



The Concept of Wasathiyah KH. Abdullah Syafi'i: A Study of the Thinking and Empowerment of the Indonesian Islamic Community

Siti Nuri Nurhaidah*

Universitas Islam As Syafi'iyah Jakarta

e-mail: sitinurinurhaidah.fai@uia.ac.id

Nurfitria Farhana

Universitas Islam As Syafi'iyah Jakarta

e-mail: nurfitriafarhana.fai@uia.ac.id

Syifa Fauziah

Universitas Islam As Syafi'iyah Jakarta

e-mail: syifafauziah.fai@uia.ac.id

Dzamaksyarif Abdul Majid

Universitas Islam As Syafi'iyah Jakarta

e-mail: dzamaksyarifabdulmajid.fai@uia.ac.id

Sutiono

Universitas Islam As Syafi'iyah Jakarta

e-mail: sutiono.fai@uia.ac.id

Abstract

This study aims to examine how the principles of moderation were formulated and practiced within the contexts of education, da'wah, and socio-economic movements in Jakarta and surrounding areas. Using a qualitative approach with content analysis, this study reviews primary and secondary literature, including biographies, institutional records, and scholarly writings related to KH Abdullah Syafi'i. The data were analyzed through thematic categorization, source triangulation, and interpretation of recurring moderation patterns in his thought and activities. The findings reveal that KH Abdullah Syafi'i implemented wasathiyah through three interrelated strategies: integrative education that balances religious and general sciences, community empowerment based on social justice and self-reliance, and institutional development for leadership regeneration. The study contributes practically by offering a contextual model for applying wasathiyah in Islamic education and community development in plural societies. However, the research is limited by its dependence on secondary literature, which may not fully capture the local nuances of KH Abdullah Syafi'i's practical experiences. Future studies could expand by using field data or oral histories to validate and deepen these findings.

Keywords: KH Abdullah Syafi'i; Islamic Moderation; Islamic Education

Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana prinsip-prinsip moderasi dirumuskan dan diterapkan dalam bidang pendidikan, dakwah, serta gerakan sosial-ekonomi di wilayah Jakarta dan sekitarnya. Penelitian ini menggunakan pendekatan kualitatif dengan teknik analisis konten terhadap sumber primer dan sekunder, meliputi biografi, arsip kelembagaan, serta literatur akademik yang berkaitan dengan pemikiran dan kiprah KH. Abdullah Syafi'i. Analisis data dilakukan melalui kategorisasi tematik, triangulasi sumber, serta interpretasi terhadap pola moderasi yang muncul dalam pemikiran dan aktivitasnya. Hasil penelitian menunjukkan bahwa KH. Abdullah Syafi'i menerapkan konsep wasathiyah melalui tiga strategi utama yang saling berkaitan: pendidikan integratif yang menyeimbangkan ilmu agama dan umum, pemberdayaan masyarakat berbasis keadilan sosial dan kemandirian, serta pengembangan institusi kaderisasi. Secara praktis, penelitian ini memberikan kontribusi dengan menawarkan model kontekstual penerapan wasathiyah dalam pendidikan Islam dan pengembangan masyarakat di tengah kehidupan sosial yang majemuk. Adapun keterbatasan penelitian ini terletak pada ketergantungan terhadap sumber-sumber sekunder yang mungkin belum sepenuhnya merepresentasikan pengalaman empiris KH. Abdullah Syafi'i. Penelitian lanjutan disarankan untuk melibatkan data lapangan atau sejarah lisan guna memperkaya dan memvalidasi temuan ini.

Kata Kunci: KH Abdullah Syafi'i; Moderasi Beragama; Pendidikan Islam

*Corresponding author

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INTRODUCTION

Social reality shows that most Indonesian Muslims are not fully able to actualize these principles in their daily lives¹. In some urban areas, the increasing flow of unfiltered digital information has triggered the emergence of exclusive and extreme religious beliefs, especially through social media and unverified online lectures.² This causes some people to be more easily influenced by religious narratives that are provocative than the moderate teachings inherited by KH. Abdullah Syafi'i. In addition, da'wah and educational institutions connected to his thinking are still facing the problem of weak digital literacy, so that efforts to internalize wasathiyah values are unable to compete with the torrent of populist and sensational religious content.³ In the midst of rapid social change, people also face a gap in understanding between generations, where the younger generation tends to look for religious figures who are present in the digital space, while the teachings of wasathiyah KH. Abdullah Shafi'i is still widely transmitted through traditional methods. This condition shows that the concept of wasathiyah, although relevant, has not received adequate strategic space to respond to the religious and social challenges of contemporary society.

Research on the concept of wasathiyah and the role of scholars in building Islamic moderation in Indonesia has been conducted by a number of academics. A study by Saiful Hadi confirms that Islamic moderation in Indonesia is influenced by the tradition of local scholars who combine the wisdom of pesantren and the social experience of urban communities.⁴ This research provides a theoretical basis for the importance of wasathiyah in maintaining social cohesion in the midst of diversity. Furthermore, research by Theguh Saumantri shows that the implementation of Islamic moderation in society is highly dependent on scientific authorities and the personalities of scholars who are able to bridge the gap between religious texts and social reality.⁵ Their findings confirm that scholars play a strategic role in preventing the growth of extremism.

Some studies also specifically examine local figures who prioritize moderation. For example, a study by Daffa Ramdan Rabbani et al. highlighted the role of charismatic scholars in building balanced religious literacy through education, da'wah, and community

¹ Ali Ridho et al., "REDUCING THE POLITICIZATION OF RELIGION AND DISCRIMINATION AGAINST MINORITY GROUPS AHEAD OF THE 2024 POLITICAL YEAR IN INDONESIA FROM THE PERSPECTIVE OF DIGITAL MEDIA," *PERADA* 6, no. 1 (2023), <https://ejournal.stainkepri.ac.id/index.php/perada/article/view/825>.

² Ihsan Yilmaz, "Faith in the Digital Age: How Young Muslims Use the Cyberspace for Islamic Knowledge," in *Between Clicks and Clerics*, by Ihsan Yilmaz (Springer Nature Singapore, 2025), https://doi.org/10.1007/978-981-96-6815-1_3.

³ Zhi Liu et al., "Digital Religion and Generation Z: An Empirical Study in the Context of China," *Frontiers in Psychology* 16 (2025): 1536644, <https://www.frontiersin.org>.

⁴ Saiful Hadi, "Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom," *JURNAL ISLAM NUSANTARA* 8, no. 1 (2024): 57–72, <https://jurnalnu.com/index.php/as/article/view/551>.

⁵ Theguh Saumantri, "Navigating Modern Challenges: The Practical Role of Triple-Relationship of Religious Moderation through an Islamic Perspective," *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 286–302, <https://journals.umt.edu.pk/index.php/JITC/article/view/6196>.

empowerment.⁶ Regarding KH. Abdullah Syafi'i himself, several scientific works highlight his work in establishing the Ash-Syafi'iyah College Foundation as a modern Islamic educational institution. The research conducted by Muhammad Choirin et al. examines the contribution of Ash-Syafi'iyah Universities in the development of integrative Islamic education in the Greater Jakarta area.⁷ On the other hand, research by Nurhayati (2022) explores the community empowerment approach applied in the Ash-Syafi'iyah taklim assembly, which includes religious, social, and economic education.⁸ However, the research has not explicitly linked the empowerment activity to the concept of wasathiyah.

The novelty of this research lies in its focus which specifically examines the concept of wasathiyah in the thought of KH. Abdullah Syafi'i, a theme that has not been touched in depth in previous research. Previous studies have indeed discussed his work in education, da'wah, and the development of Ash-Shafi'iyah institutions, but no one has linked his thinking to the doctrine of Islamic moderation in a systematic way. This research also introduces a new perspective by examining how the values of wasathiyah taught by KH. Abdullah Syafi'i translates into a program of empowerment of the people, thus opening up a space for analysis that integrates theoretical concepts and social practices. In addition, this study presents an integrative approach that combines the study of scholarly thought with an analysis of the socio-religious dynamics of Indonesian urban society, a domain that has not been widely explored before. By appointing KH. Abdullah Syafi'i as a figure of urban local scholars who has made a great contribution to Islamic moderation, this study offers a wasathiyah model based on the tradition of urban pesantren that is different from the moderation pattern that is usually studied through national figures or traditional pesantren figures. Overall, this study closes the literature gap by mapping the correlation between moderation, da'wah, and community empowerment within the framework of KH's thinking. Abdullah Syafi'i, thus making a new contribution to the discourse of Islamic moderation in Indonesia.

RESEARCH METHOD

This research uses a qualitative approach with a library research design to deeply examine the concept of wasathiyah in KH thought. Abdullah Syafi'i and its relevance to efforts to empower the Indonesian Muslim community. The main source of data for this research is in the form of works by KH. Abdullah Syafi'i, documentation of da'wah activities and Ash-Shafi'iyah education, as well as literature related to the concept of wasathiyah in Islamic studies. The secondary data includes scientific books, journal articles, research reports, and historical documents relevant to the theme of Islamic moderation, the history of Betawi

⁶ Daffa Ramdan Rabbani et al., "The Effectiveness of Collaborative Da'wah Management between Ulama and Muslim Influencers in the Digital Era," *Journal on Islamic Studies* 1, no. 2 (2024): 110–20, <https://pubcenter.ristek.or.id/index.php/jois/article/view/111>.

⁷ Muhammad Choirin et al., "Innovative Da'wah Practices of Abdullah Syafi'ie: Strengthening Islamic Educational Institutions in Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 3 (2024): 387–400, <https://jurnaledukasi.kemenag.go.id/edukasi/article/view/1920>.

⁸ Sarbini Anim et al., "DA'WAH STRATEGY THROUGH THE BOOK OF'AQIDATUL MUJMALAH' AT THE MAJELIS TAKLIM KH. ABDULLAH SHAFI'I: Analysis of Methods and Their Impact On Strengthening Aqidah," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 7, no. 2 (2024): 389–400.

scholars, and the socio-religious dynamics of Indonesia's urban society. Data collection is carried out through documentation techniques by identifying, reading, studying, and classifying relevant literature.⁹

In analyzing the data, this study applies the content analysis method to examine texts that contain ideas, principles, and practices of wasathiyah according to KH. Abdullah Syafi'i. The analysis is carried out through several stages: first, identifying the main categories related to the value of wasathiyah, such as moderation of faith, moderation of worship, social tolerance, and the principle of benevolence. Second, interpreting the idea based on the social and historical context of the place where KH. Abdullah Syafi'i developed as a scholar and educator. Third, compare these findings with contemporary Islamic moderation literature to obtain a comprehensive mapping of his position of thought.¹⁰ Furthermore, this study also uses a socio-historical approach to understand the dynamics of Betawi urban society and the social context behind the birth of the idea of wasathiyah KH. Abdullah Syafi'i. This approach helps to assess how the concept of moderation he developed emerged in response to the religious and social problems of his time, as well as how it can be applied in the context of Indonesian society today.

RESULTS AND DISCUSSION

Biography of KH. Abdullah Syafi'i

KH Abdullah Syafi'i was born on August 11, 1910 in Kampung Bali Matraman, Jakarta (Batavia). Abdullah Syafi'i was born into a family with strong religious traditions.¹¹ His father, H. Muhammad Syafi'i, was a religious teacher and merchant, while his mother, Hj. Rogayah had been instrumental in instilling Islamic values in Abdullah Shafi'i since he was a child. Abdullah Syafi'i's childhood was spent in an environment thick with Islamic nuances and Betawi culture. His formal education began in the family environment, where he learned the basics of reading the Qur'an, the practice of worship, and Islamic morals from his father. At about 12, he was sent to the Gondanglegi Islamic Boarding School in Malang, East Java, where he studied various yellow books. After several years in Gondanglegi, he continued his wanderings to various well-known Islamic boarding schools in Java, including the Tebuireng Islamic Boarding School in Jombang, led by KH. Hasyim Asy'ari. Not satisfied with his education in the country, in the early 1930s, Abdullah Shafi'i went to Mecca to perform the Hajj as well as to deepen his religious knowledge, where he studied with several prominent scholars such as Sheikh Alawi al-Maliki and Sheikh Muhammad Amin al-Kutbi.

KH Abdullah Syafi'i was important in Indonesia's religious, social, and political organizations. He was important in developing Jakarta's Nahdlatul Ulama (NU) organization. He once held a strategic position as Rais Syuriah (the highest leader) of PCNU Jakarta in the 1950s. In addition to his involvement in NU, he is active in various social organizations focusing

⁹ Nurul Hidayati, "Metodologi Penelitian Dakwah Dengan Pendekatan Kualitatif," Jakarta: Lembaga Penelitian UIN Jakarta 3 (2006).

¹⁰ Nani Widiawati, *Metodologi Penelitian: Komunikasi Dan Penyiaran Islam* (Edu Publisher, 2020), <https://books.google.com>.

¹¹ Retna Dwi Estuningtiyas, "Rijal Dakwah: KH. Abdullah Syafi'ie (1910-1985)," *The International Journal of Pegon: Islam Nusantara Civilization* 5, no. 01 (2021): 81–96, <https://ejournalpegon.jaringansantri.com/index.php/INC/article/view/45>.

on community empowerment and welfare improvement. In 1977, he joined the Indonesian Ulema Council (MUI), and in 1978, he was entrusted to become the Chairman of the DKI Jakarta MUI. One of KH Abdullah Syafi'i's greatest contributions is to Islamic education. At 23, he was already very active in da'wah and educational activities, designing and building the Al-Barkah Mosque in Balimatraman, Jakarta, which later became a center for da'wah and Islamic education.¹² His main contribution to education was establishing the Ash-Syafi'iyah Islamic College, which became one of the bases of Islamic education in Jakarta that implemented an educational vision that integrated the tradition of Islamic boarding schools with educational modernity.

KH Abdullah Syafi'i's educational model is integrative and combines the traditional curriculum of Islamic boarding schools with a modern curriculum. He realized the importance of balancing religious and general science to prepare a generation of Muslims who can face the challenges of modernity without losing their Islamic values. The educational institution founded by KH Abdullah Syafi'i focuses on knowledge transfer and the formation of noble character and morals.

The Concept of Wasathiyah in the Thought of KH Abdullah Syafi'i

KH Abdullah Syafi'i prioritizes a moderate and contextual approach in the theological and fiqh aspects.¹³ He followed the Shafi'i madhhab in fiqh and Ash'ariyah theology in the faith, emphasizing contextual and non-rigid understanding. This moderation in theological and fiqh aspects can be seen in the balance between text and context, where he emphasizes the importance of understanding religious texts in their historical and socio-cultural contexts. He is not trapped in rigid textual literalism, but does not ignore the text's authority in understanding religious teachings.

Regarding khilafiyah (differences of opinion) in fiqh matters, KH Abdullah Syafi'i showed a tolerant attitude and respected differences. He understood that differences of opinion on fiqh were natural and had existed since the early days of Islam.¹⁴ Although he adhered to the Shafi'i school, he did not deny the validity of other schools and respected the differences in worship practices in the community. In understanding and applying Islamic law, he also paid great attention to the concept of *maslahah* (benefit), considering the impact of applying a law on the benefit of the *ummah*. KH Abdullah Syafi'i developed a moderate and inclusive approach in education and da'wah. He emphasized the importance of integration between religious and general sciences in the education system, noting that these two types of knowledge are not contradictory but complementary and needed to form a comprehensive Muslim. This approach

¹² Annisa Humaira, "Perjuangan KH Abdullah Syafi'i Dalam Dakwah Islam Untuk Masyarakat Betawi Di Jakarta Tahun 1927-1985" (PhD Thesis, UIN Sunan Gunung Djati Bandung, 2022), <https://digilib.uinsgd.ac.id/50744/>.

¹³ Moh Zakky and Mohammad Taufik Makarao, "INTERNALIZING THE IDEAS OF ISLAMIC LAW BY ABDULLAH SYAFI'IE, THE FOUNDER OF AS-SYAFI'YAH COLLEGE (IN THE CONTEXT OF NATIONAL LEGAL DEVELOPMENT IN INDONESIA)," *INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW* 4, no. 5 (2023): 1–10, <https://www.ijospl.org/index.php/ijospl/article/view/157>.

¹⁴ Choirin et al., "Innovative Da'wah Practices of Abdullah Syafi'ie."

bridges the dichotomy between traditional religious education (pesantren) and modern education (school) that was common at that time.

KH Abdullah Syafi'i also emphasized the importance of da'wah with wisdom (wisdom) and uswah hasanah (example). He understands that da'wah's effectiveness is determined by the material delivered, the way of delivery, and the example of the da'i. His da'wah approach is not confrontational or coercive, but persuasive and appreciates the intellectual and spiritual maturity of the audience. In his da'wah practice, he uses various media, including radio, to reach a wider audience. KH Abdullah Syafi'i showed a moderate and balanced approach in the social and political aspects. He had a pragmatic relationship with the government.¹⁵ He established communication to benefit the development of Islamic education and the welfare of the ummah without losing his independence as a scholar.

Nevertheless, he remained a wise critic of government policies that were seen as detrimental to Muslims. KH Abdullah Syafi'i also showed a tolerant attitude towards ethnic, cultural, and religious diversity in Indonesia. He is active in social organizations that aim to increase solidarity between religious and ethnic communities in multicultural Jakarta. This tolerant attitude does not mean religious relativism or syncretism but rather respect for the right of each individual to practice his or her beliefs peacefully and the willingness to cooperate in matters of mutual interest.

Implementation of the Concept of Wasathiyah in the Empowerment of Islamic Communities

KH Abdullah Syafi'i views education not only as a means of knowledge transfer but also as an instrument of community empowerment. He implements the concept of wasathiyah in education through a holistic educational approach that integrates intellectual, spiritual, and social aspects. This education aims to form individuals with adequate religious and general knowledge, social sensitivity, and practical skills needed in social life ¹⁶. Demographic data shows that the educational network established by KH Abdullah Syafi'i has produced more than 25,000 alumni until 1985, with a diverse occupational distribution (42.7% religious leaders, 28.3% professionals, 18.5% entrepreneurs, and 10.5% bureaucrats), indicating the effectiveness of the educational model in producing adaptive da'wah cadres for various social domains. KH Abdullah Syafi'i also paid special attention to women's education, which still had limited access at that time. She founded a special educational institution for women, believing that "educating one woman means educating one generation."

In economics, KH Abdullah Syafi'i realizes that community empowerment is incomplete without economic empowerment. He initiated the establishment of the As-Syafi'iyah Sharia Cooperative as an alternative to the conventional economic system that often does not favor

¹⁵ Muhammad Faiz Fazlurrachman, "Peran Dan Ketokohan KH Abdullah Syafii Dalam Dakwah Dan Pendidikan Islam 19101985" (PhD Thesis, UIN SMH BANTEN, 2020).

¹⁶ Fitria Hilmayati, "KEPEMIMPINAN KH. ABDULLAH SYAFI'IE" (PhD Thesis, UNIVERSITAS NEGERI JAKARTA, 2016).

small communities.¹⁷ This cooperative provides microfinance for small and medium enterprises with sharia principles, so the community can develop their business without being trapped in usury. In addition, he also developed skills and entrepreneurship training programs for the community, which aim to equip the community with practical skills that can be a source of income. KH Abdullah Syafi'i established an orphanage in the social and health fields to accommodate and educate orphans and children from underprivileged families. He also initiated the establishment of a simple health clinic in the Ash-Syafi'iyah Islamic College complex, which provides basic health services to the surrounding community at an affordable cost, even free of charge for the underprivileged.

During the colonial period and the independence revolution, KH Abdullah Syafi'i was actively involved in social organizations that supported the independence struggle.¹⁸ He established a public kitchen and emergency health post in the Ash-Syafi'iyah Islamic College complex to help the fighters and the community affected by the war of independence. In difficult times, he was willing to exchange his beloved clothes for groceries to distribute to hungry people, stating that "stomach hunger can take a person away from faith. So feeding was the most urgent form of da'wah at that time". KH Abdullah Syafi'i is also very concerned about preserving and developing cultural identity, especially Islamic Betawi culture. He developed a da'wah approach integrating Islamic values with local culture, especially Betawi. He did not abolish existing traditions, but incorporated Islamic values into them, as long as they did not contradict the basic principles of Islam. This approach creates a synthesis that strengthens the identity of Betawi Muslims in modernization .

Analysis of the Contribution and Relevance of KH Abdullah Syafi'i's Thought

KH Abdullah Syafi'i's contribution to the development of Islamic moderation in Indonesia is very significant, especially through the development of an integrative education model that combines the traditional pesantren curriculum with a modern curriculum.¹⁹ This model has become a bridge between the traditional and modern dichotomy in Islamic education and has produced alumni who can contribute to various sectors of life while upholding Islamic values. KH Abdullah Syafi'i's transformative da'wah approach, which focuses not only on aspects of religious rituals but also on social, economic, and cultural transformation, has provided an example of how Islamic da'wah can be a positive force in the development of society. This approach emphasizes that Islam is not only a ritual religion, but also a religion that provides solutions to various social and economic problems. KH Abdullah Syafi'i has also given a concrete example of how Islamic moderation (wasathiyah) can be a middle ground between two extremes: rigid conservatism and liberalism that loses its

¹⁷ Sirojuddin Sirojuddin, "KH. Abdullah Syafi'ie Bin Syafi'ie Bin Sairan's Community Development Efforts Through Da'wah," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 2 (2023): 678–93.

¹⁸ Wendi Parwanto et al., "Tracking the Betawi Ulama Network from the Beginning of the 19th Century to the 21st Century.," *Journal of Al-Tamaddun* 20, no. 1 (2025), <https://search.ebscohost.com/>.

¹⁹ Wendi Parwanto et al., "Rakhmad Zailani Kiki (2022). Intellectual Genealogy of Betawi Ulama: Tracking the Betawi Ulama Network from the Beginning of the 19th Century to the 21st Century. Jakarta: Jakarta Islamic Centre. 213 Pages. ISBN: 978-602-98707-0-1," *Journal of Al-Tamaddun* 20, no. 1 (2025): 351–54, <http://mojes.um.edu.my/index.php/JAT/article/view/55778>.

traditional roots.²⁰ KH Abdullah Syafi'i's thoughts and approaches are strongly relevant to the context of current challenges. In increasing polarization and extremism in society, his moderate approach emphasizing balance, tolerance, and contextualization of religious teachings has become particularly relevant. This approach offers a constructive alternative to the extremist tendencies that often arise in reaction to the various challenges of modernity.

In the era of globalization and accelerating modernization, KH Abdullah Syafi'i's selective approach to modernity is also relevant. He taught the importance of filtering and selecting aspects of modernity that are in accordance with Islamic values while still maintaining an Islamic identity. This approach allows Muslims to actively participate in the global flow without losing their identity.²¹ The concept of community empowerment developed by KH Abdullah Syafi'i, which includes educational, economic, social, and cultural aspects, remains relevant in the digital era. Although the context and technology have changed, the basic principles of empowerment he developed, such as independence, solidarity, and justice, can still be applied in contemporary community empowerment programs.

Although KH Abdullah Syafi'i's thinking and approach are strongly relevant in the current context, their implementation still faces several challenges. The increasingly complex and rapidly changing socio-political dynamics challenged the implementation of his moderate approach.²² The politicization of religion and the increasingly sharp polarization of society can complicate efforts to maintain a moderate position on various social and political issues. Information technology and social media development have also created an information landscape that is very different from the time of KH Abdullah Syafi'i. The rapid spread of information, including hoaxes and extreme religious narratives, is challenging to maintain and disseminate a moderating narrative.

CONCLUSION

This study confirms that the concept of wasathiyah KH. Abdullah Syafi'i is an important contribution in the formation of a moderate, tolerant, and benefit-oriented Islamic character of Indonesian society. His thinking emphasizes the importance of balancing the normative teachings of Islam and the contextual needs of society, so that religious values can be realized proportionately without being trapped in extremism or excessive liberalism. Through a da'wah approach based on wisdom, example, and social awareness, KH. Abdullah Shafi'i was able to develop a religious pattern that was culturally friendly, non-confrontational, and still firmly rooted in classical Islamic sources.

²⁰ Zubair Ahmad, "KH Abdullah Syafi'ie: Ulama Produk Lokal Asli Betawi Dengan Kiprah Nasional Dan Internasional," *Buletin Al-Turas* 21, no. 2 (2015): 315–42, <http://download.garuda.kemdikbud.go.id>.

²¹ Zakaria Syihabudin et al., "Konsep Moderasi Beragama Perspektif Ulama Betawi:(Studi Atas Pemikiran Dan Aktivitas Dakwah Moderat Kh Abdullah Syafi'ie)," *Jurnal Khabar: Komunikasi Dan Penyiaran Islam* 7, no. 1 (2025), <http://jurnal.staibslg.ac.id/index.php/khabar/article/view/1085>.

²² Muhammad Choirin, *ANALISIS PEMIKIRAN KH ABDULLAH SYAFI'IE (1910-1985 M) TENTANG BEBERAPA PRINSIP ILAHIYAT*, n.d., accessed December 11, 2025, <https://conference.uis.edu.my/irsyad/images/eproceeding/2017/1112.pdf>.

At the praxis level, his wasathiyah concept is realized through empowerment strategies that touch on spiritual, intellectual, social, and economic aspects of the community. The strengthening of moral-based religious education, the implementation of inclusive community activities, and the development of socio-religious networks show that wasathiyah is not only understood as a normative idea, but translated into a concrete empowerment movement. Through the institutions that he established and built, KH. Abdullah Shafi'i instilled the values of balance, justice, and collective responsibility as the foundation of building a resilient and progressive Muslim society. This study also found that the wasathiyah model of KH. Abdullah Syafi'i has strategic relevance for the strengthening of moderate Islam in Indonesia. In a socio-political context that is vulnerable to polarization and extreme narratives, his ideas offer an approach that affirms the integrity of the ummah, respect for diversity, and integration between spirituality and socio-economic empowerment. Thus, the concept of wasathiyah developed by KH. Abdullah Syafi'i is not only historically significant, but also provides a conceptual and practical framework for the development of religious moderation and the development of Indonesia's Islamic society in the future.

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