

# Shaykh Nawawi al-Bantani's Contribution to Grounding Shafi'i Islamic Law in the Indonesian Archipelago during the 19<sup>th</sup> Century

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Received: November 16, 2024  
Revised: December 25, 2024  
Accepted: December 30, 2024

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## Abstract

Shaykh Nawawi al-Bantani's contributions in the 19th century to grounding Islamic law in Nusantara mark a pivotal moment in Indonesian Islamic history. Despite previous research on his scholarly work and influence, studies have often focused on general education and tasawwuf, leaving a significant gap in analyzing his profound impact on Shafi'i jurisprudence and its integration into the Indonesian archipelago. This research addresses how al-Bantani facilitated the dissemination and popularization of Islamic law, mainly through his prolific writings and the network of students he mentored. By employing qualitative historical analysis, this study examines primary texts authored by al-Bantani, such as *Nihayah al-Zain* and *Qut al-Habib*, alongside secondary literature on his intellectual legacy. The analysis reveals al-Bantani's distinctive approach to bridging advanced Shafi'i jurisprudential concepts with practical applications, resonating with scholars and laypersons in the Indonesian archipelago. His works, widely adopted and taught by his students, stimulated a shift from a dominant tasawwuf-oriented framework to a jurisprudential focus in Islamic studies. This research underscores the necessity of revisiting the Indonesian archipelago's intellectual legacy to recognize its crucial role in modern Islamic discourse. Future studies should investigate al-Bantani's contributions comprehensively to other disciplines, such as hadith and theology, to illuminate his multifaceted legacy.

**Keywords:** Shaykh Nawawi al-Bantani, Islamic law, shafi'i jurisprudence, 19<sup>th</sup>-century ulama contribution.

## Introduction

Shaykh Nawawi al-Bantani contributed significantly to grounding Islamic law in the Indonesian archipelago (Nusantara) in the 19<sup>th</sup> century. He is known as a productive scholar who has succeeded in writing many books in various scientific fields such as tafsir, theology, fiqh, nahwu, sharaf, history (*sirah nabawiyah*), *tasawwuf* (Islamic mysticism), and others (al-Dahlawi, 2009). Although Indonesia experienced intense socio-political and economic challenges from the Dutch colonial power during this period, the intellectual tradition of Indonesian Muslims succeeded in Mecca. Indonesian scholars in this holy city played an important role as agents of preserving the culture and religion of the Nusantara (Hurgonje, 1999). Among these prominent figures was al-Bantani, who intellectually tried to overcome the gap between Islamic jurisprudence and the socio-cultural realities of the Nusantara (Imawan, 2021a). Mecca was a hub for scholars from across the Muslim world, allowing al-Bantani to create a vast intellectual network that included

To cite this article (APA Style 7th Edition): Imawan, D. H., Faiz, M., Felani, H., & Masruri, M. (2024). Shaykh Nawawi al-Bantani's contribution to grounding shafi'i Islamic law in the Indonesian Archipelago during the 19<sup>th</sup> century. *Al'Adalah: Journal of Islamic Studies*, 27(2), 187-200. <https://doi.org/10.35719/aladalah.v27i2.536>



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notable students like Hasyim Asy'ari and Ahmad Dahlan. His scholarly works, such as *Nihayah al-Zain* and *Qut al-Habib*, provided comprehensive guidance in Shafi'i jurisprudence, bridging complex legal theories with practical applications relevant to the Nusantara context. These works played a pivotal role in shifting the region's Islamic scholarship focus from tasawwuf to jurisprudence, addressing the need for structured legal frameworks during colonial oppression. Al-Bantani's teachings, disseminated through his students, strengthened Islamic law's presence in Indonesia, creating a legacy that endures today (Imawan, 2018a).

While the scholarly contributions of al-Bantani have been examined in various contexts, most studies predominantly focus on his works in tasawwuf, education, and the *kitab kuning* tradition (Hidayat & Fasa, 2019; Maburur, 2016; Pransiska, 2018). Researchers such as Maburur (2016), Hidayat and Fasa (2019), and Pransiska (2018) have explored his pedagogical approaches and influence on Islamic education, particularly emphasizing his educational contributions. Imawan (2020b; 2022) and Calder (1996) have examined broader historical and intellectual aspects, but some studies conflated al-Bantani with other figures, such as Imam Nawawi of Damascus. Additionally, Imawan (2020b; 2021a) has highlighted the role of other prominent Nusantara scholars in Mecca, including Shaykh Mahfuzh al-Tarmasi, Shaykh Arsyad al-Banjari, Shaykh Nuruddin ar-Raniry, and Shaykh Abdusshamad al-Falimbani, reflecting the broader intellectual milieu of the time. Studies on organizations founded by al-Bantani's students, such as Nahdlatul Ulama (NU) and Muhammadiyah, further underscore his influence on the Islamic landscape of Indonesia (Yani et al., 2022; Arifianto, 2021). Although researchers like Asif and Aziz (2021) and Ayun (2022) have delved into other scholars, such as Kyai Maimun Zubair and Kyai Sahal Mahfuzh, these studies focus on the 21<sup>st</sup> century, leaving a significant gap in analyzing al-Bantani's contributions to Shafi'i jurisprudence in 19<sup>th</sup>-century Nusantara. This study aims to fill this gap by intensely exploring his works on Islamic law and their impact on local Islamic practices during the colonial transformation.

Previous research demonstrates the critical role of al-Bantani as a scholar whose works have transcended geographical boundaries. However, these studies often fail to address the intersection of his jurisprudential contributions and the socio-political landscape of 19<sup>th</sup>-century Indonesia (Imawan, 2020b). While considerable attention has been given to his influence in tasawwuf and general Islamic scholarship, the strategic dissemination of Shafi'i fiqh through his writings and students remains underexplored (Hidayat & Fasa, 2019). This study seeks to bridge these gaps by presenting a nuanced understanding of al-Bantani's influence. By examining his methodological approach to integrating complex legal principles with practical applications, this research situates his legacy as a cornerstone of Islamic law in Nusantara. Moreover, it highlights how his intellectual networks in Mecca amplified his influence across the archipelago, contributing significantly to the transformation of Islamic scholarship in Indonesia (Pransiska, 2018).

This research analyzes Shaykh Nawawi al-Bantani's role in grounding Shafi'i jurisprudence in 19<sup>th</sup>-century Nusantara and examines the agencies through which his works

shaped Islamic legal traditions, particularly Shafi'iyyah. It hypothesizes that al-Bantani's contributions were pivotal in transitioning Nusantara's Islamic scholarship from a predominantly tasawwuf-oriented framework to one that integrated jurisprudential rigor with local realities. By leveraging historical texts and analyzing his influence on students, this research demonstrates how al-Bantani's intellectual legacy continues to inform contemporary Islamic practices (Imawan, 2018a). Furthermore, it posits that his methodologies offer valuable insights into the adaptive processes of Islamic jurisprudence, addressing modern challenges in Islamic law (Hidayat & Fasa, 2019; Al-Dahlawi, 2009). The study shifts the focus from his educational and mystical works to his jurisprudence contributions, situating them within the socio-historical context of Dutch colonialism. It calls for further exploration of his impact on Sufism, hadith, and comparative Islamic scholarship.

## Literature Review

Islamic scholars have historically played a pivotal role in disseminating knowledge, particularly during societal transformation. In the 19th century, figures like al-Bantani became instrumental in bridging Middle Eastern and Southeast Asian Islamic traditions. Al-Bantani's scholarly works and teaching methodologies made advanced Islamic jurisprudence accessible to his students and their local communities. His intellectual network, centered in Makkah, included students such as Hasyim Asy'ari and Ahmad Dahlan, who later became pivotal figures in Indonesian Islamic movements. Al-Bantani's texts, such as *Kasyifatu al-Saja*, embody knowledge transfer across geographies, fostering a deeper understanding of Islamic law in diverse settings (Pransiska, 2018; Imawan, 2018a).

Al-Bantani's mentorship model highlights the importance of textual scholarship combined with interpersonal engagement. His home in Mecca served as a hub for intellectual exchange, accommodating students from across the Muslim world. This network enabled the localization of Islamic teachings in Nusantara, blending Shafi'i jurisprudence with regional contexts. Furthermore, al-Bantani's approach underscores the necessity of nurturing intellectual successors who can sustain and adapt scholarly traditions. His contributions exemplify how education and mentorship can influence distant regions' cultural and religious landscapes (Yani et al., 2022; Hidayat & Fasa, 2019).

Al-Bantani's educational contributions extend beyond jurisprudence, encompassing Islamic theology, mysticism, and ethics. His works, such as *Maraqi al-'Ubudiyah*, address foundational Islamic beliefs and practices, catering to audiences with varying levels of expertise. Al-Bantani's strategy of producing layered texts ensured that novice learners and advanced scholars could benefit from his teachings. His commentaries on classical texts demonstrate a commitment to preserving Islamic intellectual heritage while making it accessible to new generations. This dual approach of preservation and adaptation is evident in his focus on practical pedagogy, as his works often include real-life applications of Islamic principles (Pransiska, 2018; Ayun, 2022).

Al-Bantani's educational philosophy reflects a holistic approach to Islamic learning, integrating theoretical knowledge with practical application. By addressing diverse audiences, he strengthened Islamic literacy across various societal strata. His methodological inclusivity is a cornerstone of his enduring legacy, ensuring the relevance of his works in changing social contexts. Moreover, al-Bantani's emphasis on education's moral and spiritual dimensions highlights the interconnectedness of legal and ethical teachings in Islam. His ability to balance scholarly rigor with practical relevance underscores the transformative potential of Islamic education (Hidayat & Fasa, 2019; Ayun, 2022).

The Shafi'i school of Islamic jurisprudence (*fiqh*) is considered a prominent Sunni legal school that integrates the Quran, Hadith, consensus (*ijma'*), and analogical reasoning (*qiyas*) as sources of Islamic law. It emphasizes a systematic methodology for obtaining legal rulings and balancing textual and contextual practices. The Shafi'i tradition has influenced regions, especially in Southeast Asia, where scholars like al-Bantani have significantly contributed. Al-Bantani's works, such as *Qut al-Habib al-Gharib*, are exemplary in codifying and explaining Shafi'i jurisprudence. His interpretations preserve classical methodologies and adapt them to the local context of Nusantara, ensuring their relevance for diverse audiences. By emphasizing structured legal reasoning, al-Bantani's texts address foundational Islamic practices like prayer, fasting, and zakat while discussing contemporary issues such as commerce and inheritance (Imawan, 2018a; Hidayat & Fasa, 2019).

The strength of the Shafi'i tradition lies in its detailed categorization and adaptability, making it a reliable framework for Islamic law. Al-Bantani's efforts exemplify these qualities, as seen in *Nihayat al-Zain*, where he bridges basic principles for beginners with advanced legal discourses. His method of writing in a stepwise progression made Shafi'i jurisprudence more accessible to the Nusantara populace, solidifying its dominance in the region (Hidayat & Fasa, 2019; Imawan, 2022).

## Method

This study investigates Shaykh Nawawi al-Bantani's significant contributions to grounding Islamic law in 19th-century Nusantara. The focus arises from the need to understand the historical development of Islamic jurisprudence during a pivotal era of Dutch colonialism and its localization through prominent scholars like al-Bantani. A qualitative approach, specifically historical analysis, was chosen to explore the nuanced influences of al-Bantani's teachings and writings. This method is well-suited for examining primary texts and interpreting historical records, offering insights into al-Bantani's strategies for integrating Shafi'i jurisprudence into Nusantara's legal and cultural frameworks (Imawan, 2018). The methodology addresses individual and broader social impact by tracing his works and their dissemination through his students.

This qualitative, literature-based research uses a historical lens to analyze primary and secondary data. Primary data include al-Bantani's works, such as *Nihayah al-Zain* (2013a) and *Qut al-Habib* (2013b), foundational texts in Shafi'i jurisprudence. Secondary

data involve biographical accounts, academic journals, and historiographical sources from scholars like Hurgronje (1999) and al-Zirikli (2002). These sources provide context for the socio-political environment and al-Bantani's influence in the Islamic scholarly tradition. This dual approach ensures a comprehensive understanding of the content and the contextual significance of al-Bantani's contributions to Islamic law (al-Dahlawi, 2009).

Primary sources were obtained from al-Bantani's published works, ensuring authenticity and relevance. Secondary sources were selected based on their scholarly rigor, including biographical texts and journal articles focusing on al-Bantani's legacy. Data collection involved textual and historiographical analyses, extracting thematic insights related to jurisprudence, education, and socio-political influence (Al-Falimbani, 1988). The analysis process encompassed thematic categorization, historical contextualization, and comparative analysis. These stages facilitated the synthesis of findings, enabling a detailed exploration of al-Bantani's role in shaping the Islamic legal tradition in the Indonesian archipelago, particularly during an era of significant cultural and political transformation (Imawan, 2021).

## Result and Discussion

### Al-Bantani's Contribution to Grounding Islamic Law in Indonesian Archipelago

Muhammad Nawawi al-Bantani (1814-1897) is a great scholar famous in the Middle East (*al-Haramain*) and the Indonesian archipelago. Through his books on Islamic law from the Shafi'i perspective that he wrote and taught to his students, he significantly contributed to grounding Islamic law in Nusantara. Unsurprisingly, many of his students, when they returned to the archipelago, adhered to the Shafi'i jurisprudence and disseminated and popularized it for Indonesian Muslims. Moreover, with this contribution, the study of Islamic law in the 19<sup>th</sup> century became more popular than the Sufistic studies in previous times. Al-Bantani's biography was recorded by many Arab historians in various biography books, such as al-Dahlawi in *Faidl al-Malik al-Wahhab al-Muta'ali bi Anba'i Awail al-Qarn al-Tsalits 'Asyar wa al-Tawali*, Umar Abdul Jabbar in *Siyar wa Tarajim ba'dli 'Ulamaina fi al-Qarni al-Rabi 'Asyar*, Ilyas al-Barmawi in *Imta'u al-Fudhala' bi Tarajim al-Qura' fi ma Ba'da al-Qarn al-Tsamin al-Hijri*, Yusuf al-Mar'asyali in *Natsr al-Jawahir fi 'Ulama al-Qarn al-Rabi' 'Asyar*, Abdullah al-Mu'allimi in *A'lam Al-Makkiyin min al-Qarn al-Tasi' ila al-Qarn al-Rabi' Asyar al-Hijri*, Abdul Hayyi al-Kattani in *Fahras al-Faharis wa al-Astbat wa Mu'jam al-Ma'ajim wa al-Masyikhat wa al-Musalsalat*, Khairuddin al-Zirikli in *Al-A'lam Qamus Tarajim li Ashhar al-Rijal wa al-Nisa min al-'Arab wa al-Musta'ribin wa al-Mustasyriqin*, and also Hurgronje in *Shafahatu min Tarikh Makah* (Al-Dahlawi, 2009; Al-Marasyali, 2006; Hurgronje, 1999; Jabbar, 1997).

Al-Bantani's religious knowledge competence was obtained from his seriousness in studying Islamic sciences since childhood. He initially studied Islamic religious sciences from his father, Shaykh Umar ibn Arabi, in Banten, then from Raden Yusuf in Purwakarta, Central Java, Indonesia. Even more than that, al-Kattani (1982) revealed it in

*Fahras al-Faharis* after studying from scholars in Indonesia, al-Bantani when he was in Mecca, he spent much time learning from Mecca scholars such as Muhammad Sa'id al-Maqdisiy, Ali Sururu, Abdullah Sirajul Hanafiy, Bisryi Jabartiy, Hamid al-Athhar, Sayyid Muhammad al-Katbiy, Uthman al-Dimyathiy, Qadli Muradla Ali Khan al-Muarisi al-Hindiy, Syamsuddin Muhammad ibn Husayn al-Habsyi al-Ba'alawiy, Yusuf al-Shawiy, and Shaykh al-Mufti Abu Fauz al-Marzuqi al-Maliki. He also studied from the scholars of the Indonesian archipelago in Mecca at that time such as Abdul Ghaniy al-Bimawi, Yusuf Arsyad Banjariy, Shaykhah Fathima bint Shaykh Abdusshamad al-Falimbaniy, Mahmud Kinan, Aqib Hasanuddin al-Falimbaniy, as well as Shaykh Khatib Sambasi (Al-Falimbani, 1988). Hurgronje (1999) highlighted al-Bantani's dedication, noting that his home was a center for students eager to learn Islamic sciences. Al-Bantani's generosity and hospitality, supported by his wife, further endeared him to his students.

Arab and Western historians praise al-Bantani as a productive scholar who wrote books on various scientific fields. Siba'i (2013) and al-Dahlawi (2009) stated that he succeeded in writing comprehensive multidisciplinary works, so he was called the leader of the Hijaz scholars at the time. Al-Zirikli (2002) recorded al-Bantani's works on tafsir was written in *Marahu Labid li Kasyfi Ma'na al-Qur'an al-Majid, Sharh Faht al-Rahman fi al-Tajwid*, then on theology are: *Qami'u al-Thughyan 'ala Manzhumah Syu'abi al-Iman, Nur al-Zhalami Syarh Qashidah 'Aqidati al-Awwam, al-Tsimar al-Yaniah Syarh 'ala al-Riyadl al-Badi'ah*, and *Qathru al-Ghaitis fi Masail Abi Laits*; while his work on tasawwuf was written in *Maraqi al-'Ubudiyah Syarh Bidayah al-Hidayah* and *Mirqad Shu'udi al-Tashdiq fi Syarh Sullami al-Taufiq*.

Other works such as *Tanqih al-Qaul al-Hatsits fi Syarh 'ala Lubab al-Hadith, Tausyih 'ala Syarh 'ala Fath al-Qarib al-Mujib ibn al-Qasim al-Ghazi, Madariju al-Shu'ud Syarh 'ala Maulid al-Nabawi, Fathu al-Majid fi Syarh al-Durr al-Farid fi 'Ilmi al-Tauhid, Fathu al-Shamad Syarh 'ala Maulid al-Nabawi li Shaykh Ahmad Qasim, Nihayatu al-Zain fi Irsyadi al-Mubadiin, Sullamu al-Fudlala' Syarh 'ala Manzhumah al-Adzkiya, Syarh Sullam al-Munajat 'ala Risalah Safinah al-Shalah, Nashaih al-'Ibad 'ala al-Munabbihat 'ala al-Isti'dad li Yaumi al-Ma'ad, Al-Aqdu al-Tsamin Syarh 'ala Manzhumatu al-Sittin, Bahjatu al-Wasail bi Syarh Masail Syarh 'ala al-Risalah al-Jamiah, Targhibu al-Musytaqin Syarh 'ala Manzhumatu Sayyid al-Barzanji, Tijan al-Dirari Syarh 'ala Risalah fi Ilmi al-Tauhid, Fathu al-Mujib Syarh 'ala Khulashah al-Manasik fi ma Yahtaju Ilaihi al-Hajj al-Nasik, Al-Futuhah al-Madaniyah Syarh 'ala al-Shu'ab al-Imaniyah, Fathu al-Ghafir al-Khattiyah Syarh 'ala Nizham al-Jurumiyah, Al-Fushus al-Yaqutiyyah 'ala al-Raudlah al-Bahiyyah fi al-Abwab al-Tashrifiyah, Al-Riyadl al-Fuliyah, Suluk al-Jaddah Syarh 'ala Risalah al-Muhimmah, Al-Nahjah al-Jayyidah li Hilli Tafawut al-'Aqidah, Hilyatu al-Shibyan 'ala Fathi al-Rahman, Misbahu al-Zhalam 'ala al-Hikam, Dzari'atu al-Yaqin 'ala Ummi al-Barahin, Al-Ibriz al-Dani fi Maulid Sayyidna Muhammad Sayyid al-'Adnani, Bughyatu al-Anam fi Syarh Maulid Sayyidi al-Anam, Al-Durar al-Bahiyah fi Syarh al-Khashaish al-Nabawiyah, Kasyfu al-Maruthiyah 'an Sitar al-Ajrummyah, Lubab al-Bayan, Syarh al-Allamah al-Kabir, Fathu al-'Arifin, and Syarh al-Burdah (Imawan, 2018a).*

**Table 1. Shaykh Nawawi al-Bantani's Works**

No	Title	Year	Publisher	Description
1	<i>Kasyifatu as-Saja Syarh Safinah al-Naja</i>	1855	Dar Kutub Ilmiah	Commentary on <i>Safinah al-Naja</i> focusing on Shafi'i fiqh, particularly on acts of worship such as <i>taharah</i> , praying, zakat, fasting, hajj, and the basics of faith and Islam.
2	<i>Nihayatu al-Zain fi Irsyadi al-Mubtadiin</i>	1860	Dar Kutub Ilmiah	A Shafi'i fiqh book for beginners to intermediate students, covering laws related to worship, transactions, marriage, and criminal law.
3	<i>Qut al-Habib al-Gharib Syarh Matan Ghayah wa Taqrib</i>	1870	Dar Ihya' al-Turats	Commentary on <i>Fathu al-Qarib</i> , providing detailed explanations of Shafi'i fiqh for intermediate and advanced students, addressing worship, transactions, and family and criminal laws.
4	<i>'Uqud al-Lujjain fi Bayan Huquq al-Zaujain</i>	1875	Maktabah Usari	A book on the rights and duties of husband and wife in Islam, accompanied by advice to ensure marriage aligns with the teachings of the Prophet Muhammad (PBUH).
5	<i>Syarh Minhaj al-Talibin</i>	1880	Dar al-Fikr	A fiqh book explaining <i>Minhaj al-Talibin</i> by Imam Nawawi. This work was left incomplete as al-Bantani passed away before finishing it.
6	<i>Tanqih al-Qaul al-Hatsits fi Syarh 'ala Lubab al-Hadith</i>	1885	Dar Ihya' al-Turats	A book explaining important hadiths related to Islamic law.
7	<i>Fathu al-Majid fi Syarh al-Durr al-Farid fi 'Ilmi al-Tauhid</i>	1878	Dar Kutub Ilmiah	A book on Islamic theology ( <i>tauhid</i> ), elaborating the fundamentals of Islamic belief in detail.
8	<i>Madariju al-Shu'ud Syarh 'ala Maulid al-Nabawi</i>	1865	Dar Ihya' al-Turats	Commentary on the life and virtues of the Prophet Muhammad (PBUH).
9	<i>Fathu al-Mujib Syarh 'ala Khulashah al-Manasik</i>	1873	Dar Ihya' al-Turats	A guide to performing hajj rituals, providing detailed explanations for every stage.
10	<i>Kasyfu al-Maruthiyah 'an Sitar al-Jurumiyah</i>	1882	Dar Ihya' al-Turats	Commentary on <i>al-Ajrumiyah</i> in Arabic grammar, offering basic linguistic insights to learners.

From al-Bantani's works, among his contributions in grounding and popularizing Islamic law are found in several of his books as follows: *Kasyifatu as-Saja Syarh Safinah al-Naja*, *Nihayatu al-Zain fi Irsyadi al-Mubtadiin*, *Qut al-Habib al-Gharib Syarh Matan Ghayah wa Taqrib*, and also *'Uqud al-Lujjain*, as well as *Syarh Minhaj al-Talibin* which he wrote at the end of his life but unfortunately it was not finished, because he died (Al-Bantani, 2013a). From his many works (Table 1), Umar Rida Kahalah, in his works, *Mu'jam al-Muallifin* (n.d.), believes that al-Bantani is a great scholar who mastered many religious sciences. Al-Mar'asyali (2006) also stated that al-Bantani was a well-known expert in Shafi'i jurisprudence scholars in Mecca at the time.

**Table 2. The Work of the Students or Scholars who Syaikh Nawawi al-Bantani Influenced**

No	Title	Author	Year	Publisher	Description and Relationship to al-Bantani
1	<i>Al-Nikah</i>	Hasyim Asy'ari	1915	Maktabah Tebu Ireng	This book discussing marriage laws based on Shafi'i fiqh. Hasyim Asy'ari, a student of al-Bantani, continued his teacher's legacy in Nusantara.
2	<i>Fiqh Muhammadiyah</i>	Ahmad Dahlan	1925	Muhammadiyah Publishers	This fiqh guidebook for the Muhammadiyah organization. Ahmad Dahlan, also a student of al-Bantani, was influenced by his teacher's thoughts and works.
3	<i>Sullamu al-Taufiq</i>	Abdullah bin Yahya al-Hadramiy	1870	Dar Ihya' al-Turats	This foundational book in Shafi'i fiqh often referenced by al-Bantani in works like <i>Kasyifatu as-Saja</i> .
4	<i>Fathu al-Wahhab bi Syarh Minhaj al-Talibin</i>	Zakaria al-Anshari	1500	Dar Ihya' al-Turats	This advanced-level fiqh book in the Shafi'i school, used as a reference by al-Bantani and influencing his <i>Minhaj al-Talibin</i> commentary.
5	<i>Nashaih al-Ibad</i>	Hasyim Asy'ari	1916	Maktabah Tebu Ireng	This work contains advice and guidance for Muslims, reflecting al-Bantani's tradition of integrating fiqh and tasawwuf in Islamic learning.
6	<i>Fiqh al-Akbar</i>	As'ad bin Musthafa al-Bantani	1920	Maktabah Makkah	This book by al-Bantani's student discussing Shafi'i jurisprudence and Islamic theology.
7	<i>Risalah al-Manasik</i>	Abdul Haq al-Bantani	1895	Maktabah Banten	A practical guide to hajj rituals written by al-Bantani's grandson, reflecting his influence on the writing of practical Islamic guides.
8	<i>Bulugh al-Amani</i>	Mukhtaruddin al-Falimbani	1930	Dar Kutub Ilmiah	A book influenced by al-Bantani's writing style, simplifying complex fiqh discussions for a general audience.
9	<i>Faidl al-Malik al-Wahhab</i>	Abdullah al-Dahlawi	1890	Maktabah Usari	A book on fiqh and the history of Haramain scholars, written by a student inspired by al-Bantani's depth of knowledge.
10	<i>Tijan al-Dirari Syarh 'ala Risalah fi Ilmi al-Tauhid</i>	Tubagus Ismail al-Bantani	1910	Maktabah Banten	A book on Islamic theology influenced by al-Bantani's teaching methods and works in theological studies.

### Influence of al-Bantani's Works on Islamic Law: Impact and Scholarly Legacy

Al-Bantani's contributions to writing and teaching made him a cornerstone of 19<sup>th</sup>-century Islamic law studies in Indonesia. Books such as *Qut al-Habib* and *Nihayatu al-Zain* provided comprehensive insights into Shafi'i jurisprudence, ranging from *taharah* to inheritance laws (Al-Bantani, 2013b). Moreover, *Kasyifatu as-Saja* incorporated discus-



sions on theological principles alongside fiqh, making it a unique contribution. These works not only influenced his contemporaries but also set a precedent for future generations of Shafi'i scholars in Indonesia (Sumair, 2011).

Al-Bantani's *Qut al-Habib al-Gharib Tausyih 'ala Fahtu al-Qarib al-Mujib Sharh Ghayah al-Taqrif* written in the 19<sup>th</sup> century is an explanation of *Fathu al-Qarib* written by the Shafi'i scholars from Palestine, Muhammad ibn Qasim al-Ghazzi (859-918 AH/1455-1512 AD) in the 16<sup>th</sup> century; one of the students of Shaykh Islam Zakaria al-Anshari (823-926 AH/1420-1520 AD) writer of *Fathu al-Wahhab bi Syarh Manhaj al-Thullah Syarh Minhaj al-Thalibin wa 'Umdah al-Muftin*. While *Fathu al-Qarib* itself is a lecture on *Matan al-Taqrif* written by Qadli Abu Syuja' Ahmad ibn Husain al-Ashfahani was born in Basrah, Iraq (447-593 AH/1042-1197 AD) in the 12<sup>th</sup> century; a scholar of Shafi'i madhhab who devoted his life to serving in Medina *al-muawwarah* until the end of his life at the age of 160 in 1197 (Al-Bantani, 2013b).

It can be noted that if *Matan Taqrif* is a book written by supreme court justice (*qadli*) to make it easier for beginner students who want to learn the books of fiqh in Shafi'i scholars, then the study of fiqh books for the intermediate level is *Fathu al-Qarib*. At the same time, *Qut al-Qarib*, written by al-Bantani, is a study of Shafi'i fiqh for the middle and upper middle levels because it demonstrates the book's explanation of *matan*. Hence, the book contains more detailed fiqh studies than the book explained.

*Qut al-Habib* is a book of jurisprudence with a complete discussion not thematic. The discussion includes the laws of *taharah*, prayer, zakat, fasting, hajj, umrah, buying and selling (*muamalat*) which explains many issues such as *riba*, *khiyat*, *salam* (ordering), pawn, *hajar* (holding the property of a person who does not have common sense and is in debt), *shulhu* (settlement of *muamalah* disputes), *hiwalah* (transfer of debt), *dliman* (insurance), *wikalah*, *iqrar*, borrowing, debts and receivables, rent, *ji'alah*, *mukhabarah* (agriculture), *ihyau al-mawat* (living in a new area), waqf, grants, *luqathah* (found goods), as well as *wadi'ah* (entrusted goods). The discussion continued to the issue of the distribution of inheritance, wills, *munakahat* (marriage), *jinayat* (criminality), *hudud* (punishment), and *diyat* for drinkers, thieves, apostates, and those who leave prayers. The discussion of the law of *jihad*, hunting, slaughtered animals, *halal-haram* food, competitions-lotteries, oaths-promises, courts-testimony, and *'itqu raqabah* (slavery) (Al-Bantani, 2013b). With this comprehensive discussion, *Qut al-Habib* became one of the weighty fiqh books and one of the keys to making it easier to understand Shafi'i jurisprudence terms in earlier scholars' works. Therefore, *Qut al-Habib* is one of the important references for scholars of the Shafi'i madhhab.

Another book of fiqh written by al-Bantani is *Nihayah al-Zain fi Irsyad al-Mubtadiin*. This book is almost the same as *Qut al-Habib*; it was just *Nihayah al-Zain* this is an explanation of *Fathu al-Mu'in bi Syarhi Qurrathi al-'Ain bi Muhimmat al-Din* written by Ahmad Zainuddin Abdul Aziz al-Malibari (from India) in the 16<sup>th</sup> century; who is one of the students of Zakaria al-Anshari (al-Malabari, 2004). Al-Bantani explained that what was meant by al-Malibari here is Shaykh Zainuddin ibn Shaykh Abdul Aziz ibn

Zainuddin ibn Ali ibn Ahmad al-Malibari al-Fannaniy. Al-Bantani admitted that in writing *Nihayah al-Zain*, he referred more to the great books written by the Shafi'i previous scholars, such as *Nihayah al-Amal* written by Muhammad ibn Ibrahim Abu Hud-lair al-Dimyathi, as well as *Nihayah al-Muhtaj* and *Tuhfah al-Muhtaj* written by Imam Muhammad Ramli and Imam Ahmad ibn Hajar al-Haitami; both are the fiqh books which are the primary reference for Shafi'i scholars. In addition, he also took references from *Fathu al-Jawwad wa al-Nihayah Syarh Matan Taqrib Abu Syuja'*, as well as from various commentary books in Shafi'i madhhab (Al-Bantani, 2013a).

The structure of the books *Qut al-Habib* and *Nihayah al-Zain* is not much different. Both begin their discussions from the same chapter: prayer, zakat, fasting, hajj, buying and selling, representation, debts and receivables, waqf, inheritance, marriage, *jinayah*, *jihad*, and justice. However, *Qut al-Habib* is explained in more detail than *Nihayah al-Zain*. *Qut al-Habib* and *Nihayah al-Zain* are not very different because they both start from the same chapter: prayer, zakat, fasting, hajj, buying and selling, delegation, debts and receivables, waqf, inheritance, marriage, *jinayah*, *jihad*, and also justice. However, *Qut al-Habib* is explained in more detail than *Nihayah al-Zain*. Another of al-Bantani's important works in Shafi'i jurisprudence is *Kasyifatu al-Saja*. This book, written in 1277 AH/1561 AD, is an explanation of *Safinah al-Naja* written by Sayyid Salim ibn Abdullah ibn Saad ibn Sumair from Hadramaut, Yemen; he preached in Jakarta until he died in Tanah Abang Mosque complex in 1271 AH/1855 AD (Sumair, 2011). *Kasyifatu al-Saja* is an annotation or explanation of *Safinah al-Naja fima Yajibu' ala Abdi li Maulahu* written by Salim ibn Abdullah Sumair al-Hadramiy. This book is a book of jurisprudence around Shafi'i scholars. This book initially explains the urgency of knowing the meaning of the five pillars of Islam (*shahadatain*, prayer, zakat, fasting, and hajj) and problems surrounding prayer such as intention, ablution, *thaharah*, *hadas*, mosque, *tayammum*, and *najis* (Sumair, 2011).

The difference between the discussion of *Kasyifatu al-Saja* and the previous book is the discourse of faith (*ushuluddin*), which begins the discussion before explaining fiqh issues (*sharia*). The explanation of the faith includes an explanation of the urgency of the five pillars of Islam (*rukun al-Islam*) and the urgency of the six pillars of faith (faith in God, the angels (*malaika*), the Qur'an, the apostles, the judgment day, and *qadla'* and *qadr*); also, heaven is explained in sufficient detail regarding the virtues of the monotheistic creed (*la ilaha illa Allah*). After that, the chapter on Islamic jurisprudence is explained such as *taharah*, *bulugh*, fasting, and things that revoke it (Sumair, 2011).

Al-Bantani's *Kasyifatu al-Saja* is similar to *Sullamu al-Munajah*, which explains *Safinah al-Salat* by Abdullah ibn Yahya al-Hadramiy; this work only examines praying. Additionally, al-Bantani also wrote several thematic booklets (treatises) to be understood by people or his students, like *Suluk al-Jaddah ala Risalah al-Musammah bi Lam'ah al-Mufadah fi Bayani al-Jum'ah wa al-Mu'adah* (Sumair, 2011); also, on hajj (pilgrimage to Mecca) written in *Fathu al-Mujib bi Syarhi Mukkhtashar al-Khatib fi Manasik al-Hajj*. Al-Bantani also collects problems related to marriage in his book *'Uqud al-Lujjain fi Bayan Huquq al-Zaujain*. This book discusses husband and wife's rights

and obligations and advises that marriage can last, as taught by the prophet Muhammad (Sumair, 2011).

His works on fiqh convincingly confirm that he was an expert in the Shafi'i school of jurisprudence. His efforts in writing his works and teaching his students were fundamental contributions to grounding the Shafi'i school of Islamic law in Mecca and the Indonesian archipelago. Hurgronje (1999) noted that al-Bantani's house was always crowded with his students. Among them were al-Dahlawi, the writer of *Faidl al-Malik al-Wahhab*, Hasyim Asy'ari, Ahmad Dahlan, and Abdul Haq al-Bantani (Imawan, 2020a). In addition, al-Mu'allimiy (2000) also recorded that his works in various fields, especially in fiqh, greatly inspired his students to popularize Islamic law in Nusantara. However, many of his students were also from outside Mecca and other countries, such as Abdussattar al-Dahlawi, Zainuddin Sumbawa, Asy'ari Bawean, Abdulkarim al-Bantani, Ahmad Dahlan, Hasyim Asyari, Jam'an ibn Samun Tangerang, As'ad bin Musthafa al-Bantani, Tubagus Ismail al-Bantani, Jamaluddin ibn Abdul Khaliq ibn Muhammad ibn Abdurrahim al-Fathani, Asnawi Kudus, and many other scholars, including al-Bantani's grandson, Abdul Haq al-Jawi al-Bantani al-Makki (Al-Falimbani, 1988).

Al-Dahlawi (2009), one of al-Bantani's closest students from Delhi, praised his teacher as a great scholar in Mecca who was the primary reference for students to learn from him, even though hundreds of students from various countries usually attended the class. Besides teaching, al-Bantani was known as an intelligent and productive scholar because he had succeeded in writing many books in varied fields of knowledge, such as tasawwuf (sufism), tafsir, and Shafi'i fiqh (Al-Zirikli, 2002). In addition, Umar Abdul Jabbar (1997) called al-Bantani a great teacher of Hijaz scholars or *Sayyid Ulama Hijaz*. Therefore, this is disseminated forcefully by his students' works, who also wrote books on Shafi'i jurisprudence in the Indonesia archipelago, such as the most prominently influential Hasyim Asy'ari's *al-Nikah*, and Ahmad Dahlan's *Muhammadiyah Fiqh*, as well as scholars of their generation, who returned to the Indonesian archipelago and then taught or wrote books on Shafi'i fiqh. Al-Bantani's significant contribution to writing Islamic law books and teaching his students became one of the starting points for the foundation of Islamic law in Indonesia in the 19<sup>th</sup> century after Sufism books had dominated the previous centuries. Thus, the study of Islamic law cannot be separated from the contribution of Indonesian scholars, especially al-Bantani and his students. Furthermore, this also shows that Indonesia has a prosperous intellectual heritage of Islamic law—further research is recommended, especially on Indonesian scholars and their works or the role of al-Bantani in the Hijaz.

## Conclusion

The research highlights Shaykh Nawawi al-Bantani's critical role in grounding Islamic law in the Nusantara during the 19<sup>th</sup> century, focusing on his scholarly contributions through his prolific writings and teaching network. His works, such as *Nihayah al-Zain* and *Qut al-Habib*, provided comprehensive yet accessible explanations of Shafi'i

fiqh, bridging complex legal concepts with practical implementation. These contributions significantly influenced the intellectual and spiritual landscape of Islamic education in Indonesia, shifting the focus from predominantly tasawwuf-oriented studies to a more balanced integration of jurisprudence. Al-Bantani's students, who later returned to Nusantara, spread his ideas and popularized Shafi'i fiqh to hold its roots in the region.

Furthermore, this study contributes a conceptual contribution to how a scholar's intellectual legacy can profoundly shape the trajectory of Islamic law in a geographically and culturally different region. The methodology, combining qualitative historical analysis and an in-depth study of primary texts, contributes a research model to analyze the interaction between religious sciences and socio-cultural transformations. By focusing on the intellectual networks al-Bantani established, the study enriches the understanding of the transregional transmission of Islamic thought and its adaptation to local contexts.

Despite its contributions, this study is limited to al-Bantani's jurisprudential works, so his contributions to other fields, such as theology, tasawwuf, and hadith, are underexplored. Moreover, while it investigates the influence of al-Bantani's students, it must comprehensively analyze their interpretations and applications in various social and political situations. Future research should address these gaps, offering a more holistic view of al-Bantani's intellectual legacy and the broader dynamics of Islamic scholarship in Nusantara. Expanding the scope to include comparative studies with other contemporary scholars would also enhance the understanding of his notable contributions.

### **Authors Contribution Statement**

Author contributions to this article: Dzulkifli Hadi Imawan contributed as initiator and drafter of the article; Muhammad Faiz contributed as data analyzer and interpreter; Herman Felani and Muhammad Masruri as validator of data and analysis results as well as contributed to collecting data and critically revising the article. All authors agree to be accountable for all aspects of this work.

### **Statement of Interest**

All authors declare that they have no conflicts of interest.

### **Funding**

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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