

## KH. ABDULLAH SYAFI'IE BIN SYAFI'IE BIN SAIRAN'S COMMUNITY DEVELOPMENT EFFORTS THROUGH DA'WAH:

### Thought And Implementation In Betawi Society

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#### **ABSTRACT:**

*In theory, Da'wah is the process of applying Islamic teachings to foster a positive society. From a scholarly perspective, Da'wah science can be categorized into two distinct parts: basic and applied Da'wah science. Basic Da'wah science delves into the theoretical and foundational aspects of Da'wah, while applied Da'wah science focuses on its practical implementation. In the context of applied Da'wah science, one effective approach to comprehending the practical aspects of Da'wah is to study the rules and methodologies of Da'wah found in the Quran and Hadith, particularly those employed by Prophets and Messengers. Additionally, these principles of Da'wah implementation can be gleaned from the teachings and practices of revered Islamic figures and scholars. Among the distinguished figures in the realm of Da'wah is K.H. Abdullah Syafi'ie bin Syafi'ie bin Sairan, a charismatic Betawi cleric known for his profound knowledge. This study revolves around three main focal points: Firstly, it explores the unique qualities and charisma that set KH Abdullah Syafi'ie bin Syafi'ie bin Sairan apart as an accomplished Da'i from the Betawi community. Secondly, it delves into the specific Da'wah approach employed by KH Abdullah Syafi'ie bin Syafi'ie bin Sairan, which left a lasting impact on the Islamic community in Betawi. Thirdly, it examines the practical manifestations of KH Abdullah Syafi'ie bin Syafi'ie bin Sairan's ideas in the development of the Betawi Islamic Community. The theoretical underpinning of this study rests on two key concepts: First, it draws inspiration from the community development model of the Prophet Muhammad's era, notably the Medina Charter, as an exemplar of community-building in an Islamic context. Second, it incorporates the contemporary perspective of community development as articulated by Brokensha and Hodge, who define it as a movement aimed at enhancing the overall quality of life for an entire community through active participation. This research adopts a qualitative approach, primarily employing qualitative descriptive research*



*methods. Following the research planning phase, the author conducts fieldwork, which includes direct observations, informant interviews, and data collection pertaining to the subject of research. The findings of this study underscore that KH Abdullah Syafi'ie effectively propagated his ideas through various means, including oral communication, written materials, practical actions, political engagement, and the use of electronic media such as radio. These multifaceted approaches collectively contributed to a transformation in the societal fabric, aligning it more closely with the ideals espoused in the Quran and Hadith, as desired by Allah and the Prophet.*

**Keywords:** *KH. Abdullah Syafi'ie, Da'wah Development, Betawi Community*

## **A. Introduction**

*Community development* is a community development activity that is carried out systematically, planned and directed to increase community access to achieve better social, economic and quality of life conditions when compared to previous development activities.<sup>1</sup> While da'wah is an effort to actualize the values and teachings of Islam into people's lives so as to realize a prosperous society in the world and the hereafter. Thus da'wah is a process of community development both carried out individually and in groups with well-planned and measurable methods and strategies. Because to achieve the goal of dawah itself requires programmed steps, such as how to achieve goals, practical steps towards goals and evaluation.

*Community development* is an effort to help community members who are facing various problems in achieving a decent and quality standard of living. So it is the same with da'wah, which is to prosper, improve the standard of living of the community both individually and socially, save the world and the hereafter. So it can be concluded that community development and development is the process of a series of da'wah activities that lead to an increase in the standard of living and community welfare. Based on this understanding, da'wah is a practice, da'wah is required to be able to provide changes to society. These changes can be in the form of quality and quantity in social life. Changes concerning quality, related to the demands of changing society from an undeveloped society to a more advanced society, from an advanced society how to become a more advanced society. Therefore, da'wah basically does not support the existence (*status quo*) in society, because one of the goals of da'wah is how to function religion in society to the fullest. Changes in terms of quantity, related to the increasing number of religious adherents, places of worship and social religious infrastructure in society.<sup>2</sup> Even when looking at the origin of the birth of a society in Islam, it cannot be separated from da'wah.

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<sup>1</sup> Akmaruzzaman, et al. *Strategies for Synergizing Community Development Programs with Regional Development Programs*, in *Journal of Regional Development Management*, Vol. 5 No. 1, June 2013, pp. 5

<sup>2</sup> Agus Riyadi, *Formulation of Islamic Community Development Da'wah Model*, (in *An-Nida Journal*, Vol. 6, No. 2, 2014) pp. 112

The Prophet Muhammad SAW formed the Yathrib community into a civilized and highly cultured Medina community through a long process of da'wah, which he started from Mecca to hijrah to Madinah in a period of 23 years.

Da'wah is the process of transforming Islamic teachings to foster a positive society,<sup>3</sup> from the point of view of scientific disciplines, da'wah science is divided into two parts, basic and applied da'wah science. what is meant by basic da'wah science is da'wah science that discusses the theoretical and basic framework in da'wah. While applied da'wah science is about the practical implementation of da'wah.<sup>4</sup> In applied da'wah science, one way to understand the rules of da'wah implementation more practically is to study the da'wah rules of the Prophets and Messengers recorded in the Al-Quran and Hadith. In addition, the rules of da'wah implementation can be obtained through the study of previous Islamic figures and scholars.

Among the Islamic figures and scholars who can be used as examples in the world of da'wah is K.H Abdullah Syafi'ie bin Syafi'ie bin sairan. He is a charismatic Betawi cleric figure, broad knowledge. KH Abdullah Syafi'ie bin Syafi'ie bin Sairan is known as a visionary but zuhud cleric. his goal is to raise Muslims from setbacks and backwardness, in the aspects of education, da'wah and social, as well as the economic development of the people. It was this ideal that encouraged him to establish the As-Syafi'iyah Islamic College Foundation in Balimatraman, South Jakarta. KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan's prominence is widely known, especially among the Betawi people or the people of Jakarta, even in Indonesia and in neighboring countries, such as Malaysia and Singapore.

Jakarta as the capital city of the country, Jakarta society consists of various tribes, in fact almost all tribes in Indonesia live in Jakarta and have different religious understandings and beliefs, such as Hinduism, Buddhism, Catholic Christianity, Protestantism, Confucianism and Islam. The Betawi people can be said to be the majority (100%) of Muslims. History has recorded that the arrival of Islam in the Jakarta area began in 1526 AD.<sup>5</sup> at that time the majority of the Indonesian population, especially Jakarta, adhered to Hinduism and still clung to the religious beliefs adopted by the Ancestors and Kings whose beliefs were still Animism and Dynamism.

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<sup>3</sup> Kuntowijoyo, *Pradigma Islam; Interpretation for Action* (Bandung: Mizan, 1994), p. 29

<sup>4</sup> Muhammad Sulthon, *Design of Da'wah Science; Ontological, Epistimological and Axiological Studies* (Jogjakarta: student library, 2003), p.7.

<sup>5</sup> Badri Yatim, *The Role of Ulama in Betawi Society* (Jakarta: Istiqal Mosque Library, 1996) p.13

## B. Methodology

This type of research in this study uses qualitative research. By using descriptive<sup>6</sup> qualitative writing<sup>7</sup> through a critical and analytical approach. In descriptive qualitative research after compiling research planning. The author goes directly to the field to make observations, and interviews with informants<sup>8</sup> and collect data related to the object of research.<sup>9</sup> From the description above, the type of research in this paper uses descriptive qualitative. Where the author takes steps, determines the object of research, collects the required data, including data sourced from the library (*Libarary Research*) and field data, through observation and interviews with informants or sources.

To get new theories about the concept of mubaleg and da'I, Efforts to prove the concept in the implementation of KH. Abdullah Syafi'ie bin Syafi'ie bin's thoughts in Da'wah development in Betawi Society for Students as new knowledge about the concept of da'wah community development For Universities as guidelines on the concept of da'wah community development that can change society from what it is to what it should be based on the wishes of Allah SWT and His Messenger contained in the Qur'an and Hadith. Throughout this research, the author did not find research for the Doctoral Program (Dissertation) which is relevant to the title that the researcher wrote. Many wrote about KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan but other titles. The title of the dissertation "Da'wah Development KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan (Thought and its implementation in Betawi society)" is only the dissertation that researchers do. So this can be said to have its own novelty. Focuses on the methodology of the Da'wah of KH. Abdullah Syafi'ie bin Syafi'ie. While the researcher focuses on the development of the Da'wah of KH. Abdullah Syafi'ie bin Syafi'ie in implementing his thoughts. So there is a very significant difference in discussion. Data collection techniques are the most strategic step in research.<sup>10</sup> The data collection method is something that is very important in research, because the purpose of research is to get data, data collection can be done in various ways.

Primary Data Primary data according to Sugiyono, namely; data sources that are directly given, providing data to data collectors. The data is collected by the researcher himself directly

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Theories, and Techniques of Cultural Research: Ideology, Epistemology and Application (Cet. 1; Yogyakarta: Library Widyatama, 2006), p. 85)

<sup>7</sup> Sutrisno Hadi, *Research Methodology*, Volume 1 (Cet. 28; Yogyakarta: Andi Offset, 1995, p. 3).

<sup>8</sup> An informant is a person who knows about the life of the Research Object Figure.

<sup>9</sup> Suwardi Endraswara, *Methods, Theories, and Techniques of Cultural Research: Ideology, Epistemology and Application* (Cet. 1; Yogyakarta: Library Widyatama, 2006), p. 85.

<sup>10</sup> Sugiyono, *Understanding Qualitative Research* (Bandung Alfabeta; 2005) p. 62

from the first source or place of the object of research.<sup>11</sup> Primary data in this study are written works (*books*) authored by KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan. works of research figures, in the form of books, books, treatises that correspond to the problem under study.

Library Research (*libarary research*) because the data or materials needed in writing this research are obtained from libraries, both in the form of books, books, treatises, encyclopedias, dictionaries, journals, documents and other magazines. Data collection techniques in qualitative research are carried out in *natural settings* (natural conditions). The technique used is more about observation (*Participant observation*). Interview (*in depth interview*) and documentation.<sup>12</sup>

There are several kinds of literature research. Among them is the study of the thoughts of figures. Research on the thoughts of figures is research that seeks to explore or understand the thoughts of certain figures through the works they leave behind. The work is in the form of books, letters, messages or other documents that reflect his thoughts. The figure of KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan has many works left behind both in the form of literary works and in the form of inpra structures of educational institutions spread across Jakarta and Bekasi.

## C. Discussion

### Definition of Da'wah

Globally, the real meaning of da'wah, so first the researcher puts forward the meaning of da'wah both etymologically and terminologically, so that the word "da'wah" in Arabic is rooted in words with the letters dal, 'ain, and wau which means the basic tendency of something because it is voiced in words. From this root word is assembled into *da'a (fi'il mu'tal naqis)* which is the origin of the word *da'a - yad'u- da'watan*, which means to call, invite, invite.<sup>13</sup>

The word *da'aa* has several meanings, such as *da'aa ilaa* means inviting to, *da'aa 'alaihi* means praying for evil, *da'aa lahu* means praying for good and *idda'a al-amru* means preaching (matter).<sup>14</sup> provides clarity in understanding the nature of da'wah itself.

### Legal Basis of Da'wah

Legal basis of Da'wah Al-Quran and Hadith. The legal basis for preaching is reviewed from the verses of the Quran and the hadith of the Prophet Muhammad, namely:

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<sup>11</sup> Sugiyono, *Quantitative, qualitative, and R & D research methods* (Alfabeta Publisher; 2018, Bandung) pp. 456

<sup>12</sup> Salim, *Educational research, methods, approaches and types*. (Jakarta; Kencana Press 2019) p. 98

<sup>13</sup> Mahmud Yunus, *Indonesian Arabic Dictionary*.(Jakarta: Al-Qur'an Translator Foundation 2003). p. 127

<sup>14</sup> Abdul Hamid, *Introduction to the Study of Da'wah*, (Jakarta: Gema Amalia Press.2015). p. 20

The basis of obligation in the Qur'an is found in :

QS. An-Nahl (16): verse 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows better who has strayed from His path and He is the One who knows better those who are guided. (QS. An-Nahl (16): 125)<sup>15</sup>

### Elements of Da'wah

#### 1. Da'wah Subject (Dai)

Dai epistemologically comes from Arabic, in the form of *isim fa'il* which means a person who does da'wah, or can be interpreted as a person who conveys da'wah messages to others (*mad'u*).<sup>16</sup> In general, it can be said that every Muslim who is mukallaf (adult) can automatically act as a *preacher* (communicator) who has an obligation to convey the teachings of Islam to all mankind.<sup>17</sup>

#### 2. Object of Da'wah (*Mad'u*)

One of the other important elements in the da'wah component is *mad'u* or the community to be preached to. They are the people who will be called, summoned, invited. The point is that people are invited into Islam.<sup>18</sup> Etymologically *mad'u* comes from Arabic, taken from the form of *isim maf'ul* (a word that shows the object or target) which means invited. While in terminology *mad'u* is a person or group commonly referred to as the congregation who is demanding the teachings of Islam from a *preacher*.<sup>19</sup> It has been explained previously that the target or object of da'wah is human, both himself and others. Because the religion of Islam was revealed by Allah SWT not only for a group of people, but for all mankind including the *preacher* himself.

#### 3. Methods of Da'wah

The method comes from two Greek words, namely: "*meta*" (through) and "*hodos*" (way, way). So the method is a way or path that must be traveled to achieve a goal. Whereas in Arabic, the method comes from the word "*Tariq*" which means path. So that the method is a way that has been arranged and starts the process to achieve a purpose,

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<sup>15</sup> See Al Qur'an and its translation, Saudi Arabia Printing, (Khadim al Haramain ash Sharifah (Second Steward of the Holy Land) Fahd ibn "Aziz Al Sa'ud,) pg. 421

<sup>16</sup> W. Saputra, *Introduction to the Science of Da'wah*, (Jakarta: PT. Raja Grafindo Persada.2012). p. 261

<sup>17</sup> Amin, M. Masyhur. *Dynamics of Islam History of Transformation and Revival*, (Yogyakarta: LKPSM.1995). p. 146

<sup>18</sup> Najamuddin, *Methods of da'wah according to the Koran*, (Yogyakarta: madani insan library, 2008.) h. 2

<sup>19</sup> W. Saputra, *Introduction to the Science of Da'wah*, (Jakarta: PT. Raja Grafindo Persada.2012). h. 279

while the da'wah method is the means used by a preacher to convey da'wah material with a series of activities in order to achieve certain goals.

Da'wah Material Da'wah is not just inviting and calling out originally, without being based on true and reliable sources. Preaching is a planned process, for this reason a *preacher* should and should have preaching material that is patterned and appropriate for the target of his preaching. Dawah material is a matter of message content or material delivered in preaching. In this case the material conveyed is of course the teachings of Islam itself.<sup>20</sup>

The real material of da'wah is the Quran and As-Sunnah. The Quran is the main source of material, and the As-Sunnah is an explanation of the Quran. The Quran is the revelation of Allah SWT which is absolute truth and is maintained by Allah Himself for its integrity, authenticity, and accuracy.

## **Life History of KH. Abdullah Syafi'ie**

### **1. Birthplace Background**

The city of Jakarta is a meeting place for various ethnic groups in the archipelago. In addition, foreign nations who have docked in the city of Jakarta have a very important role, especially foreign nations who have left traces of history in this city. The progress of the city of Jakarta is due to the interaction and meeting of various ethnic cultures of the archipelago with world cultures such as Indians, Chinese, Arabs and Europeans.

In the 18th century, the city of Jakarta experienced growth in various aspects, both physical and non-physical aspects. Apart from being a city for exporting agricultural and plantation products, it is also a port that functions as a place for exporting trade goods. In this place crops are prepared and processed for export to the European market. This region is also a meeting place for traders, both buyers and sellers who come from all corners of the world.<sup>21</sup>

### **2. Community Background of K.H Abdullah Syafi'ie's Neighborhood**

Like any other community in the world, the Betawi community in the city of Jakarta was formed through a very long social and cultural process. Before becoming the city of Jakarta, the area was known by several terms "*Sunda Kelapa, Jayakarta and Batavia*". In the beginning, the city of Jakarta was only known as a harbor area at the mouth of the

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<sup>20</sup> Najamuddin, *Methods of da'wah according to the Koran*, (Yogyakarta: madani insan library, 2008.) p.24

<sup>21</sup> Tawaluddin Haris, *Jakarta City and Society: from traditional to colonial city*. (Jakarta: Wedatama Widya sastra. 2007). p. 202

Ciliwung River. Entering the 16th century, the first European to set foot in Jakarta was a Portuguese who planned to build the Sunda Kelapa fort.<sup>22</sup>

Before the Sunda Kelapa fort was established, on June 22, 1527 AD the area was controlled by Muslims under the leadership of Pangeran Fatahillah and Sunan Gunung Djati.<sup>23</sup> Since then, the name Sunda Kelapa was changed to "**Jayakarta**" which means victory. The name was taken to commemorate the services of Prince Fatahillah who succeeded in seizing this area. In 1596 AD, the number of people living in the city of Jayakarta reached 3,000 families.<sup>24</sup> But in 1619 AD, after facing a fierce battle, the East India Company under the leadership of *Pieterzoon* succeeded in seizing the city of Jayakarta from the hands of the Muslims. *Pieterzoon's* victory caused the name Jayakarta to change to Batavia.<sup>25</sup>

## D. Research Results

### 1. Implementation of Thoughts Through Speech

The ability of humans to relate to each other through oral or speech (Lecture) is a very great gift for humans. With spoken language, humans can convey whatever they feel, think and aspire to. Even spoken language conveyed with expressions of smiles, tears, sadness, anger and so on has a big role in directing and guarding human behavior. In this context, da'wah through spoken language for a preacher is classified as a concept that is very effective in influencing others.

In certain situations spoken language is able to bewitch other humans and follow whatever they are told. In addition, spoken language can also damage human relationships. In the context of da'wah, mistakes when implementing ideas and thoughts sometimes cause the target of da'wah not to be achieved from the intended purpose. For this reason, spoken language is a very important thing for a Da'i. Like a war, the tongue is like a sword for mujahid on the battlefield.

As an accomplished Da'i, K.H. Abdullah Syafi'ie has a very good spoken language (lecture),<sup>26</sup> both in terms of content and selection of words that are right for the target of

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<sup>22</sup> Abdurrahman Surjomihardjo, *The development of Jakarta (Jakarta: Department of Museums and History (PEMDA DKI Jakarta, 1977), p. 17.*

<sup>23</sup> Tawaluddin Haris, *Jakarta City and Society; from traditional to colonial city.* (Jakarta: Wedatama Widya sastra. 2007). p, 24.

<sup>24</sup> Uka Tjandrasasmita, *The History of Jakarta from Prehistoric Times to Batavia Talnun 1950.* (Jakarta: Department of Museum and History of DKI Jakarta Government, 1977), p. 38.

<sup>25</sup> Uka Tjandrasasmita, *The History of Jakarta from Prehistoric Times to Batavia Talnun 1950.* (Jakarta: Department of Museum and History of DKI Jakarta Government, 1977), p. 38.

<sup>26</sup> Syarif Abdulaah Syafi'ie, (biological son of the Study Figure) in an interview with the author. July 18, 2023



da'wah. K.H. Abdullah Syafi'ie's spoken language can be studied from various recordings of lectures which are now in the form of MP3s as well as from the comments of informants who follow the da'wah.

The comments of the informants who have followed his da'wah since a long time ago. From the research carried out, K.H. Abdullah Syafi'ie's oral da'wah approach is divided into several types, namely fardiyah da'wah, religious lectures and formal classes run in the cottage, madrasah or school he founded.

#### **a. Da'wah Fardiyah**

K.H. Abdullah Syafi'ie is a Da'i, scholar and community leader who has a wide social circle. His position in society opens opportunities to relate to various groups, ranging from ordinary people, scholars and umara. K.H. Hasan Basri, who at that time served as chairman of the MUI Center, stated as quoted by Utomo Dananjaya that he had a wide socialization ranging from commoners to high-ranking officials, there was no gap. Although his charisma is hard to match, he is a very friendly person.<sup>27</sup>

As a result of the interview process with various people who know the person of K.H. Abdullah Syafi'ie, the author concludes that he is always *present* in various official government activities, such as celebrations of Islamic holidays, da'wah activities organized by the government as well as in religious and community events, such as marriage majlis, tahlil majlis, aqiqah majlis and others. This opportunity is used as well as possible by him to preach and spread good values in society.

#### **b. Lecture**

In the history of Islam, lecturing is one of the ways of preaching through speech. This approach has been practiced from time to time. Through lectures, a preacher can spread the teachings of Islam and influence the target to practice them better. Preaching with lectures has a long history in the spread of Islam since the beginning and it is still considered relevant and appropriate to use today.<sup>28</sup>

Lectures are also used by K.H. Abdullah Syafi'ie in conveying the teachings of Islam. The results of the research conducted found that K.H. Abdullah Syafi'ie's skills in delivering lectures have been seen since a young age, namely when he began teaching in a former cowshed building which was converted into a Musholla. With regard to this,

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<sup>27</sup> Utomo Dananjaya. "*Khadimutthalabah Peerguruan As-syafi'iyah, Charismatic and humble* (in The Book of Charismatic Figures,) pp. 11.

<sup>28</sup> Ahmad Mubarak, (Head of Postgraduate Program S3 FAI. UIA). In an interview with the author on January 16, 2023

Prof. Dr. Hj Tutty Alawiyah confirmed that it happened since 1928 AD, when he was 18 years old.<sup>29</sup>

In this majlis taklim, K.H. Abdullah Syafi'ie conducted various programs that could attract public interest, including general recitation, yellow book studies, special recitation by presenting ulama or habib figures as well as grand recitation and celebration of Islamic holidays. Among the books taught in this recitation are Nasaih al-Diniyyah, Tafsir Jalālain, Riyad al-Salihin, al- Aqidah al-Mujmalah and others. In addition, he often presents lecture themes in the form of actual issues.

As mentioned above, he earned the title of lion of the podium. This title was given because he had a very loud and strong voice, the content and content of his lectures were very loud and thunderous.<sup>30</sup> One of his characteristics in lecturing was that every time he finished delivering a lecture, he would recite takbir or tahlil in a loud voice and ask all his congregation to imitate him. The power of his voice and the deep impression of the lecture he delivered could cause the audience to roar, scream in hysteria and cry in recognition of their mistakes.<sup>31</sup>

The da'wah efforts carried out by KH Abdullah Syafie have had a huge impact on change, especially for the Betawi people in Jakarta and in the surrounding areas which include the cities of Bogor, Depok and Bekasi. As a scholar and a very charismatic figure. He occupies a high position in the structure of Betawi society. His role in the world of da'wah cannot be denied, especially among the Betawi community. The great impact of KH Abdullah Syafi'ie in da'wah can be divided into several parts, namely the impact of development in the form of innovation and selection of da'wah, the impact of development in the form of da'wah institutions, and the impact of development in the aspect of da'wah media, this very significant impact on community development, especially in the development of Islam in Betawi.

Based on the research conducted, the author finds that KH Abdallah Syafi'ie has a very comprehensive view of da'wah. According to him, da'wah is not just conveying (*Tabligh*), but also carries the intention of building an Islamic society and upholding religion in life. This is because da'wah in the sense of conveying the teachings of Islam is

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<sup>29</sup> Tutty Alawiyah. *KII Abdullah Syafi'ie, Pribadi, Visi dan Derap perjuangannya*, (Book of Charismatic Figures) h. 6.

<sup>30</sup> Tutty Alawiyah. *KII Abdullah Syafi'ie, Pribadi, Visi dan Derap perjuangannya*, (Book of Charismatic Figures) h. 5.

<sup>31</sup> Syamsul Bahri, (Santri / Student / Personal assistant of K.H. Abdullah Syafi'ie) in an interview with the author. April 18, 2023.

an obligation for a da'i. A Da'i has a much greater role than just lecturing and conveying Islam KH Abdullah Syafi'ie believes that a da'i has a very important role in society. His existence is not only as a counselor, but also as a solution to the problems that occur in society.

Da'i must go directly to find out the issues and problems of the people. In da'wah requires a comprehensive and holistic effort from all elements of Muslims, especially a da'I, as a religion that brings mercy to the universe (Rahmatan lil alamin). Islam has a complete concept that is perfect and fair. Islamic justice in the context of human status between men and women is the same.<sup>32</sup> Islam combats ideologies that do not lay the right foundation, whether conservative ideologies or modern ideologies. In the history of human life, conservative ideologies have put Muslim women in a negative light. Women have always been portrayed as the oppressed group in society and not given fair treatment.<sup>33</sup>

Liberals have always sought to equalize the status of women and men with equal understanding (*gender equality*). This group is essentially influenced by the western feminism movement that demands equal rights between men and women.<sup>34</sup> Even in many issues, this group has damaged the traditions and systems that have been established and standardized in Islamic teachings. In a slightly different form, the author sees that this group has not gained a good position in society. Starting from the perfect and just understanding of Islam, Islam is in a simple attitude and teaching value between two contradictory understandings. Islam views men and women with the same view in the frame of justice and equality of nature since the beginning of its creation. The equality of men and women does not mean equal, but takes aspects of appropriateness and fairness. KH. Abdullah Syafi'ie has put a fair, appropriate and appropriate attitude and view on the issue.

Achmad Mubarak explained that among the activities carried out in this program is to provide awareness and understanding to women about their obligations and rights. This awareness is given to avoid injustice and the way out that they can do in case of injustice.<sup>34</sup>

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<sup>32</sup> See QS. Al Hujuraat (49) verse 13. Which means "O mankind, indeed we created you from a man and a woman and made you and nations and tribes so that you know each other, indeed the noblest among you on the side of Allah is the most pious among you. Indeed, Allah is all-knowing and all-knowing."

<sup>33</sup> Fatima Umarr Nasif, *Challenging Women's History: Realizing Gender Idealism as Demanded by Islam*, translation of Burhan Wirasubrata and Kundan D. Nuryakien (Jakarta: Cendekia Publishers, 2001) p. 17. 17. <sup>34</sup> Mohd Anuar Ramli. *Gereral Analysis in Islamic Law*, Jumal Figh N0. 9, (2012), h. 138

<sup>34</sup> Achmad Muhurok. (Head of the Postgraduate Program (S3) and Lecturer at As-Syafi'iyah Islamic University) Jatiwaringi dau was involved in the establishment of UIA with study figures). in an interview with the author January 16, 2023

Legal assistance (advocacy) will be given to those who need it or who are unable to use a lawyer, but unfortunately (at the time of this research) after the death of KH. Abdullah Syafi'ie, the "**Consultation Center and Legal Aid**" institution is no longer operating.

**c. Establishing Taklim Councils and Forming Contact Bodies for Taklim Councils (BKMT)**

Majelis Taklim, is one of the da'wah approaches commonly used by a da'i in spreading the teachings of Islam. Da'wah through the Taklim Assembly is classified as one of the ways of da'wah that is memorable and enduring. Through this approach a da'i can build a closer relationship with the congregation (Mad'u). Taklim Assembly which usually discusses topics or themes that are current (Actual) in addition to the study of one book as a guide.

As an accomplished da'i. KH Abdullahi Syafi'ie took part in teaching Islam through the Taklim Assembly. His desire to open Majelis Taklim began when he was young As mentioned in the previous discussion that KH Abdullahi Syafi'ie's da'wah activities began when he was 17 years old which was carried out in an open room which was converted into a study room. Then when he was 23 years old, he started building a mosque next to his house in the Balimatraman area, on November 15, 1933 AD. Since then he began to lead the Majelis Taklim which is held on every Rahu day at night. He also gave permission to his wife to open a special Taklim Assembly on Saturdays in the morning for Muslim women.<sup>35</sup>

Along with the trust of the Islamic community at that time, the Taklim Assembly was increasingly advanced with a very large number of Jama'ah. Even in particular. he obtained permission from a charismatic scholar named Habib Ali Kwitang to open the Taklim Assembly for the public on Sunday morning.<sup>36</sup>

History records that at that time, taklim assemblies were only found in a few places and one of them was at the residence of Habib Ali Kwitang. At that time, the Betawi Muslim community was bound to one place of Majelis Taklim, so it was less civilized if they chose to go to another place. However, KH Abdullah Syafi'ie remained calm and diligent in developing the Taklim Assembly so that he received permission directly from Habib Ali Kwitang.<sup>37</sup>

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<sup>35</sup> Ahmad Mubarak, *ibid.*

<sup>36</sup> Tutty Alawwiyah AS. *The Role of KH Abdilllah Syafi'ie in Advancing Islamic Education* (Jakarta 2002), p.17

<sup>37</sup> Achmad Muhurok. (*Head of the Postgraduate Program (S3) and Lecturer at As-Syafi'iyah Islamic University*) *Jatiwaringi dau was involved in the establishment of UIA with study figures*). in an interview with the author January 16, 2023

## E. Conclusions

In this chapter, some important aspects about the results of the research that has been done are discussed. This summary can be divided into four parts, the first part is about the specialty of KH. Abdullah Syafi'ic as a da'wah figure The second part is about KH. Abdullah Syafi'ie's da'wah approach. And the third part is the form of implementation of KH. Abdullah Syafi'ie's thoughts in the development of Islamic Society in Betawi. Then ends with suggestions and conclusions. After explaining the background of KH. Abdullah Syafi'i's life: family. education, teachers, students, scientific works produced which are the implementation of his thoughts, the nature and characteristics and character of KH. Abdullah Syafi'ie, then in this chapter will be summarized the following conclusions.

### 1. Specialties and Approach to Da'wah KH. Abdullah Syafi'ie bin Syafi'ei bin Sairan.

KH. Abdullah Syafi'ic is a leading da'i who has his own specialty that is difficult to find in individuals or other preachers who are in his era with him, he is known as a scholar who has a firm character and a solid stance throughout his life. He is known as a figure who always cares about the issue of faith (Aqidah) and the beliefs of the community, as well as daring to give advice to the dreamers (Government), both personally and through other media. This firmness and sincerity made him a charismatic figure in the community, both in the government and in society.

In preaching, he not only delivered lectures and prayers, but also always gave examples and examples through real attitudes to the community. He is like an Oasis<sup>38</sup> in the middle of the desert that gives life and prosperity to caravans (Musafir). Not to mention when sincerity and example were very difficult to obtain at that time. As one of the scholars of Betawi, he has many special privileges:

The first specialty is seen from his most complete life history compared to other Betawi scholars. KH Abdullah Syafi'ie also completed his biography with the establishment of an educational institution that is still operating today. This is what distinguishes him from other Betawi scholars who only have the privilege of mastering religious sciences. His life history is increasingly organized when his descendants can continue his struggle after his death. This is rarely found in the families of other scholars in Betawi society.

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<sup>38</sup> Oasis in the Big Indonesian Dictionary (Online) means "The area in the desert that has enough water for plants and human settlements" accessed from [www.katabuku.com](http://www.katabuku.com) on July 21, 2023.

The second specialty; KH Abdullah Syafi'ie can be categorized in the ranks of the great Betawi scholars in Jakarta and in Indonesia in general. He is known to be an expert in the science of kalam (rhetoric), morals (adab al insan) and linguistics. He is also very special in implementing (realizing) his thoughts in the form of knowledge that can be read and learned by others and modern legal understanding. his works are still used as compulsory books in several Islamic boarding schools (such as Aqidah Almujmala), and madrasas in Betawi until now'.

The specialty of the third initial: KH. Abdullah Syafi'ie is a preacher who focuses his preaching in the field of education, through his tabligh he succeeded in establishing schools, madrasas and boarding schools. He not only focused on religious education but also gave importance to general education in the form of higher education institutions which became a specialty. KH Abdullah Svafi'ie when compared to other figures such as Mr. Natsir or Prof. Hamka though. If there are educational institutions associated with these two figures, in fact the establishment of these institutions was only carried out after they died.

The fourth specialty; KH Abdullah Syafi'ie who is known as a driving cleric and catalyst for the progress of civilization. His prowess in the field of management can be seen from his expertise in managing dozens of educational institutions, in the author's view. without management and administrative skills, this is difficult to realize. This is because he is also active in the Central Indonesian Ulema Council (MUI) and is also directly involved in politics by being active in the Masyumi party, causing him to be called an active organizer.

## **2. The Concept of Da'wah Development of KH. Abdullah Syafi'ie bin Syafi'ie bin sairan in Betawi Society**

The author finds a concept of community development da'wah KH. Abdullah Syafi'ie bin Syafi'ie bin Sairan. This concept is a novelty of this research. There is a very significant difference between mubaleg and da'i.

Mubaleg is someone who understands the teachings of Islam and conveys them to Mad'u or other people. While Dai or Daiyah is someone who understands the teachings of Islam, conveys, invites and forms his mad'unya to become what it should be in accordance with the wishes of Allah SWT and his Apostle recorded in the Qur'an and Hadith from what it is.

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