

Muhammad Amin Hasan Al-Banjari and The Tradition of Manuscripts and Islamic Education in Lampung in The Early 20th Century

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ABSTRACT

This study aims to reveal the significant role of Muhammad Amin Hasan al-Banjari in the development of Islam in Lampung in the early 20th century. As an influential cleric, he played an important role in the spread of Islamic teachings, especially through educational and da'wah activities. Using a biographical study approach and manuscript analysis, this study traces his intellectual and social contributions. The results of the study show that Muhammad Amin Hasan al-Banjari was not only active in religious activities, but also left an intellectual legacy in the form of a collection of manuscripts covering various disciplines such as religion, wisdom, and Arabic. These findings confirm that his contributions had a broad impact on strengthening the foundation of knowledge and the spread of Islam in Lampung. This study provides a deeper understanding of the relationship between the role of local figures and the dynamics of the development of Islam in the region.

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1. INTRODUCTION

Lampung, as one of the regions in Indonesia, has a unique and distinctive culture and history. One of the unique aspects of this region is the existence of an unusual script, namely *ka-ga-nga*, which is only found in several regions in Indonesia. However, unfortunately, much of Lampung's cultural and historical wealth has been lost due to the lack of documentation and archiving efforts in the past. This has an impact on the difficulty of the current and future generations in understanding the cultural and historical map of Lampung. Therefore, efforts need to be made to overcome this problem and preserve the culture and history of Lampung.

The history of the entry and development of Islam in Lampung has not been revealed clearly and in detail. Official data shows that the Al-Anwar Mosque in Telukbetung, which was built in 1838 and renovated in 1883 after the eruption of Mount Krakatoa, is the oldest mosque in Lampung. However, this raises several important questions: were there no mosques, prayer rooms, or surau used by Muslims in Lampung before 1838 and 1883? If so, where were they located, and why were they not recorded in history? Why did the authorized government agencies not document and archive this information?¹

What is even sadder is that the "treasure" of ancient Islamic manuscripts that are the legacy of Lampung figures is well preserved in Western countries. The Leiden and Amsterdam libraries in the Netherlands, for example, hold more than a thousand manuscripts from Lampung Province. The study of manuscripts in the archipelago is still dominated by collections owned by Western countries, which raises questions about how to restore and preserve the cultural and historical heritage of Islam in Lampung, Indonesia.²

Scientific explanations about how Islam came and developed in Lampung Province are still very minimal, reviews about when Islamization began in this province are also still focused on folklore that comes from who knows where, without any critical effort to prove its truth. From the author's research results, the entry of Islam in Lampung is said to have come from three directions, namely: First, from the region (Minangkabau), entering the Belalau highlands. Second, from the region (Palembang), entering the Komering area, in the early 15th century, or during the time of Adipati Arya Damar (1443) in Palembang. Third, from the Banten area (Fathillah Sunan Gunung Djati), entering the Maringgai Harbor area.³ There is no further explanation from whom this news was delivered. Then what crossed the author's mind was, if it is estimated that Islam had entered this province since the 15th century.⁴ Are there no Islamic figures in Lampung who recorded how Islam existed in this area? If so, where? How to access it, is there an effort to preserve the manuscript so that it can still be traced by future generations?

¹ Arman AZ, Monograf Lampung Lampung: Sejumlah Catatan Budaya & Sejarah Lampung (Lampung: Lampung Literature, 2021), p. 33.

² Annabel Tea Gallop, "Shifting Landscapes: Remapping Islamic Southeast Asian Writing Traditions through Digitization" HUMANITY, Vol. 32, no. 2 (June 2020), p. 97

³ Tisna Amijaya, Profil Kerajaan Adat Paksi Pak Sekala Bkhak Kepaksian Pernong Lampung (Lampung: Lampost Publishing, 2019), p. 19.

⁴ Hilman Hadikusuma, Adat Istiadat Daerah Lampung (Jakarta: Department of Education and Culture, Center for Historical and Cultural Research, Regional Cultural Research and Recording Project, 1977/1978), p. 36.

Muhammad Amin Hasan al-Banjari (1890-1961)⁵ or better known as Kiaji Ma' Amin, is an Islamic figure from Padang Cermin Village, Way Khilau District, Pesawaran Regency, Lampung. He is the son of Haji Hasan al-Banjari bin Muhammad Amin al-Banjari.⁶ His father was a religious figure from the Islamic kingdom of Banjar in South Kalimantan. Based on the story of a local community figure, it is said that during the Banjar war between the Banjar kingdom and the Dutch Colonial Government which resulted in the exile of Sultan Hidayatullah to West Java, the kingdom's officials were also exiled, including Haji Hasan al-Banjari.



Figure 1: Some manuscripts belonging to Muhammad Amin Hasan al-Banjari⁷

Although his name is not yet widely known among national Islamic figures, the works of Muhammad Amin Hasan al-Banjari in the form of ancient manuscripts have amazed academics at how fertile the Islamic academic tradition of the Lampung community was during the colonial period to pre-independence.⁸ Amidst the limited literacy of the Indonesian population in the 1900s, he had written at least 800 pages of manuscripts. Of that number, almost all of them used Arabic except for one volume of the book that used the Lampung script. This collection of manuscripts was written with various manuscript bases, ranging from European HVS paper, lined paper, to the discovery of paper stamps bearing the Ottoman Empire logo that surprised

⁵ Throughout the author's research, it is not known for certain when Muhammad Amin Hasan al-Banjari was born, but there is an Arabic note in one of his manuscripts stating that he died on October 6, 1961. Based on information from the elders of Padang Cermin village, he died at the age of around 60 years. Based on this information, the author estimates that he was born around 1900. Interview, Imron, Padang Cermin Village Figure, Pesawaran March 2023.

⁶ This genealogy is written in a manuscript entitled *hadaika zanjabilat fi jadwal Awqat as Sholat*, the author of which is listed as *al Faqir wal Haqir*. Quoted on the cover page of the Manuscript *hadaika zanjabilat*, Collection of Manuscripts of Muhammad Amin Hasan al Banjari.

⁷ This photo of two manuscripts was taken by the heirs of Muhammad Amin Hasan al-Banjari shortly after the manuscripts were lowered from the roof of an old house in Padang Cermin Village, Way Khilau District, Pesawaran Regency, Lampung. Documentation. Achmad, heir of the manuscripts, Padang Cermin, 2016.

⁸ Interview with Imron, Community Leader of Padang Cermin Village, March 2023.

Indonesian philologists.⁹ Because the logo of the manuscript with this watermark has never been found. In Indonesia, has there ever been cooperation or at least contact between the Ottoman Caliphate and Lampung figures? There has been no research on this matter.

Initial data obtained by the author from observations of the contents of the manuscript collection indicate that there are several main topics. First, the contents of this manuscript are dominated by the theme of Islamic Sufism. In addition, several notes were also found regarding fiqh books, religious sermon texts, correspondence, and diaries related to important events at the national and regional levels. Furthermore, several structured notes were also found regarding how Japan was able to occupy Indonesian territory, such as Sulawesi, Kalimantan, and the Lesser Sunda Islands. Almost all of these texts are written in Arabic.

The description above provides an overview of the role of Muhammad Amin Hasan al-Banjari, a cleric from Lampung in the colonial era who has not been widely published. The heroic story of his struggle in teaching Islam amidst the limitations of Indonesian society in the colonial era is not only based on oral stories whose authenticity is often doubted. On the contrary, he left behind many important manuscripts related to the development of Islamic history in Lampung in the early 20th century.

Considering that there is still a lot of important information in this collection of manuscripts that has not been revealed, as well as information about the contribution of Muhammad Amin Hasan al-Banjari in the spread of Islam in the Lampung Residency, in-depth research with a multidisciplinary approach on the role of Muhammad Amin Hasan al-Banjari and his collection of manuscripts is a necessity.

This study aims to present the latest explanation in the scientific debate related to the dynamics and history of the development of Islam in the Lampung Residency area scientifically. Based on the background above, the main questions that arise are: What is the biography of Muhammad Amin Hasan al-Banjari? What manuscripts were written by Muhammad Amin Hasan al-Banjari? How did Muhammad Amin Hasan al-Banjari influence the development of Islam in Lampung in the early 20th century? By answering the questions above, this research is expected to contribute to knowledge about the history and development of Islam in Lampung at that time.

To understand this problem, it is important to first map out the theoretical discussion and debate among scholars regarding the study of Islamic History in Lampung Province. At least in the last five years, the historical-anthropological debate in this area has started to be seen in several academic works such as Taufik (2019), The Daughter of Fadilah (2019), Zainal Abidin, Basri, and Rahma Dwi Nopriyana (2020).

Taufiq, in his ethnographic study entitled *Islam and Ethnicity: A Study of the Formation of Local Islam in the Lampung Ethnic Group*. Explains how Islamization occurred in the Lampung ethnic community with a focus on local religious studies. The purpose of this study is to determine the beliefs of the Lampung ethnic community before and after coming into contact

⁹ Several Indonesian philologists who are members of the Indonesian Manuscript Society (Manassa) such as Oman Fathurrahman, Fuad Jabali and Titi Pujiastuti were surprised by the discovery of paper with a watermark of the Ottoman Empire logo, this finding is quite unique considering the minimal interaction between the Dutch East Indies community and the Ottoman Caliphate in Turkey. According to them, this finding is proof that Lampung's Islamic civilization in the past was international in scale. This statement was made during the digitization of the Muhammad Amin Hasan al-Banjari manuscript collection by Dreamsea in Bandar Lampung, March 2022.

with Islamic values, the response to Islamization, and to determine the customary values that persist and the customary values that shift. Taufik cites various sources from historical books and oral stories related to the entry and development of Islam in this province, although the depiction of Islamic history tends to be empty of novelty. The results of this study indicate that the pattern of Islamization in the Lampung ethnic community has three patterns, namely antagonistic, accommodative (silencing, keeping silent, or reducing conflict), and syncretic (efforts to find harmony in acculturation).¹⁰

The study of the dynamics of Islamic organizations in Lampung during the colonial period was conducted by the author in a study by Binti Fadilah Arfi entitled Dynamics of the Islamic Union in the Lampung Residency in 1930-1934 AD. This study discusses the dynamics of the Islamic Union SI in the Lampung Residency in 1913-1934. In this study, the discussion focuses on the activities of SI in advancing society in the Lampung Residency. The approach used is a sociological approach.

The results of this study are, first, that SI activities in Lampung in 1913-1934 were directed at improving the socio-economic and political fields. In the social field, SI tried to advance the field of education by renewing religious schools, establishing SI schools, providing a forum for women's movements, and developing the press. In the economic field, SI formed a farmers' union, demanded tax reductions, and encouraged cooperatives. Second, several causes of the decline in the development of SI in the Lampung Residency were caused by several things, namely: the struggle for influence between SI branch figures, the lack of mature planning in the establishment of schools and economic institutions, the clash of SI activities with the policies of the Dutch government, and the conflict between SI members and indigenous peoples in the Lampung Residency.¹¹

In contrast to Taufik and Binti, Zainal Abidin's research, Basri and Rahma Dwi Nopriyana entitled Ulama Network in Lampung: Tracing the Development of Islam and its Influence on Local Traditions and Culture, focuses his research on the spread of Islam carried out by scholars in Lampung. This research refers to three theories of the spread of Islam in Lampung. First, the theory that states that Islam originated from Banten. The second theory states that Islam came from Pagaruyung, West Sumatra, through the West Lampung region. The third theory states that scholars from Palembang brought Islam and then spread it from the northern Lampung region. This article also emphasizes the contribution of Lampung scholars.

The arrival of the spreaders of Islam was accommodating without conflicting with local customs and culture that were in line with the basic principles of Islamic teachings. The entry of Islam enriched the philosophy of *Piil Pesenggiri*, the philosophy of *Pegung Pakai*, and other cultural customs. The scholars who spread Islam in Lampung had different backgrounds, both in terms of their motives for spreading it and their origins. The strategy for spreading Islam was carried out individually or in an organized manner. The scholars had networks with the political power of the sultanate and had relationships with local rulers in Lampung. These relationships were reflected in political, economic, and family agreements or kinship relationships through

¹⁰ Taufiq, *Islam Dan Etnisitas: Kajian Pembentukan Keislaman Lokal Etnik Lampung*. Dissertation, Postgraduate Program, UIN Sunan Kalijaga, Yogyakarta. 2019.

¹¹ Binti Fadilah Arfi, *Dinamika Sarekat Islam Di Karesidenan Lampung Tahun 1930-1934 M*. Thesis, UIN Sunan Kalijaga, Yogyakarta, 2019.

marriages between noble families from Banten and Lampung. These relationships had an impact on the increasingly strong emotional ties in the process of Islamization in Lampung.¹²

In its development, the author found several different research focuses and scientific perspectives on the dynamics of Islam in Lampung through various scientific publications. However, most of the data from the three studies were quoted from secondary sources in the form of history books that present the same information. The three studies did not directly present or analyze original historical sources, such as manuscripts or ancient manuscripts by Lampung scholars.

The fact that there is a lack of original literature and the inadequacy of current literature is also supported by the discovery of a collection of manuscripts by Muhammad Amin Hasan al-Banjari. This opens up an opportunity for me to contribute new research. Therefore, I feel the need to add an explanation of the figures of the Lampung Islamic movement in the early 20th century through a philological study of the collection of manuscripts by Muhammad Amin Hasan al-Banjari.

2. METHODS

This study uses a historical research method with a qualitative approach, which combines the study of figures' biographies and analysis of Islamic manuscripts. This approach was chosen to deeply understand the role of Muhammad Amin Hasan al-Banjari in the development of Islam in Lampung in the early 20th century. The main data sources in this study include manuscripts written by Muhammad Amin Hasan al-Banjari, both in the form of original manuscripts and copies, as well as other manuscripts that are relevant to the socio-religious context in Lampung at that time. The criteria for selecting manuscripts and documents were based on three main aspects: (1) authenticity—documents directly written by or related to Muhammad Amin Hasan al-Banjari, (2) relevance—the content of the manuscripts containing Islamic teachings, missionary activities, education, or religious thought, and (3) context of time and place—manuscripts originating from or related to Lampung in the early 20th century. In addition to manuscripts, other written sources such as personal letters, diaries, archives of religious institutions, and local historical literature were also used as analysis materials. Data were also obtained through in-depth interviews with community leaders, local scholars, and historians who know the life and role of Muhammad Amin Hasan al-Banjari. Interviews were conducted in a semi-structured manner to explore richer and more contextual narratives. To measure the influence of Muhammad Amin Hasan al-Banjari, several indicators are used, including: the spread of Islamic teachings and practices that can be traced to his preaching activities, the existence of educational institutions or student networks that still exist, the influence of thought in the manuscripts he wrote, and recognition from society and contemporary figures reflected in documents and interviews. Data analysis techniques include: (1) narrative analysis to examine the structure of the biography and experiences of figures, (2) thematic analysis to identify the main themes in manuscripts and interview results, and (3)

¹² Zainal Abidin, Basri and Rahma Dwi Nopriyana, "Ulama Network in Lampung: Tracing the Development of Islam and its Influence on Local Traditions and Culture", *Akademika, Journal of Islamic Thought* Vol. 25 No. 2 (2020).

comparative analysis to see the suitability and differences of information from various sources as a form of data triangulation.

3. RESULTS AND DISCUSSION

Biography and Discovery of the Manuscript of Muhammad Amin Hasan Al-Banjari

Muhammad Amin Hasan al-Banjari was born in Lampung to Haji Mohamad Hasan al-Banjari and Mrs. Bayyah, estimated to have been born around the 1890s. His father came from Martapura (South Kalimantan). Along with the outbreak of the Banjar war (1859-1862), there was political turmoil that caused a large-scale migration of Banjar people outside of Kalimantan Island. There is no further information regarding the circumstances of Haji Hasan's migration to Lampung at that time. Hasan performed the pilgrimage from Tanjungkarang in 1908.¹³ Haji Hasan married a widow (Ayub's ex-wife) named Bayyah, Bayah herself is said to have come from Trengganu Malaysia, from this marriage they were blessed with several children. According to information from community leaders in Padang Cermin Village, Muhammad Amin Hasan al-Banjari is the eldest child of the couple Haji Hasan and Bayyah.

Muhammad Amin Hasan Al-Banjari completed his formal education at the Doesoen Soeka Djaja School, Onderdistrict Kedondong Afdeeling Telok Betoeng in 1918. He then continued his religious education at the Al-Khoiriyah Islamic Madrasah in Citangkil, Banten. It was at this madrasah that he gained knowledge from KH. Syam'un, a cleric from Banten who studied in the Middle East and practiced his knowledge through Islamic madrasah educational institutions. KH Syam'un is also a National Hero from Banten who holds the rank of Brigadier General.

After studying in Java, Muhammad Amin Hasan Al-Banjari taught religion in several areas, such as Martapura and Blambangan Pagar. Then he settled in Padang Tjermin Waylima Village (now Way Khilau). Muhammad Amin Hasan Al-Banjari married Sa'dunah or Juwairiyah. However, there is a difference in information regarding the name of his wife between the manuscript and the information of the heirs. The family of Muhammad Amin Hasan Al-Banjari stated that his wife's name was Sa'dunah, the daughter of Dalom Sekhibu, who came from Blambangan Pagar Village. The marriage of Muhammad Amin Hasan Al-Banjari and Sa'dunah they were blessed with five children, namely Marhamah, Salamah, Hannah, Ahmad Zayadi, and Ahmad Barmawi.

Before the discovery of his manuscript collection, Muhammad Amin Hasan Al-Banjari was known as a charismatic scholar with many followers from among the Jin. The myth that circulated was that if he wandered to Tanjung Karang or Telok Betong because he had business and it was already evening, Muhammad Amin Hasan Al-Banjari had asked for help from spirits to help him get home. However, it should be noted that this information is still a myth and its truth cannot be confirmed. Therefore, further research is needed to ensure the accuracy of this information.¹⁴

¹³ Quoted in the Hajj certificate that the author found on the cover of a printed book belonging to Muhammad Amin Hasan Al Banjari, this certificate was given by the teacher of the Syafi'i School of the Hasan Mosque, Imam Ahmad bin Abdul Latif Al Minangkabwi.

¹⁴ Interview with the heirs of M. Amin Abdullah, June 2013.

In a small note on the cover of an old book, the name Muhammad Amin Hasan Al Banjari is written in Arabic, followed by another different writing below it. The writing in Arabic reads died on Friday night, October 6, 1961. No one knows for sure who wrote it, but what is certain is that the two writings were written by different people.¹⁵ After the death of Muhammad Amin Hasan Al-Banjari, there was a dispute among the heirs, which is typical of families living in a patriarchal cultural system. Male dominance became dominant, especially in controlling resources. The daughters of Muhammad Amin Hasan Al-Banjari chose to live outside the village, following their husbands, because in the cultural system that applies there, daughters do not have inheritance rights to their parents' inheritance.

The books and manuscripts of the madrasah library inherited from Muhammad Amin Hasan Al-Banjari were stored in an old cupboard, then stored in the attic of the house. For decades, the manuscripts became piles of old books that filled the attic of the house, along with burial goods. Since then, this valuable world heritage seemed to be lost in the darkness of the room in the attic of the house. This house is located in Way Dusun Khilau, Padang Cermin Village, Way Khilau District, Pesawaran Regency, Lampung. For approximately 50 years after the death of Muhammad Amin Hasan Al-Banjari, the books and manuscripts seemed to have disappeared, swallowed up by time.



Figure 2. Collection of Stone-Printed Books and Manuscripts belonging to Muhammad Amin Hasan Al Banjari, sometime after being taken down from the attic of his heir's house.¹⁶

In mid-2013, Pesawaran Regency became the destination area for the Real Work Lecture (KKN) of the Raden Intan Lampung State Islamic Institute (IAIN). A student named Achmad, who is the great-grandson of Muhammad Amin Hasan Al-Banjari, participated in the KKN group. Achmad is the son of Muhammad Amin, who is Salamah's eldest son. The name Muhammad Amin itself was taken from Salamah's father, Muhammad Amin Hasan Al-Banjari. According to Achmad, after learning that he was on a KKN assignment in Kota Jawa Village, his father (Muhammad Amin) asked him to stop by Puan Zayadi's residence in Padang Cermin. Achmad then went to the house his father was referring to and expressed his intention to look

¹⁵ Quoted on the cover of the Manuscript volume of the collection of Sufi notes.

¹⁶ Taken from the author's personal image collection in April June 2013.

for manuscripts left behind by Muhammad Amin Hasan Al-Banjari. After asking permission from *Mak'ngah*, Achmad went up to the attic of the house and observed and opened one by one the black packages containing the manuscripts. There were seven packages in total. The process of moving the manuscripts was carried out in stages, the last being carried out in 2017. All manuscripts, both printed and bound, have been moved from Pesawaran to Bandar Lampung. Currently, all manuscripts are at the author's residence in Sukabumi Village, Bandar Lampung City.

Description of Manuscript Based on Content and Theme

This study maps and analyzes the manuscript of Muhammad Amin Hasan Al-Banjari, which is a very important source of Islamic history and spirituality. This manuscript has five main themes, namely Islamic jurisprudence records, Sufism, daily notes, Islamic education, and Arabic sermons. These five themes have very important historical and spiritual values for Muslims in Indonesia. The first category, notes on Islamic jurisprudence or the Shafi'i school of thought, is found in two volumes of manuscripts written on European HVS substrate and paper watermarked with the Ottoman Turkish flag logo and a photo of Sultan Roshad Bin Abdul Majid.¹⁷

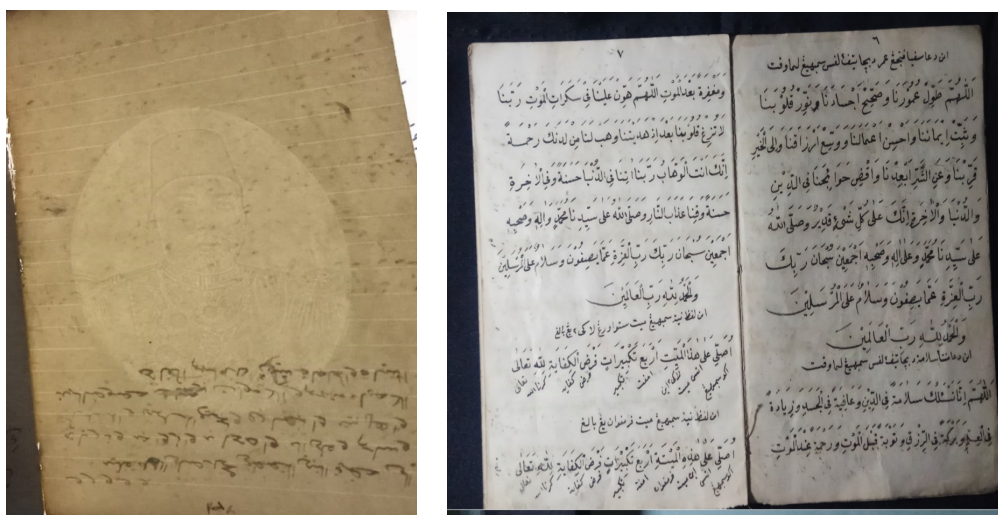


Figure 3. Manuscript of the Book of Fath Al Qarib belonging to Muhammad Amin Hasan Al Banjari¹⁸

The condition of the manuscript, based on the European HVS manuscript without a watermark, is quite concerning. Almost all parts of the manuscript have paper adhesive, so it requires good care and preservation. This manuscript measures 30x20 cm with a thickness of 2.5 cm and is covered with bark. The contents are a copy of the book *Fath Al Qarib* and several Sufism teachings at the end of the manuscript. Unfortunately, no information was found on who

¹⁷ Mehmed Reşad V, son of Sultan Abdülmecid, was born on November 2, 1844 in Istanbul. He became the thirty-fifth sultan of the Ottoman Empire on April 27, 1909, when he was 65 years old. Quoted in Nevim TÜZÜN, "Reflections on the Death of Ottoman Sultan Mehmed V Reşad in the Newspapers İkdâm, Sabah, Tanin and Vakıf", *International Journal of Social Research*, *International Journal of Social Research*, Volume 12, Number 65, August 2019, p. 301.

¹⁸ Taken from the author's personal image collection in April June 2013.

copied this book. However, based on the characteristics of the paper, it is estimated that this manuscript was made in the early 20th century.

This manuscript is written in Arabic letters and language, using a combination of black ink for the syarah and red for the matan of the Book Fath Al Qarib. When found, this manuscript was in a half-wet and damaged condition.d in almost all partsscript. Another Fiqh manuscript was also found in the form of a book sheet bound with thread in the middle. This manuscript consists of 32 pages, both front and back pages, verso and recto, measuring 22x12 cm. The uniqueness of this manuscript lies in the base of the manuscript, which has a watermark of the Ottoman Sultanate flag on one side, as well as a picture of the Ottoman Sultan Mehmed V or Maulana Muhammad Roshad bin Abdul Majid. This identification is based on the author's observation of the manuscript's watermark, which is visible when directed at the light. This finding raises big questions regarding the relationship between Lampung scholars and the Ottoman Caliphate in Ottoman Turkey in the past. This is due to the lack of historical sources linking the relationship between Muslim communities in the Indonesian archipelago and the Ottoman Caliphate.



Figure 4. Manuscript with watermark in the form of the Ottoman Empire flag symbol

In addition, this manuscript also contains daily prayers, prayers after prayer, and the intention of obligatory and sunnah prayers written in Malay Arabic script. The results of the spiritual analysis show that the prayers in this manuscript are full of the values of monotheism, piety to Allah SWT, and strengthening the morals and spirituality of Muslims. This manuscript has strong relevance to the context of the lives of Muslims in the past and present. From a philological perspective, this study helps reconstruct the text so that it can be re-examined by the current generation. Meanwhile, from a spiritual perspective, this manuscript provides a solution to the spiritual crisis in the modern era by offering teachings that focus on the vertical relationship between humans and Allah SWT.

Second, a manuscript was found discussing the teachings of Islamic Sufism and the science of wisdom. This manuscript consists of five volumes in book form with various types of

manuscript mats. Three books use lined books with a span of 1920-1940s. One manuscript was written using European HVS paper and written using a handam pen with wet ink. In general, these five books contain the efficacy of the verses of the Qur'an as medicine and a disaster ward.

The third part of the manuscript contains very valuable personal information, such as diaries, letters, and notes about important events, namely the arrival of Japan, which controlled the territory of Indonesia. This manuscript has dimensions of 16 x 10 cm with a thickness of 10 mm, indicating that this manuscript is relatively small and light. The writing of this manuscript is dominated by the Arabic language and script, but several other pages are written in Latin letters with Dutch and Malay. This shows that the author had extensive language skills and interacted with various ethnic and cultural groups. The year of writing this manuscript ranges from 1926-1945, namely the period of Japanese occupation in Indonesia.

The end of this manuscript contains prayers, one of which is a prayer entitled "*Ad Doa Rijal Al Ghaib*". This prayer is one of the popular prayers in the Islamic tradition, and its presence in this manuscript shows that the author has strong faith. In addition, there is an interesting note in this manuscript about the Japanese occupation of parts of the Dutch East Indies. Excerpts from this note provide an overview of the historical events that occurred during the Japanese occupation of Indonesia. Here is one excerpt from this manuscript:

من استقرار الخلافة اليابانية في جنوب سواطة وجاوة وبرونيو، وسليبيس والولندة الصغرى

Meaning: From the stability of the Japanese Caliphate in the regions of Sumatra, Java, Kalimantan, Sulawesi, and the Lesser Sunda Islands, as well as other islands under Dutch rule, there was an uncontrolled increase in prices. This price increase affected all types of goods and commodities. Here is the corrected text:

From the quote above, it can be seen that the Japanese Occupation in Indonesia in 1942-1945 had a significant impact on the economy and daily life of the community. One of these impacts was the uncontrolled price increase, which affected all types of goods and commodities. This resulted in inflation, namely the increase in the price of goods and services in general, which had an impact on people's purchasing power and daily life. The sentence "From the stability of the Japanese Caliphate... there was an uncontrolled increase in prices" explains the impact of the Japanese occupation in Indonesia on the economy and daily life of the community, although it should be clarified that in history, there was no "Japanese Caliphate".

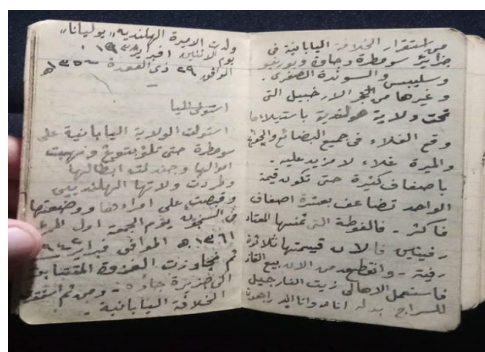


Figure 5: Manuscript of the diary of Muhammad Amin Hasan Al Banjari

The fourth part of this manuscript contains Arabic language learning notes, which include dictionaries and Arabic language learning exercise books. These notes are particularly related to Nahwu and Sharaf, which are two important fields of study in Arabic. These notes were most likely used by students of the As Sa'adah madrasah, founded by Muhammad Amin Hasan Al Banjari. Interestingly, four volumes of manuscripts related to this were found, which shows that these Arabic language learning notes are very complete and detailed. All of these manuscripts were written using old notebooks produced in Batavia in the 1930s. One of these manuscripts even has a written title, namely "Boekoe Tjatetan boeat bahasa Arab", which in Indonesian means "Notebook for Arabic". This manuscript is written in three languages, namely Arabic, Malay, and partly using Lampung script. This shows that the author had extensive language skills and interacted with various ethnic and cultural groups.

Fifth, a manuscript containing Arabic sermons was found, both Friday sermons, Eid al-Fitr, and Eid al-Adha. This manuscript consists of 3 volumes and 5 sheets, with 7 manuscript bases using lined paper and 1 volume using White HVS paper with horizontal watermarks. The size of this manuscript is 15x10 cm, with a total of 20 pages. Verso and recto pages. This manuscript is written in black dip ink, with the addition of a combination of red and blue colors. This writing uses Naskhi script with Arabic fushha letters. In addition, illuminations were also found depicting the mosque tower at the opening of the first sermon, illumination of the mosque dome at the opening of the second sermon, and finally illumination of a triangular leafy branch at the end of the sermon. The identity of the owner of this manuscript is written on the back page of this manuscript in Malay Arabic writing:

اين تولسن همبا الله تعالى الحقيق محمد ارشد ابن بج عبد الغنى لمفون د بمكة

Meaning: "This is the writing of the Servant of Allah ta'ala Al Fakir Muhammad Irshad Bin Haji Abdul Ghani Lampung, in Mecca". It is possible that this manuscript was written in Mecca, but there is no information as to why this manuscript is with Muhammad Amin Hasan Al Banjari.



Figure 6: One of the sermon manuscripts found in the manuscript collection of Muhammad Amin Hasan Al Banjari.

This manuscript contains a short sermon in Arabic, as is common with sermon texts in Indonesia. However, the uniqueness of this manuscript lies in the fact that it contains praise and prayers for Sultan Abdul Rosyad bin Abdul Majid as the caliph of the Muslim community. This

finding is an important point related to Indonesia's relationship with the Ottoman Caliphate in Ottoman Turkey. Therefore, further research is needed on this matter, especially because this manuscript was found in Lampung, an area that is rarely published in research on Indonesian Islam.

From the description above, it can be concluded that the manuscript by Muhammad Amin Hasan Al-Banjar has a very important historical and spiritual value for Muslims in Indonesia. The five main themes contained in this manuscript, namely, fiqh notes, Sufism, daily notes, Islamic education, and Arabic sermons, show that Muhammad Amin Hasan Al-Banjar was a scholar who had extensive and deep knowledge of Islam. In addition, this explanation also shows that this manuscript has a close relationship with the history of Islam in Indonesia, especially in the context of the relationship between Indonesian scholars and the Ottoman Caliphate in Ottoman Turkey. Therefore, this explanation is expected to provide a significant contribution to the development of knowledge about the history of Islam in Indonesia and the spiritual values contained in the manuscript by Muhammad Amin Hasan Al-Banjar.

Muhammad Amin Hasan al-Banjari's Contribution to the Development of Islam in Lampung in the Early 20th Century

The contribution of Muhammad Amin Hasan Al Banjari in the development of Islamic preaching in Lampung in the early 20th century was very large. He was born and raised in Padang Cermin Village, Way Khilau District, Pesawaran Regency, Lampung. One of the greatest contributions of Muhammad Amin Hasan al-Banjari in the spread of Islam in the Lampung Residency was the establishment of the Islamic Religious Madrasah in the Afdeling Sukajaya Way Lima area. The madrasah, named Madrasah As-Sa'adah al-Islamiyah, was founded by Muhammad Amin Hasan al-Banjari after he completed his education in Java.

Muhammad Amin Hasan Al Banjari founded Madrasah Ad-Lembaga Pendidikan Agama Diniyah Al-Islamiah As-Sa'adah around the 1930s. He served as the director of the madrasah. This madrasah taught religious sciences, Arabic, and Sufism, which were identified from the collection of teaching materials owned by the Madrasah As Sa'adah library. Muhammad Amin Hasan Al Banjari had a close relationship with the teachers at the madrasah. There is a letter written in Arabic addressed to him.¹⁹

In its development, Madrasah As-Sa'adah Al-Islamiyah grew rapidly and became a center of Islamic religious education that was in demand by residents of surrounding villages and various regions in the provinces of Lampung, Bengkulu, and Jambi. This madrasah has a unique curriculum that is different from madrasahs in general. Salafiyah Islamic boarding schools on the island of Java. While other Salafiyah Islamic boarding schools generally use classical books such as *Matan al-Jurumiah* and *Imrithi* in teaching Arabic grammar, Madrasah As-Sa'adah uses the book *ad-Durusu an-Nahwiyah li at-Talamidz al-Ibtidaiyah*, printed by al-Amiriyah, Cairo, Egypt.²⁰ This information is supported by the discovery of books containing the names of students who had studied at the madrasah. This shows that Madrasah As-Sa'adah al-Islamiyah

¹⁹ Interview with Imron, Elder of Padang Cermin Village, Way Khilau, Pesawaran, Lampung, June 2013.

²⁰ This data was obtained by the author from several collections of the Madrasah as-Sa'adah library owned by Muhammad Amin Hasan al-Banjari. Currently, the books are in the city of Bandar Lampung in the house of one of Muhammad Amin's descendants.

has its uniqueness in teaching Arabic, which distinguishes it from other Salafiyah Islamic boarding schools on Java Island.

Students studying at Madrasah As-Sa'adah are not charged any fees. As a source of funding, the students manage the coffee and clove plantations owned by Muhammad Amin Hasan Al Banjari. This madrasah also adopts the curriculum from the founder's alma mater, namely Al-Pesantren Khoiriyat, or better known as Pondok Pesantren Citangkil. Some of the teaching materials found include books related to Islamic religious knowledge, History, and Science in Arabic.

In addition to focusing on developing madrasahs, Muhammad Amin Hasan Al Banjari also established good relations with national movement figures. Based on an Arabic manuscript containing his travel notes, he once visited Batavia and met with several national movement figures, including Sayyid Ahmad Assegaf, the founder of Rabithah Alawiyah, and Zuhri Al Palimbani, a cleric in Warung Gunung, Banten.²¹

However, Muhammad Amin Hasan Al Banjari's efforts in managing the madrasah did not always run smoothly. During the Dutch East Indies era, the madrasah was closely monitored by the Dutch government, which was worried that the madrasah would foster independence ideologies among its students. In fact, during the KH Gholib rebellion in Kampung Pringkumpul, Pringsewu, Muhammad Amin Hasan Al Banjari became one of the most wanted people by the Dutch.

According to his family, Muhammad Amin Hasan Al Banjari managed to escape from the pursuit of the Dutch army by hiding behind a pile of rice while reciting dhikr and holding prayer beads. Some of his writings were also confiscated by the colonial government because they were considered to contain indications of rebellion. After independence, Madrasah As-Sa'adah was affiliated with the Nahdlatul Ulama organization and continued to develop the fighting spirit of Ahlus Sunnah scholars in advancing Indonesian Muslim society. Muhammad Amin Hasan Al Banjari died on October 6, 1961. After his death, the activities of Madrasah As Sa'adah declined, and finally, this madrasah slowly disappeared. All that remained were dozens of printed books and hundreds of manuscripts.

Based on the review above, the author can conclude that the contribution of Muhammad Amin Hasan Al-Banjari in the development of Islamic preaching and education in Lampung in the early 20th century occupied a significant position. The existence of Madrasah As-Sa'adah al-Islamiyah, which he founded in Afdeling Sukajaya Way Lima, was not only a center for religious learning but also a symbol of cultural resistance against colonialism.²² In contrast to the traditional salafiyah pesantren model that developed in Java, this madrasah carries a more open and modern learning approach. This can be seen from the curriculum used, namely the book *ad-Durusu an-Nahwiyah li at-Talamidz al-Ibtidaiyah*, which was printed in Cairo—a strong indication of a global intellectual orientation and openness to international scientific discourse.²³

²¹ Rabithah Alawiyah is a socio-religious institution that was established before Indonesia's independence, precisely in 1928, and still continues its activities to this day. This institution is a forum for the Alawiyin community in Indonesia. See Muhammad Ghazi Alaidrus et al., 90 Years of Rabithah Alawiyah's Service 1928-2018", (Special Edition of Busyra Magazine, 2018) p. 37.

²² Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Jakarta: Kencana, 2004), p. 88.

²³ Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1995), p. 134.

The contents of the manuscripts found in the personal collection of Muhammad Amin Hasan Al-Banjari not only contain classical Islamic sciences such as tauhid, fiqh, and tasawuf, but also texts that show his interest in Islamic history, education, and even religious-based social organization.²⁴ One of the manuscripts contains critical comments on educational practices that are considered not to support the formation of morals and social awareness in Muslims. In one of his marginal notes, he emphasized the importance of 'ilm al-hikmah (science of wisdom) in forming a generation of Muslims who are not only ritually obedient, but also aware of the socio-political conditions of their nation.

Compared to KH Ghalib, a resistance figure in Pringsewu who is better known for his involvement in the armed rebellion against the Dutch, Muhammad Amin Hasan Al-Banjari took a more subtle but strategic path: education and cultural preaching.²⁵ If KH Ghalib was known for his confrontational approach, then Al-Banjari preferred a strategy of social transformation through education. However, both had common ground in the spirit of resistance against colonialism, which was reflected in the tight supervision of the Dutch on their activities. Both were once targets of colonial operations, indicating that education and physical resistance were both considered threats by the rulers at that time.

Meanwhile, when compared to Ahmad Hanafi, a great cleric and nationalist figure from West Sumatra who was active in formulating Islamic ideology and law at the national level, Muhammad Amin Hasan Al-Banjari's contribution was more local and community-based.²⁶ However, Al-Banjari's approach shows an equally strong influence in forming the foundation of Islam in the Lampung community. The uniqueness of Al-Banjari lies in the combination of religious activities, management of educational institutions, and his role as a productive manuscript writer. If Ahmad Hanafi is better known for his contribution in formulating modern Islamic thought through national forums, then Al-Banjari embodies these ideas in the form of real actions at the grassroots level.

It is important to note that Al-Banjari's manuscripts also show a strong Sufi dimension, which most likely contributed to the formation of his da'wah method, which emphasized a spiritual and ethical approach rather than a political one.²⁷ Even in critical situations, such as when he was hiding from the pursuit of the Dutch army, his dhikr and spiritual activities were recorded as part of his personal steadfastness and faith—something that also reflects the strong Sufi heritage in the region.

Thus, the contribution of Muhammad Amin Hasan Al-Banjari should be seen as a form of comprehensive ulama leadership: integrating science, education, manuscripts, social networks, and non-violent resistance.²⁸ The uniqueness of his approach places him on a par with, yet different from, other great Islamic figures in Indonesia who lived at the same time. Therefore,

²⁴ Muhammad Amin Hasan, Personal Manuscripts: Handwritten Collection 1920–1935 (Al-Banjari Family Archives, Lampung)

²⁵ HM Zainuddin, KH Ghalib dan Perlawanan Islam di Pringsewu (Bandar Lampung: UBL Press, 2010), p. 47.

²⁶ BJ Boland, *The Struggle of Islam in Modern Indonesia* (The Hague: Martinus Nijhoff, 1982), p. 56.

²⁷ *Ibid*

²⁸ Deliar Noer, *Gerakan Modern Islam di Indonesia 1900–1942* (Jakarta: LP3ES, 1980), p. 93.

the intellectual and institutional legacy he left behind not only has historical value, but also becomes a model of Islamic education that is relevant for today

CONCLUSION

Muhammad Amin Hasan al-Banjari is an important figure in the history of Islam in Lampung who made major contributions through education and Islamic scientific traditions. Through the establishment of Madrasah As-Sa'adah al-Islamiyah and the writing of various manuscripts, he succeeded in spreading Islamic teachings strategically and peacefully, different from his contemporaries who chose a confrontational path. The manuscripts he left behind have high historical, spiritual, and philological value, reflecting broad Islamic insight and connectedness to the dynamics of global Islam, including the Ottoman Caliphate. This study shows that local contributions, such as those made by al-Banjari, deserve more attention in the study of Indonesian Islamic history because they offer a leadership model based on education, spirituality, and intellectuality.

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