

Intellectual Encounter Between Betawi and Banten Scholars: A Historical Perspective

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Abstract

This study delves into the intricate connections between the ulama (scholars) of Betawi and Banten, primarily focusing on the dynamics of their relationships as teachers and students or amongst peers who shared the same mentors, particularly during their educational pursuits with the Sheikhs in Makkah. These relationships played a pivotal role in shaping the religious and intellectual landscape of the regions. The research adopts a qualitative approach, emphasizing the depth and complexity of these interpersonal and intellectual connections. Data collection was conducted through a combination of in-depth interviews and thorough documentation studies. Interviews were targeted at experts, historians, and local community leaders with deep insights into the lives and contributions of these scholars. Documentation studies involved an extensive review of historical records, writings of the ulama, and other relevant literature that shed light on the educational and spiritual journeys of these scholars. The findings of this research reveal a rich tapestry of interactions and exchanges among the ulama of Betawi and Banten. It was observed that they shared a close-knit relationship, often forming bonds that transcended the typical teacher-student dynamic, fostering a community of learning and spiritual development. This study underscores the significant role played by these scholars in establishing and advancing Islamic boarding schools and other educational institutions. These establishments not only served as centers for religious and academic learning but also acted as platforms for intellectual encounters and discussions. These interactions and institutions were instrumental in the dissemination of knowledge and the nurturing of future generations of scholars, thereby contributing significantly to the religious and educational landscape in Indonesia. This research provides a nuanced understanding of the socio-religious fabric of Betawi and Banten, highlighting the profound impact of these scholars in shaping the Islamic discourse and education in these regions.

Keywords: *Banten, Betawi, Ulama, Intellectual Encounter.*



A. INTRODUCTION

Ulama is an honorary title bestowed by society upon someone highly knowledgeable in religious sciences. The concept of ulama, in the Indonesian context, is generally limited and still dominant. In other words, ulama is often equated with individuals who are experts in religious fields, especially jurisprudence (fikih) (Siraj & Arif, 2020). However, in the Indonesian context, expertise in fikih alone is not sufficient for someone to be recognized as an ulama. There are individuals in Indonesia who are experts in this field but are not widely acknowledged by the public as ulama. They might be more regarded as intellectuals or, more popularly, Muslim scholars (Alnizar & Munjid, 2020).

There are numerous names of ulama in the archipelago, but some are found in Arab literature or Arab historiography (Tarajim) from the 18th century to the contemporary period. Some of these include Sayyid 'Abd al-Rahman 'Abd al-Shamad

al-Palimbani (from Palembang), Sheikh Mahfudz al-Termasi (from Termas, East Java), Sheikh Nawawi al-Banteni (from Banten), and Sheikh Muhammad Yasin ibn Isa al-Padani (from Padang, West Sumatra) (Saari et al., 2020).

Thirteen Indonesian ulama include students from Banten, namely Nawawi (al-Bantani), Marzuqi, Isma'il, Abd al-Karim, Arsyad bin 'Alwan, and Arsyad bin As'ad. There are also ulama from Priangan, namely Hasan Mustafa and Mahmud. Furthermore, three ulama from Batavia, namely Sheikh Junayd, Mujitaba, and 'Aydarus, and two ulama from Sumbawa, namely Zainuddin and Umar. It can be assumed that they studied with several settled ulama in Mecca, especially those from the archipelago, such as Sheikh Isma'il al-Minangkabawi and Sheikh Ahmad Khatib Sambas (Anwar, 2022).

These Nusantara ulama, including those from Betawi and Banten, have dedicated themselves to building the ummah. They are committed to contributing significantly to the development of society in various aspects, whether through their thoughts and writings or institutions like Islamic boarding schools. These ulama have played a vital role in the progress of society (Yuliantri & Suwignyo, 2024). The research method employed is a literature review. In this study, data is examined from various sources related to the intellectual connections among ulama in Betawi and Banten. Literature on ulama from Betawi and Banten is collected, classified, and analyzed to gain an understanding of their interconnections.

B. LITERATURE REVIEW

1. Ulama

Ulama is a form of the word *alim* which means a person who is an expert in Islamic religious knowledge. The word *alim* is a noun from the verb *Alima* which means "to understand or know". In Indonesia, the word *Ulama*, which has become the word *jama' alim*, is generally interpreted as "a person with knowledge" (Witro, 2020). This word *Ulama*, when connected with other words, such as *hadith ulama*, *tafsir ulama*, and so on, has a broad meaning, namely covering all people who know. What kind of knowledge is there, both Islamic religious knowledge and other knowledge? According to the current understanding, *Ulama* is those who are experts or have advantages in the field of knowledge in the Islamic religion, such as experts in *tafsir*, *hadith science*, *kalam science*, *Arabic*, and *paramasastra* such as *nerve*, *nahwu*, *balagah* and so on (Zuhri, 2021).

Several opinions expressed by *Salaf Mufassir* (*Sahabat* and *Tabiin*) who know about Islam formulate what is meant by *Ulama*, including:

- a. Imam Mujahid believes that *Ulama* is people who only fear Allah SWT. Malik bin Abbas also emphasized that people who do not fear Allah are not *ulama*.
- b. Hasan Basri believes that *Ulama* is people who fear Allah because of the supernatural, like everything that Allah likes, and reject everything that He is angry with.
- c. Ali Ash-Shabuni believes that *ulama* are people whose fear of Allah is very deep due to their wisdom.

- d. Ibn Kathir believes that Ulama is those who truly understand Allah so that they fear Him. If the knowledge is very deep, then fear of Allah is perfect.
- e. Sayyid Quthub believes that Ulama is people who always think critically about the book of the Koran (which deepens its meaning) so that they will truly understand Allah. They are wise because they pay attention to the signs of His creation. Those who also feel the essence of His majesty through all His creation. Therefore, they fear Allah truly.
- f. Sheikh Nawawi Al-Bantani believes that Ulama are people who master all Sharia laws to determine the validity of faith and other Sharia deeds. Meanwhile, Dr. Wahbah az-Zuhaili said "Instinctively, Ulama are people who can analyze natural phenomena for the benefit of life in this world and the hereafter and are afraid of Allah's threat if they fall into disgrace. Immoral people are not ulama.

The role of Ulama is the heir of the prophets, the source of maps for humans. Whoever follows their guidance will be one of the safes. Whoever with arrogance and stupidity opposes them, is one of the misguided people. Scholars are the guardians and lovers of Allah, they are people whose knowledge of Allah increases, they know His majesty and His power, then within them will arise a sense of fear and reverence regarding His majesty and the height of His power (Wakhid et al., 2021). The Prophet explained that the glory of the Ulama above other humans was because Allah had given him a special place. The ulama who are the heirs of the Prophets whom we must respect are not just any ulama, what is meant by ulama is a person who knows, and with his knowledge, he becomes very afraid of Allah SWT. So, he is not a disobedient person (Lubis, 2022).

Ulama cannot be separated from religion and people. Ibnu Qayyim Al-Jauziyah mentioned the position of the Ulama from a sociological point of view as central to Islamic relations with Muslims. That is why Ulama often present themselves as decisive figures in the struggles of Muslims on the historical stage, concerning governmental, political, socio-cultural, and educational issues. The formation of Muslim society and its sustainability cannot be separated from the role of the Ulama. On the other hand, the Muslim community has a role in the continuous formation of the Ulama (Cibro et al., 2023).

C. METHOD

This research uses a qualitative approach with historical methods to explore more deeply about ulama in Indonesia, especially those related to the Betawi and Banten contexts. This approach was chosen because of its ability to understand complex social and cultural phenomena, as found in the history and role of ulama in the archipelago. The main data in this research comes from the results of in-depth interviews with experts, researchers, and community figures who know the history and contributions of the ulama in the area. Apart from that, this research also collected data from relevant historical documentation, including classical texts, historical records, and literary sources related to Betawi and Banten ulama. The data collection

process was carried out systematically. Interviews were conducted to gain a broader perspective and understanding of the background, education, and influence of ulama in society. Historical documentation is analyzed to trace their intellectual and social traces. After the data has been successfully collected, the next step is to process the data. This data processing process involves the identification, classification, and analysis of information obtained from interviews and documentation. The main aim of processing this data is to construct a comprehensive understanding of the intellectual networks and contributions of ulama in Betawi and Banten, as well as their implications for the development of Islamic society and scholarship in Indonesia (Sari et al., 2022).

D. RESULT AND DISCUSSION

1. The Arrival of Islam in Indonesia: Recapitulation

Many theories explain the arrival of Islam in Indonesia, addressing aspects such as timing, messengers, locations, and methods employed. Some theories suggest that Islam entered Indonesia as early as the development of Islam in the 7th century AD/1st century AH, directly from Arabia or Persia. However, others argue that Islam's entry into Indonesia occurred in the 11th century AD/5th century AH (Febriadi & Kurniawan, 2022). Some even propose that Islam reached Indonesia in the 13th century AD, originating from Gujarat or India. These theories have their foundations and arguments, and they complement each other rather than contradict.

Among the scholars asserting that Islam arrived in Indonesia (Nusantara) from its early development in the Middle East are Thomas W. Arnold, Azyumardi Azra, Hamka, Uka Tjandrasasmita, A. Hasymi, and others. These scholars point to data recorded by the Chinese Buddhist monk named I-Tsing, who traveled from Canton to India using the Po-sse ship and stopped in Bhoga (presumed to be Palembang, South Sumatra). Around the year 674 AD, in the western part of Sumatra, I-Tsing noted the existence of a village inhabited by Arab or Persian Muslim communities, referred to as the Ta-Shih and Po-sse communities. These were predominantly traders who had long-established trade relations with the Sriwijaya kingdom. Due to the perceived mutual benefits of this relationship, Sriwijaya allocated a specific area for these traders.

In addition to this data, Azyumardi found another indicator in the form of the word "bersila" (to sit cross-legged). This word suggests that the tradition did not originate from the palace tradition but rather from the egalitarian tradition of Arabia or Persia. In the palace tradition, when someone wanted to meet the king, they had to crawl forward, and when facing the king, they had to prostrate. In Arab Islamic tradition, prostration is allowed only before Allah, not before His creations.

Based on this theory, it can be understood that Islam arrived in the Nusantara region in the 7th century AD or the 1st century AH. Islam was directly brought by traders and missionaries from Arabia or Persia.

The second opinion suggests that the entry of Islam into Indonesia occurred around the 11th century AD/5th century AH. This data is based on archaeological

findings of gravestones (batu nisa). Most of these archaeological pieces are discovered along international trade routes and intersections. The oldest gravestone found in Indonesia belongs to Fatimah binti Maimun bin Hibatullah, who passed away on the 7th of Rajab 475 H/December 1082 AD. The form and inscription on this gravestone are similar to the gravestone of Ahmad bin Abu Ibrahim bin Arradh Rahdar alias Abu Kamil found in Phanrang, Vietnam. Both gravestones feature Arabic calligraphy with Kufic script originating from the Middle East, characterized by decorative motifs in the form of arches at the top vertical part. The Kufic script style developed in Persia in the late 10th century AD.

Based on this archaeological data, it can be estimated that on the northern coast of East Java, especially in Leran, Gresik, there existed a community of Muslims originating from the Middle East. In other words, Islam entered Indonesia from the Middle East, brought by Arab or Persian Muslim traders and missionaries.

Meanwhile, there is another theory stating that Islam entered the Archipelago (Indonesia) around the 13th century AD and originated from Gujarat, India. This theory is based on archaeological data, specifically gravestones found at the tomb of King Malikus Saleh in the Islamic kingdom of Samudera Pasai (Tharir, 2021). The inscription on these gravestones indicates the year 686 H/1297 AD. According to archaeological research, these gravestones originate from Gujarat, India, and this type of stone was commonly used by Hindu followers in Gujarat to construct their temples, aside from being a commodity. The trade relationship between Samudera Pasai and Gujarat continued, leading both nations to embrace Islam.

This theory is supported by the opinion of Christian Snouck Hurgronje. Snouck stated that Islam arrived in Indonesia in the 13th century AD and originated from Gujarat, India. This theory is based on his analysis of the presence of local elements such as animism and dynamism within the teachings of Islam during that period (Saragih & Siregar, 2023). However, this theory was refuted by QS. Fatimi stated that in 1297, Gujarat was still Hindu, not under Islamic influence. It was only in 1298 that Gujarat, besides being a trade center, also became one of the centers of Islamic development in India.

According to Snouck, the Islamic teachings received by the people in Indonesia had been tainted by mystical teachings. He further described this situation using the analogy of a flowing river. Indonesia was depicted as the downstream, where the river's flow stopped (Salahuddin, 2023). Meanwhile, the Arab and the Middle East were depicted as the upstream. If Islam came from the Arab region, then the teachings received by the Indonesian community would still be pure. However, in reality, the Islamic teachings embraced by the Muslim community in Indonesia during that period had been influenced by local traditions, specifically animism and dynamism, which were inconsistent with the teachings of Islam brought by Prophet Muhammad in Mecca and Medina.

Although this theory is not particularly strong, many Indonesian scholars or historians adhere to it. This is based on the historical fact that there are still many Indonesian historians who can uncover important data taken from manuscripts

abundant in Indonesia. Nevertheless, this theory serves as a complement to several theories put forth by Indonesian historical experts (Zara et al., 2023).

Based on these theories, it can be understood that Islam arrived in Indonesia through several periods. The first period (7th to 12th centuries AD) marks the initial arrival and formation of Muslim communities, primarily consisting of Muslim traders. Therefore, the spread of Islam was still very limited during this time. The spreaders of Islam came from Islamic countries, both in the Middle East and India. Generally, they were wealthy merchants who also acted as preachers.

The second period (13th to 16th centuries AD) is a continuation of the early spread of Islam. Consequently, during this period, the spread of Islam had expanded, even forming socio-political powers in the shape of Islamic kingdoms, such as the Islamic kingdom of Peurlak with its first Muslim ruler, Sultan Muhamad Amir Syah (1225-1263 AD), the Islamic kingdom of Demak (1500-1546 AD), Pajang (1546-1582 AD), Mataram (1582-1788 AD), Cirebon (1452 AD), Banten (1526-1811 AD), the Islamic kingdom of Sukadana (1590 AD), the Islamic kingdom of Banjar (1550-1860 AD), the Islamic kingdom of Gowa (1519-1669 AD), and others.

2. Islam and Scholars in Banten

In the Nusantara region, Islamic kingdoms once stood and played a crucial role in the process of spreading Islam and forming Muslim communities. Among the Islamic centers of governance that emerged and flourished in Java was the Sultanate of Banten (Hajam, 2021). The Sultanate of Banten was founded by Sunan Gunung Jati in 1526 AD with the assistance of Fatahillah, who led the armies of Demak and Cirebon to seize the territory of Pajajaran and spread Islam in West Java. When returning to Cirebon, Banten was handed over to his son, Sultan Hasanuddin.

The expansion of the Islamic Kingdom of Banten was driven by the numerous trade ships passing through the waters of Banten. Banten, located on the northern coast of the western part of Java, near the Sunda Strait, became a strategically important area, especially after the fall of Malacca to the Portuguese in 1511 AD (Sulistiono & Muchsin, 2022). Since then, many Muslim traders carrying goods from the eastern regions of Indonesia chose not to stop at Malacca. They refused to trade with the Portuguese who practiced a different religion. Thus, gradually but surely, Banten became the main stopover for traders coming from various directions.

Sultan Hasanuddin ruled from 1552 to 1570 AD. Initially, Banten was under the rule of the Islamic Kingdom of Demak, but during the chaos in Demak, Sultan Hasanuddin declared Banten free from the rule of the Demak king. During Sultan Hasanuddin's reign, Islam spread to the Lampung region. Additionally, friendly relations were established with Sultan Aceh, who ruled the Indrapura region. This relationship was further strengthened by the marriage between Sultan Hasanuddin and the princess of Indrapura. After some time, the development of Islam in Lampung and Bengkulu progressed. Mosques and Islamic educational institutions emerged in both regions.

After Sultan Hasanuddin's death in 1570 AD, his son Maulana Yusuf continued the rule. He governed from 1570 to 1580 AD. In 1579 AD, Maulana Yusuf began spreading Islam to the Pajajaran region. The last king, named Prabu Sedah, passed away while resisting the Banten army led by Sultan Maulana Yusuf. With the death of Prabu Sedah, the Hindu and Buddhist kingdoms in West Java came to an end. After successfully controlling West Java, in 1580 AD, Maulana Yusuf passed away, and his position was succeeded by his son, Maulana Muhammad.

Maulana Muhammad, known as Sultan Banten III, ruled from 1580 to 1596 AD. He held the title Kangjeng Ratu Banten and ascended to the throne at the age of 9. Consequently, the kingdom was held by Mangkubumi and assisted by the Grand Qadi. In 1596 AD, at the age of 25, Maulana Muhammad began governing independently. During that time, he also launched an attack on the Islamic Kingdom of Palembang, ruled by Ki Gede Ing Suro (Kyai Gede Suro). This occurred due to provocation from Prince Mas, the nephew of Maulana Muhammad. Ki Gede Ing Suro governed Palembang as a loyal Duke to the Islamic Kingdom of Mataram. In the assault on Palembang, Maulana Muhammad was killed.

After Maulana Muhammad's death, his son Abdul Mafakhir became the Sultan of Banten. As he was still an infant, the administration in Banten was held by Mangkubumi Ranamanggala. He served as the regent of Banten from 1608 to 1624 AD. During Ranamanggala's rule, Banten achieved greatness and prosperity. At that time, Banten had significant trading ports, namely Banten and Jayakarta. To govern the Jayakarta region, Ranamanggala appointed Wijayakrama as the Duke.

During this period, the port of Jayakarta was already frequented by European nations such as the Dutch, English, Portuguese, and others. When the Dutch sought permission to establish a lodge in Banten, Ranamanggala refused. Subsequently, the Dutch requested permission from Wijayakrama to establish a lodge in Jayakarta, and Wijayakrama granted it. Finally, in 1612 AD, the Dutch lodge was established in Jayakarta, located on the banks of the Ciliwung River, facing the English lodge.

In 1618 AD, the Dutch expelled the English from Jayakarta, an action allowed by Wijayakrama. Consequently, the Dutch became more arbitrary. This act was discovered by Ranamanggala, leading to the arrest of Wijayakrama and his detention in Banten in 1619 AD for allowing the Dutch's actions.

Ranamanggala's actions caused concern for the Dutch. Therefore, Jan Pieter Z. Coen requested assistance from the Dutch troops stationed in Ambon. Approximately 1,000 personnel were sent as reinforcements. J.P. Coen utilized this support to attack Jayakarta. Thus, in 1619 AD, the city of Jayakarta was burned down, and a new city named Batavia was built on its ruins.

Later, in 1624 AD, Ranamanggala passed away, leading to a weakened state in Banten. Banten began to rise again under the rule of Abdul Fatah, famously known as Sultan Ageng Tirtayasa, who ruled Banten from 1651 to 1682 AD. Sultan Ageng Tirtayasa strongly opposed the Dutch. His stance was supported by Sheikh Yusuf al-Makassary, a scholar from Makassar who sought refuge in Banten after Makassar was

attacked by the Dutch in 1667 AD. However, this position was not approved by his son, Abdul Kahar, also known as Sultan Haji.

The disagreement between Sultan Ageng Tirtayasa and his son Sultan Haji was exploited by the Dutch to attack Banten. To fight against his father, Sultan Haji sought assistance from the Dutch, and this request was granted. Consequently, in 1681 AD, a fierce war ensued. In the battle, victory was on the side of Sultan Haji, aided by the Dutch. Sultan Ageng Tirtayasa was captured by the Dutch in 1683 AD and taken to Batavia. He passed away in Dutch captivity in 1692 AD.

Afterward, Sultan Haji, who was pro-Dutch, assumed control. However, the rule of Sultan Haji Banten did not flourish, as it was always under Dutch control. Therefore, when Daendels became the Governor-General in Indonesia from 1808 to 1811 AD, the Islamic governance in Banten was abolished. Since then, the Islamic Kingdom of Banten has not been heard in the Islamic world's affairs, especially in the Nusantara region. During that era, renowned scholars native to Banten were born, one of whom is Sheikh Nawawi al-Bantani, born in 1814-1897 AD, becoming an icon among the scholars of Nusantara. The Islamic Sultanate of Banten played a significant role in Islamizing the entire Nusantara region, including the Betawi area.

The process of spreading Islam in the Nusantara region cannot be separated from the active role played by prominent early scholars. Through them, Islam was well-received among the Nusantara communities. Some of these scholars include Hamzah Fansuri (d.1527 AD), Syamsuddin al-Sumatra'i (1575-1630 AD), Nuruddin al-Raniri (d.1658 AD), Abdurra'uf al-Sinkili (1615-1693 AD), Sheikh Abdussamad al-Palimbani (1704-1789 AD), Sheikh Ahmad Khalil Bangkalan (1820-1925 AD), Sheikh Yusuf al-Makassari (1626-1699 AD), Sheikh Muhamad Arsyad al-Banjari (1707-1812 AD), Sheikh Muhamad Nafis al-Banjari (1735-1812 AD), Sheikh Nawawi al-Bantani (1808-1811 AD), Sheikh Junaid al-Batawi (d.1740-1840 AD), and others. They undoubtedly had connections or relationships among themselves, whether between Betawi scholars and Banten scholars, or vice versa, between Banten scholars and Betawi scholars. The genealogy of their knowledge was strong, with mentor-student relationships being commonplace. Sometimes, a scholar proficient in a specific field, such as fiqh, wanted to deepen their knowledge of hadith, so they would learn from a scholar with authority in that area, even if that scholar had previously learned fiqh from them. After them, in the same era or later, many great scholars were born, both from the Betawi and Banten ethnic communities. These scholars, directly or indirectly, played a crucial role in the field of Islamic religious education through the establishment of pesantren educational institutions scattered throughout Indonesia, especially in Banten.

3. The Spread of Islam and the Contributions of Betawi Scholars

While in the land of Betawi, Islam has been widely embraced by its people. Over time, they have even made Islam the binding force of the Betawi ethnic community. The Betawi people consider Islam as the basis of their social life ideology.

According to Ridwa Saidi, Islam was introduced around 1418 AD, marked by the establishment of an educational institution called Pesantren Qura in Karawan. It was founded by Sheikh Qura or Sheikh Hasanuddin from Cambodia. Initially, he intended to preach in East Java. However, when he stopped at the port of Karawang, he changed his mind about going to East Java (Choirin, 2020). He even married a Karawang girl and later established a pesantren, known as Pesantren Qura in Karawang. Until now, the tomb of Sheikh Qura is still visited by many people. In the following era, a female student (santriwati) of Pesantren Qura, Nyai Subang Larang, married Prabu Siliwangi. From this marriage, a son named Kian Santang was born, who later became a spreader of Islam, and many Betawi people became his followers. In terms of local religious followers, they are often called the Langgara people because they are considered violators of rules and traditions. They often gather in a place called Langgar.

Langgar or Mushalla serves as a meeting place for Muslims in Betawi. This place is used for the delivery and dissemination of Islamic teachings. Because of this, and until now, the Betawi community is known as a religious community. Islam has been made an ideology and identity of the community, so people often refer to Betawi as synonymous with Muslims, and Islam is the identity of the Betawi community (Syam et al., 2020). In a further development, Islam was spread by religious figures. Religious figures with authority in the field of religious knowledge are often referred to as Ulama, Tuan Guru, or Muallim. The Betawi people use the title Muallim as an honorary title for religious teachers with extensive knowledge (Al Qurtuby, 2020). Another term used is Tuan Guru. The difference between the two terms is based on the breadth and depth of religious knowledge possessed, the size of the educational institution, and the number of students they guide. Most Betawi ulama have strong networks with Javanese, Sumatran, and Haramain (Makkah and Madinah) ulama. Then, in the later era, religious figures are referred to with the term Kyai, following the Javanese tradition.

In this context, the term used in this research refers to religious scholars, with a general understanding. According to Azyumardi Azra in the introduction to the book "Genealogy of Intellectual Ulama Betawi," he says, "Ulama are those who study the sciences of Islamic religion, whether directly to a specific ulama or in traditional Islamic educational institutions such as halaqah, madrasah, and even pesantren. Those who then have adequate knowledge and even expertise in the sciences of Islamic religion such as fiqh, tafsir, or tasawwuf and then devote themselves to the Muslim community, which then recognizes them as ulama" (Maimunah et al., 2021).

More concretely, Ridwan Saidi tries to define Betawi Ulama simplistically through a territorial-cultural approach. In this context, Ridwan Saidi interprets Betawi Ulama as scholars originating from the cultural region of Betawi, including Jakarta, Bekasi, Karawang, Depok, Bogor, Tangerang, and the Thousand Islands. Their scholarship forms intellectual centers of Islam in Betawi. In terms of lineage, Betawi ulama does not come from the Habib and Sayyid circles. This can be seen from the historical journey of the spread of Islam in the land of Betawi, where most, if not all,

of the spreaders of Islam, the Habaaib or Sayyid, were influential figures and teachers of Betawi ulama. And until now, Betawi ulama continues to respect them by visiting their graves. The places associated with them serve as the base for meetings between teachers and students in Betawi in the spread of Islam in the land of Betawi. These Sayyids generally come from the Hadramaut region in South Arabia.

4. Betawi Ulama Network: Early Formation Process

According to Azyumardi Azra, scholars in the Archipelago had connections with scholars from the Middle East. At that time, the centers for the development of religious knowledge were the cities of Mecca and Medina (Haramain). The Betawi scholarly network was formed after or concurrently with the formation of the Archipelago scholarly network, around the 18th and 19th centuries (Syam & Ilaihi, 2023). Among the various factors causing the formation of this network were the teacher-student relationships, especially related to the study of hadith chains and Sufi orders, namely the Shattariyah and Naqshbandiyyah orders.

In this context, Azyumardi Azra noted at least six core scholars who formed the network of Middle Eastern scholars connected to the Archipelago (Onley & Nonneman, 2020). They include Shafi al-Din Ahmad bin Muhammad Yunus al-Qushayshi al-Dajani al-Madani. He studied under Sibghat Allah and Ahmad al-Shinnawi. Among his students who formed the scholarly network were Ibrahim al-Kurani, Abdullah bin Sheikh al-Aydrus (Ba Shaiban), Hasan bin Ali al-Ajami, Sayyaid al-Alaamah al-Wali Barakaat al-Tunisi, Sayyid Abd al-Khaliq al-Hindi al-Lahuri, Sayyid Abdu al-Rahman al-Maghribi al-Idrisi, Isa bin Muhammad al-Maghribi al-Jafari, Mihnana bin Awd Ba Mazru, Sayid Abd Allah Ba Faqih, Muhammad bin Abd al-Rasul al-Barzanji al-Kurdi, al-Sinkili, and al-Maqassari.

Burhan al-Din Ibrahim bin Hasan bin Shihab al-Din al-Kurani al-Shahrzuri al-Shahrani al-Kurdi is another prominent scholar who studied under al-Qushayshi. He solidified his intellectual career in Medina after traveling to various regions in the Middle East. His students who later formed the scholarly network included Ibn Abd al-Rasul al-Barzanji, Muhammad Abd al-Hadi al-Sindi, Abdullah bin Sa'ad Allah al-Lahuri, Abdullah bin Salim al-Bashri, Abu Thahir bin Ibrahim al-Kurani, Ali al-Shaibani al-Zabidi, Ishaq bin Muhammad bin Ja'man al-Yamani, al-Sinkili, al-Maqassari, and others, including Sheikh Nawawi al-Bantani, Sheikh Juneid al-Batawi, Sayyid Usman al-Batawi.

Thus, it can be said that the Betawi scholars' network is also connected to the Middle Eastern scholars' network (Ali, 2023). The presence of the Betawi scholars' network can be traced through the scholarly activities and travels undertaken by Abd al-Rahman al-Mashri al-Batawi, among others. Alongside Muhammad Arsyad al-Banjari and Abd al-Shomad al-Palimbani, he studied in Mecca under the guidance of Sheikh Athaa Allah al-Mashri.

5. Betawi and Banten Scholars in the Early 19th Century

a. KH Ali Syibromalisi

KH Ali Syibromalisi is one of the renowned Betawi scholars specializing in the fields of Fiqh and Hadith. To enhance his knowledge, he studied under various teachers in both Betawi and Mecca. One of his important teachers was Guru Marzuqi Cipinang Muara or As-syekh Ahmad Marzuqi bin Ahmad Mirshod bin Hasnum bin Ahmad Mirshod bin Hasnum bin Khotib Sa'ad bin Abdurrohman bin Sulthon. An accomplished scholar with various scholarly works, Guru Marzuqi Cipinang Muara successfully mentored dozens of students, including KH Ali Syibromalisi.

In addition to Guru Marzuqi, another significant teacher in the scholarly career of KH Ali Syibromalisi was Sheikh Yasin Padang or Abu al-Faydl 'Alam al-Din Muhammad Yasin ibn Muhammad 'Isa al-Fadani. He was a Padang-born scholar from West Sumatra who was born and educated in Mecca, Saudi Arabia. Al-Fadani is an expert in hadith chains, astronomy, and the Arabic language, including serving as the Director of Darul Ulum ad-Diniyah Madrasah in Mecca. With such expertise, Ali Syibromalisi likely studied various disciplines under his guidance while studying in Mecca.

b. Muallim Rojiun

Typically, within a family environment with a strong Islamic tradition, Rojiun's educational journey began with learning from his father, Abdurrahim bin Muhammad Nafe. Afterward, Rojiun continued his Islamic studies under several Islamic teachers in the Betawi region. Two of them were Guru Manshur Jembatan Lima and Guru Abdul Madjid Pakojan. It is known that Guru Manshur was Muhammad Manshur bin Abdul Hamid bin Damiri bin Abdul Muhid bin Tumenggung Tjakrajaya (b. 1878 – d. 1967 AD). An author of 19 Islamic scholarly works who completed higher Islamic education in Mecca, he had several important students in spreading and influencing Islamic teachings in the Betawi community, including Rojiun himself. Among them were KH Abdullah Syafi'I, Muallim KH Abdul Rasyid Ramli, KH Firdaus, Sheikh KH Muhadjirin Amsar Ad-Dary, Muallim KH Abdul Rasyid, Muallim KH Syafi'I Hadzami, and KH Abdul Khoir Krendang.

As for Roji'un's second teacher, Abdul Madjid, he was one of the Betawi scholars born in Pekojan, Central Jakarta (b. 1887 AD). Guru Madjid himself was the son of KH. Abdurrahman bin Sulaiman bin Muhammad Nur bin Rahmatullah. Guru Madjid began learning from his father before later studying under several scholars in Mecca such as Sheikh Mukhtar Atharid and Sheikh Sa'id Al-Yamani for knowledge in fiqh, usul fiqh, tafsir, hadith, and the Arabic language. He was known as a scholar proficient in tasawuf, tafsir, and the science of Falak. With his expertise, Muallim Roji'un likely learned various fields of knowledge from Guru Madjid.

c. K. H. M. Syafi'i Hadzami

He completed elementary school in 1942 AD and then worked as an employee at RRI. In addition to his position as an employee, he continued to study under several scholars. Among these teachers was Habib Ali bin Husein al-Atthas in the Bungur area of Senen, Central Jakarta; Ajengan KH. Abdullah bin Nuh from Cianjur; Habib Ali bin Abdurrahman al-Habsyi, in the Kwitang area, Central Jakarta; KH. Ya'qub Saidi, Kebon Sirih, Central Jakarta; KH. Muhammad Ali Hanafiyah, Pekojan, West Jakarta; KH. Muhtar Muhammad, Kebon Sirih; KH. Muhammad Sholeh Mushonnif, Kemayoran, Central Jakarta; KH. Zahrudin Usman from Jambi; and a series of other scholars, both residing in Jakarta and those on duty in Jakarta.

d. K.H. Noer Ali

In 1934, Noer Ali felt that the knowledge acquired from Guru Marzuki had been substantial—so much so that in 1933, due to his perceived intelligence and ability to diligently follow the lessons given by Guru Marzuki, Noer Ali was appointed as Badal to act as a substitute when the Guru was unable to teach or preach. Noer Ali decided to continue his education in Mecca alongside his friend KH. Hasbullah. In Mecca, Noer Ali was first instructed by Guru Marzuki to contact Sheikh Ali al-Maliki, as Guru Marzuki, during his studies, was a beloved disciple of Sheikh Ali al-Maliki. In Mecca, Noer Ali studied under many teachers. Some teachers and subjects studied will be outlined in the following table:

Table 1. The Chain of Knowledge acquired by KH Noer Ali during his time in Mecca

No	Teacher	Field of Knowledge
1	Syekh Ali al-Maliki	Hadith
2	Syekh Umar Hamdan	Kutubussittah (Six Major Hadith Books)
3	Syekh Ahmad Fatoni	Islamic Jurisprudence (Fiqh)
4	Syekh Mohammad Amin Al-Quthbi	Arabic Grammar (Nahwu), Rhetoric (Qawafi), Eloquence (Badi'), Theology (Tawhid), and Logical Reasoning (Ilmu Mantiq)
5	Syeikh Abdul Zalil	Political Science
6	Syeikh Umar at-Turki dan Syeikh Ibnu Arabi	Hadith and Quranic Sciences (Ulumul Quran)

e. Guru Marzuki

Guru Marzuki also studied Sufism and obtained authorization to spread the 'Alawiyyah tariqa from Sheikh Muhammad 'Umar Syata, who received the silsilah of the tariqa from Sheikh Ahmad Zaini Dahlan. He also received authorization for the Khalwatiyah tariqa from Sheikh 'Usman bin Hasan al-Dimyati. The 'Alawiyyah tariqa is the oldest Sufi order in Indonesia. It is quite popular in Hadramaut, the region of origin for preachers who brought it to Southeast Asia. In Indonesia, this tariqa does not prescribe specific attire or

designate a particular sheikh. Practices involve reciting rawatib (routine recitations after the obligatory prayers) inherited through generations since the time of the Prophet Muhammad and his companions. The leaders do not set specific conditions or rules except to encourage the continuous recitation of rawatib and wirids.

Guru Marzuki's teachers include the following: Sheikh 'Usman As-Sarawaki, Sheikh Muhammad 'Ali bin Husen bin Ibrahim al-Maliki, Sheikh Muhammad Amin bin Sayyid Ahmad Ridwan (grantor of the Ijazah Ahzab to Sheikh Abi Hasan), Sheikh Hasbullah al-Misri, Sheikh 'Abd al-Karim Al-Dagestani (student of Ibn Hajar Maki), Sheikh Mahfudz Tremasi, Sheikh Soleh Bafadol (teacher of Tuhfah sarah Roud), Sheikh Muhammad Sa'id al-Yamani (known as Imam Nawawi), Sheikh 'Umar bin Abi Bakar Bajened, Sheikh Mukhtar bin 'Athorid, Sheikh Khatib Al-Minangkabawi (commentator on the book Fathuk Jawad Ibn Hajar), Sheikh Muhammad Yasin Al-Bayumi, Sheikh Marzuqi al-Bantani (follower of the Naqshbandi tariqa), Sheikh 'Umar Sumbawa (student of Sheikh Abdul Ghoniy Al-Bimawi), and Sheikh Muhammad 'Umar Syattho.

f. Abuya Dimiyati

The first scholar who became a teacher for Abuya Dimiyati outside of Banten was Sheikh Achmad Bakri (Mama Sempur) in Purwakarta, West Java, from 1950 to 1953. He was a knowledgeable scholar in fiqh and instrumental sciences, possessing hadith sanad and books from the ranks of Sheikh Mahfudz at-Turmusi and Sheikh Yasin Padang. From Sheikh Mama Sempur, young Abuya Dimiyati obtained a special license (sanad) for knowledge and Sufism, especially the pearls of wushul (spiritual arrival) from Sheikh Ibn 'Athallah as-Sakandari, which was explained by Sheikh Ibrahim ar-Rundy and Sheikh Syarqawi. From Mama Sempur, Abuya Dimiyati also received authorization for the Kholwatiyah Tariqah and the science of Suluk. He was also instructed in the ways of Musofahah and Musyabakah, and Abuya Dimiyati was ordered to write Hizb and Tsabat, which were then signed by Mama Sempur. These teachings were acquired specifically from Hadrotusy Sheikh Muhammad Mukhtar in Bogor and Hadrotusy Sheikh Muhammad Mahfud in Mecca. When Mama Sempur was about to confer these special teachings, he first performed istikharah. The last thing bestowed upon Dimiyati Young by Mama Sempur was the appointment of Muhammad Dimiyati as a murshid and Khalifah to continue the leadership of the tariqah. In his missionary journey, Abuya Dimiyati also visited elder kyai in the Warungbawang area, Cianjur, namely Ajengan Hambali. He was given the Ijazah Salawat al-Kubro written by Sheikh Sultho al Aulia Al Quthbur Robbaniy, Al-Syaikh 'Abdul Qadir Al-Jilany, and various salawat mentioned in the book Afdhol Al-Shalawat.

After completing his studies with Sheikh Mama Sempur, in early 1953, Abuya Dimiyati continued his pursuit of knowledge with Ahmad Nahrawi bin Abdul Rahman bin Abdul Rau'uf (Mbah Dalhar) in Watucongol, Magelang. The father of Mbah Dalhar was a student of Sheikh Muhammad Nawawi Al-Bantani.

Mbah Dalhar granted Abuya Dimiyati the Tarekat Syadziliyah and instructed him to document unwritten or uncopied knowledge, including musofahah, musyabakah, and other sciences, including the Quran.

g. Abuya Bustomi

Abuya Bustomi, in his educational journey, initially learned from Abuya Tb. Palawira in Sekong, Cimanuk Pandeglang, about instrumental sciences, namely Nahu and Sharof. He also studied fiqh under Abuya Abdul Halim Kadu Peusing. Abuya Bustomi also received lessons from K.H. Dimiyati. He studied fiqh, tasawuf, and instrumental sciences from Mama Bakry in Semper, Plered, and Purwakarta. He learned from K.H. Mama Rukyati in Kaliwungu, Semarang, regarding fiqh and tasawuf kutub sabah. He acquired instrumental sciences from Mama A Cholil in Garut, West Java. He studied under KH.Royani in Caringin, Bogor.

KH. Tubagus Muhammad Falak studied the science of Quranic exegesis (tafsir) and jurisprudence (fiqh) under the guidance of Sheikh Nawawi Al-Bantany and Sheikh Mansur Al-Madany, both of whom are from Indonesia. In the field of Hadith, he learned from Sayyid Amin Qutbi, and for the science of Sufism (tasawwuf), he studied under Sayyid Abdullah Jawawi. His knowledge of astronomy (Falak) was acquired from an expert in the field, Sayyid Affandi Turki. Specifically in the science of fiqh, he studied under Sayyid Ahmad Habasy and Sayyid Umar Baarum. As an adult, KH. Tubagus Muhammad Falak further deepened his knowledge of wisdom and Sufi teachings under the guidance of Sheikh Umar Bajened, a scholar from Mecca, as well as Sheikh Abdul Karim and Sheikh Ahmad Jaha, both of whom hail from Banten.

In the field of fiqh, he also studied under Sheikh Abu Zahid and Sheikh Nawawi Al-Falimbany. In addition to the mentioned names, while in Mecca, he also sought knowledge under the guidance of other prominent scholars, including Sheikh Ali Jabrah Mina, Sheikh Abdul Fatah Al-Yamany, Sheikh Abdul Rauf Al-Yamany, and Sayyid Yahya Al-Yamany. During his time in Indonesia, both before and after his journey to Mecca, KH. Tubagus Muhammad Falak continued his education and deepened his knowledge under several great scholars from Banten, including Sheikh Salman, Sheikh Soleh Soding, and Sheikh Sofyan.

During his stay in the Middle East, KH. Tubagus Muhammad Falak visited Baghdad, Iraq, and had the opportunity to learn from Meccan scholars present in Baghdad, such as Sheikh Zaini Dahlan. While there, he also made a pilgrimage to the tomb of Sheikh Abdul Qadir Jilani. During his time in Medina, he visited the tomb of the Prophet Muhammad (SAW). Throughout his first residence in Mecca and Medina, KH. Tubagus Muhammad Falak was contemporaneous with Sheikh Kholil Bangkalan, who, during the same period around the 1860s, sought knowledge in Mecca. After approximately 21 years of residing in Mecca, KH. Tubagus Muhammad Falak returned to the Archipelago in 1878.

He studied various fields of knowledge until the Middle East, including the science of Quranic exegesis (tafsir) from Sheikh Nawawi Al-Bantany and Sheikh Mansur Al-Madany, the science of Hadith from Sayyid Amin Quthbi, the science of Sufism from Sayyid Abdullah Jawawi, astronomy (Falak) from Affandi Turki, the science of fiqh from Sayyid Ahmad Habsy, Sayyid Baarum, Sheikh Abu Zahid, and Sheikh Nawawi Al-Falimbany, wisdom and knowledge from Sheikh Umar Bajened in Mecca, Sheikh Abdul Karim, and Sheikh Ahmad Jaha in Banten. He also learned from other prominent scholars such as Sheikh Ali Jabra, Sheikh Abdul Fatah Al-Yamany, Sheikh Abdul Rauf Al-Yamany, Sayyid Yahya Al-Yamany, Sheikh Zaini Dahlan in Mecca, and scholars from Banten including Sheikh Salman, Sheikh Soleh Soding, Sheikh Sofyan, and Sheikh Sohob Kadu Pinang.

E. CONCLUSION

The scholars of Jakarta (Betawi) and Banten have a close connection through their scholarly activities and journeys. They engage in mutual learning, with individuals becoming students (santri) of each other's scholars. Scholars from Banten become students of Betawi scholars, and vice versa, establishing a teacher-student relationship between Banten and Betawi scholars. This interchange fosters rapid intellectual development in both Betawi and Banten due to the activities of these scholars. As a result, the tradition of knowledge preservation is well-maintained. This intellectual encounter has produced numerous scholars and religious educational institutions, including Islamic boarding schools (pondok pesantren).

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