P-ISSN : 1412-6141
E-ISSN : 2548-7744

Jurnal ADABIYAH

The Journal of Islamic Humanities

Ali al Jufri, Wardi Lute, Muhammad Rafiiy, Syamsuri
Stone-Throwing Tradition and the Living Qur'an (Analysis of Q.S Al-Ikhlas)

Musyarif, Rosmah Tami, Riska, Ahdar Jamaluddin
Phallocentrism of Pemmali in the Daily Conversation of People in Manorang Salo, Marioriawa Soppeng

Zumrotul Imanda Wachid Hakim; Hisyam Zaini
Media Framing of the Palestinian-Israeli Conflict After Yahya Sinwar's Death: a Comparative Study of BBC News Arabic and Al-Jazeera

Wahyu Iryana, Budi Sujati, Arum Ningsih
Exploring Sundanese Cultural Heritage: An Analysis of Wayang Golek Stories in the Islamization of West Java

Al Mudzill, Hamdani
Discursive Islam and Maritime Tradition: The Islamization of the Maccera Tasi Ritual in Luwu, South Sulawesi

Mundi Rahayu, Vita Nur Santi, Ma'rifatul Munjiah, Abdul Muntaqim Al Anshory
Incorporating Popular Culture Elements into Hanan Attaki's Dakwah

Erfandi AM, Mursyid Fikri, Muhammad Zakir Husain
امراجعةٌ نقديَّةٌ لبعضِ آراءِ الطبري التفسيرية (سورةُ الواقعةِ أنموذجًا)

Ridho Hidayat, Rohanda, Dendi Yuda S
Power Domination and Resistance in Nawal El Saadawi's Mawtu Ma'ali Al-Waziri Sabiqan: Antonio Gramsci's Hegemony

Rendi Pratama, Sitti Wahidah Masnani, Mujadilah, Andi Agussalim, Muhammad Ridwan
Reading Palestinian Resistance through Peircean Semiotics: A Semiotic and Qur'anic Analysis of Mahmoud Darwish's Identity Card

FAKULTAS ADAB DAN HUMANIORA
UNIVERSITAS ISLAM NEGERI ALAUDDIN

Vol. 25 No. 2 (2025)

Jurnal Adabiyah
P-ISSN 1412-6141 E-ISSN 2548-7744

Theme: Islamic Humanities
VOLUME 25 ISSUE 2, July-December 2025

EDITOR-IN-CHIEF
Muhammad Yusuf, Alauddin State Islamic University, Indonesia

ASSOCIATE EDITOR
Barsihannor, Alauddin State Islamic University, Indonesia

INTERNATIONAL EDITORIAL BOARD
Shamsi Ali, University of Northern California, United States
Miss Tiarne Jade Barratt, University of Sydney, Australia
Muhammad Widus Sempo, Universiti Sains Islam Malaysia, Malaysia
Salih Yousif Sharaf Mohamed, Al-Gazera University, Sudan
Aishah Waenaha Waemamah, Academy of Islamic and Arabic Studies Princess of Naradhiwas University - Thailand, Thailand

EXECUTIVE EDITOR
Umar Thamrin, Alauddin State Islamic University, Indonesia

MANAGING EDITOR
Wahyuddin Halim, Alauddin State Islamic University, Indonesia

EDITORS
Akbar Haseng, Institut Agama Islam Negeri Kendari, Indonesia
Sardian Maharani Asnur, Alauddin State Islamic University, Indonesia
Subehan Khalik Umar, Alauddin State Islamic University, Indonesia
Haniah, Alauddin State Islamic University, Indonesia
Andi Satrianingsih, Universitas Muhammadiyah Makassar, Indonesia
Awaluddin Syamsu, Universitas Muslim Indonesia
Muhammad Azwar, UIN Syarif Hidayatullah Jakarta, Indonesia

ASSISTANT TO THE EDITORS
Chusnul Chatimah Asmad, Alauddin State Islamic University, Indonesia

ENGLISH LANGUAGE ADVISOR
Rosmah Tami, Alauddin State Islamic University, Indonesia
Syahruni Junaid, Alauddin State Islamic University, Indonesia

ARABIC LANGUAGE ADVISOR
Muh. Saleh Syamsuri, Alauddin State Islamic University, Indonesia
Baso Pallawagau, Alauddin State Islamic University, Indonesia

IT SUPPORT
Taufiq Mathar, Alauddin State Islamic University, Indonesia

COVER DESIGNER
Nur Arifin



Jurnal Adabiyah:

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor: 177/E/KPT/2024** on October 15, 2024 with the **SINTA score: S2.**

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

Jurnal Adabiyah p-ISSN: 1412-6141
Volume 25 Issue 2, July-December 2025 e-ISSN: 2548-7744

Table of Contents

Ali al Jufri, Wardi Lute, Muhammad Rafiiy, Syamsuri 211-228
Stone-Throwing Tradition and the Living Qur'an (Analysis of Q.S Al-Ikhlas)

Musyarif, Rosmah Tami, Riska, Ahdar Jamaluddin 229-245
Phallocentrism of Pemmali in the Daily Conversation of People in Manorang Salo, Marioriawa Soppeng

Zumrotul Imanda Wachid Hakim; Hisyam Zaini 246-270
Media Framing of the Palestinian-Israeli Conflict After Yahya Sinwar's Death: a Comparative Study of BBC News Arabic and Al-Jazeera

Wahyu Iryana, Budi Sujati, Arum Ningsih 271-293
Exploring Sundanese Cultural Heritage: An Analysis of Wayang Golek Stories in the Islamization of West Java

Al Mudzill, Hamdani 294-327
Discursive Islam and Maritime Tradition: The Islamization of the Maccera Tasi Ritual in Luwu, South Sulawesi

Mundi Rahayu, Vita Nur Santi, Ma'rifatul Munjiah, Abdul Muntaqim Al Anshory 328-349
Incorporating Popular Culture Elements into Hanan Attaki's Dakwah

Erfandi AM, Mursyid Fikri, Muhammad Zakir Husain 350-375
مراجعةٌ نقديَّةٌ لبعضِ آراءِ الطبري التفسيرية (سورةُ الو اقعةِ أنموذجًا)

Ridho Hidayat, Rohanda, Dendi Yuda S 376-400
Power Domination and Resistance in Nawal El Saadawi's Mawtu Ma'ali Al-Waziri Sabiqan: Antonio Gramsci's Hegemony

Rendi Pratama, Sitti Wahidah Masnani, Mujadilah, Andi Agussalim, Muhammad Ridwan 401-421
Reading Palestinian Resistance through Peircean Semiotics: A Semiotic and Qur'anic Analysis of Mahmoud Darwish's Identity Card

Dadan Firdaus, Resa Restu Pauji 422-443
Hassan Hanafi's Actual Theology: From Anthropocentrism to Revolution

Kartini, Iswandi 444-472
Revisiting the Role of KUA: Reducing Child Marriage through the Perspectives of Maqasid al-Shariah and the Sociology of Islamic Law

Ahmad Azhari, Sugianto, Adang Djumhur, Edy Setyawan, Syaefullah ... 473-493
STOPAN Policy as an Effort to Reduce Child Marriage: A Review of Public Policy Based on Maqashid Syariah

Ahmad Farid Fanani, Teguh Iswahyudi, Muhammad Fadhlurrahman Zakaria, Herdianto Wahyu Pratomo..... 494-519
Asabiyah and Social Inequality in the Digital Age: An Ibn Khaldunian Perspective on TikTok Culture in Indonesia

Haeruddin, Muhsin Mahfudz, Rahmi Damis, Muzdalifah Sahib; Rusli Malli 520-536
Marginalized Groups in the Qur'an: A Thematic Study of the Divine Perspective of Social Justice

Mawardi, Agus Permana, Tolib Rohmatillah..... 537-553
Habaib Influences in Southeast Asia: A Preliminary Research Tracing the Legacy

Jurnal Adabiyah
Volume 25 Issue 2, July-December 2025

p-ISSN: 1412-6141
e-ISSN: 2548-7744

Habaib Influences in Southeast Asia: A Preliminary Research Tracing the Legacy

Mawardi[1]*, Agus Permana[2], Tolib Rohmatillah[3]

[1]Arabic Language and Literature Study Program, Faculty of Adab and Humanities, Universitas Islam Negeri Sunan Gunung Djati Bandung, Jl. A. H. Nasution, No. 105, Cipadung Wetan, Cibiriu, Kota Bandung, Jawa Barat, Indonesia

[23]Islamic Civilization History Study Program, Faculty of Adab and Humanities, Universitas Islam Negeri Sunan Gunung Djati, Jl. A. H. Nasution, No. 105, Cipadung Wetan, Cibiriu, Kota Bandung, Jawa Barat, Indonesia

*Coorespondence Email: mawardiyahya@uinsgd.ac.id

Doi: 10.24252/jad.v25i2a15

(Submitted: 21/02/2025, Accepted: 04/12/2025, Available Online: 31/12/2025)

Abstract

This study discusses the Habaib network in Southeast Asia, focusing on the Ba'lawi Habaib who migrated and traded from the Arabian Peninsula, contributing to the region's transformation. Their historical and cultural impact, particularly in religion and politics, has greatly influenced Islam in Southeast Asia. Using four methods heuristic, critical, interpretative, and historiographical this study explores the social role of the Habaib and their impact on the region. The Habaib are present in several Southeast Asian countries. In Indonesia, notable figures include Habib Husein bin Abu Bakar Alaydrus, Sayid Usman bin Yahya, and Habib Ali bin Abdurrahman Al-Habsyi. Malaysia is home to figures such as Habib Alwi bin Thohir Al-Haddad and Habib Ustman bin Muhammad bin Alwi Utsman bin Yahya. In Singapore, there is Habib Nuh bin Muhammad Al-Habsyi, while Thailand has the Alawiyyin community that fled from the Bani Umayyah and Al-Hajjaj. Brunei Darussalam's Sultan Syarif Ali, the third Sultan, and in the Philippines, descendants of Alawi bin Muhammad bin Ali are also part of this network. The lineage of the Habaib traces back to Amul Faqih al Makdum al-Alawi al-Husaini. Many of them have played significant roles in politics, economics, and religion, contributing to the transformation of Islam in Southeast Asia.

Keywords: *Habaib*; Southeast Asia; Islam; Transformation

الملخص

يتناول هذا المقال شبكة ارتباط الحبائب في جنوب شرق آسيا. من بين المهاجرين والتجار القادمين من شبه الجزيرة العربية، كان للحبائب باعلوي

Copyright©2025

دور بارز في تحول منطقة جنوب شرق آسيا. وتُعزى مساهماتهم التاريخية والمعاصرة في مجالات الدين والثقافة والسياسة إلى تأثيرهم العميق على تطور الإسلام في هذه المنطقة. تعتمد الدراسة على أربعة مناهج تاريخية—الاستقصاء النقدي، والنقد، والتفسير، والكتابة التاريخية—لتحليل الأدوار الاجتماعية التي قام بها الحبائب عبر التاريخ وكيف أثروا في الأوضاع الاجتماعية في جنوب شرق آسيا. كانوا فاعلين في مختلف جوانب الحياة في جنوب شرق آسيا. يوجد في إندونيسيا الحبيب حسين بن أبي بكر العيدروس، السيد عثمان بن يحيى، الحبيب علي بن عبد الرحمن الحبشي، الحبيب عبد الله بن محسن بوغور، الحبيب شيخ بن سالم العطاس سوكابومي، الحبيب أحمد بن عبد الله بن طالب العطاس. وفي ماليزيا يوجد بعض الحبائب مثل الحبيب علوي بن طاهر الحدّاد، الحبيب عبد الله بن عقيل الهندوان، الحبيب أبو بكر بن عبد الله الخرد، الحبيب عثمان بن محمد بن علوي عثمان بن يحيى. وفي سنغافورة يوجد الحبيب نوح بن محمد الحبشي. وفي تايلاند يوجد العلوية الذين فروا من بني أمية والحجاج. وفي بروناي دار السلام يوجد الشريف علي/سلطان الشريف علي (سلطان بروناي دار السلام الثالث) وفي الفلبين يوجد نسل من علوي بن محمد بن علي بن محمد بن علوي بن عبد الله بن أحمد بن عيسى بن علي المريد. نسب الحبائب يعود إلى عامل الفقيه المقدم العلوي الحسيني. فقد شارك بعضهم في المجالات السياسية والاقتصادية، ولا سيما الدينية، على مختلف المستويات الاجتماعية. وكان لهم دور بارز في عملية تحول الإسلام ونشره في المنطقة.

كلمات البحث: حبيب؛ جنوب شرق آسيا؛ الإسلام؛ تحويل

Abstrak

Penelitian ini membicarakan jaringan *Habaib* Asia Tenggara. Diantara mereka yang migrasi dan berdagang dari jazirah Arab, *Habaib* Ba'lawi berkontribusi pada transformasi di Asia Tenggara. Sejarah dan kontribusi mereka pada keagamaan, budaya dan politik dianggap telah mempengaruhi Islam di Asia Tenggara. Kajian ini menggunakan empat metode heuristic, kriitik, interpretasi, dan historiografi dan menguji peranan sosial *Habaib* sepanjang sejarah dan bagaimana mereka merubah kondisi di Asia Tenggara. Habaib tersebut tersebar di beberapa negara Asia Tenggara. Di Indonesia terdapat Habib Husein bin Abu Bakar Alaydrus, Sayid Usman bin Yahya, Habib Ali bin Abdurrahman Al-Habsyi, Habib Abdullah bin Muhsin Bogor, Habib Syekh bin Salim Al-Attas Sukabumi, Habib Ahmad bin Abdullah bin Thalib Al-Attas. Di Malaysia terdapat beberapa habaib seperti; Habib Alwi bin Thohir Al-Haddad, Habib Abdullah bin Aqil Al-Hinduan, Habib Abu Bakar bin Abdullah Al-Khered, Habib Ustman bin Muhammad bin Alwi Utsman bin Yahya. Di Singapura terdapat Habib Nuh bin Muhammad Al-Habsyi. Di Thailand terdapat kaum Alawiyyin yang lari dari Bani Umayyah dan Al-Hajjaj. Di Brunei Darussalam terdapat Syarif Ali/Sultan Syarif Ali (Sultan Brunei Darussalam III) dan di Filipina terdapat keturunan dari Alawi bin Muhammad bin Ali bin Muhamamd bin Alawi bin Abdullah bin Ahmad bin I'sa bin Ali al-Marid. Nasab habaib intinya dari Amul Faqih al Makdum al-Alawi al-Husaini. Kita menemukan bahwa mereka atau sebagain mereka terlibat dalam politik, ekonomi dan agama dalam berbagai level di dalam masyarakat. Mereka berkontribusi dalam transformasi Islam.

Kata Kunci: Habaib; Asia Tenggara; Islam; Transformasi

How to Cite This Article: Mawardi, Mawardi, Agus Permana, and Tolib Rohmatillah. "Habaib Influences in Southeast Asia: A Preliminary Research Tracing the Legacy". *Jurnal Adabiyah* 25, no. 2 (December 31, 2025). Accessed January 12, 2026. https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/55661.

A. Introduction

The Arabian diaspora is shaped by politics, economy, and notably, the "Islamization" of regions. This process has profoundly altered the social, political, and cultural landscapes, with Islam playing a central role in many aspects of society.[1]

Anthony Reid describes the shift in Southeast Asia as a "religious-revolution," where, during the era of booming trade, the region transitioned from a regional belief

[1] M. C. Ricklefs, *Sejarah Indonesia Modern* (Yogyakarta: Gadjah Mada University Press, 1993), 18.

system to Islam, along with its cultural manifestations.[2] Cities along the coast grew into a hub of trade, riches, and influence. Both result from this circumstance.[3]

The Islamization of Southeast Asia involved various ethnic groups, including Arabs, Chinese, Indians, and locals. The Arabs were the first to introduce Islam, followed by Muslims from China and India. Since the 7th century, Arabs have played a key role in spreading Islam through traditional trade routes, reaching Southeast Asia and even China.

G.R. Tibbers notes that Arab traders first reached the Far East via maritime routes in the 8th or 9th century. Muslim historians recorded trade between Arabs and the Chinese as early as the 5th century BC. It's likely that the first Arabic merchants arrived in Southeast Asia shortly before the fall of the South-Arabic kingdom, predating their arrival in China.[4]

Vasco da Gama's expedition, led by Heinz Dieter Kruger, followed 7th-century Arab trade routes to understand how ancient Arab merchants used conventional technologies to cross the ocean. Additionally, the title *Alawi* was originally given to descendants of Imam Ali bin Abi Talib, including both Al-Hasan and Al-Husein. Later, it was used specifically for descendants of Imam Alwi bin Ubaidillah, whose community became known as Bani Alawi or Alawiyin.[5].

Imam Alwi bin Ubaidillah, a descendant of Imam Ali bin Abi Talib and Sayyidah Fatimah, was the first grandson of Imam Ahmad Al-Muhajir. He was born in Hadramaut, specifically in Husisah, though some sources suggest he was born in Sumul.[6] The descendants of Bani Alawi, known as Alawiyin, derive their name from Imam Alwi. Historian Muhammad Bamuthrif states that the Alawiyin are the largest and most numerous qabilah in Hadhramaut, with significant emigration to Asia and Africa. They are considered Yemeni and were largely unknown outside Yemen until later.[7].

This study focuses on the Ba'lawi or Habaib, as Arabic encompasses many tribes. Various Arab tribes played a significant role in spreading Islam through trade along the

[2] The term *Nusantara* combines "Nusa" (island) and "antara" (between), referring to the islands between Asia and Australia, bordered by the Indian and Pacific Oceans. Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan: Sebuah Refleksi Sejarah (Jakarta: PT Mizan Pustaka, 2009), 55.

[3] Moeflich Hasbullah, *Islam dan Transformasi Masyarakat Nusantara: Kajian Sosiologis Sejarah Indonesia*, Edisi Kedua (Depok: Kencana, 2017), viii.

[4] Hamid Algadri, *Islam dan Keturunan Arab dalam Pemberontakan Melawan Belanda* (Bandung: Mizan, 1984), 53–54.

[5] Sayid Zen Umar bin Sumaith, *Rangkaian Mutiara 99 Tokoh Ulama Dzuriat Rasulullah dari Masa ke Masa*, (Jakarta : Rabithah Alawiyah, 2022), 155

[6] Sayid Zen Umar bin Sumaith, *Rangkaian Mutiara 99 Tokoh Ulama*…145.

[7] Sayid Zen Umar bin Sumaith, *Rangkaian Mutiara 99 Tokoh Ulama*…145.

Indian Ocean. The migration to Southeast Asia and Ba'lawi colonization happened in phases.[8] According to the majority of discernible data, the eighteenth century is one of the two periods that will most likely contribute a considerable number of Ba'lawi to the island.

This study aims to explore the Ba'lawi network in Southeast Asia and their internal relationships in politics, religion, and culture. It addresses two key questions: How did the Habaib network spread across Southeast Asia? And how did Islam and its religious heritage spread through the Habaib to Southeast Asia?

B. Literature Review

The issue of Habaib's ancestry, social status, and migration to Southeast Asia is not new, but their networking in the region remains limited. Research by Agus Permana, Ading Kusdiana, and Mawardi includes *Jaringan Habaib di Pulau Jawa* (2019), which examines the evolution of Islam in Java and Habaib's role in integrating Islam and local culture. Their other study, *Islam di Betawi* (2016), focuses on the role of Habaib in Islamization and social integration in Jakarta, particularly in Tanah Abang, Pekojan, and Krukut.

Bisri Mustofga and Ulul Fahmi el-Kendali's book *Biografi 45 Habaib Nusantara* features a compilation of ulama from the Ba'lawi communities in Indonesia, highlighting their contributions to Dakwah and Islamization. However, the focus of this work is not on Habaib networking.

Abdul Qadir Umar Mauladdawilah's revised book *17 Habaib Berpengaruh di Indonesia* (2011) describes the biographies of seventeen influential Habaib in Indonesia. However, the book focuses less on Habaib's writings, religious genealogy, and networking.

Aidarus Alwee al-Manshoor's *History, Lineage and Titles of the 'Alawiyin* (2011) discusses the history, genealogy, and titles of the Habaib, focusing on the descendants of Imam Ahmad bin Isa al-Muhajir from Hadramaut, Yemen. The book traces the lineage from the grandsons of Hasan and Hussein to the present, providing detailed genealogical information and titles of the Alawiyin.

C. Research Method

This study examines the role of ulama and Islamization through four theories. First, Snouck's thesis suggests Islam originated in Arabia and spread to Southeast Asia by the seventh century. This view emphasizes Islam's core roots. Other perspectives, such as India's view on Islamization, offer different arguments.

[8] Sayid Zen Umar bin Sumaith, Rangkaian Mutiara 99 Tokoh Ulama…165

This study is historical, based on two perspectives. It is a social history study, as defined by Kuntowijoyo, focusing on social issues within historical contexts.[9] This research examines Habaib's historical societal roles, focusing on their contribution to social integration and the spread of Islam in Southeast Asia.

The second viewpoint comes from the historical technique. "The process of critically examining and analyzing the records and survivals of the past" is how Laouis Gottschalk defines historical research".[10] According to Gilbert J. Garaghan, the historical method is a collection of guidelines and methodical methods for effectively gathering historical sources, critically analyzing them, and producing written sytheses.[11]

This study uses four processes: historiography, interpretation, critique, and heuristics. Heuristics involves gathering reliable information, both orally and in writing. Critique evaluates the authenticity and credibility of data, while interpretation applies data to the research. Historiography is the process of writing about the research findings.

D. Results and Discussion

1. Islamization in Southeast Asia: A General Story

Islamization has been a multi-phase process, initially driven by economic issues and involving various individuals and media. Since the 7th century BC, Chinese, Indian, and Arab seafarers have used trade routes across the South China Sea, Malacca Strait, and harbors in Oman and Qatar. Arabs and Indians, as active traders, transported goods like spices, textiles, and ceramics between Southeast Asia, China, and Europe, facilitating cultural and economic exchanges.

Tombs and traditional stories across Southeast Asia reflect the Islamization process and the role of ulama. Muslim settlements, such as in Aceh and Tuban, are marked by these tombs, including those of King Sultan Suliman bin Basayr and Fatimah binti Maimun.[12]

In the 14th century, political shifts expanded Islamization, with monarchs supporting the spread by sending ulama and expeditions. The Kingdom of Melaka played a key role in Sumatra's Islamization, as Andaya notes, significantly influencing

[9] Kuntowijoyo, *Metodologi Sejarah*, ed. oleh Muhammad Yahya, Edisi Kedua (Yogyakarta: PT. Tiara Wacana Yogya, 2003), 39–58.

[10] Louis Gottschalk, *Understanding History: A Primer of Historical Method*, Second Edition (New York: Alfred A. Knopf, 1969), 49.

[11] Dudung Abdurahman, *Metodologi Penelitian Sejarah Islam* (Yogyakarta: Penerbit Ombak, 2011), 103.

[12] M. C. Ricklefs, *A History of Modern Indonesia since c. 1200*, Third Edition (Basingstoke: Palgrave, 2001), 03–05.

the process. Both common people and elites were involved in the propagation of Islam in Southeast Asia.[13]

Pasai played a key role in Islamizing Sumatra, raiding Minangkabau while encountering resistance from the Batak. Islamization spread from Kedah to Patani, with references to ulama in *Hikayat Patani*, where an ulama healed the monarch and converted him. The monarch then enforced abstinence from wine and pork for the people.[14]

Reid suggests the early Islamization of Java faced resistance, similar to the Batak's opposition to Aceh. Demak and Cirebon had more success, with Demak spreading Islam eastward and eventually destroying Majapahit. Cirebon successfully converted areas as far inland as Banten in West Java.[15]

2. Ulama and Socio-Political Transformation

Ulama in Islamic society play key roles in both religious and worldly affairs, contributing to politics, social issues, and culture. In Southeast Asia, ulama were vital in the process of Islamization, serving as change agents and introducing Islam as a moral foundation. This led to political institutions and social changes across regions from Thailand to the Philippines, transforming religious practices, political structures, and societal behaviors.

The transformation to Islam in Southeast Asia took time, progressing in stages. European reports and local traditions note that Melaka, Aceh, Banten, and Makassar gradually implemented Islamic law, with stricter practices like corporal punishment appearing in the second generation. Religious customs such as *shalat*, fasting, and hajj were introduced by preachers from Melaka to Sulu.[16]

In Southeast Asia, social life underwent cultural shifts in life cycle traditions and tasawuf customs. Birth, marriage, and death rituals showed a mix of Islamic teachings

[13] Leonard Y. Andaya, "The Introduction, Spread, and Circulation of Islam up to the Early Colonial Period in Southeast Asia," dalam *Routledge Handbook of Islam in Southeast Asia*, ed. oleh Syed Muhammad Khairudin Aljuneid, 1st Edition (Oxon and New York: Routledge, 2022), 16–18.

[14] Anthony Reid, "Islam in South East Asia and the Indian Ocean Littoral, 1500-1800: Expansion, Polarisation, Synthesis," dalam *The New Cambridge History of Islam: Volume 3 the Eastern Islami World Eleventh to Eighteenth Centuries*, ed. oleh David O. Morgan dan Anthony Reid, First Published (Cambridge: Cambridge University Press, 2010), 439.

[15] Ricklefs, *A History of Modern Indonesia since c. 1200*, 42–43.

[16] David Parkin dan Stephen C. Headley, ed., *Islamic Prayer Across the Indian Ocean: Inside and Outside the Mosque* (Surrey: Curzon Press, 2000).

with Hindu and Buddhist influences. Tasawuf and tariqoh practices, influenced by Islamic teachings, also became widespread across the region.[17]

Islamic teachings influenced political, cultural, and social transformations in Southeast Asia between the 13th and 15th centuries, before European colonization. The emergence of new kingdoms, such as the Sultanates of Sumatra, Brunei, Sulu, and the Malay mainland, reflected this influence. Notable Sultanates, including Aceh, Melaka, Demak, Cirebon, Tidore, Brunei, and Sulu, adopted the sultanate model.[18]

Political relations and the political system were not subject to change in actual political practice. Political relations, the mandala system, and the centralization political system are essentially the same. However, some positions and the people who hold them may be chosen for ulama.[19]

3. The Rising of Islam in Southeast Asia

The spread of Islam in Southeast Asia has two meanings: one forecasts the future of Islam in economically growing nations like Brunei, Malaysia, and Indonesia, while the other refers to Islam's rise in the 13th to 15th centuries. The earliest rise occurred during the kingdom era, with Malaka dominating politics and the economy in the 13th century. As a powerful Islamic force, it ruled over regions like Patani, Kelantan, Tumapel, and Trengganu, serving as a hub for Islamic missionary activity and civilization, influencing areas like Pasai and Perlak.[20]

Following the nation-state model, Indonesia and Malaysia have advanced economically and culturally. Both countries benefited from economic growth in the 1990s, improving literacy and political stability, which enabled faster modernization and technological progress.

While modernization occurred in other Muslim-majority nations, Brunei, Thailand, Singapore, and the Philippines lagged behind Malaysia and Indonesia. Brunei's progress is supported by official backing, but its innovations are less advanced. In Thailand and the Philippines, Muslims, as minorities, face challenges in economic and educational progress.

[17] Anthony H. Johns, "Sufism in Southeast Asia: Reflections and Reconsiderations," *Journal of Southeast Asian Studies* 26 (7 April 2011), https://doi.org/10.1017/S0022463400010560.

[18] Andaya, "The Introduction, Spread, and Circulation of Islam up to the Early Colonial Period in Southeast Asia."

[19] Sayid Dhiyaudin Shihab, *Ta'liqot a'la Syamsi Dhihar*, t.t., 1781–1800.

[20] Pearson, "Islamic Trade, Shipping, Port States and Merchant Communities in the Indian Ocean, Seventh to Sixteenth Centuries," 330.

4. Habaib Network in Southeast Asia

a. History, Migration, and Islamization

Migration and Islamization processes differ across regions, and a detailed exploration of Southeast Asia beginning with Indonesia and extending to Malaysia, Singapore, Thailand, Brunei, and the Philippines is necessary. Indonesian accounts suggest that the Allawiyin played a key role in introducing Islam.

During the colonial era, the Habaib's story in Indonesia became clearer, particularly in the 19th century when many Yemeni Habaib migrated in search of better economic opportunities. Hub de Yong notes their migration occurred in three stages, with the first wave settling in northern Sumatra, including Aceh and Palembang. Later, they spread across Java, from Karawang to Tuban, and established inland colonies in West Java, such as in Bogor, Sukabumi, Majalengka, and Kuningan.

Islamization in Thailand, Malaysia, and Singapore began in the 13th century through two narratives: personal and organizational. The personal account ties to trade between China and the Arabian Peninsula, aligning with Indonesia's Islamization. Initially, Islamization in these countries was linked to trade routes, but it advanced with the establishment of political institutions, notably when Melaka became a Muslim kingdom. Melaka also sent envoys to Sumatra and Thailand. In Singapore, Islamization is primarily connected to 19th-century immigrants from Java, India, and the Arab world, attracted by the harbor's capacity. Minorities are what they are.[21]

Islam reached Brunei in the 1300s due to two factors: the Arab migration from the Chinese mainland and the role of Melaka's envoys. Melaka played a key role in the Islamization of the Malay mainland and southern Thailand, with its emissary traveling to Brunei in the east.[22] Islam in Brunei began with local Muslims, influenced by the migration of Chinese and Arab Muslims during political turmoil. Bruneian legend links this to interactions between Brunei and China, with Muslims continuing to Brunei and Sulu after Champa.

The reasons for Arab Muslims migrating to Brunei remain unclear. The *Silsilah Raja-Raja Brunei* mentions two Arabs: Makhdum, who traveled to Melaka, Brunei, and Sulu to convert the king, and Syarif Ali, a devout man from Thaif who married the Sultan's daughter and became Sultan Berkah.[23] Syarif Mufakih is described in further

[21] Taufik Abdullah dan Sharon Siddique, *Tradisi dan Kebangkitan Islam di Asia Tenggara*, Cet. 1 (Jakarta: LP3ES, 1989), 389–90.

[22] Majul. Cesar Adib, *Muslim in the Philippines* (The University of the Philippines Press, 1999), 46–51.

[23] Dominik M. Mŭller, "The Shaping of Islam in Brunei Darussalam," dalam *Routledge Handbook of Islam in Southeast Asia*, ed. oleh Khairudin Aljunied, First Published (Oxon: Routledge, 2022), 328.

written material. He is specifically mentioned by Syai Awang Semaun.[24] But there is nothing more that can be said about him.

Compared to Brunei, the story of Islamization in Philiphine was superior. A history of this process can be written thanks to the availability of information regarding the arrival of Islam. Najeeb Salaby[25] and Cesar Majul[26] are two renowned Islamic historians from the Philippines. The story of Islamization in the Philippines is told in their works. The author concluded that Sulu and Mangindanau were the two islands where Islamization initially occurred. There were seven figures in the Sulu narrative. Mashika was the first person to arrive in the classic, well-known story. He arrived to convert the Sulu people before marrying the daughter of the Sulu king. Following Makhdum, another man named Raja Bagindah was mentioned by local tradition.[27] Muhammad bin Ja'far, Ahmad bin Abdullah, and Muhammad bin Yahya were Iraqi nationals who arrived via Yemen. They arrived in Bruinei on the Dakwah mission in 317 Hijri.[28]

In Mindanao, Syarif Kabungsuan's Islamization was part of his effort to control the island.[29] Majul states his success in Malabang, with his team moving to Rio Grande and founding Cotabato. He expelled unfaithful Muslims, leaving only those who followed him.[30]

b. Central Settlement in Various Countries in Southeast Asia

Habaib settlements in Southeast Asia grew across Indonesia, with key locations in Aceh, Palembang, and Java. Notable Arab kampungs in Jakarta, such as Luar Batang, Pekojan, and Kwitang, began in the 19th century, along with centers in West Java (Bogor, Sukabumi, etc.), Central Java (Tegal, Pekalongan), and East Java (Bondowoso, Surabaya).

There are numerous prominent *Habaib* figures in Indonesia. Habib Husein bin Abu Bakar Alaydrus was the first. Keramat Luar Batang was his name.[31] His grave has remained one of the most popular places for Muslims to visit a holy site. Sayid Usman

[24] Haji Abdul Karim bin Haji Abdul Rahman, "Sejarah Pengasasan dan Asal Usul Kerajaan Brunei Berdasarkan Sumber Lisan" (Disertasi, Universiti Malaya Kuala Lumpur, 2016), 154, http://malrep.uum.edu.my/rep/Record/my.um.stud.6454/Description.

[25] Najeeb M. Saleeby, *The History of Sulu* (Manila: Bureau of Public Printing, 1908).

[26] Majul. Cesar Adib, *Muslim in the Philippines*.

[27] Mahmud Syakir, *Al-Muslimun fi al-Pilibin Daulah Muru* (al-Maktabah al-Islami, 1985), 44.

[28] Syakir, 44.

[29] Majul. Cesar Adib, *Muslim in the Philippines*, 70–71.

[30] Majul. Cesar Adib, 71–72.

[31] Abu Muhsin, Menyusuri Jejak Cinta, Biografi Tokoh Habaib Penebar Cinta dan Kasih Sayang di Nusantara yang Marak di Ziarahi (Jakarta: Majlis Hikmah Alawiyah, 2021), 47.

bin Yahya was a prominent figure in Jakarta some centuries later. The Duth colonial government honored his profession as a Mufti and one of the chosen Arabian *Habaib*.[32] Habib Ali bin Abdurrahman Al-Habsyi, Kwitang Jakarta, or simply Habib Ali Kwitang, was his last name. His students traveled from all over Java to study under him as a religious teacher.[33] A notable person from West Java was Habib Abdullah bin Muhsin Bogor. His calling name was Keramat Empang, and he is renowned for being a religious instructor.[34] In addition to being an ulama, Habib Syekh bin Salim Al-Attas Sukabumi was an expert in religious instruction.[35] His followers owned pesantrens in the Sukabumi area and were prominent ulama. Habib Ahmad bin Abdullah bin Thalib Al-Attas was a well regarded educator in Middle Java who had a large number of pupils.[36] Habib Muhammad bin Thahir Al-Haddad Tegal is a resident of Tegal. The majority of his life was devoted to teaching Islam and dakwah.[37] Habib Muhammad bin Idrus Al-Habsy is one of the most prominent *Habaib* in East Java.[38] and Hasan bin Husein Al-Haddad, Habib Abdullah bin Ali bin[39], and Bondowoso's Habib Muhammad bin Ahmad Al-Muhdhar.[40] Habib Alwi bin Syekh Assegaf is in Palembang. He was a trader in addition to being a religious instructor.[41] In Aceh, Habib Abadurrahman Az-Zahir was a superb educator.[42] Al-Habib Idrus bin Salim Al-Jufri (Guru Tua Palu) is the final one.[43] He inspired the locals to construct a contemporary school.

[32] Nico J. G. Kaptein, *Islam Kolonialisme, dan Zaman Modern di Hindia Belanda: Biografi Sayid Usman (1822-1914)*, trans. oleh M. Yuanda Zara, Aditya Pratama, dan Irsyad Zamjani, Cetakan I (Yogyakarta: Suara Muhammadiyah, 2017), 60.

[33] Abdul Qadir Umar Mauladdawilah, *17 Habaib berpengaruh di Indonesia*, Cetakan VII (Malang: Pustaka Bayan, 2011), 137.

[34] Muhsin, Menyusuri Jejak Cinta, Biografi Tokoh Habaib Penebar Cinta dan Kasih Sayang di Nusantara yang Marak di Ziarahi, 70.

[35] Sayid Zen Umar bin Sumaith, Rangkaian Mutiara 99 Tokoh Ulama Dzuriyat Rasulullah dari Masa ke Masa, vol. Jilid II (Jakarta: Rabithah Alawiyah, 2022), 356–57.

[36] Mauladdawilah, *17 Habaib berpengaruh di Indonesia*, 46.

[37] Sumaith, Rangkaian Mutiara 99 Tokoh Ulama Dzuriyat Rasulullah dari Masa ke Masa, Jilid II:46–47.

[38] Sumaith, Jilid II:36–37.

[39] Sumaith, Jilid II:03.

[40] Sumaith, Jilid II:54.

[41] Sumaith, Jilid II:68.

[42] Prodi Sejarah dan Kebudayaan Islam, "Peranan Dua Tokoh Habaib dalam Perang Aceh," Prodi Sejarah dan Kebudayaan Islam, 4 April 2019, http://ski.uin.ar-raniry.ac.id/index.php/id.

[43] Sumaith, Rangkaian Mutiara 99 Tokoh Ulama Dzuriyat Rasulullah dari Masa ke Masa, Jilid II:317–18.

In Malaysia, key Habaib settlement centers were Johor, Pahang, and Kuala Teka. Habib Alwi bin Thohir Al-Haddad, a prominent Habaib in Johor, traveled widely from Yemen to Africa and Indonesia for knowledge and dakwah, contributing to several Islamic instructional books.[44] Some of the most prominent groups in Pahang for teaching Islamic knowledge are the klans from al-Habsy and al-Khiried. Habib Abdullah bin Aqil Al-Hinduan was a significant figure in Kuala Teka.[45] He travels around to dakwah and teach. Similarly, Habib Abu Bakar bin Abdullah Al-Khered, another Islamic religious figure, lived in Kuala Teka.[46] Habib Ustman bin Muhammad bin Alwi Utsman bin, who was also from Kuala Teka, was the last name in Malaysia.[47]

The *Habaib* was lower in Singapore and Thailand than it was in Malaysia, much alone Indonesia. Such an individual was also well-known as an Islamic teacher in Singapore alone. Habib Nuh bin Muhammad Al-Habsyi was his name.[48] The Hababaib figure was not as well-known in Thailand. There are no historical or specific figures mentioned in local customs.

The growth of Arabs and Habaib in Brunei is difficult to trace due to the lack of local tradition. The *Silsilah Raja-Raja Brunei* provides the only reference to their presence, with little current information about the Ba'lawi Habaib.[49]

The region of Sulu or Mindanau was the focal point of *Habaib* in Philiphine Arab communities. These villages have been scattered from the beginning to the present. In fact, some of the old communities could not be located. The Arab network extended beyond the shore of Simunul or Simonor, according to material from the Tarsilas tradition.[50] From Tubigindanan to Sibutu, it was then extended to Sulu.[51]

In Southeast Asia, political elites often fear the ulama's influence, seeing it as a threat to state power. While many believe Islamic thought in the region is shaped by the Middle East or India, Islam's universal message has long adapted to local cultures.

---

[44] Ali Yahya, *Biografi, Pengabdian, dan Karya Sayyid Alwi bin Thahir Al-Haddad* (Jakarta, 2018), 11.

[45] *Manaqib Ulama' Habaib Warisan Nabi*, t.t., 110.

[46] *Manaqib Ulama' Habaib Warisan Nabi*, 110.

[47] *Manaqib Ulama' Habaib Warisan Nabi*, 111.

[48] CoAdmin1-Rozikin, "Biografi Habib Nuh bin Muhammad Al-Habsyi," Laduni.Id Layanan Dokumentasi Ulama dan Keislaman, 27 Juli 2024, https://www.laduni.id/post/read/714/biografi-habib-nuh-bin-muhammad-al-habsyi.html.

[49] *Manaqib Ulama' Habaib Warisan Nabi*, 111.

[50] Franves Boylston Winslew, "The Islamization of the Philippines" (Tesis, McGill University, 1969), 25, https://escholarship.mcgill.ca/concern/theses/wd376172g.

[51] Robert T. Mccutchen, "Islam in the Philippine Islands," *The Muslim World* 9, no. 3 (Juli 1919): 230–31, https://doi.org/https://doi.org/10.1111/j.1478-1913.1919.tb01771.x.

Anwar Ibrahim noted Malaysia's closer ties to Buddhist Thailand than to Muslim Saudi Arabia, and Munawir Sadzali proposed a Shariah interpretation suited to Indonesia's context. The Islamic revival in both Malaysia and Indonesia reflects social change, favoring an Islamic society over a state. Observers like Fazlur Rahman and John Esposito praise Islam's development in the region. Key figures like Habib Alwi bin Thahir Al-Haddad, a prominent scholar during the Dutch colonial era, played a significant role in organizations like Jamiat Kheir and Ar-Rabithah Al-Alawiyah. Born in 1884 in Hadramaut, he was raised in a noble family and mentored by his father, Habib Thahir bin Abdullah Al-Haddad. In addition, he established Al-Maktab Ad-Daimi in 1932 to conduct research and maintenance of the Alawiyyin lineage in Indonesia[52].

Sayid Abdul Qadir bin Mohsin Al-Attas, advertised for a mufti in Warta Melayu, which led to his appointment as Johor's Grand Mufti. After sending his works to the Sultan, he was invited to Johor and became the Pemangku Mufti for a year before being formally appointed on March 8, 1934, at age 49. During his tenure, he worked to improve Islamic understanding and combat heresy.

In Pahang, the Al-Yahya family is dominant among the Alawiyyin due to their early arrival and large presence. Other families, such as Al-Habsyi, Al-Khiried, Al-Hinduan, and Al-Jufri, also settled in Pahang and intermarried, maintaining equality and purity of lineage. This has fostered strong, harmonious relationships between these families.

The Al-Habsyi family, led by Habib Abdurrahman bin Abdullah Al-Habsyi, was the first to settle in Pahang during Tun Koris' reign (1803-1906). Originating from Tarim, Hadramaut, he first lived in Palembang and Jakarta before moving to Pahang, where he married Cik Tuan Mahdini, sister of the Treasurer. They had a son, Sayyid Muchsin, who had four sons: Habib Abubakar, Habib Ahmad, Habib Abdurrahman, and Habib Umar.

The descendants of Al-Habsyi who are in Pahang today, through Habib Umar bin Muchsin bin Abdurrahaman Al-Habsyi and from HabibAbdurrahman bin Muchsin bin Abdurrahman Al-Habsyi. It is from these two that all the Al-Habshi families in Pahang come from. Like the Alawiyyin, the Al-Habshis in Pahang have kept and maintained their lineage well until now, and the Al-Habshis have considerable influence in Pahang[53].

Singapore's Muslim community has remained largely unchanged since the colonial period. After 1819, Muslims arrived as migrants, with no indigenous political

[52] Sayid Zen Umar Bin Sumaith, Rangkaian Mutiara 99 Tokoh Ulama Dzuriyat RAsulullah dari Masa ke Masa, (Jakarta: Rabitah Alawiyah, 2022, Jilid 2), 235-236.

[53] Pengajur dan Urusetia, Manaqib Ulama' Habaib Warisan Nabi, (Pahang: Sempena Majlis Haul Kg. Kuala Tekang Pahang ke14), 92-93.

elite, allowing the British to establish a distinct system. The migrant community, ethnically diverse with Indian and Chinese descent, has been a minority since the 1830s, with the influx of Chinese migrants outnumbering other groups, leaving Muslims in a weaker position to influence their interests.

The Muslim community can be divided into two categories: migrants from regions such as Java and Sumatra, and migrants from outside the region, including Indian Muslims and those of Arab descent. The Malayan-Muslim community tends to bring their wives and children, unlike the Chinese and Indian communities, creating a gender balance within the community[54].

In Thailand, transforming loyalty from primordial ties to state loyalty is a key challenge in creating national integration, especially in ethnically diverse countries. This is complicated when minority groups, like the Malay-Muslims in Southern Thailand, are forced to integrate into the majority Buddhist Thai population, leading to strong reactions as their identity is at risk of being erased.

In Muangthai, ethnic Malay-Muslims are indeed a minority group. According to the 1979 census, they numbered 977,282 or 2.84% of Muanghtai's population of around 45 million. However, in the southern region, which borders Malaysia, namely in the provinces of Patani, Yala, Satunan Narathivat, they are the majority group, namely 74% of the entire population in the four provinces[55].

Islam arrived in Brunei in two stages: the first through trade in Southeast Asia during the 13th and 17th centuries, and the second with a more widespread Islamization in the 15th century. Local tradition suggests Islam entered Brunei before reaching Sulu, but other research indicates it arrived earlier through Chinese and Arab Muslims. Despite various historical sources, the influence of the Habaib in Brunei appears less prominent.

The influx of Habaib in the Philippines followed trade and sea routes across Southeast Asia, similar to the Islamization process in Malaysia. Islam arrived in the southern Philippines, particularly in Sulu and Mindanao, in the 14th century, coinciding with increased trade and the migration of Muslims, partly influenced by the fall of Malacca.

To refer to representative works, we can find two prominent works. The first and definitely referenced work is by Najeeb Salaaby in 1908. Then by Cesar A. Majul in

[54] Sharon Siddique, Posisi Islam di Singapura, dalam Taufik Abdullah, Sharon Siddique (editor), translated into Rocwan Ahwan, Tradisi dan Kebangkitan Islam di Asia Tenggara,(Jakarta : Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial (LP3ES, 1988), 391.

[55] Dominic M. Muller, The Shaping of Islam in Brunei Darussalam, dalam Southeastasia, Routledge Handbook of Islam in Southeast Asia, (Routledge Taylor & Francis group, New York, 2022), 328

the 70s. Later works in both English and Arabic refer to these two books either in book form or in the form of theses and dissertations[56].

E. Conclusion

Southeast Asia has changed as a result of the Islamic conversion process. This change was altering the political, cultural, social, and religious landscape. Following the Peninsula's sociopolitical circumstances and coastline, Islamization occurred between the 7th and 15th centuries. The following cities and locations underwent Islamic conversion: Aceh, Melaka, Kedah, Patani, Minangkabau, Brunei, Java, and Sulu. Islam expanded over central Sumatra and Malaysia, beginning in a few locations in Aceh and continuing to Melaka. After that, it spread southward into present-day Thailand. Java was then converted to Islam. Additionally, in the 1300s, Brunei and Sulu converted to Islam.

As the subject of this study, Arabs played a part in the process of converting to Islam and further changing the people of Southeast Asia, without disparaging other ethnic groups. These included Allawiyin, the other name for the Prophet's descendant. Some of them, like those in Brunei and Kalimantan, hold prominent positions in the political institutions in addition to serving as the king's mentor and religious instructor.

The social relationships, religious practices, cultural aspects, and political activity of Islamic parties are remnants of Southeast Asia's centuries-long transition, particularly in Indonesia, Malaysia, Brunei, Singapore, and a small portion of Thailand and the Philippines. The majority of these nations' Sunni rituals are the result of this shift in peace. Similarly, Tasawuf, the central tenet of Islamic doctrine in this area, was practiced similarly.

Today's settlement was a result of time, and several *Habaib* centers and individuals have contributed to Southeast Asia's long-term cultural, social, and political changes. Some locations to highlight are Bogor, Tegal, Pekalongan, Bondowoso, and Java from Jakarta to Surabaya. The top *Habaib*-resident cities in Malaysia were Johor, Pahang, and Kuala Teka. On the other hand, little is known about the *Habaib* in Brunei, Thailand, Singapore, and the Philippines.

REFERENCES

Abdullah, Taufik, dan Sharon Siddique. *Tradisi dan Kebangkitan Islam di Asia Tenggara*. Cet. 1. Jakarta: LP3ES, 1989.

[56] Mahmud Syakir, al-Muslimun fi al-Pilibin Daulah Muru, (al-Maktabah al-Islami, 1985), 44.

Abdurahman, Dudung. *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Penerbit Ombak, 2011.

Algadri, Hamid. *Islam dan Keturunan Arab dalam Pemberontakan Melawan Belanda*. Bandung: Mizan, 1984.

Andaya, Leonard Y. "The Introduction, Spread, and Circulation of Islam up to the Early Colonial Period in Southeast Asia." Dalam *Routledge Handbook of Islam in Southeast Asia*, disunting oleh Syed Muhammad Khairudin Aljuneid, 1st Edition. Oxon and New York: Routledge, 2022.

CoAdmin1-Rozikin. "Biografi Habib Nuh bin Muhammad Al-Habsyi." Laduni.Id Layanan Dokumentasi Ulama dan Keislaman, 27 Juli 2024. https://www.laduni.id/post/read/714/biografi-habib-nuh-bin-muhammad-al-habsyi.html.

Gottschalk, Louis. *Understanding History: A Primer of Historical Method*. Second Edition. New York: Alfred A. Knopf, 1969.

Hasbullah, Moeflich. *Islam dan Transformasi Masyarakat Nusantara: Kajian Sosiologis Sejarah Indonesia*. Edisi Kedua. Depok: Kencana, 2017.

Johns, Anthony H. "Sufism in Southeast Asia: Reflections and Reconsiderations." *Journal of Southeast Asian Studies* 26 (7 April 2011). https://doi.org/10.1017/S0022463400010560.

Kaptein, Nico J. G. *Islam Kolonialisme, dan Zaman Modern di Hindia Belanda: Biografi Sayid Usman (1822-1914)*. Diterjemahkan oleh M. Yuanda Zara, Aditya Pratama, dan Irsyad Zamjani. Cetakan I. Yogyakarta: Suara Muhammadiyah, 2017.

Kuntowijoyo. *Metodologi Sejarah*. Disunting oleh Muhammad Yahya. Edisi Kedua. Yogyakarta: PT. Tiara Wacana Yogya, 2003.

Majul. Cesar Adib. *Muslim in the Philippines*. The University of the Philippines Press, 1999.

Manaqib Ulama' Habaib Warisan Nabi, t.t.

Mauladdawilah, Abdul Qadir Umar. *17 Habaib berpengaruh di Indonesia*. Cetakan VII. Malang: Pustaka Bayan, 2011.

Mccutchen, Robert T. "Islam in the Philippine Islands." *The Muslim World* 9, no. 3 (Juli 1919). https://doi.org/https://doi.org/10.1111/j.1478-1913.1919.tb01771.x.

Muhsin, Abu. *Menyusuri Jejak Cinta, Biografi Tokoh Habaib Penebar Cinta dan Kasih Sayang di Nusantara yang Marak di Ziarahi*. Jakarta: Majlis Hikmah Alawiyah, 2021.

Mŭller, Dominik M. "The Shaping of Islam in Brunei Darussalam." Dalam *Routledge Handbook of Islam in Southeast Asia*, disunting oleh Khairudin Aljunied, First Published. Oxon: Routledge, 2022.

Parkin, David, dan Stephen C. Headley, ed. *Islamic Prayer Across the Indian Ocean: Inside and Outside the Mosque*. Surrey: Curzon Press, 2000.

Pearson, Michael. "Islamic Trade, Shipping, Port States and Merchant Communities in the Indian Ocean, Seventh to Sixteenth Centuries." Dalam *The New Cambridge History of islam: Volume 3 the Eastern Islamic World Eleventh to Eighteenth Centuries*, disunting oleh David O. Morgan dan Anthony Reid, First Published. Cambridge: Cambridge University Press, 2010.

Prodi Sejarah dan Kebudayaan Islam. "Peranan Dua Tokoh *Habaib* dalam Perang Aceh." Prodi Sejarah dan Kebudayaan Islam, 4 April 2019. http://ski.uin.ar-raniry.ac.id/index.php/id.

Rahman, Haji Abdul Karim bin Haji Abdul. "Sejarah Pengasasan dan Asal Usul Kerajaan Brunei Berdasarkan Sumber Lisan." Disertasi, Universiti Malaya Kuala Lumpur, 2016. http://malrep.uum.edu.my/rep/Record/my.um.stud.6454/Description.

Reid, Anthony. "Islam in South East Asia and the Indian Ocean Littoral, 1500-1800: Expansion, Polarisation, Synthesis." Dalam *The New Cambridge History of Islam: Volume 3 the Eastern Islami World Eleventh to Eighteenth Centuries*, disunting oleh David O. Morgan dan Anthony Reid, First Published. Cambridge: Cambridge University Press, 2010.

Ricklefs, M. C. *A History of Modern Indonesia since c. 1200*. Third Edition. Basingstoke: Palgrave, 2001.

———. *Sejarah Indonesia Modern*. Yogyakarta: Gadjah Mada University Press, 1993.

Saleeby, Najeeb M. *The History of Sulu*. Manila: Bureau of Public Printing, 1908.

Shihab, Sayid Dhiyaudin. *Ta'liqot a'la Syamsi Dhihar*, t.t.

Sumaith, Sayid Zen Umar bin. *Rangkaian Mutiara 99 Tokoh Ulama Dzuriyat Rasulullah dari Masa ke Masa*. Vol. Jilid II. Jakarta: Rabithah Alawiyah, 2022.

Syakir, Mahmud. *Al-Muslimun fi al-Pilibin Daulah Muru*. al-Maktabah al-Islami, 1985.

Winslew, Franves Boylston. "The Islamization of the Philippines." Tesis, McGill University, 1969. https://escholarship.mcgill.ca/concern/theses/wd376172g.

Yahya, Ali. *Biografi, Pengabdian, dan Karya Sayyid Alwi bin Thahir Al-Haddad*. Jakarta, 2018.

Guidelines

Submission of Article

Jurnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematicly published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

PUBLICATION ETHIC

Publication Ethic and Malpractice Statement

Jurnal Adabiyah is a peer-reviewed journal, published twice a year by the Faculty of Adab and Humaniora**, Alauddin State Islamic University of Makassar Indonesia**. It is available online as open access sources as well as in print. This statement clarifies ethical behaviour of all parties involved in the act of publishing an article in this journal, including the author, the editor-in-chief, the Editorial Board, the reviewers, and the publisher. This statement is based on COPE's Best Practice Guidelines for Journal Editors.

Ethical Guideline for Journal Publication

The publication of an article in ***Jurnal Adabiyah,*** is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of ***Jurnal Adabiyah,*** **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

Publication Decisions

The editors of ***Jurnal Adabiyah*** is responsible for deciding which articles submitted to the journal should be published. The validation of the work in question and its importance to researchers and readers must always drive such decisions. The editors may be guided by the policies of the journal's editorial board and constrained by such legal requirements as shall then be in force regarding libel, copyright infringement, and plagiarism. The editors may confer with other editors or reviewers in making their decisions.

Plagiarism Screening

It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through Turnitin.

Fair Play

An editor at any time evaluates manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.

Confidentiality

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

Disclosure and Conflicts of Interest

Unpublished materials disclosed in a submitted manuscript must not be used in editors' own research without the express written consent of the author.

DUTIES OF AUTHORS

Reporting Standards

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behaviour and are unacceptable.

Originality and Plagiarism

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

Multiple, Redundant, or Concurrent Publication

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

Acknowledgement of Sources

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

Authorship of the Paper

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

Disclosure and Conflicts of Interest

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed.

Fundamental errors in Published Works

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author’s obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

PLAGIARISM

It is basically author’s duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through Turnitin.

AUTHOR GUIDELINES

Guidelines for online submission:

1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu "register" to register as an author.
2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessements will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article's length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as MENDELEY or Zotero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author's last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

Example in footnotes:

[1]Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

[2]Norman Daniel, *Islam and the West* (Oxford: One World Publications, l99l), h. 190.

[3]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān* (Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010)., Juz 5, h. 231.

[4]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān,* h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, l99l.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ân, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

[1]Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

[1]Muḥammad 'Ajjaj al-Khaṭib, *Uṣl al-Ḥadith: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dâr al-Fikr, 1989), h. 57.

4. Translation Books

[1]Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

[1]Muḥammad al-Ṭâhir b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dâr al-Suḥûn, 2009), h. 76.

[1]Muḥammad b. Ismā'īl al-Bukharī, *al-Jami' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

[1]Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

[1]M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

[1]Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika 8*, no. 3 (2001): h. 9.

9. Article in mass media

[1]Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

[1]Muḥammad Shaḥrūr, "Reading the Religious Teks: a New Approach" dalam http://www.shahrour.org/25 Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

[1]Syahruddin Usman, "*Kinerja* Guru Penddikan Agama Islam pada SMAN dan SMKN Kota Makassar", *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

COPYRIGHT NOTICE

Authors who publish with this journal agree to the following terms:

1) Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a Creative Commons Attribution License that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.

2) Authors are able to enter into separate, additional contractual arrangements for the non-exclusive distribution of the journal's published version of the work (e.g., post it to an institutional repository or publish it in a book), with an acknowledgement of its initial publication in this journal.

3)Authors are permitted and encouraged to post their work online (e.g., in institutional repositories or on their website) prior to and during the submission process, as it can lead to productive exchanges, as well as earlier and greater citation of published work (See The Effect of Open Access).