

Historical Study of the System of Social Structure of Hadramaut Arab Descendants in Surakarta

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Abstrak

Penelitian ini merupakan kajian sejarah terhadap struktur sosial masyarakat keturunan Arab Hadramaut di Surakarta pada abad 21. Masyarakat keturunan Hadramaut tumbuh dan berkembang yang mempunyai stratifikasi sosial tertentu dalam kehidupannya yang berkesinambungan dari dulu, sekarang, hingga yang akan datang. Kajian mengenai silsilah masyarakat Arab Hadramaut di Surakarta diawali dari leluhur mereka hingga diwariskan kepada anak-cucunya. Proses adaptasi dan akulturasi budaya yang mereka lakukan telah berubah dan bertahan hingga saat ini. Pendekatan sejarah dalam penelitian ini adalah masyarakat keturunan Arab dengan menggunakan metode deskriptif kualitatif dan wawancara dengan masyarakat Arab di Surakarta. hasilnya, masyarakat keturunan Hadramaut berkembang dari tanah kelahirannya dan dibawa turun ke negeri perantauan tempat mereka tinggal di Surakarta secara turun-temurun. Mulai dari kelompok Sayyid, suku, kelas menengah, hingga pembantu.

Abstract

Research on historical studies on the social structure of the Hadramaut Arab descent community in Surakarta in the 21st century. The Hadramaut descent community grows and develops which has specific social stratification in their life that is continuous from the past, present, to the future. The study of the ancestry of the Hadramaut Arab community in Surakarta was initiated from their grandparents to being inherited by their great-grandchildren. The process of cultural adaptation and acculturation that they carry out has changed and has survived until now. The historical approach to this research is people of Arab descent using descriptive qualitative methods and interviews

with Arabs in Surakarta. As a result, the people of Hadramaut descent have developed from the land of their birth and were brought down to the overseas lands where they live in Surakarta for generations. Starting from the Sayyid group, tribe, middle class, to helpers.

Keywords: Historical Studies, Social Structure, Haramaut Arab Descendants, Surakarta.

1. Introduction

The history of the entry of Islam into the archipelago is timeless, with the entry of trade brought by Middle Eastern people into Indonesia. The Middle East is an area that has been developed for a long time, such as Egypt, which already has a very extraordinary civilization, one example of which is the pyramids in that country. The location of this Arab land is very strategic, where the meeting of world trade routes occurs between the eastern states and the states in the west. There are two routes for trade, namely by land and by sea. Overland trade routes, namely from India through Central Asia, then to Iran, Iraq, and the Mediterranean. Even on sea routes through the Arabian Gulf and around the Peninsula to the Red Sea, which is very strategic for any part of the world. So it's no wonder the trade of the Middle East community has become the mainstay of one of the livelihoods of the people of the Middle East. It was not only trade that was brought by the people of the

Middle East but also brought their beliefs, namely the symbols of Islam, into the archipelago (Sasongko, 2017). Arab descendants of Hadramaut are people who come from the Middle East. They are known as very persistent traders and sailors like the ancient Phoenicians (Lebanon and Syria). Their maritime trade has been active since five centuries BC. The route passed by this Hadramaut through the archipelago. This route has been around since the seventh century; they brought crops from the archipelago to their origins. Since the seventh century, Arabs, apart from trading, have also settled in the archipelago until the 21st century. One of the areas they live in is a settlement known as Pasar Kliwon (Mahani, 2003).

Hadramaut is the entire coast of South Arabia from 'Aden to Cape Ras al-Hadd. The coast is filled with hills and a very wide plateau. This plateau has several peaks, with the highest peak being Mount al-'Arsyah. Beneath the plateau, there is a wide series of valleys, and then another

plateau is found, which is the border between the Hadramaut and Central Arabia. The mountains in the Hadramaut region are formed from limestone, so they have an arid climate. In the highlands and valleys of Hadramaut, it is easy to find meadows and small forests containing thorn trees. The mountains in this region are also filled with caves, the most famous of which is the Bir Borhut cave. Along the Hadramaut coast, it is easy to find a number of hot springs, but if you go inland, there are none at all (L. W. C. Van Den Berg, 1989). Hadramaut has two important ports, namely asy-Syihir and al-Mokalla. Both have been visited by Europeans. Asy-Syihir was able to compete with al-Mokalla due to the British occupation, which made as-Syihir develop far beyond al-Mokalla (al-Masri et al., 2017).

Research on the historical study of social interaction by exploring acculturation as one of the most natural forms of processes that occur in immigrant Arab communities with indigenous groups. The method used in this study is a qualitative descriptive method, which is carried out through observation, and review of documents in the form of literature obtained through reference books which researchers in humanities studies

widely use. This is because qualitative research aligns with the conditions of culture itself, a unique branch of humanities. Through qualitative research, you will get unexpected findings and build a new theoretical framework to convince the reader.

2. DISCUSSION

People of Arab descent in Surakarta live in an Arab village called Pasar Kliwon. The town has been formed since the Dutch occupation. At that time, the Dutch implemented a system of compartmentalizing settlements of various ethnicities, including Arab tribes, to facilitate population data collection in the Surakarta Kliwon Market area and monitor and control indigenous people. Like the Chinese ethnic occupying a village called Pasar Gede and the Arab ethnic occupying a village called Pasar Kliwon (Dinas Kependudukan dan Catatan Sipil Kota Surakarta, 2018). Theory of the Entry of Arabs of Hadramaut Descendants in the Archipelago, The entry of people from Hadramaut cannot be separated from the Sayyid group or lineages of direct descent that are traced back to Rasulullah SAW. This lineage or lineage has a genealogy that reaches the Prophet Muhammad through Ali bin Abi Talib who married

Fatimah Az-Zahra. They were blessed with two children named Imam Hasan and Imam Husein. They both emigrated, Imam Hasan to Mecca and Imam Husein to Hadramaut or what is currently called the Republic of Yemen (Jufri, 2009). It was from the Imam Husein or Sayyid, or Hadramaut group that migrated to the archipelago. Here are some theories of the entry of Islam into the archipelago:

1. The Gujarat theory states that Islam entered Indonesia not from Arab or Egyptian-African origin but from Gujarat, India, around the 13th century AD, was brought by people who established trade contacts between the two countries. This raises two possibilities; the first could be through the Gujarati people who brought merchandise to the archipelago, and the second could be the archipelago people who brought agricultural products and spices to Gujarat and participated in studying Islamic teachings and then brought these teachings back to their country. And actively developing the teachings of this new religion in Indonesia. The Gujarati theory is supported by Snouck Hurgronje and J. Pijnappel, two Dutch scientists who are experts on the history of the East Indies. Some other European and American scientists also support this theory, so in history books

written by Orientalists, it is almost agreed that Islam only arrived in this country in the 13th century. Malik Al-Saleh in 1297. The physical signs of this tombstone are associated with the distinctive features of the Gujarat-Indian Islamic gravestones (Muhsin, 2007).

2. The Persian theory states that Islam entered Indonesia from the beginning of Islam, namely the first century of Hijriyah or around the 7th century AD. This is almost the same as the Arabian theory; the difference is that the Persian theory assumes that those who brought Islam to the archipelago were Persian traders who were Muslims with a Shi'ite style. This theory is supported by several manuscripts in several Iranian libraries, such as the Quom manuscript centers in Iran. This Persian theory often refers to the opinions of Prof. Hoesein Djajadiningrat and Umar Amir Husen. These two figures are considered as the originators of the Persian theory. Historians often refer to the archipelago as part of the missionary operations area and trading area of the Persian empire in the past. They found some evidence, among others, in the form of religious traditions in some areas, such as the Ark tradition in Bengkulu and the Cikoang birthday tradition in Takalar, South Sulawesi (Hidayatullah, 2014).

3. The Arabian or Makkah theory was put forward by Buya Hamka, who stated that the entry of Islam into the archipelago occurred in the 7th century. The Book of *History of Muslims* written by Hamka for 22 years (1939-1961) in four volumes explaining that the entry of Islam into the archipelago did not come directly from Arab lands but from the Malabar Coast of India. Therefore, the Islam accepted in the Archipelago was not originally from Arabic but from Indian Muslims and Persian Muslims. (Hamka, 2002). The last volume in the book *History of Muslims* Hamka's work examines how Islam entered the archipelago in the first century of the Hijriyyah. Arab envoys came to Java Island around 675 AD, and the strategy of spreading Islam in the Malay states did not need to be carried out by force, but according to the will of Islam itself, that is, through preaching. Hamka's theory is supported by several pieces of evidence, among others; in the 7th century AD, in the East Sumatra coastal area, specifically the Pasai Sea, there was a typical Muslim village of the Ummayah Dynasty, which belonged to the Syafi'i sect. Fiqh books that were born from scholars in this century defend and support the opinion of the Syafi'i school. One of the proofs of the use of Mahzab Syafi'i is the use of the term Al-Malik for the kings

or rulers at that time. This term is also used in Samudera Pasai. Another supporting evidence is an archaeological discovery in Barus in the form of an ancient tomb in the Mahligai burial complex, Barus. On one of his tombstones is written the name of Sheikh Rukunuddin, who died in 672 AD. Archaeologists from France's Ecole Francaise D'extreme-Orient and the National Archaeological Research Center stated that around the 9th to 12th centuries, Barus became a village of various tribes such as Arabs, Acehnese, Indians, Chinese, Tamils, Javanese, Bugis, and Bengkulu (Hamka, 2018).

Through these three theories, a conclusion can be drawn that the route they passed from Arabia to the archipelago started from the Red Sea as the main shipping gate and anchored in Sumatra as the first foothold in the archipelago. The dense trade routes in the Red Sea opened wide opportunities for the Hadramaut Arabs to be able to sail to the archipelago.

3.1. Hadramaut Arab Descendants

Social System in Pasar Kliwon

Judging from the pattern of social distribution, Arab settlements in Pasar Kliwon are evenly distributed among the indigenous population. This pattern of settlement influences the social contacts

that occur between Arabs with the native population; however, this did not have a major effect on the stratification that existed in the Arab community at Pasar Kliwon. The social system of the Arab community in Pasar Kliwon is not much different from the system in Hadramaut (Ditta, 2019). The following are the categories found in Pasar Kliwon:

1. The Sayyid group is a group that is a descendant of al-Husain, the grandson of the Prophet Muhammad. They occupy the highest social position as a form of respect. They are usually referred to as wali, and when they die, their tomb or grave will be visited by many people as a holy place for pilgrimage. This pilgrimage tradition is held once a year as a quite lively commemoration called Haul which is held on the 20th of Rabiul Tsani. In the Sayid group, the women are called Syarifah. Women from the Sayid class are not allowed to marry men outside their class. The Sayid group believes that if that happens, they can break silaturrokhim relations. Men from the Sayid class are allowed to marry women outside their class (Aribowo, 2017).

The Sayid group has a school, namely Al-Robithah Al-Alawiyah (Diponegoro), whose members consist of teachers and

students. Diponegoro School has education levels from boys' elementary school, girls' elementary school, boys' junior high school, girls' junior high school and girls' high school. At the high school level, the school is specifically for girls because it aims to save Syarifah from being influenced and to maintain the teachings of the Sayid community. Diponegoro School is not closed to other groups, but in fact, 90% of the people who attend school here are from the Sayid group. The Sayid group has a religious activity called Maulud (in Indonesian Maulud), which commemorates the death of the Prophet Muhammad SAW and the Habibs and saints of Allah. The main event in Maulud activities includes saying a special prayer and sholawat to the Prophet; after finishing reading the prayer and sholawat, the people present at the Maulud event stand for a moment while holding out their hands (like people praying) while reading "Marhaban ya Rasulullah". At the time it stood, the people believed that the Prophet Muhammad SAW was present in the middle of the Mawlid event. The implementation of Maulud is not only in commemorating the death of the Habibs but also for wedding ceremonies, moving houses, downloading in-laws, going to Hajj, returning to Hajj, and other thanksgiving events. At every birthday

event, the Arab community always serves kabuki rice, ginger coffee, and even "oil rice". The Habaib group has a distinctive Arab tradition, namely "eating in the congregation" by sitting around a tray filled with kabuki rice with their hands. Eating in congregation is a sign of intimacy among members of the Arab community. During official events such as weddings and khaul, there is always the smell of agarwood smoke or luban (incense) burning at the venue where the event is held. They use these family names as the identity of the group that comes from lineage.

2. The Shaykh group, namely people who are not the descendants of al-Husain, the grandson of the Prophet Muhammad, This group consists of intellectuals, scholars, and nobles. Usually, their surname is bin Mahfuz, bin Zagar, bin Ladin, al-Amudi, and others. At first, they held leadership in religious matters but were marginalized by groups of sayyids. Even so, they are still respected because they have inherited goodness and continue to have a lower religious position than sayyids. The Qabili group, which has the same degree of status as the Masyaikh group, has different social roles. They are a competitive ethnic group that occupies, controls and is equipped with weapons.

3. The Masakin group collected from less fortunate people such as traders, craftsmen, laborers, farmers, and artists. In this case, the sayyids occupy this class of cooks because they live as traders. This is illustrated in the motivation of the Sayyid's migration to the Dutch East Indies, namely as trader and on a mission to spread religious teachings. Hadramaut clerics in Surakarta are highly respected and well-loved by the natives because clerics have very good knowledge and manners. There are several reasons why they can be accepted by the Javanese people, especially Surakarta. *First*, because of the scholars' knowledge and also their knowledge about Islam. They are considered to have true knowledge of Islam, and their role is very important for the spread of religion. *Second*, the Javanese people think pure Islam because they come from an Islamic country, namely the Middle East, and have higher religious knowledge than the natives, although now many natives are smart in religious matters. *Third*, because they have a direct lineage to the Prophet Muhammad, it is natural for the community to respect them and consider them to have higher knowledge so that they can be emulated and imitated. The services of Arab scholars of Hadramaut descent have played an important role in the process and

development of Islam in the archipelago, especially Surakarta. There are many religious science assemblies attended by people of Arab descent and the people of Surakarta who have blended in with one another. Their cultures have acculturated with the culture of indigenous peoples or Surakarta people, giving rise to new cultures such as the haul event at Kliwon Market, which is able to bring in native people from regions in Indonesia which is held every year and the interest from indigenous people is very large. From their arrival to Pasar Kliwon to participate in the haul event (Novianti, 2009).

3.2. Trading Business of the Arab

Community of Hadramaut

Descendants in Kliwon Market

The economic stability of a region can be seen from trading activities in the region. The level of trading activity can be seen from the percentage of microeconomic development and growth in an area based on the business sector of the population. It can be seen from trading activities in the market. The trade sector is a sector that is very open, meaning that there are no obstacles for someone to enter and leave this sector. The development of trading activities involves the participation of the public as consumers, business

entities as producers of goods and services, and traders who function as sellers to consumers. This trade sector is the biggest alternative for child and female workers as well as family workers because the characteristics of this sector are unique and for the workforce. If you want to enter, no special skill requirements are required. The trading business owned by Arabs descended from Pasar Kliwon is a business that has been running for generations. The number of years when the mushrooming of trade in this area began is not known with certainty, but the business has always been running and has even experienced various kinds of developments. This is inseparable from the enthusiasm and work ethic they have in pursuing work in this field. Many Arab people in Pasar Kliwon are traders or engage in various types of businesses. There are various types of business that they do, including the following: Perfume or Perfume traders, Fabric traders, Batik traders, Muslim equipment traders, Arab food traders and Hajj souvenirs (Handayani, 2007).

3. Conclusion

The Arab community of Hadramaut descent who currently reside in Pasar Kliwon Surakarta consists of social structures (1) the Sayyid group is a group

that is a descendant of al-Husain, the grandson of the Prophet Muhammad (2) the Shaykh group, namely people who are not from al-Husain's descent grandson of the Prophet Muhammad (3) The Masakin group, gathered from less fortunate people such as traders, craftsmen, laborers, farmers, and artists. The grouping of one ethnic type in overseas lands makes sense of belonging between one another so close. The same is true for the Arabs living in Pasar Kliwon. Even though they live far from their homeland, the roots of trade culture are still embedded in their souls. This is evident from the many stalls along Jalan Captain Mulyadi, almost all of which belong to Arabs. Starting from perfume traders, cloth traders, batik traders, and Muslim equipment traders, to traders. Trading is the sunnah of the Prophet, trading is the only job they have to do to continue their parents' business, and by trading, they can stand on their own feet with flexible time and not tied to superiors. Social capital is one of the assets they have to be able to add relatives, relationships, and means of sharing information, and also a field for them to seek merit. The Hadramaut people in the Kliwon market have a share in their social life, namely by courtesy, *loyalty*, frugal, honesty, and fairness in running the business they live.

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