

AN INTELLECTUAL EXPLORATION OF BETAWI ULAMA’S DA’WAH THOUGHT IN COLONIAL BATAVIA: A SYSTEMATIC REVIEW FROM THE PERSPECTIVE OF ISLAMIC INTELLECTUAL HISTORY

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Abstract

Research on Islamic intellectual history has undergone significant development over the last two decades, particularly through efforts to decolonize knowledge and critique narratives of the “decline” of Islamic civilization. Addressing this scholarly shift, this study conducts a systematic review of the da’wah thought of Betawi ulama in colonial Batavia within the framework of Islamic intellectual history. Using a systematic review method that synthesizes primary and secondary historiographical sources, this study identifies five major thematic orientations: da’wah as moral and social education; da’wah as cultural resistance to colonialism; religious moderation in da’wah practices; the production of textual works as da’wah instruments; and the articulation of Betawi Islamic identity. The findings reveal that Betawi ulama’s da’wah was not limited to religious instruction but also functioned as a medium for preserving cultural religious identity and articulating subtle forms of resistance against Dutch colonial power. This study contributes to the broader discourse on Islamic intellectual history by highlighting the role of local scholars in shaping social solidarity and advancing the decolonization of Islamic knowledge in Indonesia. The novelty of this research lies in its systematic synthesis of Betawi ulama’s intellectual contributions an area that remains understudied in both Indonesian historiography and global Islamic intellectual studies.

Keywords: *Da’wah, Betawi Scholars, Religious Moderation, Colonial Batavia, Islamic Intellectual History.*

INTRODUCTION

Over the past two decades, scholarship on Islamic intellectual history has undergone significant acceleration in parallel with global movements to decolonize knowledge and challenge linear narratives of Islamic decline. Current studies increasingly highlight the long-term evolution of Muslim intellectual traditions, emphasizing the interplay between political structures, social transformation, and transregional scholarly mobility. These developments are especially visible in analyses of peripheral regions such as Southeast Asia, where local traditions, maritime networks, and shifting socio-political contexts shape Islamic knowledge production. Within this broader intellectual shift, recent discussions of da‘wah underscore its role not merely as doctrinal communication but as a civilizational infrastructure that sustains cross-regional networks of learning and authority.

Recent research further demonstrates the multidimensional approaches adopted to study Islamic intellectual history, incorporating epistemological inquiry, power relations, and localized intellectual traditions. Scholars increasingly employ dialectical, discursive, and bibliometric methods to map the interconnectedness of texts, scholars, and institutions across various regions. In the context of da‘wah, studies on Aceh Türkiye scholarly relations and East Asian Muslim minorities reveal that da‘wah practices operate within complex socio-political environments shaped by pluralism, migration, and evolving human-rights discourses. Together, these studies frame da‘wah as a historically embedded practice integrated within broader structures of knowledge production, authority, and mobility.

Despite these advances, several gaps persist in the existing literature. Integrative analytical models that connect Islamic intellectual history with da‘wah studies remain limited, resulting in fragmented explanations of how ideas, institutions, and scholars collectively shape religious practices across time and space. In addition, the theoretical tension between civilizational pride and epistemic critique in contemporary Islamic thought has not been sufficiently examined, thus obscuring the role of da‘wah in negotiating modernity and decolonial epistemologies. Moreover, Southeast Asian and transregional perspectives have not been adequately incorporated into global narratives, limiting recognition of their contributions to wider Islamic intellectual trajectories.

In response to these gaps, this study seeks to synthesize ongoing debates by demonstrating how Islamic intellectual history and da‘wah studies intersect in their analyses of knowledge formation, scholarly mobility, and socio-political embeddedness. The study aims to integrate diverse methodological approaches such as dialectical inquiry, discourse analysis, and bibliometric mapping into a coherent analytical framework, while also repositioning Southeast Asian and transregional networks as central rather than peripheral within Islamic intellectual history. Furthermore, the study intends to clarify the conceptual relationship between da‘wah, epistemic critique, and civilizational continuity.

Based on this orientation, the study hypothesizes that da‘wah constitutes a historically embedded mechanism of Islamic intellectual production rather than a purely communicative or normative activity. Regions commonly perceived as peripheral such as Southeast Asia are therefore posited to play structurally significant roles in shaping Islamic intellectual developments through their participation in transregional scholarly exchanges, pedagogical institutions, and epistemic negotiations. Such a hypothesis foregrounds the importance of viewing da‘wah as an active agent in sustaining and transforming intellectual traditions.

If validated, this hypothesis carries several important implications. It suggests the need to reconceptualize Islamic intellectual history as a multi-centered, networked tradition rather than one limited to Middle Eastern frameworks. It also underscores the importance of incorporating Southeast Asian and other peripheral regions into global historiographies of Islam. Additionally, it calls for reinterpreting da‘wah as a civilizational practice that continually negotiates modernity, power, and epistemic resistance. Finally, it highlights the methodological necessity of combining historical, sociological, and bibliometric approaches to more accurately map the dynamics of knowledge production across the Muslim world.

METHOD

The present study employs a systematic literature review (SLR) design with a qualitative–interpretive orientation situated within the framework of Islamic intellectual history. This design enables a transparent and methodical synthesis of scholarly works on the da‘wah thought of Betawi scholars during the colonial Batavia period, following the “ABC of

systematic literature review” and contemporary guidelines for high-impact SLRs. The study adopts a structured review protocol encompassing formulation of research questions, development of search strategies, screening based on strict inclusion–exclusion criteria, quality appraisal, and thematic synthesis. The corpus examined consists of academic publications journal articles, proceedings, and book chapters addressing the intellectual biographies, da‘wah practices, and Islamic thought of Betawi scholars. Literature is sourced primarily from reputable databases such as Scopus and Web of Science, supplemented by regional repositories relevant to Indonesian Islamic history. Search strategies integrate Indonesian, English, and Arabic transliterated keywords combined with Boolean operators, while identification and selection procedures follow PRISMA 2020 reporting standards to ensure methodological transparency.

Data extraction is conducted through a structured extraction sheet that records publication year, type of source, study context, Betawi figures examined, theoretical frameworks, and key findings regarding da‘wah thought and practice. The extraction process also captures methodological orientations historical, philological, anthropological, or da‘wah studies to map the range of approaches applied in the literature. Extracted data are analyzed using reflexive thematic analysis as developed by Braun and Clarke, supported by qualitative analysis software such as NVivo or ATLAS.ti to ensure systematic coding and traceability. The thematic findings are subsequently interpreted through the lens of Islamic intellectual history, emphasizing the interplay between texts, contexts, and broader networks of ideas. This dual approach allows the study to trace how Betawi scholars appropriated global Islamic traditions and negotiated them with the colonial and local cultural milieu, framing the inquiry as an “intellectual pilgrimage” rather than a merely descriptive review.

To ensure the trustworthiness of findings, the study implements strategies commonly used in qualitative SLRs, including detailed reporting of review procedures, maintenance of an audit trail, reflexive memoing, and conceptual peer debriefing through comparison with other religious studies SLRs. These measures support the credibility, dependability, and confirmability of the results. Overall, the methodology integrates a rigorous SLR design with reflective qualitative analysis to generate a coherent, substantive synthesis of the da‘wah

thought of Betawi scholars in colonial Batavia. Through this combination of PRISMA-guided review procedures, systematic data extraction, reflexive thematic analysis, and an Islamic intellectual history perspective, the study aims to produce an original and analytically robust contribution to the scholarly understanding of Betawi Islamic thought and its historical development.

RESULT

Introduction to the Findings

The findings of this study indicate a growing scholarly shift within Islamic intellectual history toward examining localized and previously understudied intellectual traditions, particularly the role of local scholars in shaping religious and social identities. Within this context, the da‘wah thought of Betawi scholars in colonial Batavia emerges as a significant yet understudied intellectual domain. Although studies on Betawi social, cultural, and political life during the colonial period are relatively abundant, the intellectual dimensions of Betawi ulama’s da‘wah have rarely been analyzed, especially in relation to the decolonization of Islamic knowledge. Through a systematic literature review, this study addresses this gap by synthesizing existing scholarship that documents the intellectual and civilizational aspects of Betawi ulama’s da‘wah during the colonial era.

The reviewed literature shows that Betawi ulama’s da‘wah cannot be understood merely as religious activity but must be situated within broader socio-intellectual movements that contributed to the formation of Betawi Islamic identity under colonial pressure. As highlighted in Jürgens (2021), Islamic intellectual history requires attention not only to historical events or social activities of scholars but also to their ideas, concepts, and textual contributions. Our findings reveal that Betawi ulama strategically used da‘wah to preserve religious identity, cultivate social solidarity, and articulate resistance against colonial fragmentation. However, most existing studies focus primarily on practical aspects of da‘wah such as mosque preaching or community teaching while neglecting the intellectual frameworks that informed these practices. This review identifies the theoretical underpinnings in Betawi ulama’s da‘wah thought and demonstrates how colonial social,

political, and cultural conditions shaped their intellectual orientations.

The synthesis also confirms Faruque's (2024) argument that da'wah should be viewed as a form of knowledge production responding to socio-political realities. Betawi ulama appear not only as transmitters of Islamic teachings but also as agents who formulated culturally embedded strategies for community empowerment under colonial rule. Earlier works, such as Rahmah (2018), demonstrate that research on Betawi ulama has traditionally focused on biographical or socio-cultural dimensions, without adequately examining the intellectual content of their da'wah texts. By reorganizing these scattered insights through a systematic review, our study situates Betawi da'wah thought within the wider landscape of Islamic intellectual tradition and explains how it functioned as both a religious and socio-political discourse.

The review further identifies a consistent pattern across the literature regarding the role of Betawi ulama in resisting colonial domination. As noted by Syihabudin et al. (2025), their da'wah texts and practices carried functions beyond religious instruction, serving as mechanisms for safeguarding cultural identity, reinforcing Islamic norms, and shaping socio-political consciousness. Our findings reinforce this perspective by demonstrating that Betawi ulama's da'wah played a decisive role in sustaining communal resilience and articulating Islamic responses to the challenges of colonial modernity.

Description of the Selected Studies

The systematic literature review identified several studies that provide substantive insights into the da'wah thought of Betawi scholars in colonial Batavia. Each study was examined in terms of its methodology, thematic focus, and key findings. Syihabudin et al. (2025) employed interviews and documentary analysis to explore the da'wah of KH Abdullah Syafi'ie, emphasizing his articulation of religious moderation and his influence on urban Islamic discourse in Jakarta. Rahmah (2018), through textual analysis, highlighted how Betawi scholars utilized mosques and madrasah as institutional bases for sustaining religious education and strengthening social morality within fragmented colonial society. Meanwhile, Derani (2018) analyzed classical Betawi Islamic writings and demonstrated how

local scholars contributed to shaping communal ethics through pedagogical practices embedded in daily social life. Collectively, these studies underscore the intellectual and social dimensions of Betawi da'wah that extend beyond ritual and instructional activities.

Syihabudin et al. (2025) reveal that KH Abdullah Syafi'ie developed a distinctly moderate da'wah framework grounded in social tolerance and interreligious coexistence, positioning da'wah as a response to the complex socio-political realities of colonial Batavia. His approach integrated religious principles with evolving urban conditions, thus framing moderation as both a theological and civic imperative. Rahmah (2018) shows that Betawi ulama maintained extensive da'wah networks that functioned not only to disseminate Islamic teachings but also to reinforce communal solidarity. Madrasah and mosques served as key nodes for cultivating religious knowledge while embedding ethical and social values that responded to the pressures of colonial governance. Derani (2018) further demonstrates that Betawi scholars employed textual production such as works on jurisprudence, creed, Sufism, and social ethics to shape moral consciousness and preserve communal integrity amid colonial disruption.

Table 1. Description of Selected Studies on Betawi Ulama's Da'wah Thought

Study Title	Author(s) & Year	Methodology	Focus of Study	Key Findings
<i>Pemikiran Dakwah KH Abdullah Syafi'ie</i>	Syihabudin et al., 2025	Interviews & Documentary Analysis	Religious moderation; urban da'wah in Jakarta	KH Abdullah Syafi'ie advanced a discourse of religious moderation through educational institutions and social networks, shaping inclusive Islamic practices in colonial and postcolonial Betawi society.
<i>Pemikiran Dakwah Ulama Betawi</i>	Rahmah, 2018	Textual Analysis	Da'wah networks of Betawi scholars	Betawi ulama utilized mosques and madrasah as religious-educational hubs, strengthening social morality and communal cohesion amid colonial fragmentation.
<i>Pendidikan Islam Betawi</i>	Derani, 2018	Textual Study	Moral and social Islamic education	Betawi scholars shaped social ethics through religious instruction and community-based da'wah, responding intellectually to colonial disruption of local culture.

Thematic Mapping of Da‘wah Thought

Deep thematic analysis of the selected studies produced five dominant themes that characterize the da‘wah thought of Betawi scholars in colonial Batavia. The first theme, *da‘wah as education*, illustrates how religious instruction operated as a vehicle for shaping moral and social character. As shown by Rahmah (2018), Betawi scholars positioned madrasah and mosques as centers of ethical formation, enabling religious education to function as a strategy for preparing younger generations to face social and colonial challenges. The second theme, *da‘wah as cultural resistance*, emerges from Syihabudin et al. (2025), highlighting how Betawi ulama utilized da‘wah to protect local identity against the cultural assimilation policies of the colonial administration. Their teachings reinforced social cohesion and ensured that Islamic values remained relevant within local contexts threatened by Western influence.

The third theme, *moderation in da‘wah*, is most clearly articulated through the teachings of KH Abdullah Syafi'ie. Moderation served as a balancing mechanism between authoritative Islamic teachings and evolving social realities. His approach fostered coexistence among diverse groups and reinforced social harmony through educational institutions that promoted inclusive Islamic values. The fourth theme, *textual da‘wah through manuscripts and treatises*, reflects Derani's (2018) findings on the role of Betawi scholars in producing Islamic manuscripts that shaped religious understanding and social behavior. These texts served as intergenerational references, embedding da‘wah within structured pedagogical traditions. The fifth theme, *Betawi-Islamic identity formation*, emphasizes how da‘wah contributed to the articulation of a hybrid cultural-religious identity. This theme demonstrates that Betawi scholars used da‘wah to preserve local traditions while reinforcing Islamic identity as a unifying force amid colonial-induced social upheaval.

Thematic Synthesis of Betawi Ulama's Da‘wah Thought

The thematic analysis conducted in this study identifies five major themes that characterize the da‘wah thought of Betawi ulama in colonial Batavia. The synthesis demonstrates that their da‘wah extended beyond the transmission of Islamic teachings,

functioning simultaneously as a mechanism for strengthening social solidarity, preserving cultural identity, and articulating subtle forms of anti-colonial resistance. The themes derived from the analysis are synthesized as follows.

The da‘wah thought of Betawi ulama is closely intertwined with religious education, which was perceived as an essential medium for cultivating the moral and social character of the Betawi community. Rahmah (2018) shows that madrasah and mosques were utilized not only as centers for religious instruction but also as institutions that instilled strong communal values. This educational orientation reflects an understanding that Islamic pedagogy must integrate social ethics and collective responsibility, particularly within the plural and cosmopolitan environment of Batavia as a colonial port city. Through this approach, Betawi ulama shaped socially conscious generations capable of navigating the socio-political challenges of their time.

Da‘wah also served as a form of cultural resistance against the hegemonic influence of Dutch colonial rule. As identified in Syihabudin et al. (2025), Betawi ulama employed da‘wah to safeguard Islamic and local cultural identities that were increasingly threatened by colonial policies seeking to erode indigenous traditions. Their da‘wah strategies aimed to reinforce communal cohesion, uphold cultural continuity, and resist assimilation into colonial worldviews. By grounding their teachings in local contexts, Betawi ulama preserved cultural distinctiveness while articulating Islamic principles relevant to the lived realities of colonized communities.

Moderation emerges as a central theme, particularly through the contributions of KH Abdullah Syafi’ie. As revealed by Syihabudin et al. (2025), his da‘wah emphasized balance between Islamic orthodoxy and the realities of a socially diverse society. This moderate approach was essential in the highly pluralistic setting of Batavia, where various religions and ethnic groups coexisted. The emphasis on moderation, tolerance, and interreligious coexistence enabled Betawi ulama to maintain social harmony while promoting Islamic values. Moderation thus served as a foundation for sustaining peaceful communal relations in a multicultural urban environment.

Writing served as a significant medium for disseminating da‘wah thought, although it is

often overlooked in existing scholarship. Derani (2018) highlights that Betawi ulama produced numerous works in jurisprudence, theology, Sufism, and social ethics, which functioned both as educational resources and as instruments for shaping social worldviews. These texts became central references in religious education within madrasah and contributed to the development of critical intellectual traditions among younger generations. Through written works, Betawi ulama transmitted their ideas across broader audiences and ensured the continuity of their intellectual legacy.

Another prominent theme is the role of da‘wah in constructing a Betawi-Islamic identity that harmonized local cultural values with Islamic teachings. Derani (2018) indicates that Betawi ulama viewed Islam as the foundation for strengthening social and cultural identity within the ethnically mixed and rapidly urbanizing context of colonial Batavia. Their da‘wah not only disseminated religious doctrines but also reinforced cultural rootedness, enabling the Betawi community to retain its distinctive identity amid social and political transformations. This identity-building process was instrumental in sustaining communal cohesion and navigating the pressures of modernization and colonial influence.

Quality Assessment and Limitations of the Included Studies

Assessing the quality and limitations of the studies incorporated into this systematic literature review (SLR) is essential to ensure that the resulting findings are valid, reliable, and capable of contributing meaningfully to the understanding of Betawi ulama’s da‘wah thought in colonial Batavia. This section evaluates two primary aspects: the methodological rigor of the selected studies and the inherent limitations identified within the existing literature.

Most of the studies included in this review demonstrate adherence to academically robust methodological standards, employing approaches such as textual analysis (Rahmah, 2018) and interview-based documentation (Syihabudin et al., 2025). These methods enable scholars to engage directly with primary and secondary sources connected to the da‘wah practices and intellectual contributions of Betawi ulama. As such, the studies exhibit a high degree of methodological soundness, particularly as they move beyond descriptive historical narratives to consider the broader socio-political contexts shaping Betawi religious discourse.

Nevertheless, a considerable portion of the literature tends to emphasize biographical or cultural aspects, often treating da‘wah thought as fragmented and individualized. For example, although Syihabudin et al. (2025) offer valuable insights into religious moderation as articulated by KH Abdullah Syafi’ie, their analysis remains centered on a single figure without sufficiently exploring the broader intellectual impact of his ideas within colonial Batavia. This indicates a recurring limitation in the literature: a tendency to narrow the scope of inquiry to specific personalities or communities, which restricts the ability to construct a comprehensive understanding of the collective da‘wah thought of Betawi ulama.

Despite their contributions, the existing studies reveal several methodological and conceptual limitations. One major limitation is the absence of systematic synthesis frameworks that integrate the diverse themes of Betawi da‘wah thought into a coherent intellectual structure. Much of the scholarship analyzes da‘wah from the perspective of individual scholars, yet does not sufficiently trace how these ideas are embedded within wider intellectual networks or how they interact with prevailing socio-political dynamics of the colonial era.

Another limitation lies in the lack of cross-study comparative analysis. Many works focus on one or two Betawi ulama, but do not investigate how their thought relates to other Islamic scholars in the wider Malay world or within the broader context of global Islamic intellectual history. This constrains the interpretive depth of current research and limits its capacity to situate Betawi da‘wah thought within broader regional or transregional Islamic movements.

Furthermore, much of the literature fails to contextualize Betawi da‘wah within larger global Islamic developments. Although the ideas of Betawi ulama were shaped by local conditions, they were also intrinsically connected to major intellectual shifts in the Islamic world during the nineteenth and early twentieth centuries. Expanding the analytical horizon to include these global dimensions would enrich our understanding of how Betawi ulama’s da‘wah not only addressed local socio-cultural challenges but also contributed to wider intellectual currents in Southeast Asian Islam.

DISCUSS

Thematic Analysis of Betawi Ulama's Da'wah Thought

The findings of this study reveal that the da'wah thought of Betawi ulama in colonial Batavia is far more complex and multidimensional than often portrayed in Indonesian Islamic historiography. Their intellectual contributions extend beyond religious instruction, encompassing social resistance, religious moderation, textual scholarship, and the construction of Betawi-Islamic identity. This aligns with Rahmah's (2018) observation that Betawi ulama embedded significant social dimensions within their da'wah, particularly in response to colonial pressures that disrupted local moral and cultural structures. These findings demonstrate that Betawi da'wah was not limited to religious propagation but functioned as a mechanism for broader socio-cultural transformation.

Educational practices emerge as a central pillar of Betawi da'wah thought, as highlighted in the works of Rahmah (2018) and Derani (2018). Madrasah and mosques served as dual-purpose institutions—religious learning centers and social arenas where communities were sensitized to issues of injustice under colonial rule. Through these educational frameworks, Betawi ulama cultivated moral consciousness and critical awareness, positioning their da'wah within a wider intellectual movement aimed at strengthening social ethics rather than merely conducting ritualistic instruction.

Cultural Resistance to Colonialism

A major theme identified in this review is the role of Betawi da'wah as a vehicle for cultural resistance against Dutch colonialism. As illustrated by Syihabudin et al. (2025), Betawi ulama articulated intellectual and religious responses to preserve local identity from the cultural impositions of colonial governance. Their da'wah functioned not only as spiritual guidance but also as a form of cultural empowerment that countered the erosion of Betawi values in social, educational, and cultural domains.

This finding resonates with Faruque's (2024) discussion on the decolonization of Islamic knowledge, which underscores the need to revitalize indigenous intellectual traditions as a means of resisting colonial domination. In this context, Betawi ulama offered strategies that reinforced local cultural integrity while simultaneously strengthening Islamic

commitment, illustrating their dual engagement in spiritual and socio-cultural resistance.

Moderation in Da‘wah

Religious moderation constitutes another significant contribution of Betawi ulama, particularly as championed by KH Abdullah Syafi'ie. As noted by Syihabudin et al. (2025), his approach emphasized a balance between Islamic doctrine and the social realities of a pluralistic Batavia. This inclusive orientation facilitated peaceful coexistence among diverse religious and ethnic communities and reflected an adaptive mode of da‘wah suited to a multicultural environment.

Such findings align with broader discussions on Islamic moderation, including the work of Yuwono et al. (2025), who highlight its relevance in sustaining interreligious harmony. By advocating moderate principles, Betawi ulama positioned da‘wah as an integrative practice capable of accommodating diversity while upholding core Islamic values. Consequently, moderation became a foundational paradigm for Betawi society amid the complexities of colonial urban life.

Da‘wah through Textual Scholarship

The study also identifies the production of religious texts—books, treatises, and instructional manuscripts as an important medium through which Betawi ulama disseminated their da‘wah. Derani (2018) emphasizes that these works served not only as pedagogical resources but also as tools for shaping communal worldviews and ethical dispositions. The writings of Betawi ulama played a pivotal role in transmitting da‘wah across generations, anchoring Islamic learning in both formal and informal educational settings.

This tradition reflects the broader historical trajectory of Islamic intellectualism, wherein the writing of religious texts has long served as a primary mode of knowledge transmission. The works of Betawi scholars thus contributed to the continuity of Islamic learning while embedding local socio-cultural values within their textual representations.

Betawi-Islamic Identity in Da'wah

Another key theme is the reinforcement of Betawi-Islamic identity through da'wah. The reviewed literature indicates that Betawi ulama utilized da'wah not only to propagate Islamic teachings but also to consolidate a distinctive cultural identity rooted in Islam. As demonstrated by Derani (2018), their efforts preserved local traditions while integrating Islamic values that were relevant to the social realities of colonial Batavia.

This identity formation was particularly significant in an urban, pluralistic environment marked by ethnic and religious diversity. Through their da'wah, Betawi ulama contributed to the development of social cohesion and collective belonging in a fragmented colonial society. Their intellectual and religious leadership thus played a crucial role in strengthening cultural continuity and social solidarity among Betawi communities.

CONCLUSION

This study traces the da'wah thought of Betawi ulama in colonial Batavia and demonstrates that their contributions extend beyond religious instruction into broader socio-cultural and intellectual domains. Through a systematic literature review (SLR), the research identifies five major themes: da'wah as moral-social education, cultural resistance to colonialism, religious moderation, textual dissemination through scholarly writings, and the construction of Betawi-Islamic identity. Collectively, these themes reveal that Betawi da'wah operated as a multifaceted institution that shaped communal solidarity, reinforced cultural identity, and provided strategies for symbolic resistance against colonial authority. Moreover, madrasahs and mosques served as key socio-educational spaces where Islamic teachings were integrated with social ethics, while figures such as KH Abdullah Syafi'ie advanced a moderate and inclusive model of da'wah suited to Batavia's plural society. These findings highlight the central role of Betawi ulama in the intellectual and socio-religious development of colonial-era Muslim communities.

The findings of this study offer significant implications for the broader fields of Islamic intellectual history, da'wah studies, and contemporary religious education in Indonesia. First, the multidimensional nature of Betawi da'wah underscores the importance of integrating

cultural identity, social ethics, and religious moderation into present-day da‘wah frameworks. Insights drawn from Betawi ulama, particularly their emphasis on tolerance and coexistence, can inform the development of Islamic education curricula that prioritize moderation and local cultural wisdom. Second, the study suggests that Betawi da‘wah represents an early form of socio-cultural resilience and identity preservation, providing a historical foundation for understanding current discourses on local Islamic identities in Indonesia. Finally, the research underlines the relevance of examining local Islamic traditions—such as those in Betawi communities as part of broader regional and global Islamic intellectual trajectories.

Despite its contributions, this study acknowledges several limitations that future research should address. The available literature on Betawi ulama still tends to focus on individual figures or isolated communities, limiting the ability to construct a fully comprehensive and interconnected intellectual history. Additionally, many studies emphasize biographical or cultural narratives without sufficiently situating Betawi da‘wah within wider Islamic scholarly networks in the Indonesian archipelago or the broader Muslim world. Comparative research that examines Betawi ulama alongside other Southeast Asian or Middle Eastern intellectual traditions would yield a richer understanding of their influence. Moreover, the limited availability of primary sources from the colonial period poses methodological constraints, making it necessary to expand archival exploration and incorporate interdisciplinary approaches to reconstruct a more holistic narrative of Betawi da‘wah thought.

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