

## The Role of Islamic Education K.H. Asnawi in Social Changes in Banten Society, 1870-1945

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### Abstract

This study aims to describe the role of Islamic education in the style of Kiai Haji (K.H.) Asnawi in the social changes of Banten society in 1870-1945, where the focus of the discussion is to compare people's lives before and after getting the influence of Islamic education from K.H. Asnawi. This study also seeks to provide theoretical benefits in the form of knowledge contributions regarding the history of education in Banten and practical benefits by making readers aware of the importance of Islamic education for the people of Banten. This research used historical methods consisting of topic selection, source collection, source criticism, interpretation, and writing. The results showed that the Islamic education of K.H. Asnawi positively impacted the people of Banten in the form of religious life following the Qadiriyyahwa Naqsabandiyah Order and encouraging resistance to the Dutch.

**Keywords:** K.H. Asnawi, Education, Caringin, Society, and Banten.

### Introduction

Banten is a relatively new province in Indonesia. Nevertheless, Banten has a long history that needs to be explored more deeply. This region once had a port that became a cosmopolitan trading center. Traders from various parts of Indonesia with diverse backgrounds are involved in economic transactions. A sultanate also existed in the Banten area before Daendels destroyed it in 1808.

When talking about Banten, we cannot escape, especially among historians, mentioning Sartono Kartodirdjo's dissertation at the University of Amsterdam, later

published as a book, about the peasant uprising in Banten that occurred in 1888. In short, the book explains how the peasant resistance went against colonial officials. Even though the incident only happened briefly, the Colonial Government made a fuss about it. A part from that, Sartono's dissertation also explains the role of the ulema in the peasant rebellion. Its function was to inflame jihad wars among the peasants against officials of the Dutch East Indies Colonial Government who were considered infidels (Kartodirdjo, 1984).

The critical role played by the clergy in the rebellion shows how central their position is in Banten society. Knowing the extent of his contribution is an interesting thing that needs to be explored. One of the scholars who need to be studied is Kiai Haji (K.H.) Asnawi from Caringin has played an essential role in advancing education and bringing change to the people the colonialists have long gripped. Therefore, how life and the extent of its role in the trajectory of history are research questions that need to be answered.

Several libraries review K.H. Asnawi. Sartono Kartodirdjo's work deserves to be placed first in this literature review (Kartodirdjo, 1984). His dissertation discusses the peasant uprising in Banten in the second half of the nineteenth century, starting from its background, and course of events to the end of the rebellion. The event was not led by the farmers but by the clergy. Sartono explained that the kiai held a place of honor in Banten. The community will hear all his words and deeds. Therefore, they could quickly move the peasants to revolt.

Muslimah's work chronologically reviews the entry of Islam and Islamic education in Banten (Muslimah, 2017). This paper explains that Islam entered Banten through the intermediary of Hasanuddin, the son of Sunan Gunung Jati. After that, Hasanuddin became the first king of Banten and Islamization began to spread throughout his territory. The spread of Islam was carried out through education taught by the clergy. Muslimah mentioned three scholars who contributed to Islamic Education, namely Syekh Nawawi Albantani, K.H. Mas Abdurrahman, and K.H. Asnawi. However, only

a few reviews of Islamic education, K.H. Asnawi, this paper shows how important the role of the clergy is in spreading Islamic education in Banten.

Among them, works that specifically discuss K.H. Asnawi were written by Tubagus Arief Rachman Fauzi (Fauzi, 2013). This thesis only reviews the biography of K.H. Asnawi and his contribution to Islamic da'wah without explaining much about the Islamic education he taught. However, the results of this study further emphasize that K.H. Asnawi is a well-known scholar and greatly influences his community.

After reviewing the weaknesses and strengths of some of the literature above, which examines several things about K.H. Asnawi, the position of this research is to complement and, at the same time, provide a broader perspective from existing studies, namely to reveal how the role of Islamic Education K.H. Asnawi in Banten society.

The research method used in this paper is the historical research method. Kuntowijoyo explained that this method consisted of 5 stages: (1) choosing a topic, (2) collecting sources (heuristics), (3) criticizing sources (verification), (4) interpreting (interpretation), and (5) writing.

Topic selection is the first stage in the historical research method. The topic of this paper is the Role of Islamic Education K.H. Asnawi in the Social Changes of Banten Society in 1870-1945. The second step is gathering sources. Often historical sources are also referred to as historical data. The primary source in this paper is the *Regeerings-Almanac voor Nederlandsch-Indie*. Then secondary sources were obtained from various libraries.

After the sources have been obtained, source criticism is carried out, which assesses the authenticity and credibility of the sources. Then interpret the source. In this step, analysis and synthesis are carried out. Writing is the final stage in the historical research method (Kuntowijoyo, 2013).

## **Discussion**

### **Banten Overview**

The people of Banten are known to be religiously devout. Europeans refer to them as people who are fanatical, aggressive, and rebellious. Islamic values are so strong that piety, religious knowledge, and membership in a tarekat are considered prestigious. The clergy or kiai were highly respected among the nobility and the ordinary people because of their knowledge and supernatural powers (Kartodirdjo, 1984).

At least since the nineteenth century, the people of Banten have experienced the spirit of Islamic revival. Its emergence cannot be separated from the pilgrimage after voyage from Mecca, which has increased in number since the opening of the Suez Canal and the discovery of the steam machine in 1870. The people who pilgrimage to Mecca become increasingly vital in their social solidarity with brothers and sisters in the faith and carry the spirit of Islamic greatness and hatred of people-infidel. For them, the Dutch colonialists were enemies that had to be destroyed (Kartodirdjo, 1984).

In 1922, based on official statistics from the Colonial Government, the population of Banten was 897,389 people. This number, if broken down, is as follows: 597 Europeans; Foreign East 4760 souls, and; Indigenous people 892,032 (Regeerings-Almanac voor Nederlandsch-Indie 1922, 1922). Since the nineteenth century, the West has slowly penetrated various aspects of life in this society. New policies were introduced by the Dutch, starting from the money economy and tax uniformity to forced labor obligations which caused many riots which often erupted into rebellions (Kartodirdjo, 1984).

Natural disasters exacerbated the colonial policies above, which burdened the community. Worst of all was the eruption of Mount Krakatau in 1883 which killed 20,000 people, destroyed large rice fields, and killed livestock even though the community had not yet had time to rise after being hit by a plague that attacked livestock and an epidemic of fever in the 1870s (Kartodirdjo, 1984).

The tense situation experienced by the people of Banten was very much the opposite when it was under the Sultanate of Banten. During the royal era, Banten became an advanced region in both the agricultural and maritime sectors. Rice fields in Banten can produce rice in vast quantities, and the port is a trading center that is part of the Southeast Asian trade shipping lanes, which are busy with merchants (Reid, 2014).



Figure 1: Three well-known figures in Banten. From left to right: Indian (Moorish) Islamic merchants, Javanese aristocrats, and Chinese merchants. They were painted in 1673 by Cortemunde, a Danish merchant.

Source: (Reid, 2011)

Meanwhile, the life of the Caringin people, especially in the economic aspect, before K.H. Asnawi is similar to Banten in general. The people suffered from Dutch oppression, especially the peasantry. This group suffers more and more because it is burdened with the obligation to work for the benefit of local officials. This situation was exacerbated by the eruption of Mount Krakatau, which destroyed farmers' cultivated land in the western part of the Caringin section (Kartodirdjo, 1984). From the religious aspect, the life of the Caringin people is very far from religious values.

### **Childhood K.H. Asnawi**

K.H. Asnawi was born in 1850 in Caringin. He is a propagator of Islam in Caringin. Caringin Village is located in Labuan District, Pandeglang Regency, Banten Province. The origin of its name comes from the word "banyan" which means shady

and shady tree. K.H. Asnawi was born into a family of scholars. His father, Abdurrahman, was a local cleric and chief official and still had a lineage with Sultan Agung Mataram. His mother was named Ratu Sabi'ah, a descendant of the Sultan of Banten (Fauzi, 2013).

Since childhood K.H. Asnawi was taught by his father the Koran, fiqh, monotheism, and morals. At 12, his father sent him to Mecca to study. In Banten, the custom of sending a child to study in Mecca has been carried out since the time of the Sultanate, especially by officials (Reid, 2011). He studied various branches of religious knowledge under the guidance of several scholars, starting from Syekh Nawawi Al-Bantani, Syekh Ahmad Khatib Sambas, and Abdul Karim Tanara (Musaddad, 2020).

For six years, K.H. Asnawi studied religion in Mecca. He returned to Banten after hearing the news of his father's death. After his father's death, K.H. Asnawi was lined up as the head of the government to replace his father and a missionary interpreter. It was a challenging task that he had to carry out amidst an atmosphere of mourning and the people of Caringin, who at that time still had a hobby of doing bad things, from drinking, gambling, and prostitution, to murder (Musaddad, 2020).

### **Islamic Education K.H. Asnawi**

Islamic education initiated by K.H. Asnawi is based on tarekat knowledge, which is interpreted as a way (Ensering, 1995). K.H. Asnawi became a follower of the Qadiriyyahwa Naqsabandiyah Order, which was attributed to Sheikh Abdul Qadir Al-Jailani. K.H. Asnawi is said to be a follower of the tarekat because he studied with Sheikh Nawawi Albantani<sup>1</sup>.

Who is a student of Sheikh Ahmad Khatib Assambasy (Azra, 2013). K.H. Asnawi as a child, studied to Mecca. He studied with a scholar of the Koran expert named Sheikh Hasabullah Al-A'ma. He also studied with Sheikh Akhmad Khatib Assambasy, a great scholar of Sufism from Kalimantan. His academic life is where the beginning of

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<sup>1</sup>They were leading Tarekat Qadiriyyahwa Naqsabandiyah scholars in Banten whose works are still used as references.

K.H. Asnawi knew the Qadiriyyahwa Naqsabandiyah Order, which was later used in Islamic education in Caringin. Al-Jailani's teachings discuss religious matters (especially Sufi shari'a) by relying on the Koran and Hadith as practiced by earlier pious groups (Al-Qahthani, 2003). There are many sections in the practical religious aspects of the Qadiriyyahwa Naqsabandiyah Order which are usually carried out by the people of Banten, such as seclusion (recital), Qadiriyyah prayers, Hizib Muh, Shalawat Kibrit Ahmar, and Hizib Alif Qaim (Al-Qahthani, 2003).

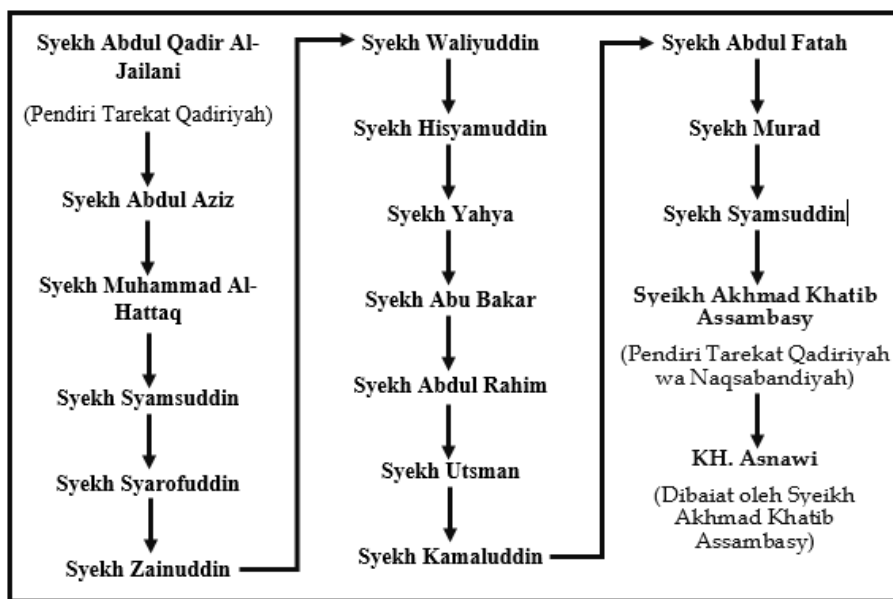


Figure 2: Genealogy of QadiriyyahwaNaqsabandiyah obtained by K.H. Asnawi  
Source: (Aqib, 2012; Wijaya, 2019)

People are interested in the teachings of K.H. Asnawi because the educational pattern applied is the Qadiriyyahwa Naqsabandiyah Order. This congregation teaches us to draw closer to Allah SWT in several ways, namely:

### 1. Magical Perfection

The perfection of Suluk is a way of approaching yourself to Allah SWT by way of Sufism. There are three dimensions of faith in the perfection of mysticism: Islam, Faith, and Ihsan, also known as Shari'a, Tariqa, and Hakikat.

### 2. Adab To Murshid

The etiquette or ethics of students towards the murshid or sheikh are regulated as closely as possible, imitating the etiquette of the Prophet's companions to the Messenger of Allah. The etiquette of a student to a murshid demands that the student must respect his teacher physically and psychologically. The students must follow the teacher's guidance willingly or sincerely, and if the student and the teacher experience differences of opinion, in any case, the student must give in because opposing the teacher is an act that is prohibited.

In addition, students are also not allowed to gossip, criticize, curse, and spread teacher disgrace to others. When a student requires the teacher, the student is prohibited from sending letters or ordering other people but must come face to face directly with the teacher. Students are prohibited from quoting the teacher's words to other people, and of course, students are prohibited from keeping secrets. If the teacher dies, students are prohibited from marrying their ex-wife.

### 3. Remembrance

The Qadiriyahwa Naqsabandiyah order greatly exalts dhikr. Therefore, remembrance becomes mandatory in the teachings of K.H. Asnawi (Wijaya, 2019).

Da'wah K.H. Asnawi is conveyed through recitation and good behavior. Her gentle personality can awaken society. His da'wah strategy was to recite at the Great Caringin Mosque (Assalafi Grand Mosque), built after Mount Krakatau's eruption in 1889, and people's homes. Long before the establishment of Masyariqul Anwar by K.H. Asnawi, leadership and charismatic education K.H. Asnawi was felt by the Caringin community, who at that time were still trapped in disobedience, who then started vying to meet K.H. Asnawi to study (Inayah, 2000).

Meanwhile, still related to the science of Suluk, which was mentioned earlier, a salik who follows the Sufi or religious way of life must have adab according to the Shari'a to reach the level of makrifat. One of these manners is adab to the murshid, in which this thought causes a student to place his position like a friend of the prophet, while the teacher is like the prophet himself in matters of irsyad (guidance) and taklim (teaching). This adab is one of the characteristics of the education of Qadiriyahwa



Naqsabandiyah K.H. Asnawi. The manners taught by K.H. Asnawi provide an understanding that students must run away from something their teacher hates and hate what their teacher hates (Aqib, 2012).

Hatred K.H. Asnawi towards the Dutch government at that time seemed to be the breath of education and was accepted by his students as part of implementing adab teachings to murshid. The influence of hate toward the Dutch government was reinforced by the emergence of several of his students who had leftist backgrounds and also loved Islam, in this case, the Qadiriyyahwa Naqsabandiyah order, which had a spirit of resistance against the Dutch. One of K.H. Asnawi's students who were persistent against the invaders was K.H. Ahmad Khatib, who would later lead the social revolution in Banten in 1926 and 1945. One of his well-known opinions was that there was no fundamental difference between Islam and Communism, as evidenced by the cooperation between Communist and Islamic figures in various resistances in Banten (Williams, 2003).

Slowly but surely, the teachings of K.H. Asnawi, whom his students accepted, began to resemble messianism, which saw the Banten cleric as a charismatic leader who could make Caringin better. This phenomenon was seen at the meeting of K.H. Ahmad Khatib, who asked permission from K.H. Asnawi before the 1926 resistance. With the permission of K.H. Asnawi, K.H. Ahmad Khatib was appointed as a warlord in the social revolution (Ulumi et al., 2011). Not only did it affect the resistance leaders, but also all students seemed to obey the etiquette teachings of other murshids. That is, a student must surrender, obey, and follow the teacher's guidance willingly (Aqib, 2012). In this case, the complete trust of the students of K.H. Asnawi in Caringin who believes that the hizib-hizib (a long prayer composed by a great Sufi with beautiful words) read by K.H. Asnawi can protect themselves from Dutch attacks (Ulumi et al., 2011). Hizib itself is a part of the teachings of Qadiriyyahwa Naqsabandiyah and is meant to give control over the occult sciences and supernatural powers (Aqib, 2012).

## **Impact of Islamic Education K.H. Asnawi for the Social Life of the Banten Community**

The concept of Islamic education taught by K.H. Asnawi's impact on the people of Banten can be felt to this day. Starting from the routine ceremony carried out by followers of the Qadiriyyah Order in the period before the eruption of Mount Krakatau in 1883, better known as "Sado," which took the form of a procession with a horse-drawn carriage. This ceremony is a commemoration held every 11th of every month in the Hijri calendar. The procession was quite surprising and raised concerns on the part of the Dutch. Even though the activity only aims to carry out the *Manaqiban* tradition<sup>2</sup> (Thohir, 2002).

It should be noted that the sado tradition, better known as the *delman*, is part of the traditional Islamic values in Banten and even still exists today. Sado in Banten is a prevalent means of transportation and is often mentioned in various literary works. One form of the sado tradition that can still be observed is the sado procession for circumcision (circumcision) parties. This tradition is still carried out by the people of Gelingseng Village, Pematang Village, Kragilan District, Serang Regency (Alam, 2019). As with other traditions experiencing dynamics, the sado tradition was previously used by Banten clerics to attract people's interest in participating in Islamic (Sufi) activities, one of which is *Manaqib*. However, over time, this tradition has been swallowed up by the times, and for circumcision, the sado parade has changed in its form where previously circumcised people rode horses. However, now everyone can ride horses in a *delman* carriage accompanied by *odong-odong* cars.

In addition, the teachings of K.H. Asnawi also greatly influenced the military field. This teaching was evidenced by the Dutch accusation of K.H. Asnawi, considered the mastermind behind the peasant uprising in Banten in 1888, which involved various elements of society, including well-known clerics from Cilegon. The basis for this accusation was the involvement of Tubagus Ismail, Tubagus Wasyid, and Tubagus

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<sup>2</sup>*Manaqiban* is an activity of reading the biographies and virtues of saints who are role models for the people. The text that is read is called *manaqib*.

Marjuki, all three of whom were students of Syekh Abdul Karim. The last name is still in the same teaching as K.H. Asnawi and is within the scope of the same religious organization. After the rebellion, Dutch views of the Qadiriyyah Order became worse, especially in the Caringin area, which became the center of the spread of the congregation taught by K.H. Asnawi (Kartodirdjo, 1984).

As if to justify this issue, K.H. Asnawi was involved in a series of rebellions in Labuan in 1926. A year earlier, in Prambanan, a plan for rebellion was hatched by the communist group. In Banten, the executor is Poeradisastra.<sup>3</sup> The communists in Banten maintained close relations with the Tarekat Qadiriyyah group because they had the same goal of fighting Dutch colonialism (Matanasi, 2009). In Labuan, K.H. Asnawi became the mastermind behind the attack on the Dutch patrol convoy around the As-Salafi Caringin Grand Mosque via the Cisanggoma bridge. Before the incident occurred, the students at Caringin who believed in the karomah of K.H. Asnawi is equipped with wirid and hizib prayers, which are believed to be the science of immunity, with the primary goal being a morale boost. On 15 November 1926 the first attack was opened by throwing hand grenades at a Dutch convoy. Even though he did not take to the battlefield, K.H. Asnawi was still arrested for his actions, imprisoned in Batavia for approximately two years, and exiled to Cianjur for two and a half years (Inayah, 2000).

Not finished there, K.H. Asnawi has a son-in-law who is active in the national movement and is even a member of the Red Sarekat Islam (SI), namely Ahmad Khatib. In addition, in Doyong to be precise, there is another leftist element, Ahmad Khaerun. Both of them are also students of K.H. Asnawi. When there was a split in SI, Ahmad Khatib influenced Ahmad Khaerun to side with the left (Ensering, 1995). During his time as a propagandist at SI Tangerang, Ahmad Khaerun carried out several activities for instance reciting white water to taking an oath for new SI members, disbanding gambling by Chinese people in Pasir Gadung in 1923 who was considered a form of

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<sup>3</sup>Poeradisastra earned the nickname of the father of the Indonesian Communist Party (PKI) movement in Banten.

harm, and opening the practice of mysticism in 1945 which was believed to give immunity through drinking coconut water mixed with chicken eggs and dirty blood (Sumarda, 1985). These activities show similarities to the science of hizib-hizib from K.H. Asnawi as a teacher of the Qadiriyyah Order.

Meanwhile, communist parties such as Poeradisastra also made efforts to cooperate with the clerical groups in Banten by showing similarities between elements of communism and the Qadiriyyah Order. He also gave the example of several Qadiriyyah scholars who sided with the communists, such as K.H. Asnawi, Ahmad Khatib, Ahmad Khaerun, and Haji Nafis (Sumarda, 1985). Gradually, not only the people of Banten developed but also the Tariqa Qadiriyyah, which began to transform itself into a political part of Banten by taking advantage of the community of people of the same type. This change can be seen when Banten entered the period of independence. In Banten, which the Qadiriyyah Order basically dominates, certainly has the same vision as SDI regarding ethnic Chinese and Dutch. The Qadiriyyah Order, which often does unnecessary things, including violence, quickly gathers strength from fellow groups, from the santri to the champions. With the power of the people dominated by Muslims, the government in Banten turned anti-Chinese. Many illegal militias emerged, and domination (forced taking of power) in various regions even dared to declare itself to break off relations with the Republic of Indonesia while forming a new government that was based on socialism (Ekadjati, 2004).

Currently, the Qadiriyyah Order taught by K.H. Asnawi still exists and is one of the most popular streams in Banten. The area which is the center of its spread is located in Caringin Kab. Pandeglang, Cilogok and Pasar Kemis Kab. Tangerang. The latter area deserves close attention. Even though it is more than 100 km from Caringin, the Pasar Kemis area is strongly influenced by the teachings of K.H. Asnawi. This is evidenced by the establishment of the Al-Istiqlaliyyah Islamic Boarding School in the 1950s by K.H. Dimiyati, a student of Abuya Rasam, a fiqh expert from Caringin (Sudarto, 2019).

One of the activities of the Tarekat Qadiriyyah group at Pasar Kemis is the recitation held every Sunday morning by the children of K.H. Dimiyati, namely K.H.

Uci Turtusi or better known as Abah Uci. Extraordinarily his recitation could be attended by up to three thousand worshipers. This recitation cannot be separated from the charisma and charisma of Abah Uci (Sudarto, 2019). If you pay attention, Abah Uci and K.H. Asnawi have similarities in using charisma to spread religion.

## Conclusion

The foundation of Islamic education K.H. Asnawi is the Qadiriyyahwa Naqsabandiyah Order. This congregation emphasizes worship of Allah based on Faith, Islam, and Ihsan. In addition, this path also obliges its adherents to do good to fellow human beings. Banten kiai education has a positive impact on the people of Banten. Religious life is improving and strengthening the spirit of jihad against the Dutch.

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