

Traces of Hadhramaut Intellectualism and Its Influence on The Development of Da'wah of 21st Century in Indonesia

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Abstract: Hadhramaut Yaman has a tradition of intellectualism that attract students in Indonesia. More and more students plan to deepen their religious knowledge at three pesantren (Islamic boarding schools) in Tarim, Hadhramaut, namely Darul Musthofa, Rubath Tarim, and al-Ahgaff University. This research discusses the historical study of Hadhramaut and traces of intellectualism between Hadhramaut Ulama (scholars) with Indonesian Ulama from the Kitab Kuning (yellow book) commonly studied in pesantren. In addition, it will analyse the role of Tarim Hadhramaut alumni in developing the da'wah movement in Indonesia. This research uses literature studies through a historical approach by collecting previous research through books, articles, online news, and library studies, field observations will also be conducted. This study shows that the genealogy trace between Walisongo and the Alawiyyin in Hadhramaut. In addition, the network of Hadhramaut Ulama with Nusantara has an intellectual impact, such as the book *Safinatun najah* by Sheikh Salim bin Sumair received appreciation by giving explanations and commentary by Nusantara Ulama. The Habib in Tarim still has a strong da'wah influence in Indonesia, especially after the first 30 students of Darul Musthofa became alumni and established ta'lim assembly or pesantren. Hadhramaut pesantren network is connected through santri (student) who studied at Darul Musthofa, Rubath Tarim, and al-Ahgaff University. The three institutions show an inclusive character suitable for application in Indonesian pesantren.

Keywords: Da'wah; Hadhramaut; intellectualism; Nusantara.

Abstrak: Hadhramaut Yaman memiliki tradisi intelektualisme yang mengundang daya tarik pelajar di Indonesia. Semakin banyak pelajar yang ingin memperdalam ilmu agama di tiga pesantren di Tarim Hadhramaut yakni Darul Musthofa, Rubath Tarim dan Universitas al-Ahgaff. Penelitian ini membahas tentang kajian historis Hadhramaut dan jejak intelektualisme ulama Hadhramaut dengan ulama Indonesia dalam kitab kuning yang biasa dikaji di pesantren. Selain itu akan menganalisis peranan alumni Tarim Hadhramaut dalam mengembangkan gerakan dakwah di Indonesia. Penelitian ini menggunakan studi pustaka (*library research*) melalui pendekatan sejarah (*historical approach*) dengan mengumpulkan penelitian terdahulu melalui buku, artikel, dan berita online, dan untuk memperkuat studi pustaka, akan dilakukan observasi lapangan. Penelitian ini menghasilkan kesimpulan bahwa adanya jejak genealogi antara Walisongo dengan para Alawiyyin di Hadhramaut. Selain itu jaringan ulama Hadhramaut dengan Nusantara memberikan dampak intelektualisme seperti kitab *Safinatun Najah* karya Sheikh Salim bin Sumair yang dikomentari oleh ulama Nusantara. Para habaib di Tarim sampai saat ini masih memiliki pengaruh dakwah yang cukup kuat di Indonesia terutama setelah 30 santri angkatan pertama Darul Musthofa menjadi alumni dan mendirikan majelis ta'lim atau pesantren. Jaringan pesantren Hadhramaut terhubung melalui pengiriman santri ke Darul Musthofa, Rubath Tarim, dan Universitas al-Ahgaff yang ketiga lembaga tersebut menunjukkan karakter inklusif yang kompatibel diterapkan di pesantren Indonesia.

Kata Kunci: Dakwah; Hadhramaut; intelektualisme; Nusantara.

1. Introduction

Yemen is the only country in the Middle East that adopt Republic as its governmental system. Yemen's economic development is relatively sluggish and minus, unlike Abu Dhabi or Saudi Arabia (Atmaidha, 2018). The area of Yaman is dominated by deserts with reasonably high temperatures. Yemen has Islamic cultural traditions that do not fade for generations, including the consistently prioritising Islamic teachings following the *Shafi'i* madhab that are compatible with the culture of Islamic communities in Indonesia, the majority of which have the understanding of the great Ulama of Shafi'i (Man, 2007). In addition, one of the areas in Yemen, namely Shibam City, was named the center of the city of Islamic cultural architecture by the United Nations Agency UNESCO the city was nicknamed *Manhattan of the Desert* because of the uniqueness of its traditional buildings has a relatively high artistic value (Baessa & Hassan, 2010). This history is one of the unique factors that make Yemen one of the destinations for Indonesian students to deepen the science of Islam.

In addition to Al-Azhar, Cairo, Egypt, Tarim Hadhramaut, Yemen is also one of the destinations for Indonesian students to study Islam. The existence of Indonesian students who studied in Yemen attend into various schools most of which belongs to moderate understanding of Islam. One of the cities that became the foremost destination for Indonesian students in Yemen is Tarim Hadhramaut City, famous as the country of the *wali* (guardians) and *Habib* (Sasongko, 2018; Slama, 2014).

Tarim Hadhramaut has three educational institutions, Darul Musthafa, Rubath Tarim, and al-Ahgaff University, mainly chosen by Indonesian students. Based on the Indonesian student association (PPI) in Yemen, the number of students studying in Yemen is approximately 3000 people, divided into several Hadhramaut areas (Anam, 2021). Three categories of the education institution in Yemen namely traditional pesantren (*salaf*), modern pesantren (*khalaf*), and semi-modern pesantren (Nihwan & Paisun, 2019). Darul Musthofa and Rubath Tarim are widely chosen because the education system is not much different from pesantren *salaf* or traditional Islamic boarding school in Indonesia (Rosyidin, 2017).

Interestingly, the genealogy between Hadhramaut Ulama with the Nusantara (archipelago) was established long before the founding of the three main pesantren in Tarim Hadhramaut. This intellectualism can be seen in some of the intellectual works of Yemeni Hadhramaut Ulama studied by Nusantara Ulama. One of them is kitab *safinatun najah*, a book written by The Yemeni Hadhramaut Ulama. The book is not only popular in Yemen itself, but also becomes an essential fiqh book of references to Indonesian Ulama such as Sheikh Nawawi Banten, who composed an explanatory book of *Safina* entitled *kasyifatus Syaja*.

On the other side, the role of Hadhramaut Ulama is also seen in developing a pattern of the da'wah movement in Indonesia, which Alawiyyin has recently played. The increasing number of assemblies established by Habib and other Hadhramaut alumni shows that the influence of Hadhramaut Ulama, such as Habib Umar bin Hafidz's disciples, indicates the existence of da'wah in Indonesia. The characteristics of da'wah methods by filling the lecture stage and the nuances of *mahabbah* love for the Prophet Muhammad attract the interest of attendance. Especially those who want to be closer to the descendants of the Prophet (*alawiyyin*), such as the Prophet's Assembly (Majelis Rasulullah), *Ahbabul Musthofa*, *Az-Zahir*, *Nurul Musthofa*, and so on.

Thus, this study aims to uncover the traces of Hadhramaut Ulama's intellectualism and their role in developing the da'wah movement in Indonesia by Tarim Hadhramaut alumni who are increasingly massive. Its scope is limited to studying the works of Hadhramaut Ulama, who are the subject of the study of Nusantara Ulama. A historical approach from the intellectual network of Hadhramaut Ulama will be developed with a da'wah network played by Hadhramaut alumni to correlate with other networks.

According to Kuntowijoyo (2008), the study of clerical networks is a narrative history that has just emerged on the surface of historical facts and has not yet entered into the depths of historical architecture (Kuntowijoyo, 2008). This research is a descriptive qualitative study with an observational approach. Historical research, in general, has five stages according to Kuntowijoyo and they include topic selection, heuristics, verification, interpretation, and historiography. The heuristic stage is derived from the Greek *heuriskein*, which means to obtain. The heuristic stage involves in-depth research efforts

to collect traces of history or collect documents to find out all forms of events that occurred in the past (Kuntowijoyo, 2013).

The heuristic stage is the stage of collecting historical sources after selecting topics. In this study, this stage is tracing the history of the network of intellectualism Nusantara Ulama and Hadhramaut pesantren. In the heuristic stage, there are various problems to be traced namely historical sources where only a limited person can read the sources because of the difficulty in understanding the ancient or classical books. Furthermore, the verification or criticism stage of the source is the stage of checking the truth of the sources divided into two; namely, external criticism is a criticism to test the authenticity of the source. Meanwhile, internal criticism is testing the contents of the criticism document or credibility test. The stage of interpretation or explanatory understanding is the stage of interpretation or analysis of a source found and then analysed or interpreted. The interpretation stage is carried out in two stages: first, analyse, outline, and then synthesise (put together). Good history is history that is objective under reality, but in fact, there is subjective historical writing that tends to be personalised according to the interpretation of the author's background. The last is the historiography stage, which is the stage of writing about historical events. So, historiography is a form of reconstruction of sources that have been criticised for becoming a historical event. To strengthen the clerical intellectualism network analysis, it will use the model of Azra's clerical network approach that seeks to uncover the network of Indonesian scholars with Haramain Ulama in the 17th-18th centuries.

2. Tarim Hadhramaut Yemen: Historical Review

Allah had destroyed the Tsamud because of his disobedience. At the same time, the Prophet Saleh and a number of his believers then migrated to an area known as the Yemeni Hadhramaut until his death. The hijrah of Prophet Saleh to the Hadhramaut region of Yemen in a later version is associated with the toponym or naming of the Hadhramaut area, namely from the word *hadoro* (come) and *maut* (dead). This toponym shows the meaning that prophet Saleh came, and soon he died in the region. In another version, it is mentioned that Hadhramaut comes from the words *Hazarmaveth* and *Hydreumata* (water source), inspired by the journey of the Greeks who found water sources in the region. Some opinions associate the region with a figure named Hadhramaut, the descendant of Yakrub bin Qathan bin Hud. While in Hebrew called *havermavt* (Khoir, 2020).

Based on the information from the Qur'an and hadith explained that the tomb of Prophet Saleh is in Hadhramaut, a remote place that is difficult to reach called Sur Valley, a remote area about 100 km from the city of Seiwun. In the Sur Valley area in this foothill and its surrounding is also estimated to be the prophet Saleh from Hijr Saudi Arabia and the remnants of the Tsamud who believed in Allah and then settled until his death. His long tomb depicts the stature of the Prophet Saleh, who is high in size, similar to the image of the Tsamud described by the Qur'an, a people who has a muscular and strong body. In other sources, it is mentioned that the tomb of Prophet Saleh is in Palestine and Mecca. Referring to al-Alusi's interpretation, it is mentioned that the tomb of The Prophet Saleh is between the al-Hijr area of Mecca and Hadhramaut Yemen (Zikri, 2021). The reason the Hadhramaut valley became the destination of the hijrah of Prophet Saleh and his followers, that previously the region became the field of da'wah of his ancestors, namely Prophet Hud and his followers. In addition, the Prophet Muhammad himself had thought of hijrah to Yemen before finally, Allah instructs him to hijrah to Medina in upholding Islamic shirk (Masyhur, 2013).

The prophet Saleh invited his people to believe in God, but his people mocked him just as the army disavows the Prophet Hud. They called the prophet Saleh a person who was exposed to magic. However, the prophet Saleh remained steadfast in his patience and still conveyed the mandate of God. The Tsamud killed the camel and its child, so God's doom was brought with a hail that fell on the camel killers of the prophet Saleh to death (Ningrum, 2016).

Yemen is a country whose inhabitants were praised by the Prophet Muhammad as a gentle and receptive society of faith, *al-iman Yaman wal hikmatu yamaniyah*, means faith is in the hearts of the Yemeni people, and wisdom is in them. Therefore, the Prophet prayed for the people of the land saying: "*Allahumma Barik fi syamina wa yamaninaa*" (O Allah, Bless our Sham and our Yemen (Bukhari, 1992).

History records that the Yemeni population later became protectors and defenders of the Prophet. In the later period, the descendants of the Prophet, namely Imam Muhajir Ahmad bin Isa migrated from Basrah, Iraq to the valley of Hadhramaut. The inhabitants of the area were so airy chest receiving posterity of the descendants of the Prophet (Habsyi, 1987).

This hijra momentum then turns the map of Hadhramaut into a religious and scientific area. In its development, through the role of *alawiyyin* or *sayyid/habib* who live in Hadhramaut. Since, Islamic da'wah spread to penetrate India and the Southeast Asian region. According to one of the theories of Islamisation of the Nusantara, from Hadhramaut, this is also the forerunner of the spread of Islam carried out by the Javanese preacher known as Walisongo (Anam, 20216). The theory of the entry of Islam brought by the descendants of *alawiyyin* was also strengthened by the 165th Ulema Council in Sidogiri Pasuruan in 1962, which resulted in the decision that the arrival of Islam in the Nusantara was first brought by sayid *alawiyyin* or da'i Hadhramaut, who adhered to Shafi'i madhab (Alyadrus, 2006). Van Den Berg also reinforced this opinion saying that the Hadhramaut area is inhabited by Sayyid/Habib majority of whom are the descendants of Husain bin Ali bin Abi Talib (Van Den Berg, 1989).

Talking about Hadhramaut cannot be separated from one of its famous cities, Tarim, especially in terms of education. Several Hadhramaut ulama and *habaib* (pl. Habib) well-known in Indonesia namely Habib Salim Assyatiri, Habib Ali al-Jufri, Habib, Umar bin Hafidz and Habib Abdullah bin Syihab. The popularity of Tarim city is quite well known in the Islamic world, especially in Indonesia. Unlike other big city that famous with its trade, fashion, or economy, Tarim is popular as a city of science and the *wali*. Thus, it is not surprising that the city is named as a city *seribu wali* (thousand guardians) (Jalil & Mohamad, 2019). Most pilgrims who come to Tarim aim primarily to study either in Darul Musthofa, Rubath Tarim, or al-Ahghaff University. In addition, there is also a 40-day *daurah* (traveling) program followed by Indonesians, continue by *ta'lim* (studying) to the *Habib* and making pilgrimages at the tombs of the *wali*, especially the tomb of Abdullah bin Alawi al-Haddad in Zanbal and other cemeteries in Akdar and Furait.

Based on the historical report, Tarim city became one of the cities loyal to the caliph of Abu Bakr as-Siddiq when Ziyad bin Zubair al-Ansari occupied it. Abu Bakr referred to it as *Madinat ash-siddiq*, which means honest city. Abu Bakr even gave a special prayer to the residents of Tarim City, whose contents would later be filled with *wali* of God and the righteous, given a prosperous city of peace, and given abundant water sources and fertile land (Zikri, 2020).

Historically, in the context of Tarim's relationship with the Nusantara, some opinions say that Walisongo or figures spreading Islam in the Nusantara are descendants of the Tarim Hadhramaut. It can be seen today that the pattern of religious life in Tarim with Indonesia are similar, such as the tradition and *madhab* (sect). In terms of the similarity of *madhab* and tradition, it is very noticeable the application of *madhab* Imam Shafi'i, which is also followed by the majority of Muslims in Indonesia. Likewise, the tradition of *ta'lim* assemblies and prophetic *maulids* is also widely found in Indonesia. It is also reported that the kinship of the Habib in Indonesia has ancestral embryos derived from Hadhramaut, including the Walisongo ancestors, who are recognised as introducing Islam in the land of Java (Aydrus, 1996).

Other specialties that became an attraction are the martyrs of the Battle of Badr and the caliph's envoy to *murtadin* (people who apostate from Islam) who died and were buried in the city. In addition, there is also a Zanbal cemetery which became the funeral of thousands of *wali*, one of the most famous is the author of Ratib al-Haddad, Habib Abdullah bin Alawi al-Haddad (Qusyairi, 2020). According to Habib Abdullah bin Alawi al-Haddad, Tarim Hadhramaut is the most glorious city in the world after Mecca, Medina, and Palestine (Kholil, 2019). The kinship of the Habib in Indonesia has ancestral embryos derived from Hadhramaut, including walisongo ancestors who disseminate Islam in the land of Java. The city became the place of the development of Imam Shafi'i *Madhab*, which is also followed by the majority of Muslims in Indonesia (Van den Berg, 2010).

As a religious center, Tarim has many mosques for up to 360 mosques as a place of worship and study. This count equals the number of days in a year (Jamalie & Wibowo, 2020). Many uniqueness and

specialties of the region as a unique attraction, especially to Indonesian students from many pesantren who want to get the blessing of knowledge from the descendants of the Prophet in Tarim Hadhramaut.

3. The Existence of Indonesian Students in Hadhramaut: Moderate vs. Fundamentalist

When the communist regime collapsed and the two South and North Yemen countries united in 1990, relations between Indonesia and Hadhramaut were revived. Two factors cause this awakening; the first was the charismatic preacher called Habib Umar bin Hafiz (born 1963). Since 1996, he has received many students from Indonesia and is the patron of many Bā' Alawite figures. The second factor is Bā' Alawite Indonesia's desire to reconnect with his ancestral land (S. Rijal, 2017).

Regarding the first factor, Habib Umar was the son of an honorable Bā' Alawī' ulama' in Hadhramaut. His father was killed during the communist regime which forced him to leave the country and live in Saudi Arabia while studying. He returned to Yemen after unification in 1990 and later founded the Darul Musthafa Madrassa in Tarim Hadhramaut in 1996. One of the madrassa's goals is to preserve and protect Bā' Alawite religious traditions, such as daily readings of *maulids* and visits to sacred tombs. According to Knysh (2003), the emergence of Habib Umar and Darul Mustafa was a reaction to the growing Salafist counterparts in northern Yemen. The Salafist group is led by Sheikh Muqbil bin Hadi al Wadi'i (d. 2001), who revived Salafism teachings in Yemen. Muqbil founded the Darul Hadīth al-Khayriyya madrassa in Sa'da province in 1979. The institute became one of the world's leading *Salafi* teaching centers. Many of his students are also from Indonesia, one of whom is Jafar Umar Thalib. After leaving the landmark boarding school belonging to the *Salafi* al-Irsyad faction, he went to Yemen. In 2000, Thalib declared a jihad war in the Maluku Islands with his Laskar Jihad military group (As'ad, 2020).

The Indonesian Ambassador in Yemen appealed to students studying in Yemen to be more selective in choosing universities. Some streams are incompatible (less suitable) if applied in Indonesia. After the death of 5 (five) Indonesian students in the conflict in Dammaj, Yemen, The Indonesian Embassy in Yemen visited several universities and boarding schools in Tarim Hadhramaut. During this visit, the Indonesian Ambassador of Yemen Nurul Aulia, in front of students of al-Ahgaff University, asked students to be more selective in deepening their religious knowledge so that it can be easier to apply and utilise after graduation in Indonesia.

Based on the information, there are still Indonesian students who study at universities indicated to be affiliated with al-Qaeda. In Hadhramaut Province, about 1000 students from Indonesia are spread across three universities and boarding schools, including al-Ahgaff University, Darul Musthofa, and Rubath Tarim. Of the three universities, the number of Indonesian students dominates an average of more than 60%, mainly originating from East Java, West Java, and Kalimantan.

The Indonesian government must respond to the many interests of students who study in Yemen. According to Agus Maftuh Abegebriel, several Indonesian students were killed in Darul Hadits Dammaj Yaman, and they were taught to hold weapons. He said that when the Indonesian Embassy wanted to evacuate Indonesian students from Darul Hadith, they were not willing to be evacuated from the place. According to the students it was like running away from the battlefield and in their opinion it was a sin (*yafirru yauma zahfi*; run from the battlefield). This indicator means that the government has made an effort to save its citizens. In Yemen, it is easier to obtain weapons just like what happened in Darul Hadits Dammaj who taught the students holding the weapon to defend themselves from the opponent's attack (Bonnefof, 2020).

Indeed Darul Hadith Dammaj has an extreme interpretation of the Islamic text and they claim to be the best among other groups (truth claim) (Nurani, 2019). Related to the existence of Indonesian students in Yemen, according to Agus Maftuh Abegebriel, there are still about 2000 Indonesian students in Yemen. They can be categories into three affiliations namely Sunni Sufi, Shi'i, and Sunni Salafis in these universities. The Sunni Sufi is more compatible or can be applied in Indonesia because the teaching is similar to the Nahdlatul Ulama organisation in Indonesia. The majority of Indonesian students at al-Ahgaff University, Darul Mustofa, and Rubath Tarim, are called *Santri Garuda*, who is loyal and maintain Indonesian Nationality. Meanwhile, the *Sunni Salafi* are mostly adhered to by

Indonesian students who study at Darul Hadith, where its understanding has an exclusive character (Nurani, 2019).

4. Hadhramaut-Indonesia Intellectual Axis: Darul Musthofa, Rubath Tarim, and al-Ahgaff

One of the destinations of Indonesian students to seek knowledge in Hadhramaut is Darul Musthofa. The institute developed the da'wah *ahlu sunnah wal jamaah* and used the Shafi'i *madhab*. Darul Musthofa was founded by Habib Umar bin Salim bin Hafidz, a leading scholar who is also very well-known in Indonesia. The establishment of Darul Musthofa pesantren was motivated by the many interests of students from Indonesia and other regions who wanted to study to Habib Umar bin Hafidz in the city of Tarim Hadhramaut, Yemen.

It is further mentioned that Darul Musthofa was founded by Habib Ali al-Masyhur bin Hafidz and Habib Umar bin Hafidz. The establishment began in the month of Shawwal Hijr or 1993 A.D. In its development, establishing a new pesantren building was inaugurated in the first stage of the month of Dzulhijjah (1991) and experienced rapid growth in the second stage of 1997. Darul Musthofa is a gathering place for Islamic students from all over the world, especially those who want to learn to the *alawiyin* or *Habib* and take the blessings of the city of Tarim (Rifai, 2015).

Interestingly, based on historical records, the students who first came and wanted to study to Habib Umar bin Hafidz came from Indonesia, about 30 students come around in 1996. The characteristics of the students of Darul Musthofa are reflected in the purpose of establishing the pesantren, namely printing Ulama and da'i based on religious knowledge to invite the people to the path of Allah and the Prophet Muhammad (S. Rijal, 2020).

Three educational institutions are most in demand by Indonesian students. In addition to al-Ahgaff University and Rubath Tarim, Darul Musthofa itself is one of the three institutions that students from Indonesia widely registered. As for the scientific focus or major offered as a *takhasus* program (special program), namely the science of fiqh and ushul fiqh, the Qur'an and ulumul al-Qur'an, hadith and hadith science, *Sirah* and *lughoh*. While the learning method applied is the *halaqah* system, which is learning by dealing with teachers (Latif, 2021).

In Tarim City, there is a *rubath* (boarding school) called *qolbu tarim*, or the heart of Tarim City. This rubath was first held by four people and included Habib Abdurrahman al-Mashyur, who wrote the book of *bughyatul mustarsyidin*. Then also his son, Habib Ali Bin Abdurrahman, was forwarded by Habib Abdullah bin Umar Asyatiri. This rubath was hinted at earlier by Sheikh Abu Bakr bin Salim when entering Tarim City and Habib Abdullah bin Umar Asyatiri who manage it (Rifai, 2015).

However, there were challenges in building the institution from several ulama who opposed its construction. Several stories emerged that the ulama who opposed the construction have had a dream showing that they are in the end accepted the construction and pleased that there were four *salafs* figures in Tarim, namely al-Faqih Muqoddam, Sayidina Abdurrahman bin Muhammad Assegaf, Umar al-Muhdhor, and Habib Abdullah bin Abu Bakr Alaydrus (Istiqomah, 2016). The history of Rubath Tarim, established approximately 100 years, is taken care of directly by Habib Salim Asyatiri. Habib Abdul Qadir Jaelani bin Muhammad al-Mahdi bin Abdullah Asyatiri is *the mudir* (founder) of Ma'had of Rubath Tarim. The rubath was built around 1304 Hijri at the agreement of community leaders. The existing ones at that time were built by 5 of the kabilah (clan) and the first students at that rubath. The first mudir (rubath leader) was Habib Abdurrahman bin Muhammad al-Mashur the author of the book of *bughyatul mustarsyidin* (Rifai, 2015). Habib Abdullah bin Umar as-Syatiri nurtured with sincerity for 50 years of *khidmah* (serving) teaching santri at no cost. His students spread, including those known in Indonesia Habib Abdul Qadir bin Ahmad Bilfaqih from Malang, East Java, and Habib Idrus bin Salim al-Jufri from Palu Central Sulawesi.

Al-Ahgaff University was founded by Habib Abdullah bin Mahfudz al-Haddad. He is a *mufti* (fatwa giver) in Hadhramaut, Yemen. The University of al-Ahgaff was established in 1994 after obtaining official permission from the government of the Republic of Yemen. The University has also been registered with the union of Arab Universities. Since the beginning of its establishment, this

university is intended to accommodate students from all over the world, such as Pakistan, Africa, Tanzania, Kenya, Somalia, and Indonesia (Rifai, 2015).

Al-Ahgaff University is located in Mukalla City, the capital of Hadhramaut province. The Student who arrive at this university will pursue their first and second semesters at the main campus in Mukalla. Thereafter, from the third semester up to their graduation they study at Tarim. During holidays or semester breaks, the students from Indonesia usually pay a visit to the graves of the *wali* in Zanbal Tarim. Al-Ahgaff University is currently managed by Habib Abdullah bin Muhammad Baharun and Habib Alwi bin Abdurrahman (S. Rijal, 2020).

5. Traces of Hadhramaut Intellectualism in Indonesia

In the *Nusantara-Haramain* clerical network, Azra explained that Indonesian Islam from the beginning was very cosmopolitical, which means it is significantly related to other parts of the world. Thus, Islam in Indonesia is not Islam that is remotely separated from the dynamics of Islam in other places (*peripheral*). In the network of ulama, it can be seen that the claimants of knowledge or students of *ashabul jawiyyin* (Javanese students) who come from the Nusantara or Indonesia study in Mecca and Medina. Then, meet and study the ulama from various parts of the Islamic world (Qudsy, Prasojo, Rafiq, & Zulfikar, 2021). Students' arrival from Java to learn various sciences so well related to exoteric sciences such as fiqh and Tafsir, and esoteric sciences such as Sufism (Azra, 1994).

Furthermore, it is essential to note that when returning to their homeland, these students or distant disciples are always actively involved in contextualising Islam into the local culture. This moment is reflected by 17th-century ulama such as Sheikh Abdurrauf Singkil, Sheikh Yusuf al-Makassar, Sheikh Nuruddin ar-Raniri and continues to the 19th-century generation of Sheikh Abdus Samad al-Palembangi, Sheikh Muhammad Arsyad al-Banjari, Sheikh Nawawi al-Bantani, Sheikh Saleh Darat, Sheikh Mahfudz at-Tarmasi and many others. All of these ulama belong to cosmopolites and at the same time, contextualise Islam into the local tradition. According to Gus Dur, it is called the nativisation of Islam (Qudsy et al., 2021).

Therefore, the works of this ulama considered the local tradition in Indonesia as they argued that Islam is not only text but also a context to be contextualised in many social backgrounds. Thus, many of their works are written in their local language and it is called the vernacularisation of Islam (Fazlurrahman, 2018).

The Nusantara-Hadhramaut clerical network in the 17th-18th century was still not connected through the teacher-student relationship as happened by the Nusantara-Haramain clerical network. However, the network of Nusantara-Hadhramaut can be seen through the genealogy of intellectualism. Many of the writings of Hadhramaut ulama are well received by Muslims and receive special attention from the ulama, including the leading ulama in Indonesia. Hadhramaut-Nusantara's intellectual network can be known through a popular fiqh book called *safinatun najah* written by Hadhramaut scholar Habib Salim bin Sumair (Haryono, 2015). The book received attention from a Javanese scholar named K.H. Ahmad Qusyairi from Pasuruan. He wrote a book of *sharah* (explanatory comments) in the form of *nadzam* entitled *tanwirul hijaa Fii nadzmi safinatun naja*. The book also received attention from K.H. M Maksun from Cirebon who also wrote a *nadzam* for the book named *Nailul Roja*. This *sharah* was also responded to by K.H. Ahmad Sahal Mahfudz who wrote *Faidhul Hija ' ala naili Roja*. This connection shows the magnitude of attention of Indonesian ulama in understanding the work of Hadhramaut ulama. The author of the *safinatun najah* Sheikh Salim bin Sumair who came from Hadhramaut moved to Indonesia and fought against the Dutch invaders until the end of his life in Batavia in 1885.

Sheikh Muhammad Nawawi from Banten also wrote a *sharah* entitled *kasyifatus syaja fi syarhi safinatun naja*. This book is widely used among Indonesian students. The book of *safinatun naja* was also translated by K.H. Muhammad Uthman al-Ishaqi from Surabaya named *kasyful hija fii tarjamati safiinatin naja* which translated into Madurees language.

Another book that was written by Hadhramaut Ulama who received special attention from Indonesian Ulama is *sulamu taufiq* by Habib Abdullah bin Husain bin Thahir. Among the Indonesian

ulama who wrote the *nadzam* of this book is K.H. Mahmud Mukhtar from Cirebon entitled *I'aaanatur rafiiq 'ala nadzmi sulamut taufiq*; K.H. A Da'in brother K.H. Arwani Amin from Kudus named *inqoodzul ghoriiq fii nadzmi sulamut taufiq*. Its explanation of *sulamu taufiq (sharah)* was also written by Sheikh Nawawi Banten in his book called *mirqootu shu'uudi tashdiiq fii syarhi sulami taufiq* and widely read by students at the Islamic boarding school in Indonesia (Anam, 2021). A summary of these works is provided in Table 1.

Furthermore, the book of other Hadhramaut ulama to this day remains a reference for the ulama in Nusantara, namely *muqoddimatu hadromiyyah* by Abdullah bin Abdurrahman Bafadhol or known as the book of *mukhtashor bafadhol* which Imam Ibn Hajar al-Haitami directed in his book called *Minhajul qowim* (Hudawie, 2014). One of the Nusantara ulama who explained the meanings and problems was Mahfudz bin Abdillah Termas in his *Hasyiyah* book named *mauhibatu dzil fadhli hasyiyati 'ala mukhtashor bafadhol* as many as seven volumes (Septiawan, 2019). The Indonesian students had the opportunity to study from the noble teacher Al Habib Umar bin Hafidz monthly reading the book *Adabul 'Alim wal Muta'allim* by Hashim Asy'ari Jombang.

In addition, one of Hadhramaut's Ulama, Habib Abdullah bin Alawi al-Haddad, also quite influenced the pattern of pesantren intellectualism in Indonesia. He compiled the books published and studied in several Islamic boarding schools in Indonesia. Abdullah bin Alawi al-Haddad is a fairly productive scholar as evidenced by the many works produced and widely studied in pesantren in Indonesia. Among his works are *al-Nashā'ih al-Diniyyah wa al-Washāya al-Imaniyyah*, *al-Da'wah at-Tammah wa at-Tadzkiarah al-'Ammah*, *Risālatu al-Mu'āwanah wa al-Muzhāharah wa al-Mu'āzarah li al-Rāghibīna min al-Mu'minīn fi Sulūki Tharīqi al-ākhirah*, *al-Fushūl al-'Amaliyyah wa al-Ushūl al-Hukmiyyah*, *Sabīl al-Adzkār bima Yamur bi al-Insan wa Yunqadhi lahu min 'umrihi*, *al-Nafāis al-Uluwiyyah fi al-Masā'il al-Shufiyyah*, *Kitab al-Hikam*, *Itfah al-Sā'il bijawābi al-Masā'il*, *al-Masā'il*, *al-Masā'il bijawābi al-Masā'il*, *al-Masā'il*, *al-Masā'il bijawābi al-Masā'il*, *al-Masā'il*, *al-Masā'il bijawābi al-Masā'il*, *al-Masā'il*, *Risālah Adābi Sulūki al-Murīd*, *al-Washōya al-Nāfi'ah*, *Aqīdatul Islām*, *al-Mukhtār mina al-Fatāwa*, *Tukhfatu al-Abrōr fi Sholāti 'ala al-Nabiyyi al-Mukhtār*, *Al-Duru al-Manzhūm lidzawi al-'Uqūl wa al-Fuhūm (Dīwan Syi'ir)*, *Nahju al-Haqqi al-Rosyīd fi Nadzmi Risālati al-Murīd*, *Mukātabātah wayatakūnu min al-Majlidain*, *Wasīlatu al-'Ibād mina al-Da'awāt wal Aurād al-Ma'tsūrot 'Ani al-Rosūli*, *Risālah al-Mudzākarah ma'ah al-Ikhwān al-Muhibbīn min Ahli al-Khairi wa ad-Dīn*, *Risālah al-Mudzākarah ma'ah al-Ikhwān al-Muhibbīn min Ahli al-Khairi wa ad-Dīn*, *Risālah al-Mudzākarah ma'ah al-Ikhwān al-Muhibbīn min Ahli al-Khairi wa ad-Dīn*, *Risālah al-Mudzākarah ma'ah al-Ikhwān al-Muhibbīn min Ahli al-Khairi wa ad-Dīn*, *Tatsbitu al-Fuād*, *Sabīlu al-Muhtadīn*, *Ittihāfu al-Sāil*, and others (Fuadi, 2021).

About the many books written by al-Haddad in Indonesia, it is likely to occur along with the wave of Hadhramaut people migrating to Indonesia. According to Van den Berg, it occurred in the late 18th century A.D. They initially transited in Aceh, Palembang, and Pontianak. The arrival of the Arab colony of Hadhramaut to Java occurred in 1828 (Van Den Berg, 1989). Later on, the followers of al-Haddad are known to practice the *Haddadiyah* order spread in various regions such as Hadhramaut, Indonesia, India, East Africa, Hijaz, and others (Masyhuri, 2011).

Historically, this *Wirid Ratib al-Haddad* (special prayer recitation) was composed by Abdullah al-Haddad on *Lailatul Qadar* on the 17th of Ramadan in 1071 H. The *sharah ratib* explained that the preparation of the *wirid* book was at the request of someone from Bani Sa'ad named 'Amir al-Sa'di who lived in Syibam, Hadhramaut. The request was to protect them from defending and saving themselves from heresy, namely the *Zaidiyah Shi'i* that was sweeping the city of Hadhramaut at that time (Fuadi, 2021). Nusantara-Hadhramaut's network of ulama makes a significant contribution that is very important in building Indonesian Islam or building the Indonesian Islamic distinguish as a hallmark of Indonesian Islam. The significant contribution of the network of ulama is building religious traditions and intellectual traditions. Furthermore, Islamic intellectualism developed by Hadhramaut ulama is continued by alumni of Rubat Tarim intellectual tradition that is no less significant compared to Islamic thought that develops in other places.

Table 1. The works of ulama Hadhramaut that are given *sharah* (explanatory) by ulama in Nusantara

No.	Name of Book	Author	Title of Book in Nusantara	Author of <i>Sharah</i>
1.	<i>Safinatun Najah</i>	Sheikh Salim bin Sumair al-Hadrami	<i>a. kasyifatul saja</i> <i>b. Faidhul Hija 'ala naili Roja</i> <i>c. Nadzam Nailul Roja</i> <i>d. kasyful hija fii tarjamati safiinatin naja</i> <i>e. tanwirul hija Fii nadzmi safinatun naja</i>	a. Sheikh Nawawi al-Bantani b. K.H. Ahmad Sahal Mahfudz c. K.H. M Maksum (Cirebon) d. K.H. Muhammad Utsman al-Ishaqi (Surabaya) e. K.H. Ahmad Qusyairi Pasuruan
2.	<i>Sulam Taufiq</i>	Habib Abdullah bin Husain bin Thahir	<i>a. I'aanatur rafiiq 'ala nadzmi sulamut taufiq</i> <i>b. inqoodzul ghoriiq fii nadzmi sulamut taufiq</i> <i>c. mirqootu shu'uudi tashdiiq fii syarhi sulami taufiq</i>	a. K.H. Mahmud Mukhtar (Cirebon) b. K.H. A Da'in (saudara K.H. Arwani Amin Kudus) c. Sheikh Nawawi al-Bantani
3.	<i>muqoddimatu hadromiyyah</i> or <i>Mukhtashor Bafadhol</i>	Sheikh Abdullah Bafadhol	<i>mauhibatu dzil fadhli hasyiyati 'ala mukhtashor bafadhol Minhajul qowim</i>	Sheikh Mahfudz Tremas Pacitan Ibnu Hajar al-Haitami

Source: Processed of Data, 2022.

6. First Generation Alumni Diaspora: The Driving Force of 21st Century Alawiyyin Da'wah

From the work of van den Berg (1989) and Mobini-Kesheh (1999), it is known that a large number of *Hadrami* (descendants of Hadhramaut) came to Indonesia in the second half of the 18th century. The number of Hadrami in Indonesia increased dramatically in the 19th and 20th centuries, from just 4,992 in 1859 (Java alone) to 80,000 in 1942 (Mobini-Kesheh 1999). In the future, the relationship between Indonesia and Hadhramaut was maintained through the *Hadrami* diaspora in Indonesia, who chose to send their children to Hadhramaut to study Islam. This relationship stalled in 1967 due to Yemen's political situation, which involved the Southern territories occupied by the communist regime. As a result, the anti-communist Suharto restricted migration between Indonesia and Yemen. This policy, of course, changes the network connection between Hadhramaut and its diaspora community in Indonesia. The last migration from Hadhramaut to Indonesia occurred in 1950 (As'ad, 2020).

Habib Umar bin Salim Bin Hafidz is a world cleric who has traveled to various countries. His gentle and heartfelt da'wah interested people and many converted to Islam with him. His journey to da'wah in Indonesia started with his teacher's orders (Hafidz, 2016). According to Habib Abdurrahman Basyuro, the first arrival of Habib Umar bin Hafidz in Indonesia was caused by the concerns of Habib Anis al-Habsyi Solo and Habib Umar Mulachela at that time that Habib Abdul Qadir Assegaf had entered the old age and could no longer come preaching to Indonesia. Finally, the two asked Habib Abdul Qadir to appoint a successor to select one of his students who could replace him to go to Indonesia, especially to be present in large council places such as Solo assembly and others (Rijal, 2020).

Then Habib Abdul Qadir called Habib Umar to the council and received Habib Abdul Qadir Assegaf's order to leave for Indonesia with Habib Anis bin Alwi Al Habsyi and Habib Umar Mulakhela. The two prepared a departure to Indonesia accompanied by Habib Ali bin Abdurrahman Al Jufri who is now very popular (Rijal, 2020).

The beginning of formation of the Tarim Hadhramaut clerical network began during the visit of Tarim ulama to Indonesia. Usually, ulama such as Habib Abdul Qadir Assegaf Tarim visits Indonesia to fulfill the invitation of *ta'lim* council events and haul commemorations such as Habib Ali in Kwitang

and Solo assembly attended by many pilgrims. In its development in 1993, one of the young Ulama from Tarim 1993, Habib Umar bin Hafidz visited Indonesia to do a da'wah safari until finally, he planned to bring his students to study in Hadhramaut. At first, the da'wah played by alumni of Hadhramaut began in 1994 while studying in Tarim. In August 1998, A.D. coincided with the month of *Rabiul Sani* 1419 H, about 30 students of the first batch of Darul Musthafa returned to the Indonesian homeland by being delivered directly by Habib Umar bin Muhammad bin Salim bin Hafidz (Suparto, Halid, & Mamat, 2019).

Based on the narration of Habib Hasan bin Ismail al-Muhdhor, there were 30 students in the early generation who were nurtured by Habib Umar bin Hafidz, namely Habib Mundzir bin Fuad al-Musawa (Jakarta), Habib Quraisy Baharun (Bangil), Habib Sholeh al-Jufri (Solo), Habib Jindan bin Novel (Jakarta), Habib Ja'far Bagir al-Attas (Jakarta), Habib Muhammad al-Baiti (Sumenep), Habib Haidar al-Hinduan (Situbondo), Habib Shadiq Hasan Baharun (Sumenep), Habib Muhammad Haikal Khanamen (Jakarta), Habib Hadi al-Aydrus (pasuruan), Habib Ali Zainal Abidin al-Hamid (Jember), Habib Ali Zainal Abidin al-Hamid (Jember), Habib Hasan bin Ismail al-Muhdhor (Purbalingga), Habib Anis bin Husin al-Attas (Pekalongan), Habib Mahdi bin Muhammad al-Hiyed (Tegal), Habib Abdullah bin Hasan al-Haddad (Tegal), Habib Sholeh bin Abdullah Al-Kaff (Jatibarang Brebes), Habib Hasan al-Muhdhor (Samarinda), Habib Abdul Bari bin Smith (Manado), Ustadz Junaidi (Pontianak), Ustadz Azmi at-Tamimi (Pontianak), Ustadz Ibrahim at-Tamimi (Pontianak), Ustadz Munthohhar Ridho (Pontianak), Ustadz Ridwan al-Amri (Puncak, Bogor), Ustadz Hamzah (Bekasi), Ustadz Ubaidillah (Jakarta), Ustadz Mufti (Pasuruan), Ustadz Nurhadi (Pasuruan), Ustadz Ahmad Idris (Palembang), Ustadz Salim Nur (Malang), and Ustadz Yahya Rosyad (Purwodadi) (S. Rijal, 2020).

Based on the author's search, of the first 30 students, Habib Umar bin Hafidz, at this time, has a network of da'wah spread in their respective regions where the influence of da'wah can be said to be quite significant. For example, Habib Mundzir bin Fuad al-Musawa had a considerable mass through the Prophet's Assembly (Majelis Rasulullah). The congregation is based in the capital city of Jakarta and has many branches in many other regions in Indonesia. Interestingly, most followers of the Prophet's Assembly are attracted to young adults. On the other hand, they have a metropolitan life style (Surya, Amali, & Hakam, 2016).

The Prophet's Assembly also organised a mass activity at the National Monument (Monas) to commemorate the birthday of the Prophet Muhammad or known *maulid* as the *Prophet's birthday*. Not infrequently, Habib Mundzir bin Fuad al-Musawa with his Prophet's Assembly, presented Habib Umar bin Hafidz from Tarim Hadhramaut in the commemoration so that it increasingly invited mass attraction (S. Rijal, 2018).

The influence in the scope of pesantren is also played by one of Habib Umar bin Hafidz's other students such as Habib Quraisy Baharun from Bangil Pasuruan with the caretaker of *Pesantren Dalwa* (Darullughah Wadda'wah). The pesantren has many students and is one of the largest pesantren in Pasuruan East Java. The pesantren curriculum adopts the Hadhramaut model curriculum so that in the following process, many alumni continue their education in Tarim Hadhramaut. Likewise, the relationship between Hadhramaut Indonesia is currently shared by its alumni who take care of pesantren and ta'lim assemblies, such as Dalwa Pasuruan, Bifaqih Malang, Mambaush Sholihin Gresik, Al-Bahjah Cirebon, Darul Batul Solo, Majelis Rasulullah of Jakarta, Madinatul Munawwaroh Semarang, Darul Musthofa Purwodadi, and others. The main teaching of these assembly disseminated by the ulama studied in Hadhramaut is Islam that is taught by the Prophet in a peaceful manner and open to adapt with the Indonesian context and also to attract young generation in understanding Islam.

7. Conclusions

Based on the above discussion, it can be concluded: *First*, the relationship of Hadhramaut-Nusantara is established through the Islamisation by Walisongo, who is genealogically derived from the region. At this time, the role of Islamic da'wah in Indonesia is continued by the descendants of Hadhramaut, namely *alawiyyin* or better known as Habib. *Second*, the Hadhramaut pesantren network with Indonesian pesantren is connected through three main pesantren in Hadhramaut, which are the

destinations for Indonesian students in Hadhramaut. The three pesantren are Darul Musthofa, Rubath Tarim, and al-Ahgaff University, which are more inclusive. The three pesantren establish a relationship with pesantren salaf in Indonesia, especially those taken care of by *habaib* such as Darullughah Wadda'wah (*Dalwa*) Bangil Pasuruan. But there is one institution in Hadhramaut with an exclusive pattern, namely Darul Hadith in Dammaj, which is also a destination for students from Indonesia. Third, the influence intellectualism of Hadhramaut Nusantara can be seen through the books of Hadhramaut ulama commented on by Nusantara ulama. One example is the book of *safrinatun najah* written by Sheikh Salim bin Sumair al-Hadrami which was *sharah* (clarified) by Nusantara scholar Sheikh Nawawi al-Bantani through the book of *Kasyifatul Syaja*. In addition, there are other books such as, *mukhtashor bafadhol*, *Faidhul Hija' ala Naili Roja*, *Nadzam Nailul Roja*, *kasyful hija fii tarjamati safrinatun naja*, *tanwirul hija Fii nadzmi safrinatun naja*, *I'aaatur rafiiq 'ala nadzmi sulamut taufiq*, *inqoodzul ghoriiq fii nadzmi sulamut taufiq*, *mirqootu shu'uudi tashdiiq fii syarhi sulami taufiq*. Fourth, the *alawiiyyin* da'wah stage in Indonesia is increasingly experiencing rapid development. It is strengthened by the da'wah movement of 30 students of the first generation of Habib Umar bin Hafidz, such as Habib Mundzir bin Fuad al-Musawa who founded *Majelis Rasulullah*, has thousands of pilgrims in the capital city of Jakarta. In addition to preaching through the ta'lim assembly, tarim Hadhramaut alumni also develop education in pesantren.

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