



HISTORICAL TRACES OF HADRAMI CONTRIBUTION IN THE FIELD OF DA'WAH EDUCATION IN SOUTHERN KALIMANTAN

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Abstract

This study explores the historical traces of the Hadrami community's contribution to Islamic education and da'wah in South Kalimantan. The purpose is to examine and analyze the significant role of the Hadrami in spreading Islam, particularly through educational and cultural da'wah approaches in remote areas of the region. The research applies a descriptive qualitative method using sociological, anthropological, and historical approaches. These are integrated to investigate how the Hadrami contributed to Islamic propagation through da'wah networks, mosque establishment, halaqahs, and cultural assimilation with local communities. Findings reveal that Hadrami involvement in Islamic da'wah began as early as the time of Sunan Giri, and was strengthened by figures like Khatib Dayan and Sayid Ahmad Alaydrus. Their efforts extended beyond urban centers such as Banjarmasin and Martapura, reaching deep into the Dayak-inhabited highlands and rural areas like Hulu Sungai, Loksado, Hantakan, and Tanah Kusan. The Hadrami played a crucial role in the propagation and development of Islam in South Kalimantan through structured da'wah models and strong social networks. The study's implication encourages further exploration of the Hadrami diaspora and suggests that their history in Kalimantan be considered an integral part of Hadrami heritage in Indonesia.

Keywords: Histrical, Hadrami, Da'wah, Southern Kalimantan

Abstrak

Penelitian ini membahas jejak historis kontribusi komunitas Hadrami dalam bidang pendidikan dan dakwah Islam di Kalimantan Selatan. Tujuan penelitian ini adalah untuk menggali dan menganalisis peran penting kaum Hadrami dalam menyebarkan Islam, terutama melalui pendekatan pendidikan dan dakwah budaya di wilayah-wilayah terpencil Kalimantan Selatan. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan sosiologis, antropologis, dan historis. Pendekatan ini digunakan secara terpadu untuk menelusuri kontribusi Hadrami dalam menyebarkan ajaran Islam melalui jaringan dakwah, pembangunan masjid, halaqah, dan asimilasi budaya dengan masyarakat lokal. Hasil penelitian menunjukkan bahwa peran Hadrami dalam dakwah Islam dimulai sejak masa Sunan Giri, yang kemudian diperkuat oleh kedatangan tokoh-tokoh seperti Khatib Dayan dan Sayid Ahmad Alaydrus. Aktivitas dakwah mereka tidak hanya terbatas di Banjarmasin dan Martapura, tetapi juga menjangkau daerah-daerah pedalaman seperti Hulu Sungai, Loksado, Hantakan, dan Tanah Kusan. Hadrami memiliki peran yang sangat signifikan dalam penyebaran Islam di Kalimantan Selatan melalui pola dakwah yang terstruktur dan jaringan sosial yang kuat. Implikasi dari penelitian ini membuka peluang untuk kajian lanjutan tentang diaspora Hadrami dan pentingnya integrasi sejarah dakwah mereka dalam narasi sejarah Islam di Indonesia.

Kata kunci: Sejarah, Hadrami, Dakwah, Kalimantan Selatan

INTRODUCTION

Hadrami is a popular term for the Arab community or people who come from Hadhramaut (South Yemen). In Southeast Asia, especially in Indonesia, the Hadrami community has a very important role in the process of spreading and developing Islamic propagation. Their contribution to Indonesian nationality is also remarkable. Their arrival which coincided with the process of spreading Islam followed by the intensity in introducing the ideas of modernism and Islamic reform; pioneering and developing various Islamic educational institutions and religious movements; as well as the integration and struggle for Indonesian independence, has made a significant contribution to the nation.¹

The entry of the Hadrami into Indonesia to preach in order to spread Islam and trade occurred in at least three periods or phases. The initial period of arrival of the Hadrami began around the 7th century AD along with the entry and development of Islam to Indonesia. Their arrival as carriers and spreaders of early Islam was confirmed by the prominent historian, Thomas W. Arnold in his book *The Preaching of Islam*. According to Arnold, the entry of Islam into Indonesia in the 7th century AD is corroborated by evidence and the existence of a settlement community or colony of Arabs on the West Coast of Sumatra,² the area where the initial settlement of these Arabs was later known as Barus.

The second wave of Hadrami arrivals to Indonesia is estimated to have started around the 13th century AD to the 15th century AD, in which the Hadrami people who came to Indonesia at this time were mostly fully assimilated with the indigenous population. Many of them then married women from among the local population, had offspring, and blended into the lives of local people. The massive assimilation has made them identify more as Indonesians, as their extended families are mostly in Indonesia.

The third period of Hadrami arrivals began in the 17th century AD until the early 20th century AD, where in this period their arrival to Indonesia was more driven by economic motives, trade, and looking for a new place to live as explained by Bisri Affandi. According to him, the wave of Hadrami arrivals in this period to Indonesia was triggered by factors such as the occurrence of economic difficulties in their home region, Hadramaut; the ease of transportation facilities as a result of the industrial revolution; and the economic and social policies issued by the Dutch East Indies Government in 1854 AD towards their existence in Indonesia as a foreign Eastern population with a higher status than the indigenous people.³

¹ Natalie Mobini Kesheh, *Hadrami Awakening: Kebangkitan Hadhrami di Indonesia*, (Jakarta: Penerbit Akbar, 2007), h.48.

² Thomas W. Arnold, *The Preaching of Islam*, terj. A. Nawawie Rambe, (Jakarta: Wijaya, 1982), h.27.

³ Bisri Affandi, *Syaikh Ahmad Syurkati (1874-1943): Pembaharu dan Pemurni Islam di Indonesia*, (Jakarta: Pustaka Al-Kautsar, 1999), h.10.

The beginning of the 20th century, which is part of the third phase of the arrival of the Hadrami people to Indonesia, is emphasized by Natalie Mobini as the time of the emergence of awareness and the spirit of awakening (*Nahdab al-Hadramiyyah*) among them. This period is used as a new phase for them to start a new life history in Indonesia and is marked by the formation of various institutions and organizations in the Hadrami community, especially after the 1900s, such as voluntary associations, the establishment of modern schools and educational institutions, and the publication of newspapers, with a number of well-known figures.⁴

In its later development, this third period was also marked by the emergence of wider Hadrami communities and settlements in various regions in Indonesia and it is estimated that this has started since 1820 AD. So that certain areas that are identical and become the residence of the Hadrami group are formed, which are commonly referred to as "Arab villages". One of them is the Arab Village of Antasan or Pasar Lama in Banjarmasin.

The spread of the Hadrami community in Banjarmasin is not only concentrated around Kampung Arab Pasar Lama, but also to Martapura, the Banua Lima area (Kandangan, Negara, Barabai), Sungai Danau Tanah Bumbu, Kotabaru, and several other areas.

In Banjarmasin, people recognize a figure who spread Islam in the early days of the Sultanate of Banjarmasin named Khatib Dayan whose tomb is next to the tomb of Sultan Suriansyah in Kuin. It is strongly suspected that Khatib Dayan was a Hadrami envoy from the Demak Sultanate who converted the Banjar people in 1526 AD after the establishment of the Banjarmasin Sultanate and actively preached and spread Islam as far as Banua Lima. Traces of his preaching in the Tanjung and surrounding areas are mentioned in the oral tradition of the Dayak Maanyan people there, especially the Dayak people who used to inhabit the area around the Banua Lawas Mosque.

Other figures include two Arabs who were members of the Banjarmasin Court Council, formed by the Dutch government in 1863 after the abolition of the Sultanate of Banjarmasin, namely Sayid Iderus bin Hasan al-Habsyi and Prince Sjarif Husin bin Muhammad Baharun. Sayid Iderus was known as a large merchant who lived in Ujung Murung Market and was appointed chairman of the Arabs at that time (*Hof der Arabieren*). His father was Sayid Hasan al-Habsyi, also known as Kapitan Arab (*Kaptien der Arabieren*) in Banjarmasin. His father was the Arab leader who built the Sudimampir Market area and Mushalla Noor, which was originally located in Ujung Murung Market. Later, this mushalla was moved and developed into the Noor Mosque on Pangeran Samudera Street today. Pangeran Syarif Husin, who lived in Kampung Melayu, was

⁴ Natalie Mobini Kesheh, *Hadrami Awakening*, h.38.

known as one of the sons-in-law of the Sultan of Banjar. He married the daughter of Sultan Adam al-Watsiq Billah (1825-1857 AD) named Ratu Aminah.

Later, during the war to maintain independence, one of the leaders of the group of fighters who joined the White Skull troops named Sayid Abdul Kadir Ba'bud was a Hadrami. This troop was a guerrilla warfare movement group that existed in the 1949-1950 era in the context of the struggle to defend Indonesian independence in South Kalimantan. In the guerrilla resistance against the Dutch, the movement of the group commanded by Sayid Abdul Kadir was not only limited to the vicinity of Banjarmasin, but with its members he also moved and fought up to the Hulu Sungai area (Kandangan). The White Skull Army was known at the time as a persistent fighting force and was feared by the Dutch, due to its rapid movement.⁵

In Banua Lima⁶, traces of Hadrami can be traced from the existence of a figure referred to as Habib Negara (HSS District) who came from Hadramaut. The people of Negara know him as Habib Ibrahim bin Umar al-Habsy. Habib Negara actively preached and taught Islam to the people in Negara and the surrounding areas. It is estimated that the figure who is buried in the grave complex of the Mandala Negara River Mosque died on the 14th of Safar 1354 H or 1935 AD.

In Barabai (HST Regency), the name of a Hadrami figure named Sayid Alwi bin Abdullah al-Habsyi is also known. Sayid Alwi was the second Arab Kapitan in Banjarmasin, replacing his uncle, Sayid Hasan al-Habsyi. Sayid Alwi originally lived and settled in Banjarmasin, but he soon moved to Barabai, where he married a woman from Indonesia named Hj. Masrah. The people of Barabai generally know the place where he lived and the street he used to walk on, which was later called Sayid Alwi's street or Lorong. During his lifetime, Sayid Alwi was known as an Arab Kapitan who often rode a horse-drawn carriage from Barabai to Hambawang Beach to go to Negara to visit his family there or pick up his family from Banjarmasin. Sayid Alwi was also known as someone who was instrumental in developing the cultivation of rubber plants in the Hulu Sungai region. It is only natural that his name was later immortalized as the name of a street in Barabai, namely Lorong Said Alwi as a reminder of his services to the development of Barabai City.

Unfortunately, historical studies that reveal their traces and contributions in South Kalimantan are still few and not comparable to the services and roles they have provided in filling the pages of Banua Banjar history. Given this, it is relevant to conduct research that focuses on the historical traces and contributions of *Hadrami* in

⁵ Wajidi, *Gerakan Tengkorak Putih: Sebuah Kelompok Gerilya di Kalimantan Selatan 1949-1950*, (Yogyakarta: Pustaka Book Publisher, 2010), h.23, 33, dan 57.

⁶ Banua Lima adalah sebutan untuk lima daerah yang terletak di hulu sungai Kalimantan Selatan, yakni Kabupaten Tapin, Kabupaten HSS, Kabupaten HST, Kabupaten HSU, dan Kabupaten Tabalong. Terkadang disebut pula dengan sebutan Banua Anam (Enam), dengan Kabupaten Balangan sebagai tambahan.

the fields of education and da'wah in Kalimantan to provide a complete description of their existence and struggle.

METHODS

A. Type and Approach

This research was designed according to the principles of qualitative research using a historical approach. The historical approach applied follows the model suggested by Louis Gottschalk in his book *Understanding History*. According to Louis, research using a historical approach is in principle a process for critically examining and analyzing sources, records and relics of the past by reconstructing them based on the data obtained by taking the historiography process.⁷ In other words, as Aminuddin Kasdi explained, the historical approach is a tool, tool or procedure used by historians in the task of researching history.⁸ Therefore, the historical approach has at least four main elements in its application, namely heuristics, verification, interpretation and historiography.⁹

1. Heuristics

Heuristics is the process of searching and finding the necessary sources. In an effort to collect research sources, researchers do through literature studies and archival or documentation searches that explain and contain data and information about the problems studied, namely about the historical traces of Hadrami contributions in South Kalimantan. Archival and documentation searches were carried out at the Historical Archives of South Kalimantan Province and to people who were considered to keep important records related to the problem. This activity is carried out to find data selectively and relevant to the existing problems

2. Verification (Source Criticism)

After collecting data, the next stage is verification or commonly referred to as criticism to obtain the validity of the source, which in this context according to Dudung Abdurrahman is tested for validity and authenticity through external criticism and testing the credibility of sources with internal criticism.¹⁰

3. Interpretation

Interpretation is often referred to as historical interpretation or historical analysis. Historical analysis itself aims to synthesize a number of facts obtained from

⁷ Louis Gottschalk, *Understanding History*, (Jakarta: UI Press, 1985), 32.

⁸ Aminuddn Kasdi, *Memahami Sejarah*, (Surabaya: Unesa Press, 2000), 10.

⁹ Louis Gottschalk, *Understanding History*, h.32.

¹⁰ Dudung Abdurrahman, *Metode Penelitian Sejarah*, (Jakarta: Logos Wacana Ilmu, 1999), h.58.

historical sources. Interpretation can be done by comparing the data obtained to reveal events that occurred at the same time. After the data is collected, the data is summarized and then an interpretation of the relationship between the sources obtained is made.

4. Historiography

Historiography is the final activity in the process of collecting historical data under study. In this step the facts are systematically arranged in a comparative, causal, and chronological synthesis so that a research result is compiled about the history of the contribution of the Hadrami people in the field of education and da'wah in South Kalimantan.

In addition to using the four stages of the method mentioned above, in its implementation the researcher also used an interdisciplinary approach, for example sociology which was used to understand the characteristics of the Hadrami group or the Arab descendant community.

B. Data Collection Technique

This research uses various methods or data collection, including field notes, interviews, conversations, photographs, recordings and various artifacts, documents or archives found in the field. Between one technique and another technique are not mutually exclusive, but interrelated and mutually supportive to produce data that suits the needs.¹¹ Data obtained from a technique is crossed (*triangulation*) with data obtained through other methods, so as to produce data that can be trusted (*valid*) and in accordance with reality (*reliable*).

C. Data Analysis

Data analysis is carried out in a process and is carried out simultaneously with data collection. The analysis technique used is descriptive technique. In its application, it is carried out continuously, repeatedly, and continuously through three streams of activities carried out together, namely data reduction, data presentation, and conclusion drawing or verification. Data analysis was carried out in two stages, namely during the data collection process and after the data was collected. The results of the first stage of data analysis were taken into consideration to re-examine the research problem, problem formulation, and research objectives that had been made previously. In the second stage, the results of the first stage of data analysis were continued with coding, numbering, and sorting.¹²

¹¹ Norman K. Denzin & Yvonna S. Lincoln (eds.), *Handbook of Qualitative Research*, (Yogyakarta: Pustaka Pelajar, 2009), h.129.

¹² Robert C. Bogdan & Sari Knopp Biklen, *Qualitative Research for Education*, h.45.

DATA EXPOSURE AND DISCUSSION

A. Historical Traces of Hadrami Arrival in Banjarmasin

The arrival of Hadrami Arabs to Indonesia is thought to have occurred long before the Middle Ages (13th century AD). The initial purpose of their arrival was to preach and trade to fulfill their needs. Their arrival, all of whom were men, then mingled, married, and gradually settled in certain areas. The occurrence of mingling, marriage, and settling in place, encourages the implementation of da'wah to be carried out intensively.

There is one opinion that estimates that the Banjar people have had contact with the Arabs through trade routes since the time of the Dipa Banjar Kingdom, which was centered in present-day Amuntai. Ras explains that during the Dipa and Daha State Kingdoms, the official specifically authorized to deal with trade matters was called Wiramartas or Mantri Pardagang (trade). Wiramartas was authorized to organize and conduct trade relations with foreign traders who came from outside. "Mantri pardagang Wiramartas; he is the pargaduh of Prabajaksa malangbang brought from Kaling, and pilang and gali and galiung and gurap and pargata and galiut. Wiramartas is of the empat puluh race".¹³ According to Ras, Wiramartas was intelligent, knowledgeable, dexterous, and understood several foreign languages commonly used by traders who predominantly traded in Banjarmasin, such as Chinese or Arabic. "So Ampu Djatmika sent to summon the original hulubalang of the kaluwarganja, named Aria Magatsari, the kardja food, one named Tumanggung Tatah Djiwa, the kardja mamarentah pangiwa, and the one who mastered all the tradesmen's instruments was called Wiramartas -that's the one who knew many languages, including Arabic, Persian, Dutch, Malaju, Chinese, and Javanese- and all the ships' instruments..."¹⁴

In the historical record, during the Dipa Kingdom and Daha Kingdom until the Sultanate of Banjarmasin, which emphasized economic development on trade and agriculture, the world of trade had indeed developed in such a way. The rapid growth and bustling trade between ports in the archipelago and outside the archipelago with Kalimantan was marked by the visit of traders at the port or city (starting from Muara Rampaiau Port, Muara Bahan Port, to Banjarmasin Port) by local traders or traders from abroad, such as Javanese, Bugis, Malay, Arab, Chinese, Campa, as well as Gujarati and Keling (India).¹⁵

According to Ras, along with the progress and economic development achieved by the Dipa State Kingdom, which was based on agricultural and trade businesses, traders from various regions were increasingly crowded and many came to

¹³ J.J. Ras, *Hikajat Bandjar: A Study in Malay Historiography*, (Leiden: The Hague-Martinus Nijhoff, 1968), b.248.

¹⁴ Ibid., b.234.

¹⁵ J.J. Ras, *Hikajat Bandjar*, b.370; *Amir Hasan Bondan*, *Suluh Sejarah Kalimantan*, b.12.

trade in this area, and even later settled in Dipa State. "Hatta, how long did it take for the village of Negara Dipa to become more prosperous, more crowded. Many people traded, such as the Chinese and Malays, the Johor people, the Aceh people, the Malacca people, the Minangkabau people, the Patani people, the Mangkasar people, the Bugis people, the Sumbawa people, the Bali people, the Javanese people, the Bantan people, the Palembang people, the Jambi people, the Tuban people, the Madurese people, the Dutch people, the Macau people, the Kaling people. There are those who are bardiam sakali, those merchants. There are many of them".¹⁶

In line with Ras, according to Idwar Saleh, the Kuta Arya Terenggana or Muara Bahan Port which became the main port during the Kingdom of Negara Daha, from the reign of Raden Sari Kaburangan to Pangeran Tumenggung, was the most important trading port in South Kalimantan. It is also mentioned that the port of Muara Bahan, which became the center of trade, was visited by many traders from other regions, even traders from outside the country, namely Arabs, Keling-Gujarat (India), and Chinese. The Keling and Chinese people who traded were then not only conducting interactions and trade relations, coming or returning to their place of origin, but many of them settled and mingled with the local population. As a result of this integration, the Keling-Gujaratis and Chinese who were originally residents of the Muara Bahan Harbor area became part of the population of Banjarmasin during the Banjar Sultanate and beyond.¹⁷

Based on the brief account presented by Ras, Bondan and Saleh above, it can be understood that the presence of Arabs in South Kalimantan began since the early development of the Dipa Kingdom in Amuntai. With this contact, it is strongly suspected that the Arab traders who were Muslims also spread Islam to the local population, even though the official religion of the Dipa Kingdom at that time was Hinduism.

The process of spreading or introducing Islam by Arab Muslim traders to the local population at that time was certainly not done in a massive, organized and open manner as it is today, but Islam was conveyed in a simple and seemingly personal manner, perhaps their first object of da'wah (*mad'u*) was their friends or trading partners and relations as close and most often communicating people. The second possibility is that da'wah was carried out along with the formation of a small community of Arab Muslim traders while in Tanah Banjar, which may have been the forerunner of the popular 'Arab Village' in various parts of the archipelago during the Dutch Colonial period. The third possibility is that proselytization could also have been carried out at the time by marrying local women. Although there are no historical records of marriages between Arabs and local residents at this time, this possibility could have occurred considering the long temporary stay of Arab traders in the Dipa

¹⁶ J.J. Ras, Hikajat Bandjar, h.527.

¹⁷ M. Idwar Saleh, *Sejarah Daerah Kalimantan Selatan*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1977/1978), h.35.

Kingdom; the position of Arab traders who might be treated as guests or ambassadors (trade ambassadors) for the kingdom, so they got an honorable position; and of course economically these Arab traders were those who had property or wealth that could be an attraction and ease to marry local residents and even noble women at that time. The marriages between Arabs and local women or noble women from the kingdom were clearly recorded in history in later periods, especially during the Sultanate of Banjarmasin, which was an Islamic kingdom and Islam was the official religion of the kingdom.

The early historical traces of the presence of the Arabs are increasingly evident at the beginning of the establishment and development of the Banjar Sultanate in the 16th century AD, around 1526 AD, centered around the Kuin area of Banjarmasin today. According to history, the condition of assistance given by the Demak Sultanate to Raden Samudera to fight against the Kingdom of Daha (Negara) led by Pageran Tumenggung was R. Samudera's readiness to convert to Islam if he succeeded in establishing the sultanate and winning the war. After winning the war and establishing the sultanate, which was later named the Sultanate of Banjarmasin, R. Samudera fulfilled his promise to convert to Islam. To carry out the process of Islamization of R. Samudera and the people of Banjar, the Sultanate of Demak sent a religious leader (penghulu) who is known in history as Khatib Dayan or Syarif Abdurrahman Alaydrus, the son of Sultan Maulana Muhammad Cirebon.¹⁸

Along with the Islamization of the Banjar people and the arrival of Khatib Dayan, this was also the starting point for the massive proselytization of Islam in Tanah Banjar. The echo was even more widespread with the proclamation of the Sultanate of Banjarmasin. Compared to the previous period, da'wah at this time had become a 'state program' that was accepted and implemented in a better and broader manner. However, because the historical record does not provide definitive data on who Khatib Dayan actually was, it has led to many conjectures about this figure, with some even suggesting that he did not exist. Although there are many conjectures, at the very least, the figure whose tomb is located in the Sultan Suriansyah Tomb Complex in Kuin Banjarmasin is certain to have been a scholar, so he was sent and assigned by the Demak Sultanate not only to convert the king and people of Banjar, but also to teach Islam to the wider community at that time.

Besides Khatib Dayan, there was another Hadrami scholar who also came to Banjarmasin, a preacher from Mecca who gave R. Samudera the title of Sultan Suria'nullah. According to Tajuddin Noor Nasth, this cleric was named Sayid Ahmad

¹⁸ Tajuddin Noor Nasth, "Mengungkap Riwat Syekh Khatib Dayan: Penyebar Islam dan Panglima", SKH Kalimantan Post, Edisi, 20 Nopember 2002. Pendapat lain menyatakan bahwa nama sebenar Khatib Dayan adalah Syekh Maulana Syarif Hidayatullah dan bergelar Khatib Dayat. Dari semula panggilan masyarakat 'Kyai Khatib Dayat', lama kelamaan akhirnya mengalami perubahan menjadi Khatib Dayan, seperti halnya sebutan Bandarmasih yang kemudian berubah menjadi Banjarmasin.

Idrus (Alaydrus). This Hadrami cleric stayed in Banjarmasin until the leadership of Sultan Rahmatullah (1540-1570 AD). Sultan Rahmatullah was the second Sultan of Banjar who succeeded his father, Sultan Suriansyah.

In the following period, more and more Hadrami groups arrived. The first recorded Assegaf family to come to Banjarmasin was Sayid Alwi bin Sayid Abdillah bin Sayid Saleh bin Sayid Abubakar (d.1842). He came to Banjarmasin via a long journey from Hadramaut-Turkey-Palembang-Gresik to Banjarmasin and settled in Sungai Mesa village. The Alaydrus family began with Prince Syarif Ali, who founded a small kingdom in Angsana-Sebamban (Tanah Bumbu Regency). Prince Syarif Ali bin Sayid Abdurrahman was the grandson of the Sultan of Kubu, West Kalimantan, Syarif Idrus bin Abdurrahman who died in 1795 AD. The Al-Habsyi family starts with Sayid Iderus bin Hasan Al-Habsyi, Prince Syarif Husin bin Sayid Muhammad Baharun and four other Al-Habsyi families (Muhammad, Abdullah, Sheikh and Hasan). Sayid Idrus, for example, was known as the first Arab Kapitan in Banjarmasin; a member of the Court Council in Banjarmasin (an institution representing the Central Government that was formed by the Dutch after the abolition of the Banjar sultanate in 1860 AD), and a respected Arab figure. Together with his family, Sayid Idrus lived and built the trading center of Ujung Murung. Prince Syarif Husin, an Arab immigrant from Pekalongan, was also one of Sultan Adam's sons-in-law (1825-1857 AD) after marrying Ratu Aminah.

The Aidid family, whose ancestor first came to Banjarmasin (South Kalimantan) at the end of the 16th century, was Sayid Jalaluddin Aidid from Aceh. The Aidids also noted that the Arabs who came and settled in Banjarmasin came from three directions, namely those who came directly from Hadramaut, from the Sampit area (Central Kalimantan), and from Aceh to Martapura. In general, those who came from Hadramaut were from the sayid class. So their biggest role was in the field of education and proselytizing to spread Islam, although they were also traders to fulfill and support their needs and to proselytize. Some of them are small traders, while others are importers, factory owners, and so on.¹⁹

The Ba'bud family began with Sayid Ahmad bin Sayid Abdurrahman (died 1884 AD). Sayid Ahmad later became Sultan Adam's son-in-law through his marriage to Princess Qamarul Zaman. Sayid Ahmad came from Pekalongan and worked in the Banjar Sultanate as a religious teacher. He taught the Quran to the princes and other court relatives, in addition to being the sultan's personal advisor. From his marriage with Putri Qamarul Zaman, Sayid Ahmad had three sons, namely Sayid Muksin, Sayid Abdullah, and Sayid Muhammad.

An Arab colony was eventually established in Banjarmasin and called the Arab Village of Banjarmasin Antasan (Old Market). According to SAT, this Arab village has

¹⁹ "Sejarah Keberadaan Habaib di Banjarmasin", publikasi 27 Juli 2011; unduh 17 Juli 2020, sumber: <https://web.facebook.com/notes/sayyed-and-muhibbin-community/sejarah-keberadaan-habaib-di-banjarmasin/142969129118139/>

existed since the 17th century AD along with the arrival of Arabs from Hadramaut, where they had previously docked in Surabaya. According to him, this group of Arabs from Hadramaut had sailed to Southeast Asia. Their number was very large, reaching more than a hundred in one voyage, therefore, they departed not only on one ship, but several ships. Arriving in Southeast Asia, some of the groups anchored in Malacca (Malaysia) and some anchored in Singapore. Furthermore, some continued their voyage and anchored in Surabaya-Ampel, East Java. Some of those who anchored in Ampel-Surabaya spread to various cities in East Java, such as Gresik, Tuban and Lamongan and some continued to Kalimantan. Before the transfer, ships from Surabaya usually went to Daha Port in Muara Rampiau or Muara Hulak, or to Muara Bahan Port, and to Bandarmasih Port in Kuin. In the past, there was a dock in Antasan that served as a transit point and anchorage for those coming to Banjarmasin Harbor. The area around Antasan Pier later became the residence and colony of Arabs in Banjarmasin, which is now known as Antasan Arab Village. The Antasan River route is also connected and strategic as one of the travel routes by river not only to the Kuin River but also the Martapura River, all the way to the Barito River, both for preaching and trading, which is why this area was densely populated by Arabs in the past.

1. Da'wah Network

The main network that unites and connects the Hadrami people so that they come, settle, and become communities in certain areas of the archipelago: (South Kalimantan-Banjarmasin) is the mission of da'wah. The passion or *ghirah* to spread Islam to the Banjar people has become their main link and motivation. So that no matter how far they are from the land of their birth and ancestors, they still feel they are in their own homeland.

It is possible that the first Hadrami proselytizing network in Java was conducted by the walisongo. Based on available data, it can be identified that all members of the walisongo are still of Hadrami blood. The ancestor of the walisongo was Abdul Malik bin Alwi bin Muhammad Shahib Mirbath who migrated from Hadramaut to India. In India he was then appointed son-in-law by the king and received the title Al-Ahmad Khan (Azmatkhan). From India he then continued his migration to Indonesia through Aceh, continued to Palembang, and to Java. It was this Ahmad Khan family that brought down the walisongo. To spread Islam throughout Indonesia, they then united their steps and shared regions, but still in the same pattern, that Islam must be spread thoroughly by peaceful means, through various channels that have been available.

In order to carry out this good da'wah, there is a key principle that has been instilled by their predecessors: "What you fight for, where you are, and where you live, then you must fight for what is here (Hadramaut)". This is the principle of a long line of Alawiyin-Hadrami families, so that despite the challenges of the road to be traveled, even if they themselves lack knowledge, they must provide good da'wah. Then they

must set an example.²⁰ The implementation of da'wah and example has been the main motivation for the Hadrami to migrate and spread.

With regard to the da'wah network in question, the first member of the walisongo to come to South Kalimantan was Sunan Giri, while still studying (santri) with Sunan Ampel in Surabaya. Sunan Giri or also known as Raden Paku was the son of Sheikh Maulana Ishak. Sunan Ampel told him to sail to Kalimantan-Banjarmasin to spread Islam. Sunan Giri then sailed using a trading boat while carrying a lot of merchandise. However, when he arrived in Banjarmasin, the merchandise was not sold by Sunan Giri but instead distributed freely to the poor.²¹ Why was Sunan Giri ordered and tested to preach to Banjarmasin? Why did Sunan Giri not sell the merchandise he was carrying? Apparently, his goal was to spread Islam in this area. This event is considered the beginning or the opening to connect the Walisongo da'wah network (represented by Sunan Ampel) with the Banjarmasin da'wah network, and for this reason Sunan Giri is considered to have passed and succeeded in carrying out the orders of his teacher, Sunan Ampel, well.

Later on, the da'wah network continued to be connected through the experiences and travels of Raden Sekar Sungsang or Raden Sari Kaburangan (King of Daha-Negara) who due to an event had to go to Java and he went to study with Sunan Giri, who later gave him the title "Sunan Serabut".²² It was also through this route that his descendant Raden Samudera established the Banjar Sultanate after receiving help from the Demak Sultanate army against Prince Tumenggung of the Kingdom of Daha who was his uncle.

The Demak da'wah network as the successor to the Ampel da'wah network became more active in developing Islam after the establishment of the Sultanate of Banjarmasin. After sending a 'Penghulu Agama' (Khatib Dayan) with a number of assistants. In addition, the Sultan of Demak also sent a special delegation of seven people to carry out the mission of preaching Islam. Together with the Prince of the Banjar Sultanate, they traveled by boat down the Negara River (HSS), then to the Buluh River and Ilir Pemangkih (HST), until they reached the Palayarum River in Palajau Village²³ to preach Islam. When they arrived in Palajau, the special envoy of the Demak Sultanate and the entourage of the Prince of Banjar Sultanate built a mosque which was later named the Palajau Sacred Mosque. Until now, the mosque has undergone several renovations but has not changed its original form and some historical objects are still neatly stored by the mosque management.

²⁰ Habib Zein Umar bin Smith, "Kita Harus Bisa Memilah antara Sayid dan Habib", <https://tirto.id/kita-harus-bisa-memilah-antara-sayid-dan-habib-chc8>

²¹ Ahmad Basuni, *Nur Islam di Kalimantan*, (Surabaya: Bina Ilmu 1982), h.23.

²² *Ibid.*, h.27.

²³ Dalam tutur masyarakat Palajau, tepatnya di Banua Barabai pernah tinggal seorang tokoh yang sangat terkenal, bernama Kiai Martapati. Besar kemungkinan beliau adalah salah seorang dari utusan khusus Kesultanan Demak atau keturunannya yang sengaja menetap di Palajau untuk menjadi guru utama bagi masyarakat Palajau.

According to the Palajau community, they believe that the Palajau Sacred Mosque is one of nine mosques built by special envoys of Demak as a series of Islamic propagation in South Kalimantan. The other sacred mosques are: Banua Lawas Heritage Mosque, Puain Nurul Iman Heritage Mosque, Paran Paringin Heritage Mosque, Al-A'la Mosque of Falling Pandawan Village Barabai, Banua Halat Rantau Sacred Mosque, Al-Karomah Martapura Mosque, Jami Sungai Jingah Mosque, and Sultan Suriansyah Mosque. The construction of these mosques was of course to strengthen the footprint of Islam in Tanah Banjar. The nine mosques built are also analogous to the number of walisongo. Elfa explained that the historical evidence of this statement can be seen on one of the pillars of the mosque building, there is an inscription with a chisel from Javanese letters; on the tower pillar there is an inscription of the place, the name of the day, and the time of the mosque's establishment; and on the pillar there is also a long-shaped carved hole where records are kept in Arabic writing, containing the genealogy of the people involved in the construction of the mosque. In addition, there is also a clump of hair (presumably belonging to one of the messengers), a nine-pointed dagger, and a triangular spear with nine saints carved on it. Then, on the dome of the pulpit, the motif of the *tree of life* is used. This motif or shape in the methodology of the Dayak people is called *batang garing* which philosophically symbolizes the unity of the upper and lower realms, the concept of two like day and night, light and darkness, evil or good, life and death. The Palajau Sacred Mosque is also evidence of the struggle of the fighters against the Dutch colonizers in the past.²⁴

Subsequently, the Demak special envoys apparently also reached Banua Lawas and they established the Banua Lawas (Tabalong Regency) Pusaka Mosque. The pattern of the story told by the Banua Lawas community is similar to the story told by the Palajau community. The difference is that according to the Banua Lawas community, it was a group of Demak envoys who built the Pusaka Mosque. Among the envoys were two scholars who were later claimed by the Banua Lawas community as Khatib Dayyan and his brother Syarif or Sultan Abdurrahman.

The missionary movement of the Demak special envoys continued to the Tanta area. Here they also built a mosque, namely the Nurul Iman Heritage Mosque located in Puain Kanan Village, Tanta District in 1638. In this mosque there are several old relics, apart from those directly attached to the mosque such as the main pillar and petaka or head of the mosque, there is also a drum beater made of ironwood weighing up to 15 kg and a spear that is said to belong to Datu Ranggana, a Dayak Maanyan figure from Puain who has embraced Islam.

They continued to move to other areas with the same pattern, preaching Islam, building mosques, and leaving strong traces of Islam for the people in the areas they

²⁴ Meldy Muzada Elfa, *Sejarah Masjid Keramat Pelajau Barabai*, (Palajau-Barabai: Badan Pengelola Mesjid Keramat, 2002), h.19.

visited. The construction of mosques in the same model or pattern, preaching Islam and embracing local communities, appearing certain figures, a period of time that is not too far away and tends to go hand in hand, adopting local wisdom by changing or filling with Islamic values, seems to be a lighthouse project of the Demak da'wah network in South Kalimantan. As a result, Islam became the majority religion and people's lives could run in harmony and peace.

In particular, da'wah or the spirit of spreading Islam as a network and link with Hadrami can be traced from several preachers who came directly from Hadramaut-Yemen. Habib Ibrahim bin Umar Al-Habsyi, for example, is a Hadramaut scholar trained by the great scholar Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husin Al-Habsyi,²⁵ author of the *Maulid Simtuth Durar*. Almost all Hadrami scholars who came to the archipelago were connected through him, both scientific and family relationships. Habib Ibrahim Al-Habsyi came directly from Hadramaut. Several sources stated that during his lifetime, Habib Ibrahim stated that he came to Banjarmasin-Negara because he was assigned by his teacher to preach, educate, and foster the Islamic community in Negara. He carried out his teacher's orders well, until it seemed that with his death in the State, he was not allowed to return to Hadramaut. In fact, before his death he had sailed back to Hadramaut, but only because he was carried away by a pen that did not belong to him, so he had to return to Negara, where he later died and was buried in Negara. This is their greatest waqf for the Banjar people, not only is the knowledge and teachings of Islam grounded where the soil is trodden, even their bodies as descendants of the noblest of human beings (the Prophet Saw) are buried to bear witness that the da'wah of Islam has reached here.

4.3.2 Scholarly Intellectual Network

The next main network that unites and connects the Hadrami people so that they come, settle, and become a community in a certain area in South Kalimantan (Banjarmasin) is the scientific network. In this context, the Hadrami preachers who came to Banjarmasin and were generally dominated by the 'alawiyin group were scientifically connected or had both studied with the same teacher or had a scientific sanad from the same teacher.

The source of Hadrami knowledge in Hadramaut is Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husin Al-Habshi. He is a great Hadramaut scholar, the son of Habib Muhammad bin Husin Al-Habsyi and Hababah Alawiyah bint Husein bin Ahmad Al-Hadi Al-Jufri.

²⁵ Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husin Al-Habsyi adalah seorang ulama besar Hadramaut yang menjadi rujukan dan panutan ulama-ulama sesudahnya; dilahirkan pada hari Jum'at, 24 Syawal 1259 H atau 17 November 1843 M di Qasam, sebuah kota di Hadramaut.

When Habib Ali was 11 years old, he and his mother migrated to Seiwn²⁶ to deepen the knowledge of Jurisprudence and other sciences. After Habib Ali was 17 years old, he was asked by his father to return to the city of Mecca and stay there for two years. After that, Habib Ali returned to Seiwn to deepen his knowledge with other teachers apart from his parents, including; Al-Allamah Sayid Umar bin Hasan Al-Haddad, Habib Abu Bakar bin Abdullah Al-Attas, Sayid Abdullah bin Husien bin Thohar, Sayid Abdullah bin Husien bin Muhammad, Sheikh Muhammad bin Ibrahim, Al-Allamah Abdurrahman bin Muhammad al-Manshur, Habib Idrus bin Shihabuddin, Imam Umar bin Abdurrahman bin Shahab, Habib Ahmad bin Muhammad al-Mudhar, and others. His most famous teacher was Habib Abu Bakr bin Abdullah Al-Attas.

At a relatively young age, Habib Ali was already allowed by his teachers to teach, so to carry out the duties of his teachers, Habib Ali Al-Habsyi then built the Riyadh Mosque in Seiwn City (Hadhramaut) and established the first *ribath* or boarding school in Hadramaut for knowledge seekers both from within and outside the city. All those who seek knowledge here do not need to pay because it is borne by Habib Ali himself. The lodges, and dormitories are equipped with various facilities to accommodate and fulfill the needs of the knowledge seekers (his students), they, including the matter of eating and drinking, so that they can study calmly and serenely, free from all disturbing thoughts, especially those related to the needs of daily life. His guidance and care in this way has given him infinite satisfaction by witnessing many of his students who succeeded in achieving what he wanted, then continued and spread the knowledge they had gained, not only in the Hadhramaut area, but spread widely in several other countries, in Africa and Asia, including in Indonesia.

Habib Ali bin Muhammad al-Habsyi's many sayings have been recorded and recorded, in addition to his writings in the form of messages or correspondence with scholars during his lifetime, as well as with his family and relatives, friends and students. Among his most famous writings, which are read on many occasions, is this small treatise on the birth of the Great Prophet Muhammad (peace be upon him), which he titled "Simtud Duror Fi Akhbar Maulid Khairil Basyar wa Ma Lahu min Akhlaq wa Aushaf wa Siyar" (The Story of the Birth of the Great Man; His Character, Attributes and Life History). Habib Ali passed away in Seiwn City, Hadhramaut, on Sunday 20 Rabi'ul Akhir 1333 AH.

Some Hadrami preachers have actually studied with this Hadrami great teacher, so they are actually scientifically connected. Although perhaps when they were in Hadramaut, they lived far from each other or did not know each other at first. Or perhaps they came from different times, but the teachers from whom they studied were connected to the teachers from whom other Hadrami preachers studied.

²⁶ Seiwn Hadramaut juga menjadi tempat kelahiran dari Sayid Alwi bin Abdullah al-Habsyi (Barabai) dan Habib Ibrahim bin Umar al-Habsyi (Negara).

As mentioned above, that Habib Ibrahim bin Umar al-Habsyi turned out to have studied with Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husin al-Habsyi. In addition to being his teacher, Habib Ibrahim, together with Habib Ali, also has and has studied with the same teacher, namely Habib Abdurrahman bin Muhammad Al-Manshur. Likewise, Sayid Alwi bin Abdullah al-Habsyi, who before going to Banjarmasin, had also studied with Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husin al-Habsyi, even Sayid Alwi seems to have a family relationship with Habib Ali, judging from the same clan, namely Al-Habsyi. In fact, there is also the possibility that when Sayid Alwi went to Kalimantan (Banjarmasin) together with his friend Sayid Yahya (living in Tenggarong-Kutai), because they were encouraged by Habib Ali to preach Islam. Because the *ribath* established by Habib Ali in Hadramaut always encouraged his students to spread and preach Islam to Southeast Asia.

The spirit or *ghirah* to spread Islam to the Banjar people has become their main link and motivation. So that no matter how far away they are from the land of their birth, they still feel that they are in the land of their birth.

The widespread spread of Islam in South Kalimantan is thanks to the services of the predecessor scholars, including Hadrami scholars. History records that the acceleration of the spread of Islam in Indonesia was carried out by Hadrami preachers who deliberately came and settled in the archipelago. They then multiplied and their da'wah efforts were then continued by their descendants.

4.3.3 Family Network

The next network is the family network (*fam*). They are united and connected because of their common lineage. The Hadrami people who settled in Banjarmasin generally have family ties or relationships. The family relationships that are established are not only due to the similarity of *fam* or clan and regional origin, for example Al-Habsyi, such as between Sayid Alwi bin Abdullah al-Habsyi who is related to Sayid Hasan bin Idrus al-Habsyi, so that both of them have held positions as Arab Captains in Banjarmasin. Both of them are also related to Habib Ibrahim bin Umar al-Habsyi (Negara) who came later. That is why, when living in Barabai, the people of Barabai are told that Sayid Alwi often picked up his family by riding a horse-drawn carriage from Barabai to Hambawang Beach. There he dismounted, rested, and then changed horses with the locals to go to a boatyard to pick up his relatives and those of his wife, both those who had come from Banjarmasin and those from Negara.

These family relationships are increasingly widespread, not only because of the similarity of clans, regional origins, but can also occur between clans through marital relationships. Some Hadrami marry local people, and some marry fellow Hadrami among themselves, whether they are of the same *fam* or not.

Direct family relationships as well as family relationships through marriage have and are further strengthening the relationship between them. In this context, of course, it means in carrying out Islamic da'wah. Therefore, in the process of da'wah,

the Hadrami preachers usually spread and connect with each other. The spread of the Hadrami preachers seems to show their representation and existence in each region. So, even though they are far apart, their presence in an area is strong evidence of their contribution and role in preaching Islam to all corners of the region in the past, even to remote areas. This is actually the pattern of da'wah that has been built by the architects of the Hadrami da'wah; da'wah invites, da'wah embraces, da'wah is gentle, da'wah is peaceful, and da'wah is a blessing for everyone.

D. Discussion

The Hadrami community has a very important role in the process of spreading and developing Islamic propagation. In fact, not only in the context of spreading Islam, their contribution is also very extraordinary to Indonesian nationality. Their arrival which coincided with the process of spreading Islam followed by the intensity in introducing the ideas of modernism and Islamic reform; pioneering and developing various Islamic educational institutions and religious movements; as well as the integration and struggle for Indonesian independence, has made a significant contribution to the nation.²⁷

In the course of their long da'wah journey some of them have also arrived, anchored, settled, and bred in Banjarmasin (South Kalimantan). What motivated them to go so far away from their birthplace and family? Some of them did not even return, but built and started a new life in the overseas land. The motivation behind the arrival of this Hadrami group is sometimes still unknown to many people or is still a question for most people, given the distance and difficulty of transportation at that time. But in fact, they arrived, they were here, set foot, and carved a glorious history of da'wah and the spread of Islam.

Detailed records of the early history of da'wah in Tanah Banjar are still limited to reveal the description of the life journey and the role played by the Hadrami preachers since their arrival in this area. However, small fragments of the community's oral history of their presence can at least be captured and provide an overview of the contribution and role they have played in sowing and fostering Islam.

Experts have agreed that Islam entered South Kalimantan slowly without coercion and not through the process of warfare, but peacefully.

Artum Artha states that Islam entered South Kalimantan through two main shipping routes at that time. First through the shipping routes of Gujarat (India), Tumasik (Singapore), and Malacca, brought by Arab traders. Second through mainland China by Muslim Chinese traders and cultural experts. Therefore, according to Artum Artha, it is very possible that the entry of Islam into Kalimantan was earlier than the

²⁷ Natalie Mobini Kesheh, *Hadrami Awakening*, h.48.

year stated by J.C. Noorlander and J. Mallinckrodt, which is around 1250 AD and began to develop since 1295 AD.

Hasan Mu'arif Ambary states that with the increase in international relations in the 7th-8th centuries AD between Muslim traders (Arabs, Gujaratis/Indians, and Persians/Iranians) and Chinese traders who used sea traffic as a route of commerce by exploring and sailing the Java Sea and the Karimata Strait, Muslim traders have been active in the Southeast Asian region. Therefore, it is not impossible that the island of Kalimantan, which has the economic potential of crops and diamonds, has attracted the attention of Muslim traders to visit several areas of Kalimantan Island, resulting in contact with the local population. This makes it possible that Islam had already penetrated Kalimantan at that time. Thus, by the 14th century AD, many Muslim traders had settled in the towns along the coast and major rivers of South Kalimantan, where, in addition to trading, they were believed to be spreading the religion and culture of Islam to the indigenous population. Then, at the beginning of the 16th century AD, the Muslims who had settled on the coast and along the major rivers of South Kalimantan, especially in the areas around the busy towns, had the potential to encourage and accelerate the development of the Banjar Sultanate, so that Islam then developed rapidly.

According to Ahmad Basuni, before the Sultanate of Banjarmasin under Sultan Suriansyah was formed, Islam had already entered South Kalimantan. The Islamic community in South Kalimantan at that time consisted of various Indonesian tribes and other nations. They generally lived in coastal areas and along rivers. Later, due to the intensification and development of agriculture and trade, Islam also began to enter and penetrate into the interior of South Kalimantan. The spread of Islam in South Kalimantan was carried out in various ways, including oral preaching, marriage, and trade relations, both by those who came from outside South Kalimantan and by those from South Kalimantan itself. The entry and development of Islam was peaceful. The spread of Islam in South Kalimantan was partly due to the influence and services of Sunan Giri in Gresik and R. Sekar Sungsang who had traveled to Java. He also studied with Sunan Giri (1442-1506), so it is likely that he had already converted to Islam. After returning to South Kalimantan he became King of the State of Daha with the title Raden Sari Kaburangan (1475-1500).

From the various opinions of experts and historians above, it can be concluded that Islam entered South Kalimantan at the earliest in 1250 and developed in 1295, as stated by Arthum Artha.

Based on the above conclusions, related to the carriers and spreaders of Islam in South Kalimantan as well as the entry into other areas brought by Arab preachers who came while trading, these preachers are believed to be the line of the Hadrami. The data that shows that the spreaders of Islam are from the Hadrami can be referred to from the existence and da'wah of Sunan Giri and his students or messengers.

According to history, Raden Paku or known as Sunan Giri (1441-1506), the son of Sheikh Maulana Ishak (1317-1463), once sailed to Kalimantan in order to carry out the orders of his teacher and uncle, Sunan Ampel (1401-1481), when he was studying at the Ampel-Surabaya Islamic Boarding School. The mission of his voyage to Banjarmasin was to proselytize and spread Islam to the local population. Sunan Giri sailed to Banjarmasin, estimated in 1470, accompanied by three ships full of merchandise. However, when he arrived in Banjarmasin, at the port of Muara Bahan (Marabahan), he did not sell the merchandise, but distributed it freely to the poor. This first voyage had a positive impact on the spread and development of Islam in Banjarmasin and opened an important connection or pathway for Islamic preaching. Sunan Giri's Islamic preaching was welcomed by a group of people from the Dayak Biaju (Ngaju) tribe, who at the time were the majority population around the Muara Bahan harbor area. The Dayak Biaju people who embraced Islam later changed their name and were referred to as Dayak Bakumpai.

In his preaching, Sunan Giri was known as a preacher who was good at combining Islam with art or using cultural arts as a medium for preaching. Sunan Giri created several songs and games for children, such as *jelungan*, *cublak suweng*, *traditional music*, and *pucung*. One of the best known is cublak-cublak suweng. This game contains a number of deep philosophical meanings and messages that teach humans not to indulge in lust and greed in seeking wealth or happiness. However, using conscience and remaining humble so that the wealth or happiness obtained contains blessings for oneself and others. This ability to proselytize can be attributed to the acculturation of a number of local traditions of the Banjar people which were then assimilated with Islamic values, such as the *baayun manlid tradition* (in Banua Halat Village) and the *batumbang wadai apam tradition* (Falling Pandawan Barabai Village) as part of Sunan Giri's proselytization model, which had been carried out by his students or emissaries when proselytizing Islam in Tanah Banjar.

Reflecting on the preaching of Sunan Giri, there is a strong thread to state that the preaching of Islam had entered before the Banjar Sultanate was established or even the Demak Sultanate sent missionaries. The source of the Banjar community's Islamic proselytizing was not merely the influence of Demak Islam in Java, but rather came directly from the descendants of Hadrami or *ablul bait* (Alawiyin).

The next line of Hadrami preachers can be traced to the envoy sent by the Sultanate of Demak (1475-1548) to Islamize the King of Banjar following the victory of R. Samudera and the proclamation of the Banjar Sultanate on September 24, 1526. In this event, the Hadrami line emerged again through the name of Khatib Dayan. A cleric who was buried in the Sultan Suriansyah burial complex in Kuin Banjarmasin. With his entourage, Khatib Dayan came and converted R. Samudera and the Banjar people; R. Samudera was renamed Sultan Surianullah or Sultan Suriansyah by an Arab scholar (Yemen-Hadramaut) named Sayid Ahmad Alaydrus who accompanied Khatib

Dayan's entourage; Khatib Dayan was appointed as an advisor to Sultan Suriansyah; Khatib Dayan carried out his task of Islamizing Tanah Banjar, from the estuary to the upper reaches of the river; Khatib Dayan's name is remembered in the oral speech of the Banjar people, such as the people of Kelua who state that the Banua Lawas Heritage Mosque was built by Khatib Dayan.

No detailed records have been found on who exactly this figure named Khatib Dayan was. However, from many writings, it is strongly suspected that Khatib Dayan is the title of a Hadrami-blooded Islamic propagator who was deliberately sent by the Demak Sultanate (on the recommendation of the next generation of Walisongo scholars). That is why Khatib Dayan's entourage was also joined by Arab scholars who gave the title and name to Sultan Suriansyah (1526-1540) as the first sultan of Banjarmasin Sultanate.

In carrying out their mission of preaching, Khatib Dayan's entourage was not confined to the Banjarmasin area, but re-entered the hinterland (upstream) which had once been the base and concentration of the Banjar community under the Kingdom of Negara Dipa or Negara Daha, which had Hindu characteristics as well as the center of government. They carry out their da'wah in a structured manner and with the same pattern: conveying Islam through various approaches; building mosques; functioning mosques as teaching places; assimilating cultural arts into the values of Islam or Islamizing traditions and culture; cadre of ulama from local community leaders; marrying and settling in areas that are the basis of their da'wah. That is why, in certain areas that are targeted for da'wah, some of the group then settle down and stay to foster the community, while Khatib Dayan and his entourage continue the da'wah journey, until finally returning to Banjarmasin.

The figure of Khatib Dayan as a Hadrami by blood, along with Sayid Ahmad Alaydrus, clearly informs us about the pioneering of early da'wah in Tanah Banjar and the role played by Hadrami preachers in spreading Islam to remote areas. The interaction and relationship of the inland Banjar community with the Hadrami preachers has made Islam a major element of social change, their beliefs and their lives at large have a strong footprint. In this regard, despite the fact that the Kingdom of Negara Dipa or Negara Daha had a Hindu character, the Banjar people, who are Malay tribes, do not find many Hindu beliefs that are deeply rooted in the beliefs of the people, except for some symbolic traditions in a few small aspects which are then assimilated with Islamic values. This shows that there was no significant and deep-rooted influence of Hinduism on the Banjar Malay community, until the arrival of the influence of Islam which truly became the spirit and breath of life for the Banjar Malay community.²⁸

The next line of Hadrami preachers that can be traced in Banjar History is through the role played by Sheikh Muhammad Arsyad (al-Banjari) Alaydrus (1710-

²⁸ Miftah, "Sunan Giri Pendakwah Pertama di Bumi Kalimantan", *Koran Sindo*, edisi Senin, 14 September 2020.

1812) and his descendants. However, because there have been many writings that reveal the history of da'wah and the life history of this great Borneo scholar, so that his da'wah work is very commonly known, the discussion of this research only mentions it a little.

Recognition of Al-Banjari's services and role in fostering and developing the Islamic tradition in Tanah Banjar is unquestionable. Wan Mohd. Shagir Abdullah²⁹ dubbed Al-Banjari as the *Sun of Islam in the Archipelago*, while K.H. Saefuddin Zuhri (former Minister of Religious Affairs of the Republic of Indonesia for the period 1962-1967) called him the *Lighthouse of Kalimantan Islam*, while Azyumardi Azra positioned Al-Banjari as one of the most important Indonesian-Malay scholars in the archipelago in the 18th century. Not only because of his social and intellectual involvement in the ulama network, but also the fact that Sheikh Muhammad Arsyad was the first ulama to establish Islamic institutions and introduce new religious ideas (*mujaddid*) in South Kalimantan, whose echoes and influence then spread to various regions in the archipelago, as well as Southeast Asia.³⁰ In fact, by the Governor of the Dutch East Indies in Batavia (Jakarta), he was nicknamed *Tuan Haji Besar*.³¹

Al-Banjar, the best son of Banjar, was born on 15 Shafar 1122 H or March 19, 1710 M³² and died on 6 Syawal 1227 H coinciding with October 13, 1812 M at the age of 105. Al-Banjari is a highly respected Banjar scholar. His father was named Abdullah and his mother was named Aminah. Some claim that his father came from Mindanao (South Philippines) and his grandfather came from Yemen-Hadramaut.

After studying for approximately 30 years in Mecca and 5 years in Medina, Sheikh Muhammad Arsyad returned to Banua in December 1772 AD (Ramadhan 1186 H) together with his son-in-law and friend Sheikh Abdul Wahab Bugis. At that time the ruler of the Banjar kingdom was Prince Nata Dilaga bin Sultan Tamjidillah, as the guardian of the son of the late Sultan Muhammad Aliuddin Aminullah (1761-1787 AD), who later from 1781-1801 AD officially reigned as king of Banjar and was titled Sultan Tahmidillah II bin Sultan Tamjidillah. From this time on, Al-Banjari continued to carry out the mission of da'wah that had been pioneered by previous preachers and scholars.

²⁹ Semasa hidupnya, Wan Mohd Shagir Abdullah adalah seorang ulama Melayu keturunan dari Syekh Daud Pattani yang sangat rajin mengumpulkan, menganalisis, dan mengkaji naskah atau manuskrip karya ulama Melayu, baik yang berasal dari Malaysia, Thailand, ataupun Indonesia melalui lembaga Pengkajian Khazanah Klasik Nusantara (PENGKAJI) yang didirikannya.

³⁰ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, (Bandung: Mizan, 1994), h.243.

³¹ Abu Daudi, *Maulana Syekh Muhammad Arsyad al-Banjari, Tuan Haji Besar*, (Dalam Pagar Martapura: Sekretariat Madrasah Sullamul Ulum, 1996), h.36.

³² *Ibid.*, h.16.

Al-Banjari's brilliant ideas, which are not limited to one area but cover all areas of community life, both with regard to agricultural issues, land management and utilization, the environment, community economic empowerment, education, and even more so with the thought and development of religious sciences, as well as his da'wah which covers the fields of religion, education, social society, to the field of state law, have succeeded in delivering the better religious life of the Banjar people. A number of his religious writings have also become references and references that continue to be used today.

After the Al-Banjari era, the ranks of Hadrami preachers grew, not only Hadrami descendants, but also Hadrami who came directly from Yemen Hadramaut. The arrival of the Hadrami directly from Hadramaut coincided with the increasingly intense trade relations between Southeast Asia (Nusantara) and Arabia. The frequency of Arab merchant ships to trade in the archipelago expanded and developed da'wah interactions throughout Indonesia, including Banjarmasin, which at that time was very easy to reach through Surabaya. The increasing number of Hadrami who came to Banjarmasin was also triggered by the invention of steam-powered ships and the opening of the Suez Canal, which connects the continents of Asia and Africa and connects the Mediterranean and Red Seas in 1869.

This factor caused the Hadrami people to migrate to Banjarmasin more and more, so there were various fams that came and anchored in Banjarmasin, settled, married, and multiplied, such as the Al-Habsyi, Alaydrus, Assegaf, Al-Kaff, Al-Basyrahil, Al-Aidid, and others.

The long history of the Hadrami ancestors in spreading Islam in Tanah Banjar. The preaching of Sayid Habib Alwi bin Abdullah al-Habsyi in Barabai produced extraordinary results. The services and sacrifices given by Islamic figures can be enjoyed until now. Sayid Alwi is known as a wealthy businessman and preaches Islam to the Dayak Hantakan community. His kindness and generosity attracted the Dayak Hantakan community to Islam. Therefore, his contribution and role in spreading Islam is an attraction that should be remembered. Habib Alwi's track record of *proselytizing* history can be used as an *i'tibar* for Muslims living today, so that they can appreciate the struggles of previous religious figures in spreading Islam.

Likewise, the preaching struggle of Habib Ibrahim Negara who spearheaded the construction of the Negara Mosque, held zawiyah or halaqah recitation, guided and educated the religious community, so that in later times Negara as a small town in HSS Regency had grown and developed into a center for Islamic religious studies through the concept of "Langgar Rangkap or "Langgar Bertingkat", namely a langgar or surau which was deliberately built on two levels. The lower level is used for worship and the upper level is used for recitation or students stay to study religious knowledge with the guidance of a Tuan Guru. This recitation model may have emerged and was pioneered by Habib Ibrahim by following the same pattern as the recitation or education system commonly implemented by sheikhs or scholars in Hadramaut. This system proved

effective and later gave birth to many masters or scholars from the country in the era before the 1980s. The Banjar people refer to this model of recitation as *mengaji* or "*kaji duduk*".

The role of *da'wah* and education carried out by Habib Lumpangi towards the Dayak Loksado community is so significant. His touching preaching succeeded in attracting the Loksado Dayak people to embrace Islam. Thus, the introduction to Islam is not only dominated by the Banjar and upstream people, but Islam has also been recognized and embraced by the indigenous people of the Meratus Mountains. The introduction of Islam has opened up the isolation of the region and their place of residence.

Thus, the great service and role of the preachers in spreading Islam emphasizes the success of *da'wah*. As a form of community appreciation, they are then seen as extraordinary figures and considered as saints who have a spiritual line with the Prophet. They are the link that connects the teachings of Islam to the teachings of the Prophet (*warasatul ambiya*). Their relationship with the ummah a relationship based on two dimensions, namely religious and social. In the religious dimension, it is strengthened through religious teachings. Then in the social dimension, they are honorable people who represent the Prophet because of their lineage. In such conditions, then as a reminder as well as respect for their *haul* is commemorated and their graves are pilgrimaged.

In theory, Hadrami preachers who occupy the position of ulama are not only seen because of the nobility of their lineage, but also the nobility of their morals and the height of their knowledge. Thus, they are an elite group of people who have scientific authority and influence in changing the mindset, culture and social patterns of the community. In Gramsci's categorization (1891-1937), the ulama are grouped into an ecclesiastic intellectual group that is a symbol of the historical continuity of the role of religion in society that is not even interrupted by complex and radical political and social changes. This group continues to exist throughout time continuing its mission as a *religious functionary*, which in religious language, they are called the heirs of the prophets who continue to convey divine messages in order to build a society of faith and benefit for others.

CLOSING

A. Conclusion

The entry of the Hadrami to Indonesia to preach in order to spread Islam and trade to Banjarmasin has at least been started and pioneered by Sunan Giri when he was still studying at the Ampel Denta-Surabaya Islamic Boarding School. Seafaring and *da'wah* became the opening path for the implementation of *da'wah* in the following period. The momentum of the establishment of the Banjar Sultanate centered in Kuin and the arrival of Khatib Dayan's entourage and Sayid Ahmad Alaydrus further

strengthened the da'wah movement by the Hadrami in Kalimantan. Structured da'wah patterns and tend to be the same can be seen from the traces and da'wah traditions they have left behind; mosque buildings, recitation halaqahs, and cultural da'wah approaches are among them.

The emergence of the names of Hadrami preachers who actively preach in various regions (and not only Banjarmasin and Martapura as regions or centers of government), such as in Hulu Sungai, even as far as the villages of the Dayak people (Loksado and Hantakan) and Tanah Kusan shows a very extraordinary da'wah effort and is connected by a strong network or bond, that however and wherever Islamic da'wah must continue to be carried out. They have a very important role in the process of spreading and developing Islamic da'wah. Their role and contribution to Indonesian nationality and nationalism is also extraordinary.

The similarity of the mission of da'wah is the main factor that encourages them to travel thousands of miles away, separate from their families, and even not return to their homeland, just for the sake of da'wah Islam. While other reinforcing networks, namely the scientific intellectual network and family network are reassurance that in the overseas land they are not alone, the da'wah efforts are not carried out alone, but they are in the same line, they are in the same group, and they also become the same community. So they live in the overseas land and assimilate in harmony, mingling with the local people who continue to welcome and respect them.

B. Recommendation

This research is only a few aspects that touch and can describe the contribution and role of the Hadrami to the process of proselytizing and spreading Islam in Kalimantan, there are still many other major aspects that have not been fully captured due to various reasons. However, the results of this research are expected to be able to open hope and see greater opportunities to make the history of Hadrami da'wah in Kalimantan an inseparable part of Hadrami history in Indonesia. Therefore, as an inseparable part, research on the diaspora aspect of the Hadrami people might be carried out in the future.

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