source of law based on the fact that the Prophet Muhammad hijrah, lived, and died in Medina. The source of determining the law of this *madhhab* is based on the *nash* (Al-Qur'an and mutawatir sunnah), *zhahir nash*, *dalil nash*, deeds of the people of Medina, *khobar* ahad (which is narrated by someone), *ijma'*, fatwa companions, *qiyas*, *istihsan*, *syadz dari'ah* (closing the path that brings damage), *mura'atul khilaf* (respecting disagreements of opinion), *istishab* (adhering to the original law), *maslahah al-mursalah*, *sharia* before Islam. An important step offered by the Malik madhhab fiqh is the use of *al-maslahah al-mursalah*. *Maslahah* in language means interest, goodness. *Al-Mursalah* means free, unlimited and not bound. So *al-maslahah al-mursalah* means interest, good that is obtained freely. This theory is inspired by an understanding developed from Islamic *shari'ah* which aims to bring benefits, welfare and peace to the interests of society and prevent harm. (Firman Muh. Arif, 2013)
- 3) Syafi'i Madhhab, is a *madhhab* of fiqh founded by Muhammad bin Idris ash-Shafi'i or Imam Shafi'i. This madhhab has the second largest following after the Hanafi Madhhab worldwide. Shafi'i is estimated to account for about 28 percent of all Sunni Muslims in the world, ranging from Egypt, western Saudi Arabia, Syria, Indonesia, Malaysia, Brunei, the Koromandel Coast, Malabar, Hadramaut, and Bahrain. Imam Syafi'i's legal thinking was shaped by the general situation and conditions of the social community that he experienced in his life history. Imam Syafi'i was in Iraq with Baghdad as the capital of the government is

the center of science, the familiarity of the Iraqi people in contact with outside cultures, rational thinking and the majority of the Hanafi Madhhab of thought which if the Qur'an does not find the law about something that happens, then the *Mutawatir hadith* alone can be used as a backup and if it is not found again, directly based on *ijtihad*, namely the opinion of the Imam Mujtahid (Firman Muh. Arif, 2013).

- 4) Hambali *madhhab*, is a madhhab of thought that refers to the thoughts of Imam Ahmad bin Hanbal and his students. Based on the number of followers, this *Madhhab* is classified as the *Madhhab* with the smallest followers among others, which is only about 5 percent of all Sunni Muslims around the world. Adherents of the Hambali *Madhhab* are most dominant in the Arabian Peninsula and Saudi Arabia. The source of determining the law of this madhab adheres to the *nash* (Al-Qur'an and sunnah), fatwas of companions, *ijtihad* of companions, taking *mursal* and *dhaif* hadiths in preference to *qiyas*, and *qiyas* as the last step (Firman Muh. Arif, 2013).

Second, ethnic and cultural diversity Indonesia is a country with great ethnic and cultural diversity. Each ethnic group has unique Islamic traditions and practices. For example, the practice of Islam in Java will be different from the practice in Aceh, Bali, or West Sumatra. *Third*, *socio-economic diversity* Understanding of fiqh can also be influenced by a person's economic and social background, from different backgrounds may have different priorities in applying Islamic law in daily life.

Fourth, educational diversity the level of education also plays an important role in understanding fiqh. People with different levels of education may have different knowledge and understanding of Islamic law. *Fifth*, diversity of interpretation everyone has their own interpretation of religious texts and Islamic law. This creates a diversity of understanding of fiqh, especially in the area of possible interpretations. *Sixth*, diversity of religious beliefs and practices. *Seventh*. some communities may have different religious practices and beliefs, even if they belong to the same sect. This can include practices such as Sufi orders or certain local traditions

Syeikh Nawawi Al-Bantani Interpretation of Fiqh Differences

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

Fiqh is a very significant type of Islamic science because people cannot communicate with Allah in ritual worship without studying this science seriously. In terms of *fiqh*, Syeikh Nawawi Al-Bantani was an adherent of the *Syafi'i madhhab*. He is an important guardian of the *Syafi'i* teaching among Javanese Muslims (Amin, 2009). The books of Syeikh Nawawi Al-Bantani that discuss *fiqh* issues are *Mubtadi'in*, *Tausih 'ala Fath al-Qarib*, and *Sullam at-Taufiq*.

An example of Syeikh Nawawi's interpretation that uses *fiqh* style in QS. Al-Nisa' (6): "And test the orphans (in their abilities) until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, (anticipating) that they will grow up. And whoever, (when acting as guardian), is self-sufficient should refrain (from taking a fee) and whoever is poor let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant".

From Surah An-Nisa' verse 6, it provides guidelines on the orphans' property in the context of protection and social responsibility. Allah commands guardians or caregivers to test and guide orphans until they reach adulthood, which is marked by the ability to marry, that is, when they are physically and mentally mature. This exam aims to assess their maturity and ability to manage property. If the guardians see signs of intelligence, responsibility, and ability to take care of the property, then they are ordered to hand over the orphan's property. In this process, God forbids

guardians to abuse or spend orphans' possessions in an extravagant or hasty manner before they reach adulthood. This is intended to protect the rights of orphans from exploitation. If the guardian is a person who has sufficient means, then he is expected not to take part of the property in return. However, if the guardian is poor, he is allowed to use the orphan's property in a reasonable and not excessive way, just to meet basic needs.

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

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

Syeikh Nawawi al-Bantani Thought and Its Contribution to Religious Tolerance

Religious moderation is very important, especially for Indonesian society which is very pluralistic, starting from the existence of five different religious beliefs, ethnicities, customs, and cultures. Religion is a guideline for human life, with the same goal of creating peace and happiness on earth. Religious communities generally view religion as an orderly, peaceful and not chaotic way of life, as well as a spiritual force capable of realizing human spiritual wholeness and solving social, economic, humanitarian, and other problem (Hafizah, 2018) In the Qur'an, surah al-Hujurat verse 13, Allah Swt said: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

In Surah Al-Hujurat verse 13, it contains an important message about human equality before Allah Swt. Allah affirmed that all human beings were created from one man and one woman, namely the Prophets Adam and Eve, which shows that all mankind has the same origin. Differences in ethnicity, nation, and race are part of God's decree for people to know and understand each other, not to demean each other or feel superior. This diversity is a sign of God's greatness and a means to enrich social relations and strengthen brotherhood. This verse also emphasizes that the measure of a person's glory before Allah is not based on social status, ethnicity, or skin color, but piety. Piety reflects the quality of a person's faith and morals, which is the true benchmark in assessing the position of human beings. Thus, Islam rejects all forms of discrimination and racism, and teaches that every individual has the same potential to achieve glory in the sight of Allah. Allah is All-Knowing and All-Knowing of every intention and deed of man, so that His judgment is the most just and righteous. This message encourages Muslims to live in harmony, mutual respect, and uphold fraternal values.

In this surah, it is explained that Allah created mankind from a man (Adam) and a woman (Hawa) and made them into nations, tribes, and different skin colors not to ridicule each other, but

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

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

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

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

Aspects of Syeikh Nawawi al-Bantani thinking in bridging differences in fiqh in Indonesia:

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

Syeikh Nawawi understands that each *madhhab* of thought has its own foundation and legal basis, and the wisest policy is to recognize this diversity. In this context, he seeks to create a space

for dialogue between *madhhab*, so that the thoughts and arguments of various *madhhab* can be considered fairly. In this sense, his comprehensive approach reflects the spirit of respecting differences and seeking mutual understanding within the diversity of existing jurisprudence. Syeikh Nawawi al-Bantani multi-sectarian understanding also helped to reduce conflict and strife in Muslim society. Rather than allowing differences in *fiqh* to become a source of conflict, it encourages an understanding that diversity itself is a form of enrichment of Islamic understanding. In the context of heterogeneous Indonesia, this is a fundamental approach that maintains solidarity and unity, and allows for diverse religious practices without compromising social cohesion (Bahary, 2015).

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

Third, *Ijma'* (Ummat Agreement). *Ijma'* or the agreement of the people is one of the sources of law in Islam that Syeikh Nawawi al-Bantani considers very important in his thinking. *Ijma'* refers to the agreement of the majority of Muslim scholars or communities on a matter of Islamic law that does not have direct guidance from the *Qur'an* or *Hadith*. It becomes a strong and valid legal basis, especially in situations where primary sources such as the *Quran* and *Hadith* do not provide clear or sufficient answers related to the context of a particular issue. Syeikh Nawawi al-Bantani saw *ijma'* as a mirror of the consensus of Muslims, reflecting their shared understanding of Islamic teachings. In *fiqh* decision-making, *ijma'* becomes a tool to answer legal questions related to situations that develop in Islamic society.

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

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

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

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

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

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

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

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

Portrait of Fiqh Differences in Banten

Certain evidences from the Qur'an and Hadith prove the fact that differences are historical events in the history of mankind, including the history of Islam. It is an undeniable historical phenomenon, both in the tradition of the Prophet Muhammad and his successors, the companions and *tabi'u al-tabi'in* (Mitra & Yurna, 2023). Differences are an indisputable fact in human history. Differences are often needed as a consideration in solving a problem, but differences are actually a source of new problems. So discussing this issue feels important today, not to sharpen the difference, not to eliminate the difference in society, but so that Muslims are able to respond to the difference as wisely as possible. As in a very popular statement, "Difference is a gift from Allah". This means that differences that are dealt with wisely and objectively will bring convenience and grace to mankind (Pusaka, 2016).

The difference of opinion then gave birth to the Islamic *madhhab* that is still embraced by the community today. The basis of the difference between scholars lies in the difference in the level of human understanding in capturing messages and meanings, legal conclusions, capturing *sharia* secrets and understanding legal illats. All of this does not contradict the unity of origin of the *Shari'a*, because Islamic *sharia* does not contradict each other (Halimah & Mahmudah, 2023).

Madhhab is a method formed by scholars through various studies and thoughts. In the *madhhab* fiqh we know the *madhhab Ahlussunnah waljama'ah*, namely the *madhhab* of Imam Shafi'i, the *madhhab* of Imam Maliki, the *madhhab* of Imam Hambali, and the *madhhab* of Imam Hanafi (Halimah & Mahmudah, 2023). This *Madhhab* is the most widely followed *Madhhab* by

Muslims, especially in Indonesia. In addition, Indonesia is known as a country with the largest Muslim population in the world because there are two largest Islamic organizations, namely Muhammadiyah and Nahdlatul Ulama (NU). Differences of opinion in the legal field as a result of research (*ijtihad*), do not need to be seen as a factor that weakens the position of Islamic law, in fact, on the contrary, it can provide leniency to many people (*rahmatan lilalamin*). The difference in *Madhhab* is caused by differences of opinion among scholars (Fajar, Pribadi, Ilyas, Aman, & Al-Ghafir, 2024).

The basics of the four Madhhab in determining the law of fiqh are as follows:

- 1) The Madhhab of Imam Hanafi based on the Scriptures, as-sunnah, *fatwas* of the Prophet's companions, *qiyas*, *istihsan*, and customs.
- 2) The madhhab of Imam Maliki which is based on Kitabullah, *as-sunnah*, *ijmak*, *qiyas* or *mashalihul-mursalah*.
- 3) The madhhab of Imam Shafi'i determines the law based on the Qur'an, the sunnah of the Prophet, *ijmak*, *qiyas*, and *istidlal*.
- 4) The madhhab of Imam Hambali, namely based on Nash kitabullah and sahih hadiths, *fatwas* of the Prophet's companions, the opinions of the companions, the hadith of *dha'if* and *mursal*, *qiyas* (Mitra & Yurna, 2023).

The Position of Syeikh Nawawi Thought in the World of Fiqh

Syeikh Nawawi al-Bantani was a legendary scholar and intellectual. Through his works that are global in various fields, he has become a role model for many science hunters. In addition to religious knowledge, he is also an expert in the field of education. His works are very extraordinary, because many have a dense sharia content about the works of previous scholars and have been modified (Hidayat, 2019).

Syeikh Nawawi fully supports the idea of reform in understanding religion to realize the essence of truth. In the face of the development of the times, Muslims need to master various fields of skills and expertise, both in the affairs of *khilāfiyyah* in religion and society. And in this case, the mind and attitude of Syeikh Nawawi can be said to be a scholar who obeys principles and is firm in the truth, especially the truth of the guidance of sharia (Hidayat, 2019).

Syeikh Nawawi's fiqh thinking was more influenced by Imam Shafi'i. The source of Islamic law, according to Syeikh Nawawi, includes four things, namely the Qur'an, hadith, *ijma'*, and *qiyas* (Rohmah & Zafi, 2020). It is not surprising that then Syeikh Nawawi forbade *taqlid* for the fourth Madhhab imam. However, for the mujtahid fil Madhhab, mujtahid mufti and the general public, Syeikh Nawawi forbade these three groups to perform *ijtihad*, but it is mandatory for *taqlid* (Mukani, 2016).

For example, when Saudi Arabia was dominated by the Wahhabi sect government, Syeikh Nawawi dared to disagree in terms of the pilgrimage to the grave. The Kingdom of Saudi Arabia prohibits pilgrimages to the grave, citing heresy, but Syeikh Nawawi is not against this practice. This opinion is based on Syeikh Nawawi's findings about his legal provisions in Islamic doctrine. Syeikh Nawawi even encouraged Muslims to respect the graves of people who have contributed to Islamic history, including the tombs of the Prophet Muhammad and his companions. Visiting the tomb of the Prophet Muhammad, according to Syeikh Nawawi, is a worship practice that is identical to meeting (*tawajjuh*) with the Prophet Muhammad and reminds the greatness of struggle and achievements that deserve to be emulated (Masyhuri, A.Aziz, 2006).

Here are some of the positions of Syeikh Nawawi's thinking in the world of fiqh:

- 1) Tafsir Kalam's approach, one of the characteristics of Nawawi's thinking is his very kalam mystical approach in interpreting Islamic teachings. He tries to understand and explain theological beliefs in Islam using the framework of kalam thinking, such as concepts of Allah, His attributes, destiny, and *qadha'* and *qadar* (the decree and destiny of Allah).

- 2) The influence of Madhhab Ash'ari, Syeikh Nawawi is a follower of the Ash'ari Madhhab in the science of kalam. The Ash'ari Madhhab is one of the two main Madhhab of theology in Islam, which bases its theological understanding on the thought of Imam Abu al-Hasan al-Ash'ari. Nawawi maintains the views of Ash'ari on various issues, such as the concept of the attributes of Allah.
- 3) Criticism of Other Thoughts, in his work, Nawawi sometimes criticizes views that are not in line with the Ash'ari Madhhab. He debated and tried to break the arguments of different theological groups, such as Mu'tazilah and Shi'a. His thinking is often an effort to maintain and strengthen the position of the Ash'ari Madhhab.
- 4) Balance between Reason and Revelation, Nawawi emphasized the importance of maintaining a balance between reason (rationality) and revelation (revelation) in understanding Islamic theology. He believes that reason is a useful tool for understanding religious teachings, but it must also be acknowledged that there are aspects of Islamic beliefs that are too complex and can only be understood through revelation.
- 5) The influence of Sufism, although the main focus is on the science of kalam, Nawawi also has the influence of the Sufism tradition (*tasawwuf*). This can be seen in several of his works that talk about the problems of spirituality and spirituality in Islam.
- 6) Views on Man's Final Goal, Nawawi views that man's ultimate goal is to achieve eternal happiness in the hereafter, and this is achieved through obedience to Allah and a correct understanding of religion. His thinking reflects his focus on theological aspects related to the afterlife.

Therefore, the question that will be asked in this study is whether Sheikh Nawawi's thinking in the world of jurisprudence reflects his strong commitment to the Ash'ari School and efforts to maintain and strengthen theological views in Islam. His thinking also reflects the struggle to maintain a balance between reason and revelation in religious understanding as well as the influence of Sufism in his view of spirituality.

CONCLUSION

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

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