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Abdullah Syafi'ie's Innovation in the Use of Radio as a Media of Da'wah Among Betawi Society

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Abstrak

Artikel ini bertujuan mengetahui keistimewaan Abdullah Syafi'ie sebagai pendakwah abad ke-20. Selain itu, penelitian ini akan mengeksplorasi kontribusi dakwah Abdullah Syafi'ie, khususnya dalam aspek penggunaan radio dalam dakwah. Metodologi yang digunakan dalam penelitian ini ialah kepustakaan dan lapangan. Sumber pustaka datanya didapat dari autobografi, dokumen sejarah dan juga arsip kaset video. Sedangkan kajian lapangan datanya diperoleh melalui observasi, kajian sejarah dan wawancara. Hasil penelitian mengidentifikasi bahwa Abdullah Syafi'ie merupakan tokoh dakwah Betawi yang memiliki banyak keistimewaan. Kajian ini juga mengidentifikasi bahwa Abdullah Syafi'ie memiliki inovasi yang hebat dalam aspek media dakwah; khususnya penggunaan radio dalam menyebarkan ajaran Islam.

Kata Kunci: Dai, Dakwah Media, Dai Inovasi.

Abstract

This article aims to find out the privileges of Abdullah Syafi'ie as a preacher of the 20th century. In addition, this research will explore the contribution of Abdullah Syafi'ie's preaching, especially in the aspect of using radio in preaching. The methodology used in this research is literature and empirical research. The source of the data library is obtained from autobiographies, historical documents, and video cassette archives. While the empirical research data is obtained through observation, historical studies, and interviews. The results of the study identified that Abdullah Syafi'ie was a Betawi da'wah figure who had many features. This study also identifies that Abdullah Syafi'ie has great innovation in aspects of da'wah-media; especially the use of radio in spreading Islamic teachings.

Keywords: Dai, Da'wah Media, Dai Innovation.

Introduction

K.H. Abdullah Syafi'ie (hereinafter referred to as Abdullah Syafi'ie) is a scholar who has high charisma. His figure in the field of da'wah is broadly recognized in Indonesia. The influence of his preaching (dakwah) was very large, especially in the Betawi community. In addition to preaching by lecturing, he carried out preaching through Islamic educational institutions. During his life, he established 36 educational institutions starting from pre-schools to higher education institutions. In fact, a discussion about the Betawi Islamic community will not be perfect except by discussing Abdullah Syafi'ie. In the context of tabligh, he is known as a Betawi Tiger which describes his proficiency in the world of speech. Abdullah Syafi'ie uses radio media to disseminate his da'wah activities. (Ryansyah, Andi, 2015) At the time of Abdullah Syafi'ie, the actualization of the use of radio media for preaching to spread Islamic teachings was still very minimal. During his time the use of radio transmitters began to be actively used to stem the influence of the communists, which had spread quite widely among the people. At the time of Abdullah Syafi'ie preaching, using radio had a broad audience reach, even to foreign countries. This can be seen from the high enthusiasm of the Betawi Muslim community to listen to and understand their teachings. (Rakhmad Zailani, 2011). Therefore, these figures need to be reviewed to become a reference for today's preachers disseminating Islamic teachings that are well received by all levels of Indonesian society through radio media. Unfortunately, no previous research has discussed deeper into the role of Islamic reformers who use radio transmitters in spreading Islam to Muslim communities in Indonesia.

Islam in Betawi - Jakarta

It is stated in history that Islam entered Jakarta in the 15th century AD. The arrival of Islam in this area can be referred to by the existence of the Qurro' Islamic boarding school in Karawang (1418 AD) (Iqbal, 2002). This fact is supported by the information in the Caruban Nagari book that the head of the Islamic boarding school, namely Sheikh Hasanuddin, was a son of Sheikh Yusuf Siddiq who came from Kemboja (Yatim, 1996). Another source states that Islam came to Jakarta in 1526 AD at the same time as Fatahillah's triumph in seizing Sunda Kelapa port from the Dutch colonialists. The efforts of Muslims to spread Islam through non-formal education centers such as mosques, musolla (prayer rooms) and Islamic schools (madrasah). Among the Islamic education centres are Masjid al-Makmur Tanah Abang (1620 AD), Masjid al-Mansyur Kampung Sawah (1717 AD), Masjid Angke

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(1761 AD), Masjid Jami' Tambora Jembatan Lima (1762 AD) and Masjid Istiqomah Tegal Parang (1805 AD) (Yatim, 1996). In the early 19th century, with the good services of a rich merchant from Makassar, namely Haji Imam Muhammad, a mosque was built in the area of Bidara China (1839 AD). This mosque is a centre for Islamic education, especially after dawn prayers. Because of this characteristic, in 1868 AD this mosque was known as the Nurus Sobah Mosque, which means a mosque that shines in the morning light. (Iqbal, 2002)

There are many Betawi scholars who contributed to the spread of Islam in Jakarta, including Guru Sufiyan, Habib Usman bin Yahya, Sheikh Junaid al-Batawi, K.H. Moh. Mansur, K.H. Abdul Majid, K.H. Mahmud Romli Menteng, K.H. Abdul Mughni and others (Abdul Aziz, 2001). According to Abdul Aziz (2001), the Betawi scholars' sanad is connected to the two great 17th century al-Haramain scholars, namely Ahmad al-Qusyaisyi and Abd al-Aziz al-Zamzami who are then connected to three scholars named Mukhtar Atharid, Umar Bajunid and Umar Sumbawa (Indra, 2003).

At the end of the 19th century, the spread of Islam in Jakarta was increasingly widespread and well-developed. There are several factors that have accelerated the spread of Islam in Jakarta, among others is the triumph of the Betawi scholar in producing many scholars such as Sheikh Misri in Tanah Abang, K.H. M. Mansur and Guru Ahmad Marzuki in Cipinang (Aziz, 2001). For example, from the hands of Guru Marzuki, the great and charismatic scholars of the 20th century were born some scholars such as K.H. Nor Ali, K.H. Zayyadi, K.H. Syafi'ie Hadzami and K.H. Abdullah Syafi'ie. In connection with Abdullah Syafi'ie's character, Achmad Mubarak (2013), a renowned Professor in Sahid State Islamic University Jakarta, clearly concludes that: "The deceased is like a person who planted seeds in Betawi. Upon his perseverance and sincerity, these seeds grew into a very fertile tree that colored the lives of the Betawi people. At that time, the Betawi people and As-Syafi'iyah were one. When talking about the Islamic community in Jakarta, our memory will be focused on As-Syafi'iyah led by Kyai Abdullah Syafi'ie." Based on the above statement, it is clear that one of the leading scientific figures who had a major contribution in the spread of Islamic da'wah in the Betawi community of Jakarta was Abdullah Syafi'ie.

Research Method

This study is qualitative research using a case study as a research design. Data was collected through in-depth interviews and passive observations. Semi structured interviews were conducted with six participants in order to gather information about the biography of Abdullah Syafi'ie's character since childhood. While the observations were carried out in the village of Bali Matraman and the surrounding area which was the center of Abdullah Syafi'ie's preaching, including the radio station he founded. The location of this research was carried out in Kampung Bali Matraman, South Jakarta, which is the birthplace of Abdullah Syafi'ie. The subject of this study consisted of two parts, the first was regarding the biography of Abdullah Syafi'ie's character and the second was related to his innovation in the use of radio media in preaching. In this study, data analyzed using the Milles and Huberman model (1994) which included collection, reduction, presentation, and conclusion taking. Meanwhile, to check the data and sources obtained, the technique of data triangulation was used in this study. On the other hand, to get a deeper picture, the researcher is also involved as a radio listener through various broadcast activities.

Research Finding

Abdullah Syafi'ie: A Brief Sketch

Abdullah Syafi'ie is one of the Betawi preachers who has an understanding of ahl al-Sunnah wa al-Jama'ah, ash'ariyah and syafi'ie mazhab. His name is Abdullah bin Syafi'ie bin Sairan. He was born and grew up in a family that was very concerned about the aspects of education (tarbiyah) and da'wah. His parents and grandmother were figures who were highly respected and honoured by the community at that time (Alawiyah, 2012). His great family is recognized as a family that adheres strongly to religious principles and has a high position and contributes a lot to society, especially in the field of da'wah. He was a son of Haji Syafi'ie bin Sairan and Hajjah Nona binti Sa'ari (Tutty Alawiyah, 1999). He was born on 16 Sha'ban 1329 H to coincide with 10 August 1910 AD in the village of Balimatraman, located in Tebet District, South Jakarta City, Special Capital Region of Jakarta Province, on Saturday, (HS, 2011). He is the eldest son of 3 siblings, namely Siti Rogayah and Siti Aminah. In his childhood, his siblings and friends called him Dullah, short for Abdullah.

In the context of socialising, he is recognized as a two-generation figure. Although his understanding of fiqh (Islamic jurisprudence) is conservative, he has close relationships with modern figures and reformers, such as Pak Natsir and Prof. Dr. Hamka. During his life

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he was an energetic, innovative and productive preacher. His figure in the field of da'wah can be seen from his experience as an advisor to the Central Indonesian Ulema Council (MUI). Not only preached he locally, he preached at the international level such as Singapore, Malaysia, United Kingdom, Pakistan, and Germany. (Tutty Alawiyah, 1999).

Educational History and Teachers

When he started his household life, his beloved father, Haji Syafi'ie, prayed that his family generation would become pious children. These hopes and aspirations were given to Abdullah, as he was the only son in his family. Haji Syafi'ie desired for his son to become a scholar and a great figure who would provide many benefits to others (Alawiyah, 2010) The hopes and prayers of Haji Syafi'ie were the starting points and injectors of enthusiasm for Abdullah Syafi'ie in studying. He started studying formal education at an educational institution owned by the Dutch colonialists, namely the People's School (SR) in Laan Meni, Jatinegara, East Jakarta. At this school Abdullah Syafi'ie started his learning at elementary school ranks. Like other children of his era, he started learning to read, write and count as well as the arts. In dieser Dutch School wurde er also educated and learned with full discipline, firmness and neatness. This education model gave an impression auf Abdullah Syafi'ie, which influenced the spirit of his future educators.

In 1923 AD, Abdullah Syafi'ie was brought by his grandfather and grandmother to perform the hajj in the holy land Mecca (Zuhair, 2012). His going to the holy land made his study hampered and finally his study was only until the second class. On his return from performing the Hajj, he no longer continued his study at the school. However, his love for science did not subside and made him even more eager to study in other ways. Abdullah Syafi'ie continued his study in a non-formal manner by visiting the scholars in Betawi. At the age of 7 years, he learned to read al-Qur'an with two teachers (mu'allims) namely Mu'allim Djauhari bin Sulaiman in Tebet and with Mu'allim Musannif in Menteng Atas.

He also studied science of al-Nahw (Syntax) and Sharf (Etymology) with a mu'allim Musannif with a talaqqi system and successfully read two books namely Matn al-Jurumiyah by al-Imam Sanhaji and Mutammimah by Sheikh Abdullah bin Ahmad al-Fakihi (Busyairi, t.t.). In 1926 AD he studied with Mu'allim Subki bin Idris and Mahmud bin Ramli in the fields of Aqidah and Fiqh for four years. At the age of twenty (1930 AD) he deepened his science of Arabic grammar techniques with K.H. Abdul Madjid bin Abdurrahman and

succeeded in reading *Alfiyah Ibnu Malik* for 5 years. In addition, he studied other sciences such as the science of fiqh by reading *Fath al-Mu'in and al-Iqna' fi Halli al-Alfadh* written by Abu Suja', Quranic Exegesis by reading *Tafsir al-Jalalayn*, science of al-hadith by reading *Riyad al-Shalihin*, work of Imam al-Nawawi. (Hadi, t.t.) Then he studied with K.H. Ahmad Mukhtar in Lemah Abang and successfully read *Kifayah al-'Awwam* written by Sheikh Ibrahim al-Bajuri and *al-Nasa'ih al-Daniyah wa al-Wasaya al-Imaniyah*, work of al-Habib bin 'Alawi al-Haddad. He got a certificate to teach these two books. Then in 1940 AD (aged 30 years) he studied with Habib 'Alwi bin Tahir al-Haddad, then was appointed as a Mufti of Johor Malaysia in Bogor for two years by reading *Jam`u al-Jawami'* in the science of the *usul Fiqh* (Hadi, t.t.) The method of learning as adopted by Abdullah Syafi'ie is known as the *mulazamah* method in Islamic history. To support this learning activity, he was provided with a bicycle to visit his teachers' houses which were very far away such as Tanah Abang (13 km), Karawang Bekasi (25 km) up to the Bogor area- West Java (35 km) (Nata, 2005).

As for teachers of Abdullah Syafie : 1) Muallim Amin Nahu Science, 2) Muallim al-Musannifal-Jurumiyah, *Riyadh-Badi'ah* and *Kafrawi*, 3) Muallim Subeki Khitabah, 4) Ashmawi, Immiriti 5) Muallim Ahmad Mukhtar, *Tasawwuf* and *Wirid Sciences*, 6) K.H. Abdul Majid, *Feqah* and *Usul Feqah, Sciences*, 7) Guru Ahmad Marzuki, *Feqah, Tasawwuf* and *Tafsir*, 7) Habib Alwi bin al-Haddad, *Lecture Science* , 8) Habib Salim bin Jindan, *Hadith*, 9) Ali Kwitang *Feqah Science, Interpretation and Hadith Sciences*. Based on the history of his journey in studying, it can be concluded that Abdullah Syafi'ie's love for knowledge cannot be denied. From the information gained, he had the opportunity to visit Makkah eight times to perform the Hajj or Umrah. During his time in the holy land, he took the opportunity to study from great (mu'tabar) scholars, including Sheikh Yasin bin Isa al-Fadani who gave him a certificate of hadith transmission through the book *al-'Ajalah fi al-Ahadith al-Mursalah and Ithaf al-Akabir bi Isnad al-Dafatir*; Sayyid 'Alawa bin Abbas al-Maliki by reading *Fath al-Qarib, al-Taahhab al-Tarhib wa al-Tarhib with talaqqi method* and others such as Mu'ammad bin Abbas al-Maliki, Sheikh Aman Qutbi, and Sheikh Aman al-Sinqiti (Nata, 2005). Referring to the list of Abdullah Syafi'ie teachers as mentioned earlier, it shows the noble character and greatness of the figures of his study.

Da'wah Activities and Roles

With the knowledge that he acquired from his mu'allims and teachers, Abdullah Syafi'ie began to do his da'wah at the Islamic school (madrasah) by teaching religious sciences that he had obtained from his teachers to his friends. Not only became he a sufficient preacher, he also was a proficient teacher. Within five years, the school was insufficient enough to accomodate a large number of students. So bought he in 1933 a plot of land for establishing a mosque. According to his eldest daughter, Alawiyah, in order to achieve his plan, he began to empower his business and sell his wife's golden goods (Alawiyah, 2013). Regarding the naming of mosques, Tutty Alawiyah mentioned that at that time the existing mosques did not use Arabic names but used regional names such as Tanah Abang Mosque, Kampung Melayu Mosque and others. Abdullah Syafi'ie was considered as the first figure in such an area to name the mosque after the Arabic name i.e. Masjid al-Barkah (Alawiyah, 2012) At this particular mosque he opened religious classes for the community on Wednesday nights. While his wife, Siti Rogayah was given a specific schedule on Saturday morning for Muslim women (Rahmawanta S, 2013) .

In this mosque, Abdullah Syafi'ie really played his role of a scholar who teaches religious knowledge officially at the mosque. As the centre of worship for Muslims, mosques have a very important role in the development of a true Islamic society. Besides the Qur'an, several subjects such as Tauhid (Islamic theology), *Fiqh and Sirah* (Biography of Prophet Muhammad) were taught to the community at the mosque. Abdullah Syafi'ie da'wah was not limited to al-Barkah Mosque, but it covered mosques all over Jakarta and outside areas of the city. According to Haji Zainal Abidin, Abdullah Syafi'ie taught at more than 45 places around Jakarta. Abdullah Syafi'ie was a respected person among the Muslims scholars and habibs. He was highly appreciated and honoured by giving the opportunity to deliver the speech or lectures at the beginning of the assembly. One of these events occurred when he was invited to attend the funeral of a scholar known as wali in Pekalongan, Central Java. In the assembly which was attended by dozens of Muslim scholars and tens of thousands of worshipers, he had the first opportunity to give a lecture (Alawiyah, 1999). It shows the level and position of Abdullah Syafi'ie among the Muslim scholar circles as confirmed by K.H. Saifuddin Amsir, one of his students as well as a famous and charismatic scholar of Betawi descent (Amsir, 2013)

Abdullah Syafi'ie delivered his valuable lectures in various situations, platforms and audiences, whether official or not, in front of laymen or civil servants, in Majelis Ta'lim (religious classes) or in political party assemblies. Not only that, he was involved in preaching Islamic teaching at wedding ceremonies, aqiqah (sacrificing animals due to the birth of a newborn), crest shaving and also funeral ceremonies. In addition, he also always was officially invited by state officials, such as the house of President Soekarno, Minister of Environment Emil Salim, Minister of Information Harmoko and also Governor of DKI Jakarta Ali Sadikin and others. In the party politics arena, he was a campaigner for the Islamic party at that time namely the MASYUMI Party or Parti Majlis Syuro Muslimin. Regarding his involvement in the campaign, Cholil Ridwan (2013) concluded that Abdullah Syafi'ie had a right vision to defend the interests of the people and led to correct Islamic politics. His position and influence must be attributed to the political struggle towards the construction of national life that is in accordance with Islamic values and teachings. For this reason, he used the influence of his lecture skills as a campaigner. Besides in the home country, Abdullah Syafi'ie's preaching also spread outside the country like Malaysia and Singapore. He was honoured to conduct a preaching tour in Eastern Malaysia through a special invitation from the Deputy Minister of Defence of Malaysia, Haji Abu Bakar (Indonesian Religious Scholar Here for Vision, 1984). During his stay there, he had the opportunity to give preaching in various places such as Sarawak State Mosque, Sarawak Islamic Religious Community Building, Brigade 4 Army Complex of Kuching, and Mara Institute of Technology. (Zuhair, 2012)

Besides in Sabah and Sarawak, Abdulah Syafi'ie also gave preaching in Peninsular Malaysia such as Kedah, Johor and Pahang. He also visited Islamic educational institutions in his travels to Malaysia (Tutty Alawiyah, 1999). Another source stated that he had preached in Johor for 3 months (Alawiyah, 2012). In addition, during his visit to Malaysia, he had the honor of talqin or guiding a new convert to recite two sentences of the syahadah (a profession of faith by reciting I bear witness that there is no deity but God, and I bear witness that Muhammad is the messenger of God) at one of the assemblies held specifically for him. However, the author cannot confirm the information regarding when and where the incident occurred. The author can only confirm the validity of the pictures and captions which state that he is guiding people to be Muslim in Malaysia. (Alawiya, 1999) While in Klang Valley Malaysia, he also gave lectures at the Kampung Baru Mosque and several mosques in the village of Paya Jaras in Sungai Buloh area. (Musa Fathullah Harun, 2013)

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The author finds the reason Abdullah Syafi'ie came to Kuala Lumpur was that he was interbred by a Muslim scholar with three people, including K.H. Fathullah Harun. It was found that he is the imam of the state mosque and also teaches at the Kampung Baru Mosque. The author believes Abdullah Syafi'ie's arrival was due to the invitation and opportunity given by K.H. Fathullah Harun. He excelled in his da'wah by preaching through the pulpit when he visited some local places or abroad. This statement indicates that he was a proficient preacher spreading Islam crossing the seas and oceans.

Da'wah Innovations in Using Radio

The work of da'wah should use appropriate means to introduce the divine message. Selective means are very important for da'wah workers to use these media to communicate to the audience the divine message. According to al-Bayanuni (2002), means of da'wah can be in material (hissiyah) or spiritual (ma'nawiyah) forms. Mass media and communication are considered as important material means of da'wah. The communication system differs from one place to another based on the level of the people's civilization (Sohirin, 2008). For example, in the days of the Prophet Muhammad (pbuh) the work of da'wah was carried out through oral communication by interpersonal approach. However, a lot of things had changed, especially in the context of modern time, the medium and platform to communicate as well had changed (Nurul Atiqah et al., 2020). Therefore, radio and television are part of the modern system of communication, which can be used for propagating the divine message.

Radio is an audio medium that has a great influence on the public. It also becomes an alternative media along with television and newspapers. Regarding the advantages and privileges of radio compared to other media, according to Onong Uchyana Fendi as quoted by Mohd. Ali Aziz (2009), radio broadcasts are direct and do not recognize distance, have a strong pull (a combination of verbal language, music and sound impressions) and can be heard by even those who are not able to read and write. Previously, radio was the only medium used by people especially in rural areas to reach information and announcements from certain parties, for example the government. Therefore, as a preacher who was innovative and visionary, Abdullah Syafi'ie took the benefits from the progress of radio technology to be used for the cause of Islamic propagation. In his view, radio was one of the most popular media and favoured by the public, especially teenagers, so that it can become

an effective medium in preaching Islamic teaching with a wide and unlimited coverage. Not only that, he rightly concluded that radio was a very effective medium in safeguarding the faith of Muslims from false understandings. Therefore, he established his own radio station in 1967 known as AKPI As-Syafi'iyah Radio, two years after he founded the Islamic Education Teaching Academy (AKPI). Assisted by his students who learned at the AKPI, Abdullah Syafi'ie started to erect antenna masts and updated the program schedule to be broadcast in a radio station. Beginning 1978, the radio was then identified as Radio Dakwah As-Syafi'iyah (RAS FM on the frequency 95.5 FM) until today (Zuhair, 2012).

Establishing a radio station as a medium for spreading the message of Islamic da'wah is considered as an innovative approach in the year of sixties. Besides preaching and maintaining Islamic faith within the community, the establishment of this particular radio provided an alternative for the community in determining entertainment that educates the soul. As the only da'wah radio at that time, As-Syafi'iyah radio had a significant influence on the Muslims lives. According to the information obtained from Soleh RM, this radio is the main choice for the Muslim community in Jakarta and its surroundings. This choice is due to a formula for religious education that is integrated with Islamic-based entertainment that educates the soul. Even in the early days of its establishment (1967-1969), this radio reached outside Java, which included Lampung, Aceh and parts of Malaysia (Rahmawanta, 1988).

This fact is supported by the presence of students from Malaysia who study in Islamic boarding schools. Besides functioning as a medium of da'wah, As-Syafi'iyah radio is also used as a medium for broadcasting programs and activities run by the As-Syafi'iyah Islamic Institution. All the projects that are being carried out, which are correlated with da'wah activities as well as school or madrasa development projects, are broadcast live on this radio. Not only that, the government also took the opportunity to convey various programs and activities carried out by the Ministry of Religious Affairs of the Republic of Indonesia and the Religious Officials of the South Jakarta area.

During this study, the author often listened to the radio in order to find out the power of preaching, preaching styles and broadcast programs. From the author's point of view, in the 1960s, the idea of establishing radio as a medium for da'wah was a brilliant idea that was not shared by other figures in his era. The existing of this radio also shows a real essence that he was an open and modern-minded scholar who took advantage of modern products to preach Islam. As-Syafi'iyah radio had a great influence in preaching Islamic da'wah within

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the community. Consequently, this radio, according to Zubair, made Abdullah Syafi'ie to be a preacher who was increasingly recognized by the Muslim community in Jakarta. The former Minister of Industry of the Republic of Indonesia, Fahmi Idris shared the story of his introduction to Abdullah Syafi'ie and further took part in conducting da'wah programs. Interestingly, he wrote (Idris, 2011): The first time I met Pak Kyai Abdullah Syafi'ie was through As-Syafi'iyah radio in the 1970s. The radio broadcasts have extraordinary meaning. He often refers to himself as a khadam (servant) of the ummah (people). His invitation was very influential. As proof, I was influenced by his invitation, even though I didn't know him. That thing makes me donate frequently. It happens when I get in the car (train) and tune in to the as-Syafi'iyah radio, and then hear Pak Kyai's call to contribute to the construction of the mosque. Upon that, I asked my driver (personal guide) to deliver the donations.

Based on the study, it was found that Abdullah Syafi'ie was not only recognized as a renowned scholar, but was also respected by elites and government officials. The impression and influence of the as-Syafi'iyah radio can make a person who was 'hostile', eventually become a donor for his preaching. Among those matters are Ali Sadikin, the Governor of Jakarta. Besides this acknowledgement, the influence of K.H. Abdullah Syafi'ie's preaching through the radio can also be seen from the congregation who attended the Tabligh Akbar Maulidur Rasul program in 1968 which was held at the Istora Senayan Stadium, Jakarta. In the program held by the As-Syafi'iyyah Islamic Institution, Abdullah Syafi'ie delivered a lecture in front of hundreds of thousands of Muslims in a captivating style. It can be said that the charisma and character of Abdullah Syafi'ie spread widely when his voice could be heard through the radio by the people of Jakarta and its surroundings. Upon the point of view of broadcast program arrangement, this radio did not come out of its initial mission of being an Islamic preaching radio, but at the same time it also provided slots on culture, entertainment, news and others. According to Abdul Rahman Abdullah's statement, as quoted by M. Soleh Rajamawan, the radio broadcast program arrangement is: 1) Religious Program 35, 2) Cultural Program 10, 3) Education 15, 4) Entertainment News 15, 6) Others 10, Total 100. Source: M. Soleh Rajamawan, *College Services...*, 83.

Based on the radio broadcast program arrangement, the author would like to express that Abdullah Syafi'ie implemented the concept of balance in human needs. Even though As-Syafi'iyah radio is a non-profit radio with an Islamic preaching orientation, it does not deny human needs for other aspects such as cultural aspects, news and entertainment. In the

starting time, this radio will broadcast live starting at early morning 4 up to 10 in the morning and from 13.45 up to 17.45 in the evening. At night, it starts at 6:15 p.m. to 11:30 p.m. midnight. (Rahmawanta, 1988)

Viewing Abdullah Syafi'ie's contribution in this case, it is appropriate to call him a preacher figure who accepts the advancement of technology. According to his view, the scholars in particular and the Muslim community are still far away from technological advances. Based on this awareness, he successfully began to preach within the community in order to deliver the Islamic message. Moreover, at that time, radio was more owned by the Muslim community, comparing to television owners that were still less. Based on this media, Abdullah Syafi'ie wanted to prove to the community that Muslims could master technology, not those who were mastered by technology. Over time, the radio is getting more and more acknowledgement. For example, the acknowledgement issued by a research institute namely Taylor Nelson Sofres (1988). According to this research institute, as-Syafi'iyah radio has been named as having the largest number of listeners (1,756,000 listeners). The immediate listener rank of radio stations in Jakarta. Total Listeners of FM Radio in Jakarta, 1988: 1) *As-Syafi'iyah* 1.756.000, 2) *Radio Bens FM* 1.425.000, 3) *SP FM* 1.135.000, 4) *Muara FM* 998.000, dan 5) *Muslim FM* 991.000. Source: Nupzahtusaniya, USA, Radio Da'wah Broadcasts, 2003, 63.

Based on listener rank of radio stations in Jakarta radio as-Syafi'iyah became the choice for listeners with the largest number of listeners (1,756,000). This number exceeds Bens FM Radio (1,425,000 listeners), SP FM (1,135,000 listeners), Muara FM (998,000 listeners) and Moslem FM (991,000 listeners) (Nupzahtusaniya, 2003). Even though Abdullah Syafi'ie passed away, his contribution in the field of radio broadcasting is still enjoyed and appreciated by Muslims in Jakarta and its surroundings. According to Survey Research in 1997 that after 12 years Abdullah Syafi'ie passed away, As-Syafi'iah radio was still recognized as number one popular radio among listeners (Nupzahtusaniya, 2003).

Diversity of Agenda and Contents on Radio

In fact, the increasingly good preaching impression is proven by the good acceptance of the community. When this study was written, the As-Syafi'iyah Islamic Institution had three da'wah radios, namely As-Syafi'iyah AM Radio, RAS FM and As-Syafi'iyah Puloair FM radio. After the death of Abdullah Syafi'ie, radio As-Syafi'iyah became a good medium for students to seek knowledge by listening to his lectures or teaching. His lectures will be

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played over the air every Tuesday, Wednesday, Friday in the taklim slot from 07.00 to 08.00 at night. Besides these typical slots, his lecture will also be played when the invited speaker is unable to attend or due to other factors. As a result of having a discussion with the radio operations manager of As-Syafi'ah, it was found that over time there were various changes in broadcast patterns and programming patterns on As-Syafi'iyah radio. Furthermore, the As-Syafi'iyah radio had been a profit radio with Islamic preaching segment. In short, the program of As-Syafi'iyah radio: can be seen in the following: Table 1.

Table 1: List of As-Syafi'iyah Radio Broadcast Program

No	Category of Broadcast	Percentase%	Name of Program
1	Compulsory Relay of	04.40	
2	Special Relay	01.40	
3	Public Services		
4	Government	06.00	
5	Private	04.10	
6	Education: General	03.00	Syafi'iyah News Book Discussion Many other things
7	Religion	40.00	Subuh Lecture Soul Intake Evening Lecture Air Taklim Mutiara Hikmah Teaching Information Journal
8	Entertainment	12.00 15.00 07.00 04.00	Indonesia Pop Malay Melody Religion Pop Nasyid and Solawat
9	Others	03.00	Opening Off Air

Source: Data obtained in writing from RAS FM, 14 Dis 2013.

Tabel 1 shows that programs related to religion represent 40% which exceed other programs. This fact and figure shows that the identity of As-Syafi'iyah radio cannot be separated as a da'wah radio. Meanwhile the entertainment program that consists of songs and nasyid ranks at the second place with 38%. Although there are a lot of Indonesian pop songs, radio As-Syafi'iyah does not easily play songs sung by singers or groups that are not

in accordance with Islamic preaching such as female singers who are exposing genitals, consuming drugs or showing lewd action. Among the blacklisted singers by As-Syafi'iyah radio were Dani Ahmad, Ariel Pieterpan and Dewi Persik (Soetrisno, 2013). In short, Abdullah Syafi'ie was among the scholars who were blessed by Allah SWT in making reforms in da'wah. One form of this renewal is the preaching through the electronic media. This case shows that he is literate in technology. By establishing radio station, the Muslims were not only to be users, but appeared to be historical actors in giving color and life to the Muslim community at that time.

This study's findings show the importance of the role of Islamic scholars who are adaptive and transformative following the times to provide a good understanding of Islam to Muslim communities from various walks of life. In addition, the role of da'i who use technology as a medium to spread Islam needs to be varied and adapted to the culture and habits of the local community. A heterogeneous society will see the delivery of da'wah that 'touches the heart' readily accepted and gives great attention to its followers. This can be proven by the vital role of Abdullah Syafi'ie as a cleric who has a broad influence not only in Indonesia but also reaches abroad using Asy-Syafi'iyah radio media which his followers adaptively receive well.

Conclusion

Da'wah has a broad and comprehensive meaning. Da'wah does not only merely focus on theoretical teachings. Da'wah also is about to face challenges and solve Muslim problems. A preacher needs to open his mind and accept various changes and take advantage of information technology, if it does not contradict the Islamic teachings. Therefore, the preachers should be innovative and creative to educate Muslims for civilization.

As a charismatic and visionary preacher, Abdullah Syafi'ie provided real evidence and showed good examples that radio is an effective and memorable medium for da'wah. Establishing a radio for the interest of da'wah was an extraordinary effort in preaching Islamic da'wah at that time. Although the founder had passed away, the radio was still carrying out its preaching function. In fact, it is increasingly giving a large enough contribution to the advancement of da'wah in Jakarta. This study has limited data regarding the reach of Islamic da'wah listeners with the current radio transmitter media. The declining number of radio enthusiasts shows this. They have switched to other digital media that are more adaptive to the times, so further studies are needed on the effectiveness of Islamic

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da'wah via radio during Abdullah Syafi'ie's time and today. Therefore, future research needs to explore the effectiveness of preacher in spreading Islamic teachings using radio channels in the current situation.

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