

Date Received : September 2024
Date Revised : November 2024
Date Accepted : November 2024
Date Published : November 2024

THE CONTRIBUTION OF KH. MUHAJIRIN AMSARI AD-DARY IN THE DEVELOPMENT OF ISLAMIC EDUCATION AND DA'WAH IN INDONESIA

Sarbini Anim¹

As-Syafiiyah Islamic University, Jakarta, Indonesia (sarbinianim.mkpi@uia.ac.id)

Badrah Uyuni

As-Syafiiyah Islamic University, Jakarta, Indonesia (badrahuyuni.fai@uia.ac.id)

Zamaksyari Abdul Majid

As-Syafiiyah Islamic University, Jakarta, Indonesia (zamakhsyariabdulmajid.fai@uia.ac.id)

Sofia Fahrany

As-Syafiiyah Islamic University, Jakarta, Indonesia (sofia.fai@uia.ac.id)

Mohammad Adnan

UIN Syarif Hidayatullah, Jakarta, Indonesia (Moh.adnan@uinjkt.ac.id)

¹ Correspondence author

Keywords:

KH. Muhajirin
Amsari Ad-Dary,
Betawi Ulama,
Da'wah, Islamic
Knowledge, Education

ABSTRACTS

Background: Islamic scholars have historically played a vital role in shaping Jakarta's Islamic landscape, actively contributing to the spread of Islam through education, da'wah, and the establishment of religious organizations. Extending their influence beyond religious matters, these scholars have fostered economic empowerment, cultural preservation, and unity among Muslims in the region. **Purpose:** This study delves into the contributions of KH. Muhajirin Amsari Ad-Dary, is a distinguished religious figure within the Betawi community, highlighting his pivotal role in advancing Islamic knowledge, da'wah, and social cohesion. Through his scholarly works, da'wah efforts, and community leadership, KH. Muhajirin Amsari Ad-Dary significantly impacted the religious practices, education, and spiritual development of the Betawinese. **Method:** This research examines his methods and influence, showcasing how he shaped the religious identity and unity of the Betawi community while preserving their Islamic and cultural heritage. **Result:** By focusing on his legacy in Islamic scholarship and community leadership, this study underscores the enduring influence of Betawi ulama in sustaining religious and cultural identity, positioning KH. Muhajirin Amsari Ad-Dary's contributions as emblematic of the broader impact of Betawi scholars on the development of Islam in Jakarta. **Conclusion:** KH. Muhajirin Amsari Ad-Dary's contributions exemplify the vital role of Betawi scholars in enriching Islamic education, promoting community unity, and preserving cultural heritage in Jakarta.

A. INTRODUCTION

We can begin the development of Islamic education and preaching in Indonesia by highlighting the crucial role of religious figures in fortifying the foundation of Islamic education and preaching. Indonesia, as a country with the largest Muslim population in the world, is in great need of religious figures who have a vision and dedication to advancing Islamic education while expanding the reach of preaching. Historically, religious scholars have not only played a role as religious teachers but also as agents of social change who are able to unite religious values with the needs of society.

KH. Muhajirin Amsari Ad-dary is one of the figures who has a significant role in advancing Islamic education and preaching in Indonesia, especially in the Betawi region. His contributions include the establishment of Islamic-based educational institutions and preaching programs that emphasize a moderate, friendly, and adaptive understanding of Islam to the challenges of the times. (Suhaimi and Raudhonah 2020) His activities in building educational institutions and preaching programs aim to produce a generation of Muslims who are not only knowledgeable but also have noble morals and are able to contribute positively to society. (Farooq Abdullah, Hakim, and Syahidan 2022)

The role of KH. Muhajirin Amsari Ad-dary in the development of Islamic education and preaching in Indonesia faces various challenges, ranging from rapid social change and technological developments to the issue of radicalism that demands an inclusive preaching approach. Through the study of his contributions, effective strategies can be found in developing education and preaching that are in accordance with the Indonesian context. Thus, it is important to further study the contribution of KH. Muhajirin Amsari Ad-dary so that the values and methods he applies can be appreciated and implemented in a broader context.

In the development of Islamic education and preaching in Indonesia, we are faced with a number of significant challenges, including rapid social change, rapid technological developments, and increasingly complex radicalization issues. (Humaira et al. 2022) This situation demands an inclusive, adaptive preaching approach that is able to answer the challenges of the times without abandoning the values of Islam, which are rahmatan lil 'alamin. (Muliadi 2023)

Over the centuries, the Jakarta people have fostered a strong connection to Islam, which has become a central element in their way of life. Integral to this connection is the pivotal role played by religious scholars, or ulama, who have served as both spiritual leaders and cultural custodians within the community. The ulama are revered for their deep religious knowledge, their piety, and their ability to guide the community in matters of faith, ethics, and everyday life. (Anggraeni et al. 2019) In Betawi society as original communities of Jakarta inhabitant, ulama are not only teachers of Islamic knowledge but also advisors and role models, embodying the values of *uswatun hasanah* (exemplary role models) that the community looks up to. (Ahmad 2020)

Betawi ulama have historically been independent religious leaders, commanding respect due to their scholarship, leadership, and charisma. They have earned a high degree of trust from the community, which sees them as guardians of both religious knowledge and societal well-being. (Humaira et al. 2022) In an agrarian society like Betawi, the relationship between ulama and the community has been characterized by a deep sense of mutual understanding and solidarity, as many ulama shared the same socio-economic backgrounds as the people, often working as farmers themselves. This

closeness fostered a unique form of leadership where the ulama acted not only as religious figures but also as key players in social, political, and economic matters, bridging the gap between religious life and practical concerns. (Fuadi 2023)

KH. Muhajirin Amsari Ad-Dary is one of the most influential and respected ulama in the Betawi community, whose contributions to the development of Islamic knowledge and da'wah (Islamic outreach) have left an indelible mark on the religious landscape of the region. As a scholar with deep insights into Islamic theology and an unwavering commitment to spreading Islamic teachings, KH. Muhajirin Amsari Ad-Dary has become a leading figure in shaping both the religious and social fabric of Betawi society. (Derani 2018) His work in Islamic education, community development, and the preservation of religious and cultural values has made him a central figure whose influence spans generations. (Arifin, Baharun, and Saputra 2023)

The significance of this research lies in its attempt to explore the vital contributions of KH. Muhajirin Amsari Ad-Dary to the Betawi community. Although previous studies have examined the roles of various Betawi ulama, there is still a lack of specific focus on his distinctive contributions in both Islamic scholarship and community da'wah. This research will analyze how KH. Muhajirin Amsari Ad-Dary's efforts have shaped religious understanding and practices in Betawi society, highlighting his leadership and impact in promoting Islamic values, addressing social challenges, and preserving Betawi cultural identity. (Pribadi 2019)

This study aims to investigate the role and contributions of KH. Muhajirin Amsari Ad-Dary in the development of Islamic knowledge and da'wah in the Betawi community. It will examine the specific ways in which his scholarship and leadership have influenced both religious practices and broader societal dynamics in the region. The primary objective of this research is to analyze KH. Muhajirin Amsari Ad-Dary's contributions to Islamic education and da'wah, while also exploring the broader impact of his work on the religious and social development of the Betawi community. (ST 2021)

The research will enrich academic studies on the da'wah of Betawi ulama, particularly concerning the contributions of Betawi scholars from the 19th to the 21st century. While there have been various studies on Betawi ulama, few have focused on specific figures like KH. Muhajirin Amsari Ad-Dary and their unique contributions to the development of Islamic scholarship and da'wah, especially in the Jakarta, Bogor, Tangerang, and Bekasi (Jabodetabek) areas. This study will provide new insights into the role of Betawi ulama in addressing contemporary challenges and preserving the religious identity of the community.

This is to explore the unique contributions of KH. Muhajirin Amsari Ad-Dary to the Betawi community. While past research has examined the roles of Betawi ulama broadly, there is limited focus on the distinctive impact of his scholarly and da'wah efforts. This research aims to illuminate how his leadership has shaped religious practices, societal values, and cultural preservation, offering insights into the lasting role of Betawi scholars in fostering both spiritual knowledge and social cohesion.

Through the review of the contribution of KH. Muhajirin Amsari Addary, various effective strategies can be identified in the development of education and da'wah that are relevant to the Indonesian context. He emphasized the importance of a moderate understanding of Islam, strong character building, and an approach that can be accepted by all levels of society. (Rusmiati et al. 2022) These approaches not only strengthen the foundation of Islamic education and da'wah among local communities

but also provide inspiration for the development of Islamic da'wah nationally. This study is expected to provide new insights in formulating effective da'wah strategies amidst social dynamics, as well as fostering a generation that is knowledgeable, moral, and contributes positively to the wider community. (Octaviani 2022)

B. METHOD

This study adopts a library research approach, drawing from a range of literature including books, journals, historical documents, and interviews with individuals knowledgeable about KH. Muhajirin Amsari Ad-Dary's life and contributions. Using a qualitative descriptive method, this research avoids statistical analysis, focusing instead on a detailed examination of words, concepts, and historical imagery that reflect the contributions of KH. Muhajirin Amsari Ad-Dary as a prominent Betawi scholar. The qualitative descriptive approach is chosen to capture the nuanced and holistic aspects of his influence, providing a thorough and contextual understanding of his role in da'wah and Islamic education. (Ageeva 2023)

This approach allows researchers to dig up in-depth information about his role and contribution in Islamic education and preaching in Betawi society. By using qualitative descriptive methods, this study aims to provide a comprehensive picture that can show the impact of KH. Muhajirin Amsari Ad-Dary's work in shaping religious practices and the social dynamics of society. (Lexy J. Moleong 2019) The objectives of this research are to analyze and refine the concept of Betawi ulama, evaluate their contributions to Islamic propagation, and trace their legacy from the 19th through the 21st centuries. Primary data sources include historical records, academic studies, and direct interviews, providing first-hand insights into KH. Muhajirin Amsari Ad-Dary's impact. Secondary data is sourced from existing analyses and interpretations found in literature, articles, and historical analyses of Betawi religious figures. (Wijaya 2018)

An explanatory analytical framework is applied, where the research describes and contextualizes the subject's contributions within relevant theoretical frameworks. To enrich this analysis, the study integrates historical and sociological approaches: the historical approach reconstructs significant events that shaped KH. Muhajirin Amsari Ad-Dary's role and influence, while the sociological approach examines the religious and social dynamics within the Betawi community, highlighting how his contributions affected social relations and Islamic identity. (Khalili, Kallioniemi, and Bagheri Noaparast 2022)

Data is gathered through a thorough literature review and documentation, analyzing texts and historical records pertinent to his scholarly work and community efforts. The research employs an inductive analysis method, moving from specific observations to broader generalizations. This allows for identifying patterns and relationships in the data, offering insight into KH. Muhajirin Amsari Ad-Dary's lasting impact on Islamic education and da'wah in Indonesia. (Rachmawati 2017)

C. RESULT AND DISCUSSION

Literature Review: The Life and Legacy of KH. Muhajirin Amsari Ad-Dary

KH. Muhammad Muhajirin Amsari Ad-Dary, commonly known as Kiai Muhajirin, was a distinguished scholar from Jakarta Betawi, born on November 10, 1924, in Kamp Baru, Cakung, East Jakarta, and passed away on January 31, 2003, in Bekasi. Raised in a wealthy yet religious family, he was the eldest child of H. Amsar bin Fiin and

Hj. Zuhairah binti H. Syafii bin Jirin bin Gendot. His upbringing instilled in him strong Islamic values from a young age, laying the foundation for his future contributions to Islamic scholarship. (Anim 2023)

Kiai Muhajirin was part of a notable lineage, with his father involved in trade and land ownership, while his mother played a crucial role in his early religious education. His religious education began at the age of five, supported by his family members, which set him on the path to becoming a respected scholar. Kiai Muhajirin was married to Hj. Siti Hanah binti KH. Abdurrahman Sodri, with whom he had eight children, all of whom were raised with a deep connection to Islamic teachings. Despite his wealthy background, Kiai Muhajirin led a humble and simple life, reflected in his daily demeanor and dress. (Octaviani 2022)

Kiai Muhajirin's educational journey was marked by his deep commitment to both traditional and advanced Islamic sciences. He was initially tutored by local scholars in Jakarta and Bekasi, mastering foundational subjects such as Nahwu, Sarf (grammar), Mantiq (logic), and Fiqh (jurisprudence). Among his key mentors were H. Mukhayyar, H. Ahmad (compiler of *Arba'in Al-'Usfurî*), and KH. Hasbiyallah. His pursuit of higher religious knowledge led him to study under prominent hadith scholars, including Syekh Muhammad Thohir and Syekh Abdul Majid, who taught him *Sahih al-Bukhari* and *Riyad al-Sâlihîn*. Kiai Muhajirin's profound interest in astronomy was nurtured by Syekh Ahmad bin Muhammad and Syekh Mansur bin Abdul Hamîd al-Falak, which led him to become one of the recognized authorities in determining Islamic calendar dates in Indonesia. (Hotib 2020)

Social and Cultural Context of His Da'wah

Kiai Muhajirin's da'wah activities took place in a rapidly changing social and cultural landscape. As an influential figure in the Betawi community, he navigated the complexities of religious and social dynamics with grace and wisdom. His approach to Islamic jurisprudence was marked by an openness to diverse interpretations of religious teachings. This inclusivity was evident in his rejection of rigid adherence to a single school of thought, instead fostering a spirit of mutual respect among different Islamic traditions.

His neutrality during the early conflicts between the NU (Nahdlatul Ulama) and Muhammadiyah in the 1950s showcased his dedication to the unity of the ummah (Muslim community). When questioned about his religious affiliation, Kiai Muhajirin famously responded, "My Islam is the Islam of *La ilaha illAllah wa Muhammad Rasulullah*," emphasizing his commitment to the fundamental tenets of Islam rather than any particular sect. Despite accusations from some quarters labeling him as Wahabi or anti-Habib due to his stance on various issues, Kiai Muhajirin remained steadfast in his practice of *Ahlussunnah wal Jama'ah* (Aswaja), reflecting his balanced and moderate approach to religious observance. (Miharja, Mulyana, and Izzan 2019)

Impact and Legacy

KH. Muhajirin Amsari Ad-Dary's legacy extends beyond his scholarly achievements. As the founder of Ma'had Gembira, now known as Ma'had An-Nida Al-Islami in Bekasi, his influence on Islamic education continues through the institution and his descendants, many of whom have taken on prominent roles in the religious community. His open-mindedness and commitment to inclusivity in religious thought

have left a lasting impact on the religious landscape of Jakarta and its surroundings. His contributions to Islamic scholarship and his leadership in the Betawi community exemplify the role of a traditional scholar who successfully adapted to the challenges of modernity. His life serves as a testament to the power of education, humility, and inclusiveness in advancing Islamic thought and practice. He is one of the prominent scholars of the 20th century, known for his expertise in astronomy (falak) and hadith. (Fathy 2019)

When compared to his contemporaries, such as KH. Abdullah Syafi'i, KH. Muhajirin Amsari Ad-Dary's approach can be seen as more adaptive to societal changes, especially regarding issues of modernity, governance, and Islamic ethics. While both scholars were rooted in the traditional framework of Islamic thought, KH. Muhajirin's openness to modern education systems and socio-political engagement gave him a distinct role in influencing both religious and community development. Comparative analysis between these figures suggests that KH. Muhajirin's strategies in bridging tradition with modernity played a pivotal role in sustaining Islamic scholarship in the urbanized context of Jakarta. KH. Muhajirin's influence remains strong within the Betawi community and beyond. His students, many of whom continue to hold significant positions in Islamic institutions, propagate his teachings and values, contributing to his lasting legacy. His role in Islamic education has led to the establishment of various schools and pesantren that continue to follow his methodologies. Contemporary scholars refer to KH. Muhajirin's model of education as a fusion of traditional Islamic learning with modern pedagogical approaches, making him a central figure in the reform and revitalization of religious education in Indonesia.

KH. Muhajirin's da'wah was deeply embedded in the socio-political context of Betawi society. His engagement with local issues—ranging from governance, moral decline, to economic challenges—reflected a keen awareness of the intersection between religion and social order. His influence on Betawi culture was not only theological but also social, as he helped define the role of ulama in preserving community identity amidst rapid urbanization and cultural shifts. Studies in sociology of religion and Islamic studies further elaborate how KH. Muhajirin played a vital role in addressing the moral and spiritual needs of a society in transition. (Rahmah 2018)

KH. Muhajirin Amsari Ad-Dary's contributions to Islamic scholarship and his da'wah efforts left an indelible mark on Betawi society. His unique ability to blend traditional Islamic teachings with modern societal needs, coupled with his intellectual and spiritual leadership, positioned him as a key figure in Indonesian Islamic history. While much of his legacy is preserved through oral tradition and the works of his students, further research and documentation of his contributions are necessary to fully appreciate his role in shaping contemporary Islamic thought in Indonesia.

Contributions in the Field of Education

KH. Muhammad Muhajirin Amsar Addary founded Pondok Pesantren Annida Al-Islamy in April 1963, located at Jalan IR. H. Juanda Blok Pengairan No. 124, RT.2/RW.7, Margahayu, Bekasi Timur, West Java, Indonesia. This pesantren was established alongside several colleagues, including KH. Abdul Hamid, H. Jole, H. Ahmad Rus, M. Ibrohim, H. Yusuf Khair, H. Jasan, and H. Muthallib. It served as a continuation of Pesantren Bahagia, the first pesantren in Bekasi, with KH. Abdurrahman Sodri, KH. Muhammad Muhajirin's father-in-law, among its founders.

Following the death of KH. Abdurrahman Sodri, Pesantren Bahagia experienced fluctuations in its activities, ultimately leading to the sale of its assets by the administration. Many former students of Pesantren Bahagia chose to continue their studies with KH. Muhammad Muhajirin, prompting him to establish a new pesantren named Annida Al-Islamy. This move reflects KH. Muhammad Muhajirin's commitment to continue his religious outreach and apply Islamic knowledge after the closure of Pesantren Bahagia, recognizing the essential role of pesantren in disseminating Islam and fostering community adherence to the faith.

Pondok Pesantren Annida Al-Islamy is distinctive in that it does not have a communal kitchen, allowing students to purchase food from outside. This approach encourages students to select their preferred meals, fostering a sense of community ownership over the pesantren. Instead of formal titles like "guru," "ustadz," or "mu'allim," students refer to their teachers as "Bang Haji" or "Pak Haji" if they have completed the pilgrimage, and "Abang" otherwise. KH. Muhammad Muhajirin emphasized viewing his students as close friends and brothers in their shared pursuit of knowledge. Furthermore, the administrative head of the pesantren is informally referred to as "Lurah Pondok," a unique term distinguishing Annida from other pesantren. Each pesantren has its unique characteristics, reflected in its teaching methods and overall ethos.



Figure 1. KH. Muhammad Muhajirin Amsar Addary

Analysis/Discussion

Relevance to Contemporary Da'wah

The thoughts and methods of KH. Muhammad Muhajirin Amsar can still be relevant in the contemporary era, particularly in urban communities. His holistic approach to da'wah, which integrates various aspects of life such as education, social issues, economy, and culture, is crucial in addressing the multifaceted challenges faced by urban populations today. In an age marked by rapid modernization and globalization, his emphasis on understanding local customs and integrating Islamic values into daily life remains significant.

To adapt his da'wah legacy to current challenges, modern methods of communication and engagement must be employed. For instance, leveraging digital platforms for education, community outreach, and fostering discussions on contemporary issues can enhance the relevance of his teachings. Incorporating critical thinking and interactive learning in religious education can also prepare the younger

generation to engage with and contribute to society while adhering to Islamic principles.

Strengths and Weaknesses of His Contributions:

1. Strengths:

- a. **Holistic Approach:** KH. Muhammad Muhajirin Amsar's strategy of integrating religious teachings with social and cultural contexts provided a comprehensive framework for da'wah. This approach fostered a deeper understanding of Islam among his followers, making it applicable to their daily lives.
- b. **Focus on Education:** His commitment to educating future da'wah leaders ensured a continuous lineage of knowledgeable scholars who can address modern challenges effectively. By prioritizing the development of da'wah cadres, he contributed to a sustainable model for community leadership and religious scholarship.

2. Weaknesses:

- a. **Resistance to Change:** While his teachings were valuable, they may have encountered resistance from individuals with differing beliefs or those hesitant to embrace change. This could limit the effectiveness of his da'wah efforts.
- b. **Resource Limitations:** Despite his efforts, constraints in funding, infrastructure, and personnel could hinder the implementation and outreach of his da'wah programs, affecting their impact on the community.

Analysis of Contributions of Da'wah and Education of of KH Muhammad Muhajirin Amsar Adary

1. **Holistic Da'wah Approach:** KH. Muhammad Muhajirin Amsar Adary's da'wah is characterized by a holistic approach. He recognized that da'wah extends beyond merely spreading religious teachings; it involves addressing various life aspects, including education, social issues, economic development, and cultural integration. His efforts aimed to incorporate Islamic values into everyday life, encouraging Muslims to practice their faith comprehensively.

2. **Training Da'wah Cadres:** He placed significant emphasis on cultivating da'wah cadres, understanding the importance of a committed youth generation in disseminating Islamic teachings and guiding the community. Through active involvement in education and training programs, he equipped potential leaders with the necessary knowledge, skills, and orientation to become effective agents of da'wah and social change.

3. **Emphasis on Knowledge and In-Depth Religious Education:** As a scholar, KH. Muhammad Muhajirin Amsar Adary prioritized deep religious knowledge and education. He understood the importance of a solid foundation in Islamic teachings and scholarly principles for accurately conveying religious messages. Consequently, he encouraged his followers to pursue a deeper understanding of Islam through study and research while adopting a critical intellectual approach to religious understanding.

Analysis of Supporting and Inhibiting Factors in KH. Muhammad Muhajirin Amsar Adary's Da'wah and Education

1. Supporting Factors
 - a. Depth of Religious Knowledge: KH. Muhammad Muhajirin Amsar Adary's extensive knowledge of Islamic teachings enabled him to provide detailed and nuanced understanding to his students. His mastery in interpreting the Quran, understanding Hadith, jurisprudence (fiqh), and Islamic history served as a strong foundation for conveying religious messages effectively.
 - b. Intensive Study and Research: His dedication to intensive study and research demonstrated his commitment to deepening his religious understanding. By examining works of previous scholars, engaging with religious literature, and participating in Islamic discussions, he gained broader and deeper perspectives on Islamic teachings.
 - c. Comprehensive Conceptual Understanding: His ability to articulate and explain religious concepts thoroughly allowed him to convey Islamic teachings clearly and systematically. This deep conceptual understanding facilitated his students in grasping the connections and significance of various religious aspects, leading to a more comprehensive understanding of Islam.
2. Inhibiting Factors
 - a. Amsar Adary may have been the resistance to change from certain individuals. Some community members might hold different beliefs or understandings of religion, making them reluctant to accept his teachings. This resistance could limit the dissemination of his da'wah messages and hinder behavioral and ideological shifts.
 - b. External Challenges: His da'wah efforts may have faced external challenges, such as opposition or persecution from groups with differing beliefs or individuals who disagreed with his views. Such challenges could include rejection, violence, or restrictions on his da'wah activities, potentially threatening the safety of himself and his followers.
 - c. Resource Limitations: Constraints related to resources, such as funding, infrastructure, or personnel, may also pose challenges for KH. Muhammad Muhajirin Amsar Adary's da'wah. Activities involving event planning, organization, publishing literature, or developing social programs require adequate resources. Limited availability of these resources could restrict the reach and scale of his da'wah efforts, impacting their effectiveness.
 - d. Social and Cultural Challenges: His da'wah may encounter social and cultural challenges that could hinder its effectiveness. Each community has strong local customs and traditions, along with established perspectives. Social and cultural differences may serve as barriers to his da'wah efforts. Certain social habits and norms might not align with the religious teachings he promoted, making it difficult for individuals to accept his messages or change their mindsets and behaviors.

KH. Muhajirin Amsari Ad-Dary played an important role in establishing and developing Islamic educational institutions that focused on in-depth religious teaching and the application of Islamic values in daily life. He founded Islamic boarding schools and madrasas that introduced a curriculum that combined religious knowledge with

general knowledge, so that he was able to produce a generation that was knowledgeable and had noble morals. The preaching of KH. Muhajirin Amsari Ad-Dary prioritizes a moderate and inclusive approach, which is able to respond to the social and cultural challenges faced by the Betawi community. He teaches the importance of tolerance, harmony between religious communities, and openness to differences in a pluralistic society.

One of the important contributions in his preaching was the use of media and technology in spreading Islamic teachings, which is in accordance with the context of the modern era. He managed to reach a wider audience, both at the local Betawi level and Indonesian society in general. KH. Muhajirin Amsari Ad-Dary not only focused on developing Islamic preaching but also played a role in strengthening Betawi cultural identity. (Hendra, Nur Adzani, and Muslim 2023) He integrated local Betawi values with Islamic teachings so that the Betawi people could maintain their culture without having to sacrifice their religious beliefs. (Fadhil et al. 2019)

The contribution of KH. Muhajirin Amsari Ad-Dary in the development of Islamic preaching has a direct impact on social change in Betawi society. The preaching he did succeeded in fostering high religious awareness and strengthening a sense of social solidarity among Betawi society. Not only that, his preaching also inspired a social movement that promoted justice, welfare, and economic empowerment for the Betawi people.

D. CONCLUSION

KH. Muhajirin Amsari Ad-Dary (1924–2003) has left an enduring legacy in the development of Islamic education and da'wah in Indonesia, particularly within the Betawi community. His holistic approach, which seamlessly integrated religious teachings with social, economic, and cultural dimensions, enabled him to effectively meet the diverse needs of the Betawi people. By prioritizing education and focusing on cultivating future community leaders, KH. Muhajirin's contributions extended beyond traditional da'wah, empowering individuals to uphold Islamic values in all aspects of life. Despite encountering challenges such as resistance to change, external opposition, and limited resources, KH. Muhajirin's dedication to his mission never wavered. His legacy remains particularly relevant in today's urbanized settings, where the integration of Islamic principles into daily life continues to be crucial. Adapting his methods to modern contexts, including utilizing contemporary communication tools, can ensure that his teachings persist, providing inspiration and guidance for future generations. Ultimately, KH. Muhajirin Amsari Ad-Dary's contributions exemplify the role of ulama as pivotal figures in both spiritual and societal development, highlighting the sustained impact of Betawi scholars on the evolution of Islam in Indonesia.

REFERENCES

- Ageeva, G. M. 2023. "Media Analytics in Library Research." *Scientific and Technical Libraries*, no. 5. <https://doi.org/10.33186/1027-3689-2023-5-58-76>.
- Ahmad, Zubair. 2020. "K.H. Abdullah Syaf'ie: Ulama Produk Lokal Asli Betawi Dengan Kiprah Nasional Dan Internasional." *Buletin Al-Turas* 21 (2). <https://doi.org/10.15408/bat.v21i2.3845>.
- Anggraeni, Dewi, Ahmad Hakam, Izzatul Mardhiah, and Zulkifli Lubis. 2019. "Membangun Peradaban Bangsa Melalui Religiusitas Berbasis Budaya Lokal." *Jurnal Online Studi Al-Qur'an* 15 (1). <https://doi.org/10.21009/jsq.015.1.05>.
- Anim, Sarbini. 2023. "Da'wah of Betawi Scholars in the Development of Islamic Society in the 19th-21st Century." *Jurnal Syntax Transformation* 4 (4). <https://doi.org/10.46799/jst.v4i4.715>.
- Arifin, Samsul, Mukhammad Baharun, and Rahmat Saputra. 2023. "The Role of Ibu Nyai for The Development of Local Community-Based Public Health Services." *El Harakah: Jurnal Budaya Islam* 25 (1). <https://doi.org/10.18860/eh.v25i1.19620>.
- Derani, Saidun. 2018. "Ulama Betawi Perspektif Sejarah." *Buletin Al-Turas* 19 (2). <https://doi.org/10.15408/bat.v19i2.3717>.
- Fadhil, Abdul, Andy Hadiyanto, Ahmad ` Hakam, Amaliyah Amaliyah, and Dewi Anggraeni. 2019. "Revitalisasi Dan Identifikasi Nilai-Nilai Multikultural Pada Tradisi Lebaran Etnik Betawi Di Kelurahan Cakung Barat, Kecamatan Cakung DKI Jakarta." *Penamas* 32 (2). <https://doi.org/10.31330/penamas.v32i2.260>.
- Farooq Abdullah, Hafiz Muhammad, Lukmanul Hakim, and M. Syahidan. 2022. "Traditionalist Salafi's Involvement in the Religious Moderation Da'wah." *Islamic Communication Journal* 7 (2). <https://doi.org/10.21580/icj.2022.7.2.12664>.
- Fathy, Rusydan. 2019. "Modal Sosial: Konsep, Inklusivitas Dan Pemberdayaan Masyarakat." *Jurnal Pemikiran Sosiologi* 6 (1). <https://doi.org/10.22146/jps.v6i1.47463>.
- Fuadi, Moh Ashif. 2023. "Khazanah Ulama Nusantara." *The International Journal of Pegon : Islam Nusantara Civilization* 9 (01). <https://doi.org/10.51925/inc.v9i01.81>.
- Hendra, Tomi, Siti Amalia Nur Adzani, and Kori Lilie Muslim. 2023. "Dakwah Islam Dan Kearifan Budaya Lokal." *Journal of Da'wah* 2 (1). <https://doi.org/10.32939/jd.v2i1.2660>.
- Hotib, Ahmad. 2020. *Kitab Misbah Al-Zaalam Karya Syaikh Muhammad Muhajirin Amsar Al-Daly Dalam Perspektif Dakwah Bi Al-Qalam*.
- Humaira, Aida, Muh Fudhail Rahman, Andi Yaqub, A. Zamakhsyari Baharuddin, and Nurul Adhha. 2022. "Betawi Ulama's Perception of The XXI Century Against Contraception Law Controversy in Population Control." *Samarah* 6 (2). <https://doi.org/10.22373/sjhc.v6i2.12936>.
- Khalili, Samaneh, Arto Kallioniemi, and Khosrow Bagheri Noaparast. 2022. "Characteristics of Human Agency in Liberal and Islamic Religious Education Based on the National Core Curricula of Finland and Iran." *British Journal of Religious Education* 44 (1). <https://doi.org/10.1080/01416200.2021.1874874>.
- Lexy J. Moleong, Dr. M.A. 2019. "Metodologi Penelitian Kualitatif (Edisi Revisi)." *PT. Remaja Rosda Karya*. <https://doi.org/10.1016/j.carbpol.2013.02.055>.
- Miharja, Deni, M Mulyana, and Ahmad Izzan. 2019. "ISLAM, ETHNICITY, AND THE POLITICS OF CULTURAL IDENTITY AMONG BETAWI MUSLIMS IN JAKARTA." *Jurnal Ilmiah Agama Dan Sosial Budaya* 4.

- Muliadi. 2023. "Dakwah Pada Masyarakat Transmigrasi Di Kabupaten Mamuju (Studi Dakwah Struktural Dan Dakwah Kultural)." *AL-MUTSLA* 5 (1).
<https://doi.org/10.46870/jstain.v5i1.562>.
- Octaviani, Adelia. 2022. "From Cafe to the Mosque: The Construction of Dakwah Digital Communication of Shift Community." *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 21 (2). <https://doi.org/10.21580/dms.2021.212.9429>.
- Pribadi, Yanwar. 2019. "The Commodification of Islam in the Market Economy: Urban Muslim Studies in Banten." *Afkaruna* 15 (1).
<https://doi.org/10.18196/aaijis.2019.0096.82-112>.
- Rachmawati, Tutik. 2017. "Metode Pengumpulan Data Dalam Penelitian Kualitatif." *UNPAR Press*, no. 1.
- Rahmah, Nur. 2018. "Khazanah Intelektual Ulama Betawi Abad Ke-19 Dan Ke-20 M." *Jurnal Lektur Keagamaan* 16 (2). <https://doi.org/10.31291/jlk.v16i2.564>.
- Rusmiati, Elis Teti, M.A.Heryanto Alfudholli, Asep Shodiqin, and Taufiqurokhman Taufiqurokhman. 2022. "Penguatan Moderasi Beragama Di Pesantren Untuk Mencegah Tumbuhnya Radikalisme." *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat* 5 (2). <https://doi.org/10.32509/abdimoestopo.v5i2.2162>.
- ST, Aji Setiawan. 2021. "Guru Thoriqah Alawiyyin Di Tanah Betawi Abad 20." *The International Journal of Pegon : Islam Nusantara Civilization* 6 (02).
<https://doi.org/10.51925/inc.v6i02.48>.
- Suhaimi, Suhaimi, and Raudhonah Raudhonah. 2020. "Moderate Islam in Indonesia: Activities of Islamic Da'wah Ahmad Syafii Maarif." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14 (1). <https://doi.org/10.15575/idajhs.v14i1.8657>.
- Wijaya, Hengki. 2018. "Analisis Data Kualitatif Model Spradley (Etnografi)." *Research Gate*, no. March.

