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Habaib in Batavia in the 17th Century: A Study on the Roles of *Habaib* in the Process of Islamization and Islamic Preaching

ABSTRACT: *The development of Islam in Batavia (Jakarta now) is not only the struggle of scholars' Haji (one who has made the pilgrimage to Mecca) of Batavia, but also the merit of scholars of Jakarta coming from Arab-Hadramaut. The study is aimed at identifying the Islamization process in Batavia and analysing the roles of "Habaib" in the Islamization process in the 17th century. The method employed in the study was historical method by using four steps of main activities, i.e heuristic as a step to collect historical data; criticism as an activity to criticize the data; interpretation as a step to provide elucidation on data; and historiography as a phase of history writing. The result shows that the process of Islamization in Batavia was closely related to the beginning of Batavia conquering by Fatahillah or Fadhillah Khan in 1527 AD (Anno Domini). However, some writings have early criticized the theory stating that the growth of Islamization process in Batavia would be more appropriate if linked to Muslim sholars, such as Syekh Quro (Karawang), Datuk Ibrahim (Condet), Datu Biru (Jatinegara), Dato Tonggara (Cililitan), Mak Datu Tanjung Kait (Tangerang), and Kumpi Datu (Depok). In addition, in the 17th century, the growth of Islamization process in Batavia increased since "Habaib" from Arab-Hadramaut had come to Batavia. Their existences were proved by the historical facts found in Batavia, they are site of Kampung Bandan and site of Kampung Luar Batang.*

KEY WORDS: *Habaib of Batavia; Process of Islamization; History of Muslims; Speech; Historical Sites.*

INTRODUCTION

As an ethnic community, indigenous people of Jakarta, commonly referred to the *Betawi* or Batavia people, was born through the pattern of ethnic formation. Batavia ethnic, which was built around nineteenth century, was a meddling among ethnic groups or tribes, both inside and outside Indonesian archipelago (Castles, 1967; Aziz, 2002; and Tjandrasasmita, 2009).

The development of Islam in Batavia (Jakarta now) is not only the struggle of scholars' *Haji* (one who has made the pilgrimage to Mecca) of Batavia, but also the merit of scholars of Jakarta coming from Arab-Hadramaut (Azra, 2007; Tjandrasasmita, 2009; and al-Qurtuby, 2017). Arabian people living in the Indonesian archipelago, including in Batavia, according to L.W.C. Van den Berg (1989), were mostly coming from Hadramaut.

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Some others were from Maskat, in the edge of Persian gulf, from Yaman, Hijaz, Egypt, or East Cost of Africa (Berg, 1989).

In Hadramaut, there were some groups of people, each of which represented their own group in this Indonesian archipelago. A previous study conducted by L.W.C. Van den Berg (1989) showed that Arabian people have been living for a long time in Indonesian archipelago since the 18th century. Further, he said that having been in the middle of the century, in 1844, Arabian people in Batavia were the biggest group of people in Indonesian archipelago. Looking at this, the Dutch government asked the Arabian people to select a leader for their people (*cf* Berg, 1989; de Jonge, 1997; Tjandrasasmita, 2009; and al-Qurtuby, 2017).

Arabian people mostly lived in Batavia and concentrated in Pekojan, Tanah Abang, and Krukut. The purposes of their coming to Indonesian archipelago were to trade and disseminate Islam (Hasymi, 1993; Azra, 2007; Zein al-Habsyi, 2015; and al-Qurtuby, 2017). Those disseminating Islam were Arabian Hadramaut, a group of *Sayyid* or *Habaib* (the Prophet Muhammad's descent) and a group of *Syaikh* or *Masyayikh* (scholar group). Each group could be easily identified from the names they used (al-Mansyur, 2010; and al-Qurtuby, 2017).

For example, while the names used in the group of *Sayyid* or *Habaib* usually are: *al-Habsyi*, *as-Segaf*, *al-Aidrus*, *al-Jufri*, and *al-Attas*. The names used in the group of *Syaikh* or *Masyayikh* are: *Bafadhal*, *Baraja*, and *Bawazir*. Between two groups, the group of *Sayyid* or *Habaib* – a plural form of the word of *Habib*, whose meaning is the beloved – was considered more dominant (Mauladdawilah, 2011; Zein al-Habsyi, 2015; and al-Qurtuby, 2017).¹

¹See also, for example, "Al-Habib Ali bin Husin Alatas: Habib Ali Bungur". Available online at: <https://ahlussunahwaljamaah.wordpress.com/manakib/al-habib-ali-bin-husin-alatas/> [accessed in Bandung, Indonesia: March 2, 2017]; "Al-Habib Salim bin Jindan, Sang Singa Podim: Biografi Habib Salim bin Djindan – Habib Salim bin Ahmad bin Husein bin Soleh bin Abdullah bin Jindan". Available online at: <http://www.majeliswalisongo.com/2016/04/biografi-habib-salim-bin-jindan-sang-singa-podium.html> [accessed in Bandung, Indonesia: March 2, 2017]; "Ali bin Abdurrahman Kwitang". Available online at: https://id.wikipedia.org/wiki/Ali_bin

METHOD

The method employed in this study was historical method (Gottschalk, 1975; Kartodirdjo, 1992; Kuntowijoyo, 1997; and Sjamsuddin, 2007). In working with this method, four steps of historical methods were conducted, they were: heuristic as a step to collect historical data; criticism as an activity to criticize the data; interpretation as a step to provide elucidation on data; and historiography as a phase of history writing (Kuntowijoyo, 1997; and Sjamsuddin, 2007).

The data were collected by using research instruments consisting of document study, observation, and interview (Rohmah, 2015). Observation, which was conducted in sites of Kampung Bandan and Kampung Luar Batang, was to seek the historical facts of *Habaib* and their roles in disseminating Islam in Batavia. Through this observation, the researchers could infer the meanings and perspectives of the event or process being observed (Guba & Yvonna, 1984; and Rohmah, 2015).

FINDINGS AND DISCUSSION

Islamization Process in Batavia.² At the beginning of the 14th century, Sunda Kelapa was a very bustling port of which ships from various countries were docked, and people's houses were built along the beach. They are migrants coming from Arab, Indian, Malay, Sundanese, Bugis, Chinese, and so forth. Keep in mind that the 14th and 17th centuries were the triumphs of Muslim traders, who controlled the trade from the Middle East, India, to Southeast Asia and China. This glory was beautifully portrayed by Anthony Reid (1993) as the "Age of Commerce". This had an impact

Abdurrahman [accessed in Bandung, Indonesia: March 2, 2017]; and "Biografi Habib Salim bin Jindan: Sang Muhadits Nusantara". Available online at: <http://www.majeliswalisongo.com/2016/04/biografi-habib-salim-bin-jindan-sang-singa-podium.html> [accessed in Bandung, Indonesia: March 2, 2017].

²The term "Batavia", a new ethnic identity which was popularized by Husni Thamrin on 1 January 1923, was initially known as an organization of PKB (*Perkoempoelan Kaoem Batavia* or Betawi Ethnic Association). This organization was inspired by other organizations at that time, such as *Boedi Oetomo* (Noble Character) or *Jong Ambon* (Ambonese Youth). Nowadays, the use of the term "Batavia" is specifically referred to indigenous people whose religion is Islam. Those indigenous people whose religion is not Islam are referred to their regions, such as *Tugu* people or *Depok* people. See, for example, Abdul Aziz (2002:74).

on the Islamization process that took place around the north coast of Java (*cf* Hasymi, 1993; Reid, 1993; and Ricklefs, 2011).

The rapid development of Islam around the north coast of Java was of great worry about the Pajajaran authority, because it affected local people (Azra, 2006; and Ricklefs, 2011). In the Chronicle of Cirebon, it was reported that Prabu Siliwangi, a Prince of Pajajaran kingdom, was sent by his father to fight against those who practiced a new religion around Ujung Karawang. When arriving at the place, where the new religion was being practiced, he was fascinated with the beauty of the voice of a girl who was reading the holy verses of the *Al-Qur'an*. The girl named Subang Larang, a *syahbandar* (harbormaster)'s daughter who came from Cirebon (Tjandrasasmita, 1977; and Ricklefs, 2011).

Instead of carrying out his father's command, Prabu Siliwangi converted to Islam and married the girl. But, then, he returned to Hinduism. From his marriage, he had two children, namely: Kean Santang and Rara Santang. Since childhood, they learned Islamic teachings from their mother and grandfather. Since then, they became devout Muslims and even disseminated Islam in the north coast of Java (Tjandrasasmita, 1977; and Zahorka, 2007).

The presence of Islam in Jakarta seemed to happen, when Jakarta was fought over by the army of Fadhillah Khan (Algadri, 1996; Tjandrasasmita, 2009; and Ricklefs, 2011). Previously, the port of Sunda Kelapa was not easily accessed by Muslims because the local authorities were worried about their strong influence, especially in Cirebon. The warm welcome of the King of Sunda Pajajaran to the arrival of Jenrique Leme, the leader of Portuguese, and his people was potential to create an agreement. The agreement between two parties were embodied in the Padrao Inscription of 1522, not only for trade but also for military. The ruler of Sunda Kelapa expected to get help from the Portuguese as they afraid of being attacked by the army of Islam from Demak and Cirebon (Tjandrasasmita, 1981:11; and Aziz, 2002:41).

However, the expected Portuguese army had not arrived at the time, when the allied

forces of Demak and Cirebon came to fight over Sunda Kelapa. Under Fadhillah Khan and his successors, Sunda Kelapa, which has been converted into "Jayakarta" (Victory City), was built similar to the city of *Kadipaten* in the Islamic Javanese (Tjandrasasmita, 1977). As the center of the city was the square of which it was flanked by the mosque building in West area, palace in North area, and the house of Grand Vizier of Jayakarta in East area. Around the square, there were also the prominent people's wooden and thatched housing. The presence of the mosque for about a century until Jayakarta was burned by J.P. Coen, alleged to have contributed to the process of Islamization of Jayakarta, as that of the general function of the mosques in the cities of port of Java (Tjandrasasmita, 2009; and Ricklefs, 2011).

When Jayakarta was conquered by J.P. Coen, Muslims were moving to hinterland – *Jatinegara Kaum*, where they built a mosque, now known as *Assalafiyah* mosque, in 1620 (Tjandrasasmita, 1977). Ten years later, about 1630 AD (*Anno Domini*), they built another mosque in Kebon Baru Cawang, namely *Al-Atiq* and in Tanah Abang namely *Baitul Makmur*. When building the mosques, the force of Mataram under Sultan Agung attempted to seize Batavia between 1627-1629 from two directions, namely in the direction of the sea and the land, both of which failed (Tjandrasasmita, 1981:71-76; and Aziz, 2002:42).

During the period of aggression, some of the defeated Mataram soldiers did not return to Mataram in Central Java, but they joined the former Prince of Wijayakrama to carry out a seporadic attack to Batavia. According to F. de Haan (1910-1912), those attacking from the sea were hiding and managing the tactics in Marunda and Cilincing. In those places, *Al-Alam Marunda* mosque was found in 1663, and *Al-Alam Cilincing* mosque was found in 1665. Meanwhile, those attacking from the land were managing tactics in Matraman area, derived from the word "Mataraman", and in Tanah Abang area (*cf* de Haan, 1910-1912; and Tjandrasasmita, 1981).

Although people in Batavia since its establishment had been Muslims, especially

in the area of Arabs, Moor,³ and indigenous ethnic members, the Dutch East Indies government prohibited the construction of mosques, both outside and inside the area (wall). According to F. de Haan (1910-1912), Muslims at that time were not only forbidden to build mosques in Batavia, but also forbidden to conduct circumcision ceremonies or recitation activities. Those who hold religious events in public, except Christianity, were punished by way of confiscation of property. It seems that the ban was released by Dutch, because they considered Islam as their enemy. It was also caused by their failure in building the city similar to their own cities in Amsterdam or Utrecht (de Haan, 1910-1912; and Aziz, 2002:43).

In a focused group discussion at the LKB (*Lembaga Kebudayaan Betawi* or Batavia Cultural Institute) in the early 2000s, this question was addressed (cited in Shahab, 2004). The existing theory mentioned that the Islamization process in Batavia was due to conquest of Sunda Kelapa by Fadhillah Khan or Faletihan. This means that prior to coming the commander of the Demak kingdom, there was no Islamization process in Batavia. The question is, if it is of utmost importance, Sunda Kelapa should be a place where the famous merchant or sailor Cheng Ho, who crossed the North Coast of Java in 1412, visited of which it was then the beginning of the history of Nusa Kelapa (cf Tjandrasasmita, 1981; and Shahab, 2004).

The ancestors of the Batavia people were not Hindus or Buddhists as those of having been presumed today, but they believed in the ancestral spirits. In this context, Ridwan Saidi (2008) states, as follows:

The historical facts of Buddhist in the Batavia were not found, because many people forgot

³"Moor" is a Muslim coming from South India. Seen from Moor's village name of which it was, then, called "Pakojan", these people were considered as the descendant of Arabian Muslims had been living in South India. According to S.C. Misra (1964), Gujarat Muslim community was divided into *Khojah* community and *Bohra* community. The name of "Pakojan" is derived from the word *Khojah*. Those living in Batavia were not only Moor but also Malay and Bali people. They were not slaves although some others, such as India, Christian, and Toepassen, were slaves. Having converted their personal status, they were called *Mardijkers* or freemen. See, for example, S.C. Misra (1964); Uka Tjandrasasmita (1981); and Abdul Aziz (2002:13).

that Hinduism was a royal religion of which it was only for the royal elites, not for the non-elite ones. Those were found in Tarumanegara and Padjadjaran were the historical facts of Buddha. The original religion of the Batavia people was a local religion, the worship of the ancestral spirits, which is now located in Kranggan, Pondok Gede, and Bekasi (Saidi, 2008).

When Islam shone in the North of Sumatra in the 7th century, Muslims seemed to have already existed in the port area of Kalapa, the forerunner of Jakarta. This is because Arab traders had been traveling around the archipelago to Maluku and Timor. But, some writings had talked about the arrival of Sheikh Quro, or also known as Sheikh Hasanuddin, from Cempa to Java at the end of the 15th century, were only from the Chronicle of Tanah Java or Parahyangan (cf Tjandrasasmita, 1977; and Saidi, 2008). Again, in this context, Ridwan Saidi (2008) states, as follows:

[...] the first spreaders of Islam in the Batavia were Malays. This condition made easy for the preachers to deliver their messages. They used the existing local cultures without changing anything. The local terms, such as prayer, fasting, heaven, and hell were not changed into *shalat*, *shaum*, *jannah*, and *naar* in Arabic language (Saidi, 2008).

The Muslims in Batavia at that time were considered by Pajajaran authority as those colliding with teachings of *Sanghyang Siksha Kandang Karesian* (Tjandrasasmita, 1977). Therefore, Muslims in Batavia were called as the *Langgara* and the place of worship was called *Langgar* (Tjandrasasmita & Lee-Niinioja, 2008).

The first Islamic spreaders in Batavia came from Pattani, South Thailand, who was closely connected to the Moghul Islamic kingdom of which the kingdom practiced the Hanafi school under the leadership of Syekh Abdul Kadir Jaelani. He was, then, very famous in Batavia community (Bruinessen, 2000). However, gradually this Hanafi school faded with the increasingly Syafii sectarian school, whose compendium of Islamic law was more complete than that of Hanafi school. Nevertheless, the proximity of Batavia people to Syekh Abdul Kadir Jaelani has been preserved until

nowaday (Shahab ed., 1997; and Bruinessen, 2000). This could be seen from the pictures of Syekh Abdul Kadir Jaelani mounted on the walls of the indigenous homes.

The Muslim scholars, such as Sheikh Quro (Karawang), Datuk Ibrahim (Condet), Datu Biru (Jatinegara), Dato Tonggara (Cililitan), Mak Datu Tanjung Kait (Tangerang), Kumpi Datu (Depok), and others, were the preachers who Islamized in the vicinity of Jakarta (Saidi, 2008; and Shahab, 2017). Appropos of Fadhillah Khan or Fatahillah who came from Cirebon and attacked Jakarta in 1527, no historical facts found about his activities in disseminating Islam in Batavia. So, it is somewhat surprising that people believed in him as a person who Islamized Jakarta. Even on the day of aggression, the last *syahbandar* of Sunda Kalapa and Wak Item, a Batavia Islamic figure, were murdered. Ridwan Saidi (2008), again, states as follows:

Fatahillah with thousands of troops attacked Sunda Kalapa and built the palace surrounded by retaining walls in the West Bank of *Kali Besar* (Big River). The Batavia people who had embraced Islam were expelled from the palace, and about three thousand houses were burned down. But, the history facts of Fatahillah or the influence of Islam of Cirebon were not found in Jakarta. I have never seen a picture of *Walisongo* (Nine Saints) hanging on the walls of Batavia houses, except *Buroq* or the Prophet Muhammad's horse and Sheikh Jaelani (Saidi, 2008).

Habaib in Batavia in the 17th Century.

Although the discussion about the arrival of Arabs in the Indonesian archipelago and Bali has been conducted in order since the 13th century and the 14th century, the presence of Arab Hadramaut or *Habaib* was in the 17th century (Heiss & Slama, 2010). There were two sites showing the greatness of Arab immigrants in the 17th century, they were the *Habaib* site in Kampung Bandan and the *Habaib* heritage in Kampung Luar Batang in Jakarta (Shahab, 2017).

First, Habib Abudurrahman asy-Syatiri and the Site of Kampung Bandan. In 1621, Governor-General J.P. Coen, commonly called the "Mur Jangkung" by Batavia people (Tjandrasasmita, 2009; and Ricklefs, 2011), conquered Banda island

in Maluku of which it was a place, where J.P. Coen committed the most cruel torture and massacres (Algadri, 1996; and Ricklefs, 2011). The surviving Banda people were sent to Batavia (Jakarta now) and locked up in a prison (asy-Syatiri, 2008:1).

In 1682, the slaves in Kampung Bandan, once rebelled against the VOC (*Verenigde Oost-Indische Compagnie* or Dutch East India Company) in Marunda, Jakarta. The rebellion was destroyed easily by the VOC, who already had a complete weaponry. As a consequence of the failed rebellion, a number of Bandan slaves were sent to Sri Lanka, near South India, of which it was also Dutch territory (Algadri, 1996).

When the era of slavery came to an end, the existing ex-slaves from Banda, Maluku lived at their shacks made of bamboo, mats, and straw. For the shake of survival, some of them worked as fishermen, farmers, or as VOC soldiers. At that time, the Fish Market Port was a very rigorous trading center within which the slaves were employed. Along with the development of trade in Batavia, the Dutch East Indies government built a new harbor in Tanjung Priok (Tjandrasasmita, 2009; and Ricklefs, 2011).

To connect the two ports, which were about eight kilometers away, the Dutch built the railway and its station. Kampung Bandan Station has become the first freight station in Jakarta, until now, heading for Surabaya. From the station, every day at least 50 freights heading for Surabaya. The majority of buildings at the station have been under renovation. The only District 14-A in the north of the station is kept for the originality (asy-Syatiri, 2008).

Appropos of the history of Kampung Bandan, the word "Bandan" is derived from the word *Banda-an* of which it is similar to the word *Pecina-an* and *Pekoja-an*, where the Chinese and *Koja* (Indian Muslims) lived. For a long time, the two words changed their pronunciation, becoming *Pecinan* and *Pekojan* as that of *Banda-an* becomes *Bandan*. The area was later known as Kampung Bandan, where the Bandanese lived (asy-Syatiri, 2008:2).

Other sources mention that the word *Bandan* is derived from Javanese, *Banda*,

whose meaning is chain or *dibanda*, which means to be chained (Shahab, 2004). The term can be connected to the event when the people saw rebels were chained and brought through the village to Ancol for execution. Another source mentions that *Bandan* is derived from *Pandan* or Pandanus, as the village had some plants of *pandan* (Shahab, 2004; and asy-Syatiri, 2008).

Al-Mukarromah Mosque in Kampung Bandan was built in 1789 by Habib Abdurrahman bin Alwi asy-Syathri, a preacher who started preaching in Jakarta in 1870. He came to Habib Abdullah bin Muhsin al-Attas house in Empang area, Bogor, West Java,⁴ of whom he was then asked by Habib Muhsin to trace two tombs of great scholars: Habib Mohammad bin Umar al-Qudsi and Habib Ali bin Abdurrahman Ba'lawi who had contributed to the spread of Islam in the land of Java from the 16th century to early 17th century (Algadri, 1996; Shahab, 2004; Azra, 2007; and asy-Syatiri, 2008).

Having observed some places around Batavia, Habib Abdurrahman bin Alwi asy-Syathri, finally, found those tombs in the coast surrounded by swamps and trees. He then built a small building and a small mosque nearby the shrines for helping those visiting the sacred cemetery. He managed the mosque and kept the shrines during his life in which his son, Habib Alwi asy-Sathri, continued his father's role (asy-Syatiri, 2008; and Heiss & Slama, 2010).

Nowaday, the people coming to the cemetery is not only to visit the shrines of Habib Mohammad bin Umar al-Qudsi and Habib Ali bin Abdurrahman Ba'lawi, but also to visit the shrine of Habib Abdurrahman bin Alwi asy-Syathri of which his shrine is located beside Muslim saints (asy-Syatiri, 2008; and Heiss & Slama, 2010).

Seen from the incscription written in gravestons when Habib Abdurrahman bin Alwi asy-Syathri found them, Habib Muhammad bin Umar al-Qudsi passed away on 23 *Muharram* 1118 AH (*Anno Hijriah*) /

May 1706 AD (*Anno Domini*), while Habib Ali bin Abdurrahman Ba'lawi passed away on 15 *Ramadhan* 1122 AH / November 1710 AD. This could be inferred that they lived in the same era (asy-Syatiri, 2008; and Heiss & Slama, 2010).

Although they lived in the same era, they were coming from different areas. Habib Ali bin Abdurrahman Ba'lawi was from Hadramaut as seen from his last name (asy-Syatiri, 2008:3), but unfortunately there was no clear information where Habib Muhammad bin Umar al-Qudsi was from. There was also no information who the oldest was between them. However, the expert in family correlation found that the circle of *al-Qudsi* was one of the descendants of the Prophet Muhammad SAW, *Salallahu Alaihi Wassalam*, or peace be upon him (Shahab ed., 1997; and al-Mansyur, 2010).

Looking at the position of Habib Muhammad bin Umar al-Qudsi shrine which is close to the shrine of Habib Ali bin Abdurrahman Ba'lawi, many people assumed that Habib Ali bin Abdurrahman Ba'lawi knew much the personality and family background of Habib Muhammad bin Umar al-Qudsi. Unfortunately, there were no sufficient historical facts found relating to their relationship. The only clear information is the *Kabile* of al-Qudsi is one of Hasan (May God bestow favor on him) descents, a grandson of the Prophet Muhammad SAW (asy-Syatiri, 2008).

The sacred mosque of Kampung Bandan was not the first mosque building in Kampung Bandan area. Based on old news data reinforced by Adolf Heuken S.J. (2003), there was a mosque built in Kampung Bandan prior to building the sacred mosque. The oldest news, quoting Adolf Heuken S.J.'s term, coming from a pastor's report showed that Islamic schools and mosques were built in Kampung Bandan. On 18 May 1648, the pastor reported to the Church Council that in the west of the city, there was already "Moorsche temple" meaning the mosque. Adolf Heuken S.J. pointed out that the mosque was *Al-Anshor* or Helper Group, in Jalan Pengukiran II, Jakarta (cf Heuken S.J., 2003; and asy-Syatiri, 2008).

⁴See, for example, "Membaca Sejarah Masjid Al-Mukarromah di Kampung Bandan". Available online at: <http://www.tribunnews.com/ramadan/2014/07/02> [accessed in Bandung, Indonesia: May 20, 2017].

In addition to the aforementioned information, it was reported that twelve years earlier (1636), two religious leaders opened a religious school in Kampung Bandan. Beside, they also recorded the marital status of a Muslim getting married with a woman Muslim. Was it possible that those two Islamic leaders were Habib Muhammad bin Umar al Qudsi and Habib Ali bin Abdurrahman Ba'alawi? Looking at the years of event, these historical facts supported the truth of the presence of those two habaibs (asy-Syatiri, 2008; Heiss & Slama, 2010; and Fadli, 2011).

Although the term *Moor* is meant for Muslims from India, but it is to generalize Muslim in general, whose numbers were more dominant than those of others. Their dominant numbers were supported by historical facts, showing that the four year differences when those *habaib* passed away were the same at that of reported in the news. This comes to the Western people assumption that Islam was disseminated in Indonesian archipelago by Indian Muslims (Reid, 1993; and Ricklefs, 2011).

This assumption could not be totally wrong as those disseminating Islam in Indonesia had been living for a temporarily time in India, prior to disseminating Islam in Indonesia. Besides, some Indian people who had been Muslims came to Indonesia for spreading out Islamic teachings (asy-Syatiri, 2008:7).

In the same wave length, Adolf Heuken S.J. (2003) pointed out that although the establishment of mosques and pagoda was prohibited by the Dutch East India Company in 1651, this rule was ignored (Heuken S.J., 2003). Meanwhile, Governor-General Maetzuyker (1653-1678) said that the establishment of the mosque was allowed, because Muslims worship the same God, Allah (Heuken S.J., 2003; asy-Syatiri, 2008; Heiss & Slama, 2010; and Fadli, 2011).

In subsequent years, there were some mosques in different villages around Kampung Badaan. For example, in 1678, Thornton, a scholar, recorded three mosques: on 5 February and 5 March 1678, he found a mosque in the north of Kali Ancol of which it was close to Islamic and Chinese schools

(cited in Heuken S.J., 2003; and asy-Syatiri, 2008). Unfortunately, all historical facts reported by Adolf Heuken S.J. (2003) were not archived. The only *Al-Anshor* mosque was the existing historical fact built by Habib Abdurrahman bin Alwi asy-Syathiri in 130 years ago (asy-Syatiri, 2008).

Second, Habib al-Habib Husein bin Abubakar al-Aydrus and the Site of Kampung Luar Batang. Habib al-Habib Husein bin Abubakar al-Aydrus came to Batavia around 1746 AD (*Anno Domini*) to preach and spread out Islamic teachings (Fadli, 2011; and Murti, 2016). There was a unique story about his arrival to Batavia through the port of Sunda Kelapa of which it was under VOC (*Verenigde Oost-Indische Compagnie* or Dutch East India Company) authority. When he was about 25 years, he was arrived at Kampung Baru for the first time, an area of *Pasar Ikan* (a market selling fish) in the north of Jakarta, where it was not accessible for people as it was a Dutch fortress of defense (Murti, 2016).

The arrival of Habib al-Habib Husein bin Abubakar al-Aydrus with his entourage was known by the VOC. As the consequence, they were then expelled from the Bay of Jakarta. Even, Habib al-Habib Husein bin Abubakar al-Aydrus was beached and floating on a lifeboat. Fortunately, a Chinese Muslim from Batavia, named Abdul Kadir, saved and hidden him at his own home until he learned Islamic teachings to Habib al-Habib Husein bin Abubakar al-Aydrus (Murti, 2016).

The migrant coming from Hadramaut, Arabia peninsula, building a mosque of Luar Batang in Jakarta in 1736 was rewarded a plot of land in Kampung Luar Batang, near Sunda Kelapa by the Dutch General for their meritorious (de Jonge, 1997; and Fadli, 2011). In this place, Habib al-Habib Husein bin Abubakar al-Aydrus who was the second son of Siti Fatima disseminated Islam. This was written on the front wall of the cemetery door. In addition, on a marble, his name and date of death were written: "*Habib Al-Husein passed away on 24 June 1756*". He together with his student, Abdul Kadir bin Adam, were initially buried inside the mosque, but then moved outside of the mosque, due to the

expansion of the mosque (Murti, 2016).⁵

Habib al-Habib Husein bin Abubakar al-Aydrus was shocked at one night, when a prisoner of a Chinese merchant ship with drenched cloth came to his home for having a safety from death sentence of VOC army. The following day, the VOC army came to his home for picking up the prisoner. However, he kept protecting the prisoner by saying: “*I will protect him and I am as his guarantee*” (see footnote 5). The VOC army seemed to obey his statement and finally left, while the Chinese prisoner converted to Islam after thanking to Habib al-Habib Husein bin Abubakar al-Aydrus (Murti, 2016).

Since then, there had been many people coming to learn Islamic teachings from him. This made VOC authority worried about their own security. As a consequence, Habib al-Habib Husein bin Abubakar al-Aydrus and his disciples were prisoned in Glodok prison of which it was popularly known as *Seksi Dua* or Section Two (Murti, 2016; and *ibidem* with footnote 5). Habib al-Habib Husein bin Abubakar al-Aydrus was prisoned in a smaller and narrower than that of his disciples’ bigger and wider prison. But, the prison police were frequently astonished when looking at Habib al-Habib Husein bin Abubakar al-Aydrus was at his disciples’ prison, leading prayers with his followers (Fadli, 2011; and Murti, 2016).

At the same time, the police prison checked his prison whether or not Habib al-Habib Husein bin Abubakar al-Aydrus was at his prison. Again, the policemen felt astonished how Habib al-Habib Husein bin Abubakar al-Aydrus could be a prayer leader for his followers, while they saw Habib al-Habib Husein bin Abubakar al-Aydrus was sleeping at his locked prison. This made VOC felt guilty and decided to take Habib al-Habib Husein bin Abubakar al-Aydrus and his disciples out of the prison (de Jonge, 1997; and Murti, 2016).

Habib al-Habib Husein bin Abubakar al-Aydrus was one of national fighters fighting for Dutch colonial of whom he was

known as a charismatic, brave, pious, wise, calm, kind, and good personality sholar (Mauladdawilah, 2011:37). Having spent all his time for preaching and serving the people, he passed away in 32 years old on Thursday, 17 *Ramadhan* 1169 AH (*Anno Hijriah*) / 24 June 1756 AD.

During his life, he always yearns to meet with his Creator, because it is the *ijtima’* (astral conjunction) of the sholars and *habaib* whose leader was Alhabib Utsman bin Abdullah bin Yahya, one of *Mufti* (adviser on religious law) Batavia leaders (Fadli, 2011; and Murti, 2016).

CONCLUSION

The presence of Islam in Jakarta seems to be due to the fact that Fadhillah Khan or Fatahillah army grabbed the city. Previously, the port of Sunda Kelapa was not easily accessed by Muslims, because the local authorities were worried about their strong influence, especially in Cirebon. The warm welcome of the King of Sunda Pajajaran to the arrival of Jenrique Leme, the leader of Portuguese and agreement between two parties were embodied in the inscription of Padrao in 1522.

However, there was another opinion that the Muslim scholars, such as Syekh Quro (Karawang), Datuk Ibrahim (Condet), Datu Biru (Jatinegara), Dato Tonggara (Cililitan), Mak Datu Tanjung Kait (Tangerang), Kumpi Datu (Depok), and others were the preachers Islamizing Jakarta and in its vicinity. Appropos of Fadhillah Khan or Fatahillah, there was no historical fact showing that he was one of scholars Islamizing Jakarta in 1527.

There are two sites of *habaib* inheritance which were popular in the 17th century, consisting of site of Kampung Bandan and Kapung Luar Batang. The site of Kampung Bandan had two Muslim scholars’ tombs of whom they are Habib Muhammad bin Umar al-Qudsi who passed away on 23 *Muharram* 1118 AH (*Anno Hijriah*) / May 1706 AD (*Anno Domini*), Habib Ali bin Abdurrahman Ba’alawi who passed away on 15 *Ramadhan* 1122 AH / November 1710 AD.

Meanwhile, the site of Kampung Luar Batang was a cemetery where Habib al-Habib

⁵See also “Manaqib Habib Husein bin Abu Bakar Alaydrus (Luar Batang)”. Available online at: <https://ahluibaitrasulullah.blogspot.co.id/2013/10/> [accessed in Bandung, Indonesia: April 15, 2017].

Husein bin Abubakar al-Aydrus was buried. When he was 25 years old, he came to Batavia in 1746 AD for preaching and disseminating Islam. Since Islam had growth rapidly in Jakarta, he passed away on Thursday, on 17 Ramadhan 1169 AH or 24 June 1756 AD.⁶

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⁶**Statement:** We, hereby, declare that this article is our original academic work, so it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.

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