

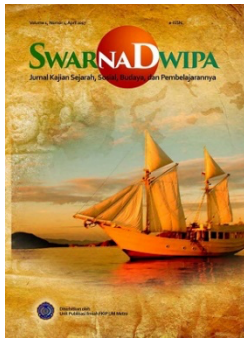
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JAMI' AL-ANWAR MOSQUE AS A MEDIUM TO STRENGTHEN THE INFLUENCE OF ISLAM IN TELUK BETUNG LAMPUNG IN THE 19TH CENTURY

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Abstract

There is the oldest mosque in Lampung located in the South Teluk Betung area, which houses several historical relics depicting the movement of change in Islam, namely Masjid Jami' al-Anwar. This mosque has stood since the Dutch colonial era and holds the uniqueness of how it has played a role in strengthening the development of Islam in Teluk Betung. Therefore, this research attempts to gather information related to the early development of Masjid Jami' al-Anwar in Teluk Betung, Lampung. The method used in this research is a historical method starting from data collection and exploration of sources from mosque archives, related journals, and several articles. Then, to further strengthen the existing data, the author conducted interviews involving direct sources who are descendants of the founders of Masjid Jami' al-Anwar. The results of the research show that Masjid Jami' al-Anwar is used as a place of teaching that has a significant influence on the growth of Islam in Teluk Betung to Tanjungkarang through mosque management networks.

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INTRODUCTION

For Muslims, the mosque serves not only as a place to perform prayers and other acts of worship that reflect "hablum minallah" (the relationship with God), but also as a venue for social activities that embody "hablum minannas" (the relationship with fellow humans), inspired by religious teachings. As a center for non-formal education, the mosque can play an effective role if it is well-organized and directed towards religious study sessions or dawah activities, both general and specific, such as providing religious guidance to the Muslim community (Sanjani, 2018).

Understanding the mosque universally also means seeing it as a social instrument within the community, which cannot be separated from the Muslim community itself. Through the mosque, we can build an ideal societal system and carry out the generational cadre process through continuous education to achieve progress. Additionally, the mosque

plays a role in preserving the values of tradition and culture of the Muslim community. Equally important, the mosque can serve as a place to build a prosperous society, empowering, enlightening, and liberating them from various forms of backwardness. In short, the mosque can serve as a means to carry out dawah activities. Dawah is a crucial part of Islamic teachings practiced by Muslims, embodying the concept of "amar ma'ruf nahi mungkar," which means enjoining good and forbidding evil.

The spread of Islam is closely related to the mosque. The mosque serves not only as their efforts to spread Islam, always began by establishing a mosque as a central place for worship and a base for all their dawah activities (Abdul Rochym, 1983). The mosque plays a significant role as a medium of dawah, expanding the influence of the teachings conveyed by the preachers.

One of the mosques that is a source of pride for the people of Lampung is Jami' al-Anwar. This building stands as a historical witness to the spread of Islam, having been established since the 19th century, specifically from 1839 to 1888, and remains sturdy to this day. Over time, Masjid Jami' al-Anwar has become a center for worship and religious education for fishermen, traders, and the local community (Kiagus Tjek Mat Zen, 2008).

Masjid Jami' al-Anwar is one of the historical mosques and a source of pride for the people of Lampung, particularly in the Teluk Betung area. Established in the 19th century, specifically during the period 1839-1888, this mosque has served not only as a center of worship but also as a center for the spread of Islam in the region. The existence of Masjid Jami' al-Anwar has played a crucial role in the development and expansion of Islamic teachings in Teluk Betung.

As a major cornerstone in the dissemination of Islam, Masjid Jami' al-Anwar holds significant strategic roles. This mosque stands as a historical witness to how Islam developed and took root firmly within the local community, encompassing fishermen, traders, and residents alike. Through various religious activities, education, and dawah, Masjid Jami' al-Anwar has greatly contributed to shaping the character and faith of the Teluk Betung community.

This study aims to deeply examine the initial development process of Masjid Jami' al-Anwar and its impact on the growth of Islam in Teluk Betung during the 19th century. By understanding the history and strategic roles of this mosque, it is hoped to provide broader insights into how Islam was able to spread and thrive in this region, as well as the role of the mosque in the social and religious life of the people of Lampung.

This research is also expected to serve as a reference for subsequent studies on the history of Islamic dissemination in Indonesia, particularly in the Lampung region, and how mosques as religious institutions play a role in this process. As a mosque that serves as a cornerstone for the spread of Islam in the Teluk Betung area, Masjid Jami' al-Anwar naturally plays strategic roles that influence the expansion of Islam's influence in Teluk Betung. Therefore, this study will delve deeply into the initial development process of Masjid Al-Anwar and its impact on the growth of Islam in Teluk Betung, Lampung, during the 19th century.

RESEARCH METHODS

This research employs a historical research framework, beginning with heuristics or the collection of sources containing information about Masjid Jami' al-Anwar in South Teluk Betung. The sources used in this research include books, journals, various mass media, and artifacts related to the history of Masjid Jami' al-Anwar. These sources were obtained from the archives of Masjid al-Anwar, various journals, and historical artifacts found at Masjid al-Anwar. Additionally, to delve deeper into the information, interviews are necessary to gain more in-depth insights regarding Masjid Jami' al-Anwar. An interview was conducted with one of the mosque administrators, Asikin Nawawi, who is a descendant of one of the influential figures in the construction of Masjid Jami' al-Anwar.

The next stage is source criticism, both external and internal. External criticism is carried out to determine the authenticity of the sources (books, archives, or photographs) by examining the type of paper, writing style, language, and the dates indicated on the documents. Afterward, internal criticism is conducted to identify information relevant to the research needs.

Following the source criticism, the third step is interpretation. At this stage, the researcher seeks to establish a relationship that aligns with the sequence of events from each fact or source obtained. These facts are then woven into a logical coherence that results in a historical narrative. In this research, the data obtained will be analyzed using a descriptive-analytical approach to gain a deep understanding of the historical dynamics that occurred. Additionally, this study will employ an interdisciplinary approach by combining history, sociology, and religious studies to provide a broader and more in-depth perspective. By using this comprehensive historical research method, it is hoped that this research can produce valid studies and make a significant contribution to understanding the history of the spread of Islam in Lampung, particularly through the role of Masjid Jami' al-Anwar.

The final stage in historical research is historiography, where the sources about Masjid Jami' al-Anwar in South Teluk Betung are compiled into a themed, chronological historical narrative. This writing aims to illustrate the early development of Masjid Jami' al-Anwar and its influence on the spread of Islamic preaching in Teluk Betung.

RESULTS AND DISCUSSION

Early Development of Masjid Jami' al-Anwar

Since 1839, it has been known that one of the immigrant families from Bone, South Sulawesi, namely Daeng Muhammad Ali, along with his two cousins, Kyai H. Muhammad Soleh and H. Ismail, settled in this area. Within the community, Kyai H. Muhammad Soleh and H. Ismail were recognized for their deep knowledge of Islam, while Daeng Muhammad Ali was known for his profound expertise (Interview With Bapak Asikin Nawawi, 2024). They are descendants of Sultan Bone from South Sulawesi named Muhammad Saleh bin Karaeng. Aside from Muhammad Saleh, other figures involved in the construction of Masjid Jami' Al-Anwar include Daeng Sawijaya, Tumenggung Muhammad Ali, and the grand penghulu Muhammad Said (Sari, 2023).

In the 19th century, the Dutch colonial government had already set foot in the land of Lampung as colonizers. Seeing this situation, the Dutch colonial government, which had already gained control in the Lampung region, felt the need to secure the waters of Lampung Bay from pirate attacks originating from Wajo (Sulawesi). In this urgent situation, the Dutch colonial government requested the assistance of the Daeng Muhammad Ali family, who held the title of Tumenggung due to marriage to a woman from Lampung. The aid provided by Tumenggung Muhammad Ali to the Dutch colonial government was not in vain. All pirates disturbing the waters of Lampung Bay were overcome and subdued. The pirate gang was then gathered in a place on the outskirts of the Belagu river, now known as the Bugis settlement or Bugis Village (Kiagus Tjek Mat Zen, 2008).

The actions of Tumenggung Muhammad Ali in assisting the Dutch colonial government to address the threat of pirates in Lampung Bay reflect the complex political and social dynamics of the time. His involvement illustrates the relationship established between local rulers and colonial rulers, as well as the power dynamics at the local level that could influence regional stability. The use of local power to address security issues by the colonial government was a common strategy during the colonial era. The Dutch often employed local elites or groups with power and influence in specific areas to maintain security and ensure compliance with colonial rule.

In this case, Tumenggung Muhammad Ali was likely seen as a local leader who wielded authority and influence in the Lampung community and its surroundings. His involvement in combating pirates from Wajo indicates that he had an interest in maintaining security in his own territory, even if it meant collaborating with the Dutch colonial government. However, it's important to remember that interactions between local rulers and the colonial government didn't always go smoothly. Sometimes, these relationships were fraught with conflict and tension, especially when local interests clashed with colonial policies or when there was competition among different local groups. This event also reflects the role of the Bugis people in Indonesia's maritime history. As an ethnic group known for their prowess as sailors and traders, the Bugis were often involved in trade and piracy in various regions, including Lampung and its surroundings.

Finally, the establishment of the Bugis village or settlement around the Belagu river indicates the migration and development of Bugis communities in the Lampung region as a result of complex cross-cultural and economic interactions at that time. Furthermore, to recruit former pirates to become good citizens, Kyai Muhammad Soleh was appointed with an Islamic approach. In recognition of the services rendered by these religious scholars in assisting the Dutch colonial government, they were awarded a gift consisting of a sword, a gold chain, and two cannons (Interview With Bapak Asikin Nawawi, 2024). Kyai Muhammad Soleh was widely known among the community, not only as a religious scholar and educator, but also as a respected leader and a role model. He was a much-needed figure during that time. His charisma and expertise in religious and social matters earned him the title of "Penghulu" (chief or leader). His popularity as a religious scholar and educator attracted many people to seek his guidance, especially those who wished to deepen their religious knowledge. As a religious scholar, he never closed his doors to anyone seeking to deepen their understanding of religious matters, regardless of their

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social status. Everyone was warmly welcomed without regard to their social standing, which led to many visitors being drawn to learn from him (Iskarina et al., 2022).

The overwhelming enthusiasm of the community towards educational efforts could not be accommodated in his home. The learning process increasingly necessitated a special place that also functioned as a venue for congregational prayers and other activities, especially those supporting religious enhancement (aqidah). To realize this aspiration, Kyai Muhammad Soleh spearheaded the construction of a prayer hall (musala). The construction was supported by Tumenggung Muhammad Ali and his family, as well as all members of the local community, who collaborated from various social strata. In 1839, the prayer hall, made of thatched roof, woven bamboo walls, and bamboo columns, was finally realized (Kiagus Tjek Mat Zen, 2008).

The modest condition of the prayer hall persisted for decades until the 1880s. Then, in August 1883, a mountain around the Sunda Strait known as Mount Krakatoa erupted dramatically. The eruption caused a significant tidal wave, which inundated and swept away everything in its path, including houses, buildings, vegetation, and the prayer hall (Imadudin et al., 2021). Due to the low-lying terrain of the worship facilities in the Teluk Betung area, the community temporarily evacuated to Tanjung Karang, which was at a higher elevation. In that same year, the Al-Yaqin Mosque was built as a place of worship for the Teluk Betung-Tanjung Karang community, which was still affected by the disaster of the Krakatoa eruption.

As conditions began to recover following the Krakatoa eruption, five years later in 1888, Daeng Sawijaya, through consultations with merchants from Palembang, Banten, and Bugis, and with great enthusiasm, rebuilt the worship facilities in Teluk Betung. Instead of building a surau (prayer hall) again, they directly constructed a more permanent mosque. (Iskarina et al., 2022).

Referring to the pillars of faith in Islam, Masjid al-Anwar was built supported by six pillars, each approximately eight meters high, without using cement, but rather a mixture of egg whites and lime. Initially, this mosque did not have an official name, and people referred to it as Masjid Jami'. Not long after, a consultation was held to give a name to the mosque, led by Kgs. H. Zen Maid and attended by Kgs. H. Nawawi, Kyai Dhiaudd, and H. Abdullah Suhaili. At that time, Kgs. H. Zen Maid proposed the name Masjid An Nur, meaning "The Light," while H. Abdullah Suhaili suggested the name Al Anwar, which means "The Radiant" or "The Greater Light." Finally, the consultation decided to name the mosque Masjid Jami' Al-Anwar. This naming was intended to make the mosque a source of light in life that could illuminate the community. (Sanjani, 2018).

The Islamization process in Teluk Betung and the Role of the Mosque as a Medium for Propagation

Islam is estimated to have entered the Lampung region around the 15th century through three main routes. Firstly, from the Minangkabau region, Islam entered the highlands of Belalau. Secondly, from the Palembang region, Islam entered the Komering area at the beginning of the 15th century. Thirdly, from the Banten region by Fatahillah Sunan Gunung Jati, Islam entered the Labuhan Maringgai area (Ramadhan et al., 2022).

One of the areas that became a center for the spread of Islam in Lampung was Teluk Betung. The spread of Islam during that time occurred through maritime routes, meaning it initially spread to coastal areas and then gradually to inland areas. In Teluk Betung, the spread of Islam was facilitated by two main factors. Firstly, the spread of Islam in Teluk Betung, Lampung, was influenced by long-term contact between coastal residents and Muslim traders. The honesty and good trading practices of Muslim traders attracted indigenous people to learn about and eventually embrace Islam. Additionally, marriages between Muslim traders and the local community also played a significant role, with many Muslim traders settling in Teluk Betung, thus giving rise to Muslim villages (Sari, 2023).

The spread of Islam was also strengthened by the education provided by Daeng Muhammad Soleh, who established an educational center in a small prayer hall. This small prayer hall later developed into Masjid Jami' Al-Anwar. The development of Islam through politics and power occurred with the establishment of the Darah Putih Kingdom in Kuripan in the 16th century and the founding of Kampung Negeri in Teluk Betung in 1618 (Kiagus Tjek Mat Zen, 2008).

Picture 1. Masjid Jami' al-Anwar Tahun 1960



Source: Dokumen Pengurus Masjid Jami' al-Anwar

Through trade patterns, the spread of Islam occurred due to the bustling trade traffic in the past through the Sunda Strait involving Muslim traders from Bugis, Banten, and Palembang. Marriage patterns also became one of the most effective methods of Islamization due to blood ties. In the Teluk Betung area, Muslim settlements formed as a result of these marriage patterns, including Bugis Village, Palembang Village, Negeri Village, and Olok Gading Village (Sanjani, 2018).

The development of Islamic teachings in Teluk Betung was also carried out through the education route. Pioneering figures in Islamic education in Teluk Betung included Tubagus Machdum, Daeng Muhammad Ali, Tubagus Yahya, and K.H. Ali Thasim. These figures held religious study gatherings in various places such as homes, mosques, prayer halls, Islamic boarding schools (pesantren), and madrasas. These locations served as centers for the development of Islamic teachings for the congregation (Febriadi et al., 2019).

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Masjid, as a symbol of the existence of the Muslim community, serves two main functions. Firstly, the primary function encompasses ritual worship such as prayer, remembrance of Allah (dhikr), seclusion (itikaf), and so forth. Secondly, the secondary function includes transactional activities related to community interests. The Prophet Muhammad (peace be upon him) also exemplified the function of the mosque as a center for Muslim activities. In addition to being used for prayer, the Prophet Muhammad (peace be upon him) utilized the mosque as a place to nurture the companions who would become the strong and best cadres of the early generations of Muslims. They would then lead, uphold, and inherit the teachings and civilization of Islam that originated from the mosque. Masjid Jami' Al-Anwar, as the oldest mosque in Lampung, still fulfills the function of being a center for community activities. Here are some of the functions of Masjid Al-Anwar in spreading and preserving Islamic teachings in its early establishment (M. Syaifullah, 2018).

1. As a Place of Ritual Worship:

Masjid Al-Anwar serves as the primary venue for ritual worship for Muslims in the Teluk Betung area. Here, Muslims gather to perform the five daily prayers, Friday prayers, tarawih prayers during Ramadan, as well as other acts of worship such as remembrance (dhikr), Quranic recitation (tadarus), and seclusion (itikaf). As a center of worship, this mosque becomes a sacred place filled with blessings for Muslims to strengthen their relationship with Allah SWT

2. Education Center:

Masjid Al-Anwar also functions as an education center for Muslims in its area. Here, various Islamic educational activities take place, including religious study gatherings, book discussions, religious training sessions, and developmental programs for children, teenagers, and adults. Through these educational activities, the mosque plays a crucial role in disseminating religious knowledge and shaping the character of devout and morally upright Muslims.

3. Development of Arts and Culture:

Masjid Al-Anwar contributes to the development of arts and culture by hosting various cultural and artistic events that showcase the rich heritage of the local Muslim community. These events may include religious festivals, traditional music performances, calligraphy exhibitions, and other cultural activities that promote Islamic values and traditions. Through these initiatives, the mosque fosters a sense of cultural pride and identity among the Muslim population while also encouraging creativity and expression within the community. The art that is still preserved is Hadroh art, which consists of chanting praises to Allah and His messenger accompanied by musical instruments such as tambourines, bass hadroh and darbuka (M. Syaifullah, 2018).

CONCLUSION

Masjid Al-Anwar is the oldest mosque located in the Teluk Betung district, Lampung Province. Initially, this mosque was a small prayer hall built in 1839 and was destroyed due to the eruption of Mount Krakatoa in 1883. As a result of this event, in 1888, a large mosque named Al-Anwar was built on the vacant land where the destroyed prayer hall once stood. Its status as one of the oldest mosques in Lampung holds rich historical

significance and plays a role in the development of Islam in Teluk Betung and Tanjungkarang. Masjid Al-Anwar has become a place for the spread and development of Islam. One of the figures who played a role in education was an Islamic scholar from Bone, South Sulawesi, named Kyai Muhammad Soleh. He was renowned for his high level of religious knowledge and charismatic personality. Due to his extensive knowledge and willingness to teach anyone interested in learning about religion, many of his students came from outside the region, making Teluk Betung one of the centers for the development of Islamic influence in Lampung.

SUGGESTION

Research on places of worship needs to be comprehensively discussed, especially to develop a paradigm of study where places of worship indeed have an influence on social change in society. Research on historical sites, which often hold significant historical value, should also serve as social laboratories to become a platform for the development of knowledge based on the advancements in science and technology.

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