
ABUYA SAIFUDDIN AMSIR AS THE RIJAL DAKWAH

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Keywords

*Saifuddin Amsir, Rijal
Dakwah, Ulama, Dai,
Betawi.*

ABSTRACT

Saifuddin Amsir is one of the many betawi scholars who lived in the 21st century AD. he is known as a versatile preacher. he preached with various methods of da'wah. he preached with billisan, bilkitabah da'wah, bilhaal da'wah, and bittadhrib da'wah. This article uses a qualitative method with descriptive analysis. Saifuddin Amsir has nine abilities worthy of being a charismatic ulama star figure, including first, salafiyah, namely mastery of kitab kuning, second, kholafiyah, namely academics, third, hikmah, namely the ability to pray and wirid that has been routinized by experts, fourth, thoriqoh, namely dhikr to Allah SWT. fifth, tsaqowaf, namely cultural breadth, sixth, iqtishodiyah, namely economic capabilities such as being trusted to be a member of the DSN, seventh, tarbiyah, namely having an Education Foundation such as Ma'had Ali Zawayyah, eighth, harokah because he is an active person in mass organizations such as NU and finally ninth, siyasah, namely political ability.

A. BACKGROUND

History has recorded the emergence of a number of prominent scholars from Jakarta, or Betawi in the past. Starting from the great name of Shaykh Junaid Al-Batawi, one of the few scholars from Indonesia who had the opportunity to teach at the honorable knowledge assembly at the Grand Mosque. After that, the prominence of Habib Uthman Bin Yahya, with the influence of his fatwas being so broad, especially through more than a hundred books of his work, whose influence continues to be felt to this day. Also the story of six Tuan Guru (Guru Marzuqi, Guru Mughni, Guru Manshur, Guru Majid, Guru Ramli, and Guru Khalid) the Betawi land science champions of the past who were present as a knot binding the scientific chain of almost every Jakarta scholar in the future. Until the

emergence of a great scholar from the Kwitang area who spent his life on the road of da'wah and spreading religious knowledge, namely Habib Ali bin Abdurrahman Al-Habsyi, the founder of the Islamic Center of Indonesia. Such is the city of Jakarta. Since long ago when the lush trees still spread the cool air of piety throughout the city until now when the blessing of the cool air seems to be swept away by the smoke ridge of the pollution of the metropolitan city, Jakarta has almost never been devoid of producing weighty ulama figures who helped decorate the beautiful history of the journey of Islam in the archipelago.

The names of the scholars above are of course only a small part of the many scholars and habaib of Jakarta who have successfully inscribed the gold ink of da'wah in the past. The emergence of these clerical figures from time to time has become a nail in the city of Jakarta, which has played a role according to the challenges of their respective times. Their presence is a sign of the existence of a considerable passion for religious sciences. They themselves grew up through this passion, in the midst of the religious education culture of the city of Jakarta, which did not give rise to many boarding schools like in other regions.

It is that scientific passion that at this time must be re-energized. On the other hand, the current religious scene in Jakarta tends to give more space to those who are only good at playing words in front of discussion forums or on the screen. A scene that invites a sense of concern in some parties who continue to hope that the scientific passion that once existed is not necessarily eroded by that tendency. Among them, KH. Saifuddin Amsir, a native Betawi scholar, was among those who felt this concern. On many occasions he often warned that if Muslims want to drink religious knowledge from a clear spring, they should never leave the scholars, who have a deep knowledge base, and are easily mesmerized by the rhetoric of a number of figures with a series of academic titles who are actually fragile in science.

The problem faced today is the challenge of da'wah which is increasingly intense, both internally and externally. challenges, both internal and external. The challenge appears in various forms of community activities, such as individual or community behavior in responding to programs that appear in the media, which increasingly open up opportunities for da'wah. in responding to programs that appear in the media, which increasingly opens up opportunities for moral and ethical vulnerabilities. the emergence of moral and ethical insecurity. These moral and ethical vulnerabilities moral and ethical vulnerabilities appear more transparently in the form of immorality because they are supported by the

advancement of the latest information technology tools. For this reason, what needs to be emphasized in da'wah is that it must lead to "How to be managed". how da'wah activities are organized, structured, planned and organized into programs that are carried out in an organized manner. organized into a program that is carried out systematically in order to achieve the goals of da'wah. a da'wah goal.

Da'wah is not only amateur in nature, but has reached "professionalism". Professionalism does not mean materialistic but has the meaning of sophistication in implementing da'wah strategies. in implementing da'wah strategies. In essence, Islamic da'wah is the realization of amar makruf nahi munkar. However great the difficulties, obstacles, challenges, However great the difficulties, obstacles, challenges and trials faced, da'wah must continue.

Negligence in da'wah will add to the destruction of the ummah. Sometimes Sometimes people become indifferent, become indifferent to the situation that has changed; what is ma'ruf is seen as mungkar; what is mungkar is seen as ma'ruf; guidance is made into a spectacle; and the spectacle is made into a spectacle. into a spectacle; and the spectacle becomes a role model. Seeing this reality there are some groups who do not dare to open their mouths, there are also groups who only reject in their hearts while complaining. Whereas based on the saheeh hadith, it is mentioned that those who In addition to the above problems, currently there are also increasingly widespread emergence of deviant sects that make us as Muslims participate in the process. Deviations that make us as Muslims take responsibility in addressing these addressing this because of the various factors that cause divisions in the body of Islam, so to respond to the in the body of Islam, then to address this should be all the problems faced by Muslims should be returned to the guidelines of Islam. faced by Muslims must be returned to the fundamental guidelines, namely the Qur'an. This article attempts to explore how Saifuddin Amsir became a rijal of da'wah.

B. RESEARCH METHOD

The research method used is using a qualitative method with descriptive analysis, namely analyzing data obtained from interviews, notes in the field, as well as books by describing and explaining in the form of sentences accompanied by data quotes. data collection techniques through interviews and observations.

C. Result

1. Abuya Saifuddin Amsir

a) Profile

Saifuddin Amsir bin Naiman bin Saidan is one of the Betawi ulama figures in the 20th century. He was not the son of a cleric, and was not raised in a pesantren environment. He was born in Jakarta on Monday, January 31, 1955 / 7 Jumadil Akhir 1574 as the fifth of ten children. Amsir was named after his Betawi father who served as a police officer in Kebon Manggis. His father, Mr. Amsir Naiman, was "only" a Quran teacher in the village where he lived, Kebon Manggis, Matraman. Meanwhile, his mother, Mrs. Nur'ain, was also "only" a housewife who was fully devoted to taking care of the family. And both were of Betawi descent. Saifuddin Amsir took off his bachelorhood at the age of 27 by marrying Hj. Siti Mas'udah. The fruit of his marriage he was blessed with five daughters, namely: Badrah Uyuni, Raihanatul Quddus, Kasyifatudduja, Rabiah al-Adawiyah, and Zahratul Hunafa.

Since childhood, the fifth son of ten children has been taught traits that will be an example for him later in life. His father strictly taught him to behave straight and independently. There was no compromise for an offense that his father had set. Together with his nine siblings, he was accustomed to praying in congregation.

Saifuddin Amsir is listed as one of the Betawi scholars who has many professions and expertise, among the 580 people documented in the database of Betawi figures by the Office of Information Communication and Public Relations of the DKI Jakarta Provincial Government.

KH. Saifuddin Amsir passed away at OMNI Rawamangun Hospital, Jakarta, Thursday, July 19, 2018, at around 01.41 WIB. He was buried at the Shibghatullah Integrated Foundation complex in East Jakarta.

b) Education

His strong desire to study religious sciences has been imprinted strongly since childhood. Realizing that he did not come from a family of scholars nor was he from the wealthy, little Saifuddin worked around it to try to be independent and not depend on his parents. He tried to cover the costs of his own educational needs, even since he was still in elementary school. He always received scholarships from the school. His persistence in continuing to learn various kinds of knowledge on his own as well as

studying with prominent scholars in his youth, has made him one of Jakarta's most respected scholars today.

Before entering elementary school he first learned to recite the Koran at home with his father and also studied with his teacher who was often called Kong Perin. his father and also studied with his teacher who was often called Kong Perin and after Kong Perin died, he continued with Ustadz H. Sayuti who happened to be his cousin. Kong Perin passed away, it was continued with Ustadz H. Sayuti who happened to be a cousin of his own mother. from his own mother. The method of learning the Koran at that time, according to him, was not very effective due to the lack of teaching staff while the teaching staff was not very effective. effective due to the lack of teaching staff while the number of students was too large and the catchiness of each student was different. the number of students is too large and the catchability of each student varies depending on the speed of each child's catchiness. from the speed of each child's ability to catch.

Then he entered the Matraman Public Elementary School (SDN), and in the afternoons he studied at the Diniyyah Madrasah. in the afternoon he studied at Madrasah Diniyyah Al-Jam'iyatul Washliyyah Matraman to get intensive religious lessons. to get intensive religious lessons. The secondary level was taken Madrasah Tsanawiyah Assyafi'iyah, an achievement for him to enter As-syafi'iyah because at that time it was a madrasah with high standards so it was difficult for people to go to As-syafi'iyah. to be able to study at As-syafi'iyah.

Saifuddin Amsir was so attached to the Ash-Syafiiyah educational institution founded by his teacher, Abdulah Syafi'l (d. 1985 AD). After graduating Saifuddin Amsir became a teacher at the Asy-Syafiiyah Education Foundation since 1976. In addition, in 1980 he was trusted to be the head of Madrasah Aliyah al-Ikhsan, Condut, East Jakarta. After graduating from IAIN Syarif Hidayatullah Jakarta majoring in Philosophy, Saifudd Amsir became a lecturer in Philosophy at the IAIN campus. The philosophy he taught was not free of values and norms and kept him away from Sufism and dhikr activities. According to Dr. Saifuddin Amsir, philosophy becomes a weapon to conquer heretical thinking and freedom of thought without values and norms. Philosophy that is free from values and norms will give birth to many human tragedies. According to Saifuddin Amsir, with the right philosophy, it will actually bring

enthusiasm, enjoyment of Sufism, dhikr and intellectualize the mind and carry out sharia in accordance with the rules of Islamic fiqh, such as the example of the Muslim philosopher Imam al-Ghazali (d. 1111 AD).

The main capital he had at that time was understanding and memorizing the books of *Al- Ajrumiyah*, *Matnul bina wal-ashash*, *Rub'ul Ibadat* from *Matn Al-Ghayah wa attaqrib*, Because of this ability, many teachers were amazed at him so that when he was promoted he jumped from first grade to third grade so that he only occupied Tsanawiyah for two years. Tsanawiyah for only two years.

Since childhood he often got calls to read the Qur'an at certain events because he was known as a reciter. certain events because he was known as a reciter but after getting he not only wants to be a person who is good at reading the Qur'an but wants to understand the meaning of the Qur'an but wanted to understand the meaning of the Qur'an for that he also study the science of interpretation and then in his teens he was also known as a preacher/muballigh.

Not enough to study tafsir he also studied the science of the Qur'an, namely Science of Asbab An-Nuzul, the science of Nasikh Mansukh. Informally, he has received a lot of education, especially from his parents, but he was also actively learning to great scholars, including at the end of 1976 he joined the attended the recitation organized by KH. Abdullah Syafi'i at that time discussing the book Fathul Mu'in and the book Jauhar Makmun who taught at that time were scholars who were one of his main teachers, namely KH. Syafi'i Hadzami and Prof. Ibrahim Husen. When he joined the recitation he had just graduated from Aliyah As-Syafi'iyah.

Furthermore, he joined the recitation of KH. Syafe'i which was held in the Rawabunga area, East Jakarta. What should be noted is that when he began to recitation at the advanced level of his main teachers, he already had an very adequate provision and has the potential that is very possible to be involved in the issues discussed.

Apart from Rawabunga he also attended the recitation of the mualim KH. Syafi'i Hadzami in the Kepu area. Central Jakarta he had time to memorize the book Al-Luma' What impressed KH. Saifuddin Amsir was that he was accompanied by the scholars and old teachers, which was impressive. and old teachers, which makes him proud that he is often asked to be a spearhead to ask to be a kind of spearhead to ask things that

they themselves are reluctant to ask. Until when the mua'lim KH. Syafi'i Hadzami passed away, he was the one who was trusted to replace the mua'lim. trusted to replace the mualim to teach the congregation, most of whom were ustadz in one of KH. Syafi'i Hadzami's ta'lim at Majelis Al-Ijabah in East Jakarta. East Jakarta.

In addition, he also studied with Habib Abdullah Syami Al-A'ttas in early 1978. 1978 the books read at that time were Fathul Mu'in, Ghayatul Bayan and Al- Mahalli. Mahalli.then at KH. Hasan Murtadho the book he read was Mukhtasar jamrah then Tanqihul Qaul and Fathul Wahab. Approximately three years he Hasan's teacher. He joined many recitations which are around the capital city.

When he was in the tsanawiyah bench, he began to study with several scholars in Jakarta. Among the scholars listed as his teachers are K.H. Abdullah Shafi'i, Muallim Shafi'i Hadzami, Habib Abdullah bin Hussein Syami Al-Attas, and Guru Hasan Murtoha. To these teachers, he studied various branches of Islamic sciences. At the time of his study with Habib Abdullah Syami, among the books he recited before his teacher were the book of *Minhajuth Thalibin* (by Imam Nawawi) and the book of *Bughyatul Mustarsyidin* (by Habib Abdurrahman Al-Masyhur).

In high school Saifuddin Amsir had memorized the Nahwu al-Jurumiyah book, the Matan Bind tra al- Asis book, the Rub'at al-Ibadat book and the Matan al-Gayah wa al-Tagrih book. At this intermediate level Saifuddin Amsir directly studied with KH. Abdullah Syafi'i (d. 1985 AD). Graduating from Madrasah Aliyah Saifuddin Amsir took classes at UIA (As-Syafi'iyah Islamic University) for a baccalaureate program which at that time had the title BA The Bachelor's degree was achieved from IAIN Syarif Hidayatullah Jakarta, Faculty of Ushuluddin, Department of Philosophy As for with a bachelor thesis in Arabic. And for Non-formal education, Saifuddin Amsir adds a lot of knowledge by studying the yellow book from many great teachers in Betawi.

Saifuddin Amsir's non-formal education was pursued from one Assembly to the Taklim Assembly. In 1976, Saifuddin Amsir began to study the book of Fathu al-Mu'in and the book of Jauhar Maknun under the guidance of KH. M. Syafi'i Hadzami (w.2006 AD). Furthermore, joined the recitation of Kitab Bughat al- Mustarsyidin and kitab al-Hikam under the guidance of KH. M.. Syafi'i Hadzami in the Rawa Bunga area of East Jakarta and in the Kepu area of Central Jakarta. Saifuddin Amsir also completed the book Minhajul Talibin by Imam Nawawi in front of his teacher Habib

Abdullah Syami. According to Habib Ali Yahya's view, Saifuddin Amsir's scientific mastery is not determined by his formal educational background. Saifuddin Amsir studied all disciplines of religion intensively in majlis of knowledge to teachers who also had the ability of all disciplines of religion both tafsir, hadith and sharia law, such as Mualim Syafii Hazimi. Saifuddin Amsir drawing the figure of his teacher.

Saifuddin Amsir is a unique Betawi scholar in the view of Habib Ali Yahya, former Wapemred of al-Kisah Magazine and a student and close friend of Saifuddin Amsir because he has followed him since he was in school, Habib Ali Yahya said that although Saifuddin Amsir took non-formal and formal education in the field of religion in the country, he was still very special in having a very prominent religious quality. This is because he has the potential and baka, for example, good memorization skills, a beautiful voice, good language and rhetoric skills as well as perseverance and determination to study for achievement. The external factors are also very supportive, because the living environment loves education and is in the city center where there are many scientific centers such as the University of Indonesia Salemba and IKIP Rawamangun Jakarta.

Saifuddin Amsir also knows a lot about the environment of scholars and habaib who motivate him and support him to become a clerical figure. Saifuddin Amsir's father was also very interested in education and provided many reading books in his house. Saifuddin Amsir is an exemplary figure for the Betawi community, from childhood it is seen his love for knowledge and learning all useful knowledge. Even the ability to read and write Latin letters and the Qur'an has been mastered since pre-primary school age. His Latin reading teacher was his own father, while his Al-Qur'an reading teacher learned from the Al-Qur'an teacher around his house. Diniyah Elementary School education at Madrasah Ibtidaiyah Jam'iyah al-Washliyah in Kayu Manis. After graduating, he continued his education.

On the other hand, after his formal education at the primary and secondary levels was completed, he became a student at the Faculty of Shari'ah at the Asy-Syafi'iyah Islamic University (UIA) and received a bachelor's degree there. He then completed his full bachelor's degree at the Faculty of Ushuluddin, Syarif Hidayatullah State Islamic Institute (IAIN) Jakarta, or the current State Islamic University (UIN) Jakarta. From time to time in his formal education, he always made brilliant achievements.

When he graduated from aliyah, he was recorded as an aliyah graduate with the best grades in Jakarta. In 1982 he enrolled in IAIN's Department of Akidah and Philosophy when the department was newly opened by IAIN Rector Prof. Dr. Harun Nasution, M.A.

After graduating from IAIN with the title of best graduate in 1985, he was immediately asked to actively teach at the university where he studied (IAIN). immediately asked to actively teach at the college where he studied (IAIN), he teaching until now, this academic activity is complemented by an assignment from his institution to guide students in conducting dialogues with leaders of interfaith and religions and faiths. In addition to being a lecturer at IAIN (UIN), he also actively teaching at Paramadina (led by Nurcholis Madjid), IMAN (led by Haidar Bagir). Bagir). He is also active as a resource person in several seminars and scientific discussions on a national scale such as such as discussions on corruption, fiqh, and tafsir and several other discussions. other discussions. He was also appointed as Director of Ma'had Al-Arba'in, expert staff to the Rector of As-syafi'iyah Islamic University and the board of Sunda Kelapa Grand Mosque.

Saifuddin Amsir's character encouraged him to have a passion for learning from an early age and to study with many scholars of philosophy, Sufism and Islamic law. The character always upholds honesty, the value of brotherhood so as to emphasize to his children and students to never oppress others and take other people's rights. Saifuddin Amsir is one of the heads of JATMAN (Jam'iyah Ahli ath-Thoriqoh Muktabariyah an-Nahdhiyah), previously Saifuddin Amsir at the age of 25 had been blessed by Thoriqoh Syadziliyah in Padang even though in practice he did not practice all of these thoriqot because he was a sharia scholar who understood Islamic law. However, Saifuddin Amsir still has a dhikr that becomes a routine that is always practiced, namely Hizb an-Nawawi and Hizb al-Hirosah.

Ahmad Fadhl's research, the silsilah of teacher Saifuddin Amsir until connected to Qusyairi from the path of many teachers, first, the path of teacher Mahmud Ramli through Abdulah Syafi' (w.1985 AD) and Mualim Syafi'i Hazami (w.2006 AD). Second, the path of teacher Mardzuki (d.1934 AD) through Abdulah Syafi'l (d.1985 AD Third, the path of teacher Khalid (d.1946 AD) through Syafi'i Hadzami and fourth, the path of teacher Habib Ali (d.1968 AD) through Abdulah Syafri and Syafi'i

Hadzami. The silsalah is connected to al-Junaidi al Batawi (d.1840 CE) and Shaykh Mujtaba through two teachers. The first is through teacher Manshur through Abdullah Syafi'i, the second is through teacher Majid (d. 1947 AD) through Abdulah Syaafi'i and Syafri Hadzami (Ahmad Fadhli, 2011).

c) Works

KH. Saifuddin Amsir established an Islamic education institution equivalent to S1 and S2 in a container called Ma'had Aly Zawiyah Jakarta. His works that have been recorded include:

- 1) Tafsir Jawāhir al-Qur'ān (four volumes)
- 2) Majmū' al-Furū' wa al-Masāil (three volumes)
- 3) The Qur'ān, I'jāzan wa Khawāshan, wa Falsafatan
- 4) Al-'Ashirah Al-Qur'aniyyah (three volumes)

His printed works include: 1) Tafsir Jawāhir al-Qur'ān (four volumes), 2) Majmū' al-Furū' wa al-Masāil (three volumes), and 3) al-Qur'ān, I'jāzan wa Khawāshan, wa Falsafatan. The latter work is Kiai Amsir's magnum opus/masterpiece that has been researched by domestic and foreign scholars. The reason is that, in addition to being a falsafi tafsir, this book is a blend of several themes from the books Jawāhir al-Qur'ān (pp. 1-140), al-Dzahāb al-Ibrīz fī Khawāsh al-Qur'ān al-Aziz (142-172), Qānūn al-Ta'wīl (173-184). All three are by Hujjat al-Islām Abu Hamid Muhammad ibn Muhammad al-Ghazālī ath-Thūsī ash-Syāfi'ī. This book is also inspired by several books. These include Shaykh al-Hāfidz Ibn Katsir's Fadhāil al-Qur'ān (pp. 175-312), Shaykh Fakhruddin al-Rāzī's 'Ajāib al-Qur'ān (pp. 313-475), and Imam al-Yafī'i's al-Dur al-Nadzīm fī Khawāsi al-Qur'ān al-Karīm (pp. 477-623). Commentaries (syarah) written by Kiai Saifuddin Amsir accompany each discussion quoted from these books. In compiling his work, Rais Syuriah PBNU chose the works of Imam al-Ghazali as a very representative reference in discussing themes related to I'jāz (Miracle), Khawās (Specificity), and Philosophy (Philosophy) of the Qur'an. Besides that, there are also some unpublished manuscripts in fiqh and prayer studies.

2. Abuya Saifuddin Amsir as the Rijal Dakwah

a) Majelis Taklim and IAIN

His work began when he was still a child teaching the Quran and becoming a reciter in several mushalla and mosques around the area where he lived. As a teenager,

he began to be recognized as a preacher. At first, he himself was not really interested in becoming a preacher. He preferred teaching and being a reciter. At the insistence of his colleagues who recognized his potential in preaching, he began to be willing to stand on the pulpit, in addition to his teaching activities in dozens of regular ta'lim assemblies that he supervised.

His work in formal education began when he became a teacher at the Asy-Syafiyyah Education Foundation, led by K.H. Abdullah Syafi'i, where he began to study more intensively. In addition to being a teacher since 1976 at Asy-Syafi'iyah, he also became a lecturer at the university in the foundation. In 1980, when he was only 25 years old, he was appointed principal of Madrasah Aliyah (MA) Al-Ikhsan, Condet, East Jakarta.

Since 1986 until now, he has served as a lecturer at the Faculty of Ushuluddin at Syarif Hidayatullah State Islamic University (UIN) Jakarta. In the alma mater where he had studied for several years, his scientific capacity made him recorded teaching up to 17 different courses in the first ten years he taught there. At that time, the teaching system was not as "orderly" as it is now, so he had taught Hadith Science, Tafsir, Manthiq, and Western Philosophy courses. His academic activities are also complemented by the task from his institution to guide students in conducting dialogs with interfaith leaders.

Saifuddin Amsir is also active as a resource person in many national and international scientific seminars and discussions, as well as in religious rubrics on television stations, radio, and print media. In addition to UIN, he also received a number of assignments in several other institutions. Among others, he was appointed as director of Ma'had Al-Arba'in, expert staff of the Rector of Asy-Syafi'iyah Islamic University, and a member of the Board of Experts of Sunda Kelapa Grand Mosque, Central Jakarta.

In the view of Betawi culturist Ridwan Saidi, the figure of Saifuddin Amsir is a role model for Betawi scholars in general where the period of early education until the age of puberty was spent as a langgar santri, that is, every time he came home from school from an early age his time was spent studying various Islamic disciplines, both the teachings of tawhid, the teachings of sharia worship and the teachings of Sufism with the Koran teacher in the langgar. This condition formed the figure of Saifuddin

Amsir into a mualim who mastered various Islamic disciplines. Saifuddin Amsir as a Betawi child in the Matraman area. According to Ridwan Saidi, Selamba Village, the birthplace of Saifuddin Amsir, has been the center of Islamic teaching and Islamic learning traditions since the 10th century. From this Selamba Village, Islamic teaching has grown rapidly to Matraman and Bali Matraman is the birthplace of Mualim Syafi'i Hadzami Saifuddin Amsir's teacher.

After a long time spent in the assemblies of the great scholars of Jakarta and studying the dense books of knowledge by classical scholars and then comparing them with the level of knowledge available at the next level of scholarship, he became uninterested in continuing his formal education to a higher level. For a long time, he had no interest in academic attributes and titles, which he thought had been tainted by some people who made them just an accessory to increase prestige or even become a supporting commodity to seek personal gain. This kind of perspective makes him more appreciative of the treasures of knowledge circulating in the scholarly assemblies of the scholars rather than setting aside more time to get a postgraduate degree.

At the age of 25, he was blessed by Thoriqoh Syadziliyah in Padang, although in practice he did not practice all of these thoriqot because he was a sharia scholar who understood Islamic law. However, Saifuddin Amsir still has a dhikr that becomes a routine that is always practiced, namely Hizb an-Nawawi and Hizb al-Hirosah.

The prominence of K.H. Saifuddin Amsir is indeed a prominence based on knowledge, not because of the title he holds. His name is increasingly known to people because of the breadth of his knowledge which is recognized by many parties. His low profile is proof that his current popularity is not built through an engineered process, but a form of public recognition that appreciates the depth of his knowledge. In his various assemblies, he never tires of reminding people to pay attention to these issues.

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For his firmness and keistiqomahan in the field of fiqh, KH. Saifuddin Amsir was awarded the "Fikih Award" along with other figures, such as KH. Abdul Aziz Arbi and KH. Ali Musthofa Ya'kub in the field of Qur'an and Hadith science by the publisher of Islamic books in Jakarta, Pena Ilmu dan Amal. Furthermore, he will be appointed as the "Indonesian Fikih Ambassador" to become the main speaker in the field of fiqh. Pena publishers awarded the Pena Award to four Indonesian scholars who were considered consistent in fighting for the propagation of Islam. These scholars are also considered to have superior abilities and works in their respective fields.

b) Shibghatullah Institution and Zawiyah Jakarta

In 2001, all the ta'lim assemblies that he supervised were combined under the name "Majelis Ta'lim Terpadu KH. Saifuddin Amsir" The inauguration of this ta'lim assembly was attended by Dr. Hamzah Haz who at that time served as chairman of the United Development Party (PPP) and Coordinating Minister for People's Welfare. In addition to Hamzah Haz, there were several other important figures and scholars present at the inauguration of the ta'lim assembly including: Brig.Gen.TNI (Ret.) dr.A.Syukur, SKM who at that time served as chairman of the Betawi bamus (Community Deliberation Body), Muallim KH. M. Syafi'i Hadzami, Habib Hud bin Baqir Al-Attas and others.

It is not enough to preach around or be the caretaker of several ta'lim assemblies, he also opened a ta'lim gathering named "Ma'had At-Tamhid Al-Islami" for asatidz and "At-Tamhid lil Ummahat" for asatdizah as well as a dhikr assembly called "Hizbul Mustagh". Similarly, Hizbul Mustaghfirin, which has been under his care for decades in the making, the dhikr assembly, whose shoots have been nurtured for decades, aims to prepare young Muslims to become mububarak. aims to prepare the young generation of Islam to become mubaligh/ustadz and mubalighah/ustadzah with its own curriculum. In addition to being a place to study the treasures of culture and Islamic sciences and counter destructive religious thoughts and understandings, Betawi Corner

is also intended as a place of discussion and deliberation for scholars and Betawi people.

The Shibgatullah Integrated Foundation is the parent of all the majlis ta'lim and majlis dzikir that it oversees. This foundation was established in 2005, because he felt that there needed to be a legal umbrella that sheltered all the activities that he carried out. because he felt that there needed to be a legal umbrella that sheltered all activities that were a reflection of his ideas. is a reflection of his ideas.

The Shibgatullah Integrated Foundation contains a combination of various aspects of education, religion, and social aspects. He has done a lot of work with the Integrated Foundation Foundation in various fields, all of which aim to uphold the sentence of tawhid. tawhid.

The term Zawiyah Jakarta, which in Indonesian means "Jakarta corner", is loaded with Sufistic meaning. Zawiyah Jakarta is a corner of spirituality that is expected to enlighten and liberate people from the narrowness of the heart who are in the midst of the battle of life and grappling with all its problems. A corner of spirituality that becomes a home for anyone who is eliminated and feels defeated by worldly forces and deceit and assists them to achieve the degree of insan kamil.

Meanwhile, the term Betawi Corner was coined later as an intellectual corner that complements the spiritual corner. It is also a counterpoint or antithesis to the American Corner, American Corner, which is entrenched in various university circles in Indonesia, which is suspected of having its own agenda to destroy Islam and all existing religions through liberalism and religious pluralism.

The name Betawi Corner was then paired with the name Zawiyah Jakarta, thus becoming Zawiyah Jakarta/Betawi Corner. It is hoped that Zawiyah Jakarta/Betawi Corner will become a center for spirituality, intellectuality, and community empowerment that will benefit not only the Betawi community, but also the wider community.

The vision and mission of this institution is to become a center for the movement of spirituality, intellectuality, and empowerment of the people, especially for the Betawi people. The functions are, firstly, as a place for spirituality and intellectuality development. Second, a place to recreate Islamic Betawi culture. Third, a place to meet, discuss, and deliberate for scholars and the people of Betawi and Jakarta to respond to

emerging issues. Fourth, a place that produces products of contemporary Islamic thought that adhere to the legacy of past Islamic treasures. Fifth, a place to nurture and train young Betawi clerics who are expected to become qualified Betawi scholars, not only for the Betawi community, but also for the benefit of Muslims as a whole in the future. Sixth, as a place of community empowerment so that the Betawi people in particular are not left behind in the educational, social and economic fields with adequate akhlaq and level of Islamic understanding.

Halaqah or majelis ta'lim plays an important role in producing scholars and strengthening Islamic da'wah in Betawi land. Therefore, it is hoped that the existence of halaqah will be maintained and get special attention from related parties, especially the DKI Jakarta Provincial Government.

c) Al-Asyirah Al-Quraniyah

KH. Saifuddin Amsir introduced the concept of the Qur'anic family as a solution to the chaos faced by Muslims, the Qur'anic family is a family built on the foundation of the Qur'an and As-sunnah to be able to carry out the concept of the Qur'an and As-sunnah must be studied properly not only known theoretically but is something that is applied in everyday life.

The purpose of the birth of the Qur'anic family concept is

- 1) Creating a family on the foundation of the Qur'an and As-sunnah.
- 2) Making Al-qur'an a lifestyle so that Al-qur'an is not known theoretically only but is something that is applied. only theoretically but is something that is applied.
- 3) Having a love for the Qur'an.
- 4) Understanding Al-qur'an and As-sunnah purely so that there is no deviation of Islamic teachings.

To build a family on the foundation of the Qur'an and As-sunnah one must first understand the process of forming a family that is true and in line with the teachings of Islam. must first understand the process of forming a family that is correct and in line with the basic principles of Islam. with the basic principles of Islam. Basically the forerunner of the family is the husband and wife and wife, whether or not the family is safe depends on both of them. Besides the real environment of husband and wife (parents) is the dominant factor that determines the shape and style of the family.

determine the shape and style of the family.

Islamic family life must start from the life of a legitimate husband-wife according to sharia. Islam has regulated this issue with rules that relate with rules relating to the preparation for conjugal life. Islam has explained the procedures for building a strong and solid household. Islam has also explained the criteria for a good husband and wife. Islam also Islam has also explained the rights and obligations of husband and wife in household life. From these laws can explain the process of family formation based on the Qur'an and As-sunnah. and As-sunnah, for that it is necessary to pay attention to the pillars of the household.

d) Nahdlatul Ulama

In 2004, he was appointed as one of the rais Shuriah of the PBNU. And he was also elected as the member of the Advisory Board (Mustasyar) of PBNU for the period of service (khidmah) from 2015 to 2020. In previous periods, he was always listed as Rais Syuriah PBNU. Saifuddin Amsir was also one of the heads of JATMAN (Jam'iyah Ahli ath-Thoriqoh Muktabariyah an-Nahdhiyah).

e) Bamus Betawi

According to H. Oding (L.1958 AD) as chairman of the DKI Jakarta Bamus stated that Saifuddin Amsir was included as a Betawi figure according to the DKI PERDA decision because he was a member of the Betawi Community Deliberation Board,¹²⁶ besides that he was also one of the 9 members of the Betawi Customary Majlis from 2013-2018. This Majlis Adat functions as the Court of the Organization, including determining the norms of customs and traditions one example is to change the face of the creepy ondel-ondel into a smiling face with headdresses numbering 20 and 25 as the philosophical 20 attributes of God and 25 Prophets.

He cautioned that the enthusiasm to keep Betawi culture alive should not stop at mere enthusiasm. Far from it, to continue to revive and develop the value of civilization that continues to be able to interact with the times. Betawi's distinctive values will have value, if intellectuals as the real elite (those who with their knowledge provide broad benefits to raise the collective dignity of society). The awareness of uniting and moving together will be a great energy. The emphasis is on manners, morals in the broadest sense.

D. DISCUSSION

1. Rijal Dakwah

a) Meaning

Rijal dakwah is a term of Arabic origin that literally means "people of da'wah" or "men of da'wah". The term is used to refer to individuals who are active in spreading religious teachings, especially in the context of Islam. Rijal dakwah are people who have sufficient religious knowledge, good communication skills, and the dedication and passion to spread religious values to others. They are often involved in activities such as lecturing, teaching, writing, directing and giving religious advice to the community.

The main objective of rijal dakwah is to invite others to know and understand the religion of Islam, as well as to encourage them to practice the teachings of the religion in their daily lives. They strive to provide correct understanding and convey religious messages clearly and persuasively. Rijal dakwah can come from various backgrounds, such as scholars, preachers, ustadz, Muslim scholars, or ordinary individuals who have a strong understanding of religion. They can work independently or join a da'wah organization that has similar goals.

The role of rijal da'wah is very important in maintaining and spreading religious teachings, as well as helping people to understand true religious values. However, keep in mind that in carrying out da'wah, it is important to respect different beliefs and promote mutual understanding and tolerance.

b) Dakwah Methods

1) Dakwah bil lisan

Saifuddin Amsir is a scholar and academic who is active in giving religious lectures at various levels of society and in various media. It is not enough to preach around, he also teaches several majlis taklim lecturers in several universities and many of his works in the field of da'wah. Rhetorical agility in preaching as well as the breadth of religious knowledge, general knowledge and the enthusiasm of the congregation when he provides da'wah material attracts the public.

Abuya - as the Betawi people call him - is a low profile figure. Not infrequently, the santri who always accompany him feel familiar like peers.

However, when he is teaching or on the pulpit, his charisma is truly felt. Like a podium lion, Kiai Amsir is able to attract public attention. Not infrequently, when he gave a speech, the audience was amazed because his rhetorical skills and arguments were very logical and easy to digest. No doubt, his stage ability attracted politicians to approach him to join a certain party. However, Kiai Amsir subtly rejected all politicians who lobbied him to just be a vote getter. Nevertheless, when the PBNU fostered the birth of the National Awakening Party, Kiai Amsir once joined because of his great respect for Gus Dur.

Kiai Saifuddin Amsir still remains istiqomah in organizing various taklim assemblies spread throughout Jakarta. Practically his days are filled with lecturing and teaching in almost 40 majelis taklim. Such as the recitation of Ibn Kathir's tafsir on Sunday morning at the Ni'matul Ittihad Mosque, Pondok Pinang, and the recitation of Kitab Ihya Ulumiddin at the Taman Puring Mosque, Gandaria, South Jakarta, on Monday night. Kiai Amsir also regularly gives recitations at the Ar-Riyadh Mosque, Kwitang. Kiai Saifuddin is listed as a permanent lecturer at the Faculty of Ushuluddin, Jakarta State Islamic University.

Saifuddin Amsir has a unique characteristic in his preaching, namely he likes to sing a song when he is preaching. Rabiah Al Adawiyah explained the figure of Kiai Syaifuddin Amsir in her thesis "Rhetoric of Betawi Ulama (Rhetoric Case of KH Saifuddin Amsir with the analysis of Aristotle's ethos, pathos, and logos)". He concluded that KH Syaifuddin Amsir's preaching has used rhetoric in his preaching which contains three main elements possessed by communicators, namely ethos (ethics and credibility), pathos (emotional attachment), and logos (logical). Through a qualitative design with descriptive explanations, this thesis finds that the communicator has these three elements so as to facilitate the process of persuasion of his da'wah. This Kiai also focuses more on scientific and intellectual activities in various taklim assemblies such as recitation after Maghrib prayer on Tuesday Night at Sunda Kelapa Grand Mosque Jakarta, monthly study of Tafsir Kitab Jalalain at Musholla Al-Barkah Kampung Kemang Jaticempaka, taklim assembly at the Jakarta Islamic Center Grand Mosque, LDNU taklim assembly in Cikunir Bekasi, and Niaga Rahmat Mosque taklim assembly at Graha CIMB Niaga Sudirman. In his bil-lisan da'wah, he has his own uniqueness in how

his lectures can touch the hearts of his congregation. According to him, when preaching, he lets the words flow as they are from his mouth.

2) Dakwah bil Kitabah

KH. Saifuddin Amsir established an Islamic education institution equivalent to S1 and S2 in a container called Ma'had Aly Zawiyah Jakarta. His works that have been recorded include:

1. Tafsir Jawāhir al-Qur'ān (four volumes)
2. Majmū' al-Furū' wa al-Masāil (three volumes)
3. The Qur'ān, I'jazan wa Khawāshan, wa Falsafatan
4. Al-'Ashirah Al-Qur'aniyyah (three volumes)

3) Dakwah bil Hal

In da'wah bi al-hal, KH Saifuddin Amsir is a smart scholar. He founded a community that gives charity to those in need. According to him, we will not become poor by giving alms, instead we will get richer.

Saifuddin Amsir also invited the ummah to always maintain the integrity of the nation which must be preceded by maintaining ukhuwah basyariah or unity of mankind. KH Saifuddin advised thousands of worshipers to give importance to helping and helping brothers and neighbors who live in difficulties. Because it is not enough to be a Muslim, only diligent prayer and dhikr but ignore the situation of his brothers and neighbors. Furthermore, the respected cleric of the Jakarta community explained, a good Muslim is one who always gets closer to Allah by diligently worshiping and being close to his environment. *"Those who are close to the environment are close to God. Those who are far from the environment are also far from their Lord. Allah commands His servants to care for their brothers, so a true Muslim must also have sensitivity to the environment and his neighbors,"* he explained.

4) Dakwah bit Tadhrib

In Dakwah bi al-Tadbir, K.H. Saifuddin Amsir is active as Rais Syuriah of PBNU - the largest Islamic organization in Indonesia - and founder of the Sibghatullah foundation. K.H. Saifuddin Amsir is also a columnist for the Kitab Kuning column (13 books of Islamic law compiled by Muslim theologians) in Alkisah magazine.

In the 1990s, he became a spokesperson for the Forum Silaturrahi Ulama and Habaib when demanding the dissolution of the SDSB during a dialog with members of the House of Representatives at that time. When the demand for reform was strong in 1998, he was also asked to speak at the UI Depok campus representing the community and ulemas in connection with the shooting deaths of several Trisakti students. In the same year, he was at the forefront of the declaration that rejected the interest of several NGOs to form a Presidium Cabinet, which he considered could bring down the country.

E. CONCLUSION

KH. Saifuddin Amsir activities are in the form of dakwah bil-lisan, dakwah bil-kitabah, dakwah bil-hal, and dakwah bil-tadbir. Saifuddin Amsir is listed as one of the Betawi scholars who has many professions and expertise, among the 580 people documented in the database of Betawi figures by the Office of Information Communication and Public Relations of the DKI Jakarta Provincial Government.

Saifuddin Amsir has nine abilities worthy of being a charismatic ulama star figure, including first, salafiyah, namely mastery of kitab kuning, second, kholafiyah, namely academics, third, hikmah, namely the ability to pray and wirid that has been routinized by experts, fourth, thoriqoh, namely dhikr to Allah SWT. fifth, tsaqowaf, namely cultural breadth, sixth, iqtishodiyah, namely economic capabilities such as being trusted to be a member of the DSN, seventh, tarbiyah, namely having an Education Foundation such as Ma'had Ali Zawiyah, eighth, harokah because he is an active person in mass organizations such as NU and finally ninth, siyasah, namely political ability.

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