



## DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG

**Rosyid Abdul Majid**

Faculty of Humanities, Universitas Indonesia

[rosyid.abdul@ui.ac.id](mailto:rosyid.abdul@ui.ac.id)

**Apipuddin**

Faculty of Humanities, Universitas Indonesia

[apip62@ui.ac.id](mailto:apip62@ui.ac.id)

DOI: <https://doi.org/10.54298/jk.v6i1.3715>

### **Abstrak**

*Penelitian ini bertujuan untuk menampakkan diaspora keturunan Sayid Alwi Basyaiban yang memiliki sejarah panjang, proses unik, dan pengaruh kuat dalam sistem aristokrat Jawa, khususnya di keraton Ngayogyakarta dan proses penetapan Magelang sebagai kota administrasi. Artikel ini mencoba menjelaskan proses diaspora keluarga Basyaiban di Magelang dari Hadramaut ke Magelang. Peneliti menggunakan metode historis. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan silsilah dan teori dari Hall, yaitu: Representasi dan Identitas Budaya dalam menyusun tulisan ini. Temuan dari penelitian ini menunjukkan bahwa, pertama: keluarga Basyaiban termasuk dalam kelompok Alawiyyin Hadramaut dari silsilah Sayid Abubakar bin Muhammad Basyaiban. Kedua: Sayid Abdurrahman bin Umar Basyaiban adalah orang yang pertama kali datang ke Indonesia atas rekomendasi Sunan Gunung Jati untuk mengurus masjid di Cirebon. Ketiga: Sayid Ahmad bin Muhammad Basyaiban telah melakukan penyatuan keluarga Basyaiban dengan keraton Ngayogyakarta. Putranya, Sayid Alwi Basyaiban, diangkat sebagai bupati pertama Magelang dengan gelar Danuningrat I. Kemudian jabatan ini dilanjutkan oleh keturunannya hingga bupati ke-5. Keempat: keluarga Basyaiban antara zaman Sunan Gunung Jati, yaitu Sayid Sulaiman Basyaiban (Pangeran Kanigoro) 1053 H dan zaman Sayid Alwi bin Ahmad Basyaiban (Danuningrat I) 1241 H di wilayah Ngayogyakarta memiliki kesamaan dengan pemberian gelar dan nama Jawa dari pribumi. Sayid Ahmad bin Muhammad Basyaiban telah mempersatukan keluarga Basyaiban dengan keraton Ngayogyakarta. Hasil adaptasi keluarga Basyaiban adalah pengangkatan Sayid Alwi Ibn Ahmad Ibn Muhammad Basyaiban sebagai bupati pertama Magelang dengan gelar Danuningrat I. Kemudian jabatan ini dilanjutkan oleh keturunannya hingga bupati ke-5.*

**Kata kunci:** Sayid Alwi, Basyaiban, Magelang

### **Abstract**

This study aims to reveal the diaspora of sayid alwi Basyaiban's descendants who have a long history, unique process, and strong influence in the Javanese aristocratic system, especially in the Ngayogyakarta palace and the process of establishing Magelang as an administrative city. This article attempts to explain the diaspora process of the Basyaiban family in Magelang from Hadramaut to Magelang. The researcher uses the historical method. The approach used in this study is the genealogical approach and theory from Hall, namely: Representation and Cultural Identity in compiling this paper. The findings from this study indicate that, first: the Basyaiban family belongs to the Alawiyyin Hadramaut group from Sayid Abubakar ibn Muhammad Basyaiban's genealogy. Second: Sayid Abdurrahman ibn Umar Basyaiban was the person who first came to Indonesia on the recommendation of Sunan Gunung Jati to take care of the mosque in Cirebon. Third: Sayid Ahmad ibn Muhammad Basyaiban has carried out the unification of the Basyaiban

## ***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin***

family with the Ngayogyakarta palace. His son, Sayid Alwi Basyaiban, was appointed as the first regent of Magelang with the title Danuningrat I. Then this position was continued by his descendants up to the 5th regent. Fourth: the Basyaiban family between the time of Sunan Gunung Jati, namely Sayid Sulaiman Basyaiban (Prince Kanigoro) 1053 H and the time of Sayid Alwi ibn Ahmad Basyaiban (Danuningrat I) 1241 H in the Ngayogyakarta region had a point in common with the awarding of Javanese titles and names from natives. Sayid Ahmad ibn Muhammad Basyaiban had unified the Basyaiban family with the Ngayogyakarta palace. The result of the adaptation of the Basyaiban family was the appointment of Sayid Alwi Ibn Ahmad Ibn Muhammad Basyaiban as the first regent of Magelang with the title Danuningrat I. Then this position was continued by his descendants up to the 5th regent.

**Keywords:** Sayid Alwi, Basyaiban, Magelang

### **Introduction**

The Alawiyyin are descendants of the Prophet Muhammad who came from Hadramaut, descended from Ahmad Ibn Isa al-Muhajir (w 345 H or 956 M) through his grandson Alawi ibn Ubaidillah (d 512 H or 1118 M) so they are called the Alawiyyin. Al-Muhajir is a title pinned on Imam Ahmad Ibn Isa, because of his migration from Basrah to Hadramaut. The descendants of Imam Ahmad al-Muhajir preached and spread diaspora throughout the archipelago.<sup>1</sup>

The estimated arrival of ethnic Arabs in Indonesia occurred since the 13th century. The initial goal was to trade as well as preach, then gradually settle down and have a family with the local community. Arab ethnic communities in the archipelago who are prominent in society are generally descended from Hadramaut, Yemen.<sup>2</sup> The Alawiyyin of the Archipelago generally come from the Hadramaut people who are in the great valley between Syibam and Tarim. They came to Indonesia because they were motivated to spread Islam and some of them came to seek a better life. Except for the pioneers, they usually came to Indonesia after a call or solicitation from the Hadramaut people who had been in Indonesia before, and they would accommodate the newcomers before they were ready to stand on their own. The Alawiyyin also highly appreciate religious and spiritual knowledge so that the Alawiyyin receive great respect in the archipelago.<sup>3</sup>

The Hadramaut Arabs made the Archipelago the center of their preaching since before Indonesian independence and some others traded. Based on statistical records from a survey conducted by the colonial government in the islands of Java and Madura, it was recorded that the number of Arabs in 1885 was 10,888 people, with details of 1918 people born in Arab countries and 8970 people born in Java and Madura. (Permana et al., 2018, p. 160) In 1940 it was recorded that the Alawiyyin were in the archipelago, especially in the provinces of Central Java, West Java, East Java, Bali, Sumatra and Sulawesi, totaling 17,764 people.<sup>4</sup> and in

---

<sup>1</sup> Alhabib Abdurrahman bin Muhammad Al Masyhur and Muhammad Dhiya' Syihab, *Syamsu Ad Dhohiroh fi Nasabi Profesional Bait min Bani Alawi* (Jeddah: Alim Ma'rufah, 1984), 66.

<sup>2</sup> Hanifah Nida'uljanah Muhammad Ridwan, "Sosiodialectology Study of Hadramiy Community Language (Case Study of Indonesian Society of Arab Descendants in Pasar Keliwon Surakarta)," *CMES Journal* 10, no. 2 (10 April 2018): 181, <https://doi.org/10.20961/cmcs.10.2.20208>.

<sup>3</sup> Muhammad Assegaf Hasyim, *The Suffering of the Sons and Daughters of the Prophet: A Historical Study of Kafa'ah Syarifah* (Bandung: PT Remaja Rosdakarya, 2000), 32.

<sup>4</sup> Ali Ibn Ja'far Assegaf, "Alawiyyin Family Trees" (1940), 345.

2017 there were approximately 1.2 million Alawiyyin people in Indonesia and its surroundings.<sup>5</sup>

Rasulullah saw has a noble lineage and origin as well as his Ahlul Bait. Since the time of the Fathimiyah dynasty, only Ahlul Bait has received the title Syarif, this title is reserved for the descendants of Sayidina Hasan and Husain and there is a special institution to maintain the validity of the lineage of the Ahlul Bait Rasulullah saw.<sup>6</sup>In this era we know him as Habib and Syarifah. Protecting their lineage has also become a tradition that is maintained and passed down by their knowledge from generation to generation. Almost every qobilah from Alawiyyin has lineage experts which they call munsib. So that their diaspora is neatly recorded in their family records. In Indonesia, an institution has also been established to oversee research and safeguard the lineage of the Prophet Muhammad, especially from the Alawiyyin group, namely Maktab Ad Daimi Rabithah Alawiyyah.<sup>7</sup>

Basyaiban is one of the Alawiyyin family. In the books of the Alawiyyin family lineage it is explained that the Basyaiban family has the same grandfather with the clan of Ibn Sahil, Jamalullail, al-Qadri, Ibn Sahil, as-Srie, Baharun, al-Junaid, al-Habsyi, as-Syatri whose name is Hasan al -Turabi ibn Ali ibn Muhammad al-Fagih al-Muqaddam ibn Ali ibn Muhammad Shabib Marbat ibn al-Imam Ali Kholi Qossam ibn Alwi ibn Muhammad ibn Alwi ibn Ubaidillah ibn Ahmad Muhajir ibn Isa al-Rumi ibn Muhammad al-Nagib ibn Muhammad Asadullah ibn Ali al-Uraidhi ibn Jakfar As-Sadiq ibn Muhammad al-Jadir ibn Ali Zainl Abidin ibn Husain as-Sibt ibn ibn Ali krw.<sup>8</sup>

Hadramaut Arabs occupied many social elites in the archipelago, as they appeared in the politics of the Malay kingdom, and several kingdoms emerged spearheaded by the Alawiyyin such as the al-Qodri kingdom in Pontianak and Siak. This is possible to happen on the Malay mainland because the existing political tradition does allow outsiders to enter and become part of the kingdom in Malay. Moreover, the Alawiyyin have mastered the economy in the area. You could say that it started with a community group that held an important position in the economic field, and slowly formed a political power within the kingdom. But this is not really true in the Java region. The historical data obtained does not show sufficiently strong evidence that the process of Arab integration in Java was as smooth as it had been in Malay. However, in Java, the Hadramaut Arabs played a lot of roles in the religious field or became scholars in the palace. As for the Javanese aristocracy, it was always held by the Javanese themselves, especially in politics or in its structure.<sup>9</sup>

---

<sup>5</sup> Habib Ahmad Al Attas, *Nasab Alawiyyin and Maktab Daimi Rabithah Alawiyyah*, interview (Simatumpang, Jakarta, 2019).

<sup>6</sup> Alwee Al-Mashoor Aidrus, *History, Genealogy and Titles of 'Alawiyyin Descendants of Ahmad bin Isa Al Muhajir* (Jakarta: Maktab Daimi-Rabhithah Alawiyah, 2017), 2–5.

<sup>7</sup> Al Attas, *Nasab Alawiyyin and Maktab Daimi Rabithah Alawiyyah*.

<sup>8</sup> Alidien bin Hasan Assegaf, "A Brief History of the Basyaiban Family in Indonesia," *Ittihad Ansab Basyaiban*, 2012, 32.

<sup>9</sup> Jajat Burhanudin, "Hadrami Diaspora in the Archipelago," *Studia Islamika* 6, no. 1 (30 March 2014): 192–93, <https://doi.org/10.15408/sdi.v6i1.750>.

## **DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin**

Abubakar ibn Muhammad Asadillah ibn Hasan al-Turabi was the first person to be named and nicknamed Basyaiban because he was an Alawiyyin figure in his time, he was born in the city of Tarim Hadramaut and died in the same city in 807 H or 1389 AD. to him because of his white hair, Basyaiban himself in terms of language comes from the root word shaiban, shaibu which means gray hair.<sup>10</sup>

The Basyaiban family is one of the Alawiyyin families who have been in diaspora to the archipelago for a long time, to be precise, during the Sunan Gunung Jati Cirebon era. His journey and biography can be found in the manuscript *Al-Atraf* owned by Habib Alwi ibn Tahir al-Hadad w 1962 in Malaysia or known as the mufti of Johor. Sayid Abdurrahman ibn Muhammad ibn Umar Basyaiban is a person who traveled to Java, he married Princess Sunan Gunung Jati namely Ratu Ayu. Sayid Abdurrahman ibn Muhammad Basyaiban was born in Qasam, Hadramaut and died and was buried in Cirebon in 1585 AD in the Sunan Gunung Jati burial area. He is also recorded as having traveled to China and the furniture he brought from China was partly decorated with ornaments on his tomb in Cirebon. His journey to the archipelago also did not go directly but through India first. So that his journey to the archipelago was different from the Alawiyyin qabalah in general who traveled directly.<sup>11</sup>

The descendants of Sayid Abdurrahman ibn Umar Basyaiban will later spread across Java, many of his colonies will be found in the cities of Pekalongan, Magelang and Surabaya. Many Islamic boarding schools were founded in Java by the Basyaiban family, one of which is the Sidogiri Islamic boarding school in Pasuruan which is the oldest Islamic boarding school in Java today. The Basyaiban family also has a strong history in the founding of the city of Magelang with evidence from the first to fifth regents in Magelang being Sayid from the Basyaiban family.<sup>12</sup>

After explaining the background of the research entitled "The Alawiyyin Ethnic Diaspora of the Basyaiban Family, Magelang" It can be concluded that the Basyaiban Magelang family in surviving and adapting to arriving in Magelang has had a long and unique process because it is different from most other Alawiyyin ethnic groups and of course has had a significant historical role in the archipelago. Many changes also occurred in the Basyaiban family, from Arab Hadramaut figures to figures in the Javanese aristocracy. then it can be determined that the main issues to be raised in this study are:

How is the diaspora process for the Basyaiban Magelang family?

There have been many journals and studies that researchers have checked, but researchers have not found any that raise this issue both in terms of titles and themes about the Basyaiban family diaspora, researchers find many mistakes about Basyaiban's explanation, especially regarding the mention of lineage, this becomes quite urgent because it will confuse the records qabalah Basyaiban later on, as the researchers found in the book by LWC van Den Berg namely *Le Hadramaut et Les Colonies Arabes* and also the book by Sri

---

<sup>10</sup> Aidrus, History, Genealogy and Titles of 'Alawiyyin Descendants of Ahmad bin Isa Al Muhajir, 139.

<sup>11</sup> Alwi Bin Tahir Al Hadad, "Al Atraf" (Johor, Malaysia, tt).

<sup>12</sup> Haris bin Abdurrahman Basyaiban, *Basyaiban di Magelang*, wawancara (Tuguran, Magelang, 2020).

Woelan Parsudi namely Sejarah Keluarga Besar Danuningrat and also the book by HA Madjid Hasan Bahafadullah entitled From Prophet Noah As To Arabs in Indonesia in mentioning genealogies and interpretations of lineages they.

## **Research Method**

The research method that the author uses is using the historical method, which consists of 4 stages namely<sup>13</sup>:

Heuristics, in the form of activities to collect historical sources. In this study, the sources used by the author consisted of several sources, namely: primary sources such as the lauhah manuscripts, stanboek archives, Notes on Java's Regent Families, Magelang Vooruit magazine archives, archives of newspapers such as the Sumatra Post in 1919 and the Indie Weerbaar Committee in 1917 and secondary sources in the form of Danuningrat family monographs, books, lineage book documents, journal articles, theses, and interviews with Alawiyiin lineage figures and experts.

The next stage is source criticism. The author compares, analyzes and criticizes the sources that have been obtained, such as the book From Prophet Nuh AS to Hadhramaut people in Indonesia, which explains the diaspora data of the Basyaiban clan inaccurately and does not match the existing manuscripts and the asynchronous years between figures. Criticism of interviews from several correspondents When there is contradictory information about each other, the researcher looks for a third respondent to find out the truth.

The third stage is data interpretation, in which the author provides an explanation, interpretation or theoretical view of the data obtained, with this a clearer and deeper understanding or knowledge of the data will be obtained. As in the genealogy manuscripts so that ordinary people will understand the meaning contained in the genealogy.

The last stage is Historiography, where the author writes down the results of the research and presents the results of historical research with the systematics set out in the thesis guidelines, so that this research can be considered good in terms of writing method and content.

The genealogical approach is used to explain the kinship relations between characters, both of the same generation and different generations before and after. Genealogy is in line with the concept of genealogy from the Arabic language Syajarah.<sup>14</sup>

Theories that are considered relevant by researchers in this study are the theories of Stuart Hall, namely the theory of representation, and cultural identity. Representative theory is a way to present meaning. Like presenting past events through historical or biographical writings, in his book Representation is an essential part of the process by which meaning is produced and exchanged between members of culture. With the representation of a meaning that will be produced and exchanged between members of society. The concept of culture itself becomes very broad. someone is said to come from the same culture if the human group

---

<sup>13</sup> M. Dien Madjid and Johan Wahyudhi, *History: An Introduction* (Kencana, 2014), 217–30.

<sup>14</sup> Sugeng Priyadi, *Indonesian Historiography* (Yogyakarta: Ombak, 2015), 35.

## ***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin***

shares the same experience, the same cultural codes, speak the same language and share the same concepts.<sup>15</sup>

The theory of cultural identity is also very related to answering this problem, where the concept presented by Stuart Hall in his work *Cultural Identity and Diaspora* explains that cultural identity or also called ethnic identity can be seen from at least 2 perspectives, namely identity as being and identity as becoming. The first view is that cultural identity is seen as a unit that is shared in which a person exists within many people who have a common history and ancestry. It relates to cultural similarities in a particular group where its members have the same history and ancestry. Thus making them a stable community. From this it can be seen that physical or outward characteristics identify them as a group.<sup>16</sup>

### **Results and Discussion**

#### ***1. Growth of Alawiyyin in Hadramaut***

Imam Ahmad ibn Isa al-Muhajir is a descendant of Sayidina Ali ibn Abi Talib who led the migration from Basrah to Yemen to save his school of thought. In 317 H or 929 AD to 318 H or 930 AD he left Basrah for Medina. He then continued his journey to Yemen in 319 H or 931 AD. In the Basra area, the Ahlul Bait were honored by the Abbasid Kingdom. However, in the 4th century, slander and rebellions began to enter the Basrah region with the presence of the Qaramithah and groups of Sudanese people.<sup>17</sup> During his migration journey he was accompanied by seventy people from his family and followers. On their way they stopped first at Hijaz before going to Hadramaut and he also stopped at Haajrain and Kindah.<sup>18</sup>

Imam Ahmad ibn Isa al-Muhadjir is considered the ancestor of Sayid Hadramaut's family. The genealogy of Sayid Ahmad al-Muhajir is as follows: Ibn Isa ibn Muhammad an-Naqib ibn Ali al-Uradhi ibn Ja'far as-Sadiq ibn Muhammad al-Baqir ibn Ali Zainal Abidin ibn Husain. In 1127 AD a descendant of al-Muhajir named Sayid Ali ibn Alawi Khalaq Qasam migrated to the south of Hadramaut, namely in the Tarim region and succeeded in turning it into a leading Islamic city center. In the next period they were known as Ba'Alawi or Alawiyyin which was attributed to the grandson of Imam Ahmad ibn Isa al-Muhajir namely Alwi ibn Ubaidillah ibn Ahmad and his descendants spread widely in Hadramaut. Most of the Hadramaut people who came to Southeast Asia were from the Alawiyyin people and from the descendants of Alwi ibn Ubaidillah.<sup>19</sup> To distinguish the Sayid group from other than

---

<sup>15</sup> Stuart Hall, *Representation: Cultural Representation and Signifying Practices*, (London: Sage, 1997), 17.

<sup>16</sup> Stuart Hall, "Cultural Identity and Diaspora," in *Undoing Place?* (Routledge, 1997).

<sup>17</sup> Al Masyhur and Syihab, *Syamsu Ad Dhohiroh fi Nasabi Ahlil Bait min Bani Alawi*, 55.

<sup>18</sup> al Habib Zain Ibrahim bin Sumaith, *Tariqah Alawiyyah The Straight Path to Allah*, 1 (Jakarta: Breath publisher, 2009), 30.

<sup>19</sup> Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim, ed., *The Hadhrami Diaspora in Southeast Asia: Identity Maintenance or Assimilation?*, *Social, Economic and Political Studies of the Middle East and Asia*, v. 107 (Leiden ; Boston: Brill, 2009), 46.

Hadramaut, those who live in Hadramaut are called descendants of Alwi, the grandson of Ahmad ibn Isa Muhajir. Sayid Hadramaut's genealogy began to branch out into many clans in the son of Sayid Muhammad Sahib Mirbath who was the seventh descendant of Ahmad ibn Isa al-Muhajir. became Alawiyyin families or clans, numbering more than 90 clans such as Assegaf, Alaydrus, al-Hadad, al-Habsyi, ibn Yahya, Basyaiban, ibn Sahil, al-Qadri and so on.<sup>20</sup>

Imam al-Muhajir has four children, namely Muhammad, Ali, Husain and Abdullah who are nicknamed Ubaidillah. From Ubaidillah ibn Ahmad al-Muhajir, his line of descent continues to this day. He was blessed with three sons namely Bashri, Jadid and Alwi. It is from Alwi that the descendants of the Alawiyyin have a lineage and nisbat. The descendants of his brothers, Jadid and Basri, ended at the end of the 6th century Hijri.<sup>21</sup>

There are also many Alawiyyin clans who carry out diaspora from Hadramaut, some clan clans no longer exist in Hadramaut at this time, but that does not mean that their descendants are gone or gone. There are still descendants, but they are no longer where they came from, such as from the Abdul Malik family, whose descendants are still there and can be found in India and parts of the Archipelago. They are known as al-Azamat Khan. Likewise, from the descendants of the Basyaiban family, who today still have many descendants in Java, there are many descendants of the al-Qadri family, who are still in Pontianak.<sup>22</sup>

The emergence of Hadhrami Arabs in the Malay area can be traced from the end of the 17th century AD, when Islam began to take root in the Malay area. The Alawiyyin family managed to get a respected place among the Malay people, because they are descendants of the Prophet. The majority of the Alawiyyin came to the archipelago as Islamic scientists and traders. They contributed greatly to the spread of Islam. For the Alawiyyin families, their ambitious mission and commitment in migrating is to spread Islam, not to seek and gain commercial interests. This claim will be encountered when an Alawiyyin arrives in the Malay area during the stage of the spread of Islam in the Malay area, although this expression is still being questioned by researchers.<sup>23</sup>

The most dominant factor driving the Hadramaut people to move to various countries is the economy and trade. From the historical data obtained, it shows that their trade relations existed long before the process of Islamization took place intensively in the archipelago. The Arabs had traded with pre-Islamic Archipelago kingdoms.<sup>24</sup>

At the end of the 18th century AD Alawiyyin became an integral part of the life of the people of the archipelago. They also play a role in shipping services for agricultural products and business for regional officials who are sent to the Arabian peninsula and the Malay world. Their ships ply the route from Batavia to ports as far away as Muscat, Oman. They also have close interactions with the Malay population, giving rise to many new traditions in Malay.<sup>25</sup>

---

<sup>20</sup> LWC Van Den BERG, *Hadhramaut and Arab Colonies in the Archipelago* (Jakarta: INIS, 1989), 34–35.

<sup>21</sup> Ibrahim bin Sumaith, *Tariqah Alawiyyah Straight Path to Allah*, 32.

<sup>22</sup> BERG, *Hadhramaut and Arab Colonies in the Archipelago*, 36.

<sup>23</sup> Abushouk and Ibrahim, *The Hadhrami Diaspora in Southeast Asia*, 187-188.

<sup>24</sup> Burhanudin, "Hadrami Diaspora in the Archipelago," 187–88.

<sup>25</sup> Sumit K Mandal, *Becoming Arab Creole Historical and Modern Identity in the Malay World* (USA: Cambridge University Press, 2018), 22.

## ***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin***

In the context of geopolitical and economic history, ancient shipping and trade routes connecting the Arabian, Persian, Chinese and Indonesian peninsulas have been known for a long time. If we look at the relationships that have been established and the cultural relations between the Archipelago and the Arab regions that have been formed, the facts show that the number of Sayyids living in the Archipelago is the largest compared to other regions in the world.<sup>26</sup>

It was said in the process of the Alawiyyin Hadramaut diaspora by a Yemeni historian Sayid Muhammad ibn Abdurrahman ibn Syihab that Hadramaut people, especially from the Alawiyyin circle, often made round trips to Malaibar, Gujarat, Calcutta, and other Indian regions. In that area they have a center of trade and religion. Not a few of the Alawiyyin have ribaths that are open to students of knowledge. Their ships sailed from the coast of Hadramaut to Malaibar, then moved eastward on the coast of India, and from there to Sumatra, Aceh, Palembang and then to Java.<sup>27</sup>

Apart from trading, Arab traders also carried out cross-cultural activities. The culture brought by the Hadhrami people is introduced to the local community and vice versa. In this process, Hadhrami traders act as brokers where they also introduce Arab-Islamic culture to the people of the Archipelago.<sup>28</sup>

### ***2. Distribution of the Basyaiban Family***

Basyaiban is one of the Alawiyyin family. In the books of the Alawiyyin family lineage it is explained that the Basyaiban family has the same grandfather as the clan of Ibn Sahil, Jamalullail, al-Qadri, as-Srie, Baharun, al-Junaid, al-Habsyi, and as-Syatri whose name is Hasan al-Turabi ibn Ali ibn Muhammad al-Fagih al-Muqaddam ibn Ali ibn Muhammad Shabib Marbat ibn al-Imam Ali Kholi Qossam ibn Alwi ibn Muhammad ibn Alwi ibn Ubaidillah ibn Ahmad Muhajir ibn Isa al-Rumi ibn Muhammad al-Nagib ibn Muhammad Asadullah ibn Ali al-Uraidhi ibn Jakfar As-Sadiq ibn Muhammad al-Jadir ibn Ali Zainal Abidin ibn Husain.<sup>29</sup>

The first person to be nicknamed and named Basyaiban was Habib Abubakar ibn Muhammad Asadillah ibn Hasan at-Tturabi, who was an Alawiyyin figure in his time. He studied jurisprudence from Shaykh al-Jalil Muhammad ibn Abubakar Ba'abad, and studied Sufism from as-Shaykh Abdurrahman Assegaf to get *khirqah*<sup>30</sup>. Habib Abubakar Basyaiban was blessed with two sons. His lineage was continued by Habib Ahmad ibn Abubakar Basyaiban. Al-Habib Abubakar Basyaiban was born in the city of Tarim, Hadramaut, and died

---

<sup>26</sup> M Jadul Maula, *Cultured Islam, Roots of Traditional Wisdom, State Administration and Nationality* (Yogyakarta: Pustaka Kaliopak, 2019), 126.

<sup>27</sup> Ibrahim bin Sumaith, *Tariqah Alawiyyah The Straight Path to Allah*, 44.

<sup>28</sup> Burhanudin, "Hadrami Diaspora in the Archipelago," 197–202.

<sup>29</sup> bin Hasan Assegaf, "A Brief History of the Basyaiaban Family in Indonesia," 32.

<sup>30</sup>The symbol of a diploma and success in studying Sufism is usually a Sufi dress.



in the same city in 807 H or 1389 AD.<sup>31</sup>

Al-Habib Abubakar ibn Muhammad Asadillah was given the title Basyaiban because he was old and had white hair, which added to his greatness and authority. Basyaiban itself comes from the word Syaiban, whose origin is Syaibu, which means gray hair.<sup>32</sup>

One of his sons, Habib Ahmad ibn Abu Bakar Basyaiban, was born in the city of Tarim and grew up there. In his knowledge, apart from studying with the clergy there, he also came directly from his father. He married Syarifah Zainab ibn Alwi asy-Syaibah ibn Abdullah ibn Ali ibn Shaykh Abdullah Ba'alwi ibn Alwi ibn Muhammad al-Faqih al-Muqaddam and had children including Sayid Muhammad who continued his Basyaiban lineage, al-Habib Ahmad ibn Abu Bakar Basyaiban was a scholar of his time. He died in 870 H or 1466 AD.<sup>33</sup>

Sayid Muhammad ibn Ahmad Basyaiban, was brought up and educated by his father, and also learned from some of the scholars of his time. He married Fatima bint Sahal Baqasyir and had a child named Sayid Umar who was born in 881 H or 1476 AD Sayid Muhammad ibn Ahmad Basyaiban was a scholar who was known for his noble character and abstained from useless things. He died in 945 H or 1538M in Qasam.<sup>34</sup>

Sayid Umar ibn Muhammad Basyaiban was born in the city of Qasam in 881 H or 1476 AD. He was raised and educated by his father. He had memorized the Qur'an from an early age. He went to the city of Tarim to study. In Tarim, Sayid Umar ibn Muhammad Basyaiban studied with religious leaders in Tarim including al-Faqih Abdullah ibn Abdurrahman Balahaj and Sheikh Muhammad ibn Abdurrahman Bilfaqih. He then studied Sufism with Shaykh Ma'ruf ibn Abdullah Bajamal and Shaykh Abdurrahman ibn Ali ibn Abubakar as-Sakran until he received the khirqah as a symbol of his Sufiah diploma. He also authored several books, one of which is entitled *Tiryaaq al-Qulub al-Waf bi Zikri Hikayat al-Saadah al-Asyraf* which explains the history and biographies of scholars in Hadramaut. Sayid Umar ibn Muhammad Basyaiban married Syarifah Maryam bint Umar Fad'aq ibn Abdullah Wathob ibn Muhammad al-Munaffir ibn Abdullah ibn Muhammad ibn Shaykh Abdullah Ba Alawi ibn Alwi ibn Muhammad al-Faqih al-Muqaddam and had two children named Sayid Abdullah and Sayid Abdurrahman. Sayid Umar Basyaiban also had many students, one of whom was the famous student, Sheikh Abubakar ibn Salim. Sayid Umar ibn Muhammad Basyaiban was an influential scholar of his time and had many students. Belau died in the city of Qasam in 944 H or 1537 AD. Sayid Umar Basyaiban also had many students, one of whom was the famous student, Sheikh Abubakar ibn Salim. Sayid Umar ibn Muhammad Basyaiban was an influential scholar of his time and had many students. Belau died in the city of Qasam in 944 H or 1537 AD. Sayid Umar Basyaiban also had many students, one of whom was the famous student, Sheikh Abubakar ibn Salim. Sayid Umar ibn Muhammad Basyaiban was an influential scholar of his time and had many students. Belau died in the city of Qasam in 944

---

<sup>31</sup> Muhammad Hasan Aidid, *Genealogy Monogram Instructions Following Biography and Titles of Each Alawiyyin Ancestor* (Malang: Amal Saleh, 1999), 78–79.

<sup>32</sup> Aidrus, *History, Genealogy and Titles of 'Alawiyyin Descendants of Ahmad bin Isa Al Muhajir*, 139.

<sup>33</sup> Mashoor bin Salim Basyaiban, "Asyrat Basyaiban's Role and Distribution," 2017, 44.

<sup>34</sup> bin Salim Basyaiban, 4.

## ***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin***

H or 1537 AD.<sup>35</sup>

The descendants of Sayid Umar ibn Muhammad Basyaiban were widely spread in India, to be precise in the Deccan region of India and Indonesia in Java, in India they passed through the path of his son named Abdullah and they became influential religious figures there, his students were also not only from the Indian region but there were also from Malay and the country in Sebah. Sayid Umar ibn Abdullah ibn Umar Basyaiban was very influential in India in spreading the Aydrusiyah order. He was also known as Umar Aydrusy. has 12 sons. At the end of his life he went to Balqam and died in 1066 H or 1656 AD in Balqam.<sup>36</sup>

### ***3. Arrival of the Basyaiban Family in Indonesia***

The Basyaiban family in Indonesia comes from the descendants of Sayid Abdurrahman Tajuddin ibn Umar Basyaiban who was born in Qasam, Hadramaut, Yemen. Sayid Abdurrahman Basyaiban is a person who emigrated from Hadramaut and first entered Java. Described in the al-Atraf manuscript regarding his journey and biography. He came to Java after traveling to India and several other areas. Sayid Abdurrahman Tajuddin Basyaiban married the daughter of Syarif Hidayatullah or more famous Sunan Gunung Jati, named Khadjiah who has the nickname Ratu Ayu. From his marriage to the daughter of Sunan Gunung Jati, he was blessed with several sons, one of whom was named Sulaiman, who had the nickname Prince Kanigoro, who died and was buried in the Mojoagung area. Sayid Sulaiman ibn Abdurrahman Basyaiban's brother, Maulana Abdurrahim Basyaiban, is buried in Jepara, Central Java. Another brother named Umar ibn Abdurrahman Basyaiban went to India in the Balqom area, Malaibar and he died there. (Bin Tahir Al Hadad, 1960) According to the tradition of the Javanese kingdom they were given Javanese titles, such as Prince, Raden, Kyai Mas or Mas, until now some of their descendants still use these titles.

Sayid Abdurrahman ibn Umar Basyaiban after arriving in Java he made a preaching trip to mainland China and he married the Princess of the King of China named Princess Tjimtsu bint San Tang ibn Hok Chan ibn Lie Liang.<sup>37</sup> A few moments later he returned to Java with his new wife and settled in Cirebon, but Ratu Ayu did not want the presence of a new wife and lived in one area, then Sayid Abdurrahman ibn Umar Basyaiban moved his new wife to Demak and then Sultan Taj Mulk Prabu Muhammad ibn Sultan Trenggana Aliyuddin ibn Sultan Raden Abdul Fatah provided a place to live for him in Demak. Sayid Abdurrahman ibn Umar Basyaiban was a great Ulama who practiced his knowledge, had a noble character, was consistent, was an active and courageous preacher. He died in Cirebon, West Java, in 993 H or 1585 AD and was buried in Asstana Cirebon. Inside his grave complex there are relics with Chinese nuances and furniture from China that he brought while he was in China.<sup>38</sup>

Sayid Sulaiman ibn Abdurrahman Basyaiban was born in the Cirebon palace, West Java.

---

<sup>35</sup> bin Salim Basyaiaban, 5–7.

<sup>36</sup> bin Salim Basyaiban, 9–10.

<sup>37</sup> Alwi Bin Tahir Al Hadad, "Al Atraf" (Johor, Malaysia, t.t.).

<sup>38</sup> bin Salim Basyaiaban, "Asyrat Basyaiban Peranan dan Penyebarannya," 17.

He and his siblings grew up in a palace environment which was inseparable from their customs. He was educated by his father and followed in his father's scientific footsteps. He continued to study at Hadramaut and Haramain. In Hadramaut he studied with the scholars there, one of whom was the brother of his father's wife, Sayid Abdurahman Qadhi ibn Ahmad Syihabuddin al-Akbar, and studied with his uncle, Sayid Abdullah ibn Umar Basyaiban. At Qasam Hadramaut, he met his brothers from other mothers, namely Sayid Syihabuddin and Sayid Abdullah, whose mother is Syarifah Maryam bint Ahmad Syihabuddin. Sayid Sulaiman ibn Abdurrahman Basyaiban returned to Cirebon. After some time with his parents, he deepened the knowledge of monotheism in Ampel, Surabaya as a form of preserving the tradition of "making disciples" (exchanging scientific sanad from the two families) because his grandfather also studied at Ampel after studying at Haramain. While in Ampel, he studied diligently and then he moved to live with Ribath Sidayu, who was still a relative of Ampel. The spirit of preaching inherited from his parents was very visible in his personality, he was active in preaching around the area for Islamic syi'ar.<sup>39</sup>

Sayid Sulaiman ibn Abdurrahman Basyaiban is a religious teacher. From his heredity as a Prince of Cirebon, it was considered by the rulers of Mataram to appoint him as Qadhi in Pasuruan. Then he made Pasuruan the center of his da'wah development by building the Gambir Kuning mosque. In his preaching he was assisted by his brother, namely Sayid Abdurrahim ibn Abdurrahman Basyaiban who lived in Segoropuro. While he himself lived in Kanigoro, therefore he was known as Prince Kanigoro. Sayid Sulaiman and his brother were both taken in by Prince Khatib Semendi.

Some of the areas where he had visited in preaching and opening settlements by his followers and students, enshrined the area with his nickname, namely Kanigoro, so that many areas were named Kanigoro. In his old age he settled in Wirasaba (Mojoagung) as an Islamic Sheikh and in his daily activities he was assisted by a local community leader named Raden Hasan Wahdah, known as Mbah Alif.

Sayid Sulaiman ibn Abdurahman Basyaiban died in 1053 H or 1643 AD and was buried in Betek Wirosobo (Mojoagung). Sayid Sulaiman ibn Abdurrahman Basyaiban was blessed with four sons and three daughters namely: Sayid Muhammad Baqir (Prince Bagus Geluran), Sayid Abdul Wahab (Prince Wirosobo), Sayid Hasan (Prince Agung), Sayid Ali Akbar (Prince Kyai Santri Ndresmo or Maula Ndresmo), Syarifah Ayu, Syarifah Dewi and Syarifah Muthi'ah.

Sayid Sulaiman ibn Abdurrahman Basyaiban Mojoagung had several sons who continued his lineage and some of them used Javanese titles. His sons and the distribution of their descendants are<sup>40</sup>:

- a. Ali Akbar. There are many descendants in Pekalongan and Sidoresmo, East Java. A small number live in Magelang, Pasuruan, Lumajang and Pekalongan. Furthermore, his descendants were called Bani Ali Akbar.

---

<sup>39</sup> bin Salim Basyaiaban, 11–12.

<sup>40</sup> bin Hasan Assegaf, "A Brief History of the Basyaiaban Family in Indonesia," 34.

***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG –  
Rosyid Abdul Majid, Apipuddin***

- b. Sayid Hasan's descendants are widely spread in Pekalongan, Magelang, Krapyak, Tegal and Jakarta. Furthermore, the descendants of Sayid Hasan were called Bani Hasan.
- c. Abdul Wahab. His descendants are widely spread in Magelang and a small part in Pekalongan, Jakarta, Yogyakarta, Semarang, Purworejo and Makkah. His descendants were called Bani Abdul Wahab.
- d. Muhammad Bagir. Most of their descendants are in Pekalongan, Surabaya, Bandung, Banten, Jakarta and Jambi. Furthermore, his descendants were called Bani Muhammad Bagir.

From the four sons of Sayid Sulaiman ibn Abdurrahman Mojoagung, the Basyaiban family in Indonesia has spread until now. It can be said that it is these three regions on the island of Java (Pekalongan, Magelang and Sidoresmo) that the descendants of the Basyaiban family are the most widely spread. From each of these areas there are respective lineage experts (munsib) who record the lineage and family history of the basyaiban family from generation to generation neatly.<sup>41</sup>

Sayid Ahmad ibn Muhammad ibn Abdul Wahab ibn Sulaiman Basyaiban was the Basyaiban family who first landed in Yogyakarta and was assigned to be an Islamic religion teacher at the Yogyakarta Palace, then he married the daughter of Raden Adipati Danurejo I whose lineage continued until Brawijaya V. His trip to Yogyakarta became a new history for the Basyaiban family, especially for the Magelang Basyaiban family. (Sutherland, 1974, p. 5)

His marriage to the daughter of Raden Adipati Danurejo was blessed with three sons, namely Alwi who later had the title Danuningrat, Abdullah and Hasyim who had the title Wongsorejo. It was from his three sons that Alwi was later appointed by the Colonial government to become the regent of Magelang, who later the position of this regent was passed on to his descendants up to the fifth regent of Mageang.<sup>42</sup>

Habib Alwi Basyaiban, whose other name is Mas Ngabei Danukromo and has the title Raden Tumenggung Danoeningrat I after being appointed regent in 1813 AD by Lieutenant Governor General Sir Stamford Raffles. Mantiasih village and Gelangan village were chosen as the administrative centers. On September 3 1825 M or 19 Muharram 1241 H he died and was buried in Selarong then moved to a special grave for the Basyaiban family in Payaman Magelang.

It is described in the book Notes on Java's Regent Families that Sayid Alwi Basyaiban before being appointed as regent of Magelang (Alwi, Daneningrat I) served as Regent of Kepatihan in Yogyakarta.<sup>43</sup> then in 1813 he was appointed by the British Colonial government to become regent of Magelang with the title Danoekromo.

Habib Alwi Basyaiban has several sons, including Habib Ali and Habib Hamdani (titled Danoeningrat II or Regent II of Magelang). The descendants of Sayid Ali ibn Alwi are widely

---

<sup>41</sup> bin Hasan Assegaf, 35.

<sup>42</sup> Abdurrahman bin Muhammad Baqir Basyaiaban, "Lauhah Syjarah Ansab Basyaiaban" (8 August 1993), 3.

<sup>43</sup> Heather Sutherland, "Notes on Java's Regent Families: Part II," Apr. 1974, 5, <https://ecommons.cornell.edu/handle/1813/53573>.

spread in several areas in Magelang, one of which is most numerous in the Tuguran area and some are spread in the Tumbu and Meteseh areas of Magelang. Meanwhile, many descendants of Habib Hamdani live in Jakarta and some of them are officials in the NKRI Government, one of whom is Prof. Ir Abdul Mutholib ibn Hasan ibn Said Basyaiban who served as Junior Minister of Sea Transportation during President Soekarno's era.<sup>44</sup>

The entry of the Basyaiban clan into Magelang also went through marriage and migration, especially from the Pekalongan area, so that many Basyaiban families were found in Magelang who were born in Pekalongan, Central Java.<sup>45</sup>

#### **4. *Basyaiban Magelang Clan Identity***

Sayid Abdurrahman Basyaiban was the first person to emigrate to the archipelago and settled in Cirebon in 1650 AD. He was brought in to manage a mosque in the city of Cirebon and was buried in the Sunan Gunung Jati cemetery complex, Cirebon. The descendant of Sayid Abdurrahman Basyaiban is Sayid Sulaiman Basyaiban who was the founder of the Sidogiri Islamic boarding school and was buried in Mojoagung, East Java. From Sayid Sulaiman's descendants, his descendants were scattered and concentrated in the Surabaya, Pekalongan and Magelang areas. Sayid Ahmad Basyaiban was the first person to migrate to the Ngayogyakarta palace to become a religious teacher there, then his turn was Sayid Alwi Basyaiban, who had the title of RT Danuningrat I, the 5th descendant of Sayid Abdurrahman bin Muhammad Basyaiban, who served as the first regent of Magelang,<sup>46</sup> due to commotion events such as Sayid Alwi ibn Ahmad Basyaiban being chosen as the first regent of Magelang by the British, then in his political world in Magelang for five generations the position of regent in Magelang was from the descendants of Sayid Alwi ibn Ahmad Basyaiban from 1813-1939. (Sustainable, 2010, pp. 20-22)

The Magelang Basyaiban family is an Arab who has assimilated the most with Javanese people and culture or in terms called Jawani other than Karen, as mentioned above, the Basyaiban Magelang family has two identities, namely as Alawiyyin and as Javanese nobility. also Javanese aristocrats in general.

The Alawiyyin family generally adheres to Ahlusunnah waljamaah, even though the first time Imam Ahmad Muhajir entered Hadramaut this area was controlled by the Khawarij who belonged to the Ibadiyyah school of thought. However, the power of the Ibadiyyah schools did not last long after arguments about the correctness of their schools of thought between the Muhajir Imams and the Khawarij. After that Ahlussunnah took root in the land of Hadramaut and people adhered to the Ahlusunnah wal Jamaah school of thought brought by Imam Ahmad ibn Isa Muhajir.<sup>47</sup>

Alawiyyin has a special congregation, namely the Alawiyah order where the foundation of the Alawiyyin family order is al-Imam Muhammad ibn Ali Ba'alawi who is titled al-Faqih

---

<sup>44</sup> bin Hasan Assegaf, "A Brief History of the Basyaiaban Family in Indonesia," 37.

<sup>45</sup> Haris bin Abdurrahman Basyaiaban, Basyaiaban in Magelang, interview (Tuguran, Magelang, 2020).

<sup>46</sup> Sri Woelan Parsudi, History of the Danuningrat Family, 1999, 3-4.

<sup>47</sup> Ibrahim bin Sumaith, Tariqah Alawiyyah Straight Path to Allah, 30.

***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG –  
Rosyid Abdul Majid, Apipuddin***

Muqoddam which he received from an arifbillah, Sheikh Abu Madyan al-Maghribi who received the title al-Ghauts . Imam Abdurrahman ibn Abdullah Bilfaqih said that the Saadah Ba'alawi order is a Madyaniyah order, while its essence is Assyaikh al-Faqih al-Imam Muhammad ibn Alwi Ba'alawi. Basyaiban, who is still in the Alawiyyin family, also adheres to the order brought by al-Imam al-faqih Muqoddam.

Many Hadramaut people who migrated to the archipelago were successful in the social elite structure, such as the appearance of the Alawiyyin Hadramaut in Malay royal politics, several kingdoms emerged and were spearheaded by the Alawiyyin such as the kingdoms of Siak, Pontianak and so on. This is possible to happen on the Malay mainland because the existing political tradition does allow outsiders to enter and become part of the kingdom in Malay. Moreover, the Alawiyyin have mastered the economy in the area. You could say that it started with a community group that held an important position in the economic field, and slowly formed a political power within the kingdom. But this is not really true in the Java region. The historical data obtained does not show sufficiently strong evidence that the process of Arab integration in Java was as smooth as it had been in Malay. However, this fact does not deny the number of Hadramaut Arab scholars in the kingdom of Mataram and others, as well as the legitimacy of the Arab world's position in the politics of the Javanese kingdoms. Within the Javanese royal structure, positions related to religious matters were always held by the Javanese aristocracy itself. The Hadrami community is more concentrated in areas that are outside the royal structure. positions related to religious matters were always held by the Javanese aristocracy itself. The Hadrami community is more concentrated in areas that are outside the royal structure. positions related to religious matters were always held by the Javanese aristocracy itself. The Hadrami community is more concentrated in areas that are outside the royal structure.<sup>48</sup>

Sayid Abdurrahman ibn Muhammad Basyaiban was the first person to come to Java from the Basyaiban clan. He had two sons in Java who continued their descendants, namely Sayid Sulaiman and Sayid Abdurrahim. His two sons already bear the Javanese title of Kiai Mas. The title of Kiai Mas was a title given by his father who realized that if his sons wanted to have a successful career in Java, then there was no better way than assimilating into Javanese society.<sup>49</sup>

Basyaiban in Magelang, Central Java, in his diaspora process passed through the Ngayogyakarta sultanate route as Basyaiban first entered Indonesia, which also went through the Cirebon Kasunanan Syekh Syarif Hidayatullah. So if you trace Basyaiban Magelang you will find characteristics that are different from other Alawiyyin groups due to the length of time this family has lived and studied within the palace.<sup>50</sup>

Talking about the Ngayogyakarta sultanate also means talking about the Mataram kingdom, even though since 1755 Mataram has been divided into two. The traditional

---

<sup>48</sup> Burhanudin, "Hadrami Diaspora in the Archipelago," 146.

<sup>49</sup> BERG, Hadhramaut and Arab Colonies in the Archipelago, 146.

<sup>50</sup> Abdillah bin Muhammad Basyaiban, *Identitas Basyaiban Magelang*, wawancara (Tuguran, Magelang, 2020).

Javanese kingdom called Mataram, in its political concept, recognizes that the king is a ruler who has a basis as a king god or khalifatullah. The king as a person who is considered to have charisma and strength beyond ordinary humans, has enormous power over his relatives and people. The existence of the concept of a god-raja during the Javanese Hindu period saw the king as an incarnation of a god.<sup>51</sup>

The Ngayogyakarta Palace itself is a fragment of the Islamic Mataram kingdom. From the conflict between Amangkurat III and Prince Puger, and Paku Buwana III and Mangkubumi, where this conflict was between Uncle and his nephew, namely Raja Amankurat III as the nephew of Prince Puger. Where the position of King Amangkurat III was against the VOC and he lost so he was banished to Sailan. Meanwhile, Prince Puger, with the help of the VOC, won the victory and became Paku Buwana I. On the other hand, Prince Mangkubumi was also in conflict with King Paku Buwana III, this was also between his uncle and nephew but King Paku Buwono III as his nephew was assisted by the VOC while Prince Mangkubumi was not.<sup>52</sup>

Ngayogyakarta as a newly established kingdom requires a lot of facilities to be built such as economic, social, and so on including Islamic educator teachers in the Palace. Religious teachers were brought in from various Islamic boarding schools, one of which was Sayid Ahmad ibn Muhammad ibn Abdul Wahab ibn Sulaiman Basyaiban who was assigned from the Islamic boarding school in the Krapyak Pekalongan area to become a religion teacher in the Ngayogyakarta Palace. This event is a historic event for the Basyaiban Magelang family.<sup>53</sup> This is also explained in detail in the Lauhah Syajarah Ansab Basyaiban Manuscript by mentioning Sayid Ahmad ibn Muhammad Basyaiban as the religion teacher of the Yogyakarta palace as well as the son-in-law of the palace governor who holds Danurejo I from his eighth daughter during the first Sultan Hamangkubuwono era and he died in Palembang.<sup>54</sup>In terms of lineage, Raden Adipati Danurejo I's daughter's lineage reaches Brawijaya V, while Sayid Ahmad's lineage extends to the Sultan of Cirebon to the Prophet Muhammad.<sup>55</sup>Incorporating religious experts into the scope of the palace as a harmony between the clergy and umara that had been formed since the Mataram kingdom and also as a form of the royal vision and mission, namely Kimudin Arab Jawi.

In the Serat Surya Raja manuscript, one of the most sacred heirlooms in the Sultanate of Yogyakarta written in the era of Sultan Hamengkubuwono I by the crown prince who later became Hamengkubuwono II, there is the expression "Kimudin Arab Jawi" as a phrase from the title of king in the kingdom of Purwakandha and as the vision and mission of the kingdom "Kimudin Arab Jawi" means upholding the Javanese Arabic religion. Arabic religion refers to the Islamic religion brought from the Arabian Peninsula and in Arabic, but all of that is

---

<sup>51</sup> Purwadi, *History of the Kings of Java* (Yogyakarta: Media Abadi, 2014), 329.

<sup>52</sup> Moedjanto G, *Konsep Kekuasaan Jawa, Penerapannya oleh Raja-Raja Mataram* (Yogyakarta: Kanisius, 1994), 93.

<sup>53</sup> Parsudi, *Danuningrat Family History*, 6.

<sup>54</sup> bin Muhammad Baqir Basyaiban, "Lauhah Syajarah Ansab Basyaiban," 2.

<sup>55</sup> Sutherland, "Notes on Java's Regent Families," 6–7.

## ***DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG – Rosyid Abdul Majid, Apipuddin***

contextualized in Javanese culture and language, and vice versa, Javanese culture is assimilated into Islamic cosmology.<sup>56</sup>

The marriage of Sayid Ahmad ibn Muhammad Basyaiban to the daughter of Raden Adipati Danurejo was blessed with three sons, the eldest son Hasyim, who was given the title Raden Wongsorejo I, the second son Abdullah, only added the title Raden behind him and continued his father as a religious teacher and third son Alwi who with the title Danukromo then the title Danoeningrat.<sup>57</sup>

In 1811 Magelang was made a capital city or called a regency. The head of government was directly elected by the British, namely a descendant of Alawiyyin Sayid Alwi ibn Ahmad Basyaiban with the title Mas Ngabei Danoekromo.<sup>58</sup>

In Peter Carey's notes it is explained that Magelang Regency was officially formed to facilitate Raffles in carrying out political changes from the hegemonic system by the VOC to forced cultivation. Since then, the leadership of the Magelang district has been handed over to the Danoeningrat family.<sup>59</sup>

In 1812 Kedu was handed over to the Dutch East Indies government by the British Colony government. On November 30, 1813 the Dutch East Indies Government gave the title Raden Tumenggung Danoeningrat to Mas Ngabei Danoekromo. The determination of this title was stated in the Goebrenemen's Besluit on November 30, 1813.<sup>60</sup> Danuningrat comes from the Kawi language, namely Danu which means mainstay, Ning; nya and rat: the world so Danuningrat is the mainstay of the world. In 1820 AD he was promoted and given the title Raden Adipati Danuningrat I.<sup>61</sup>

As a government official, Sayid Alwi ibn Ahmad Basyaiban (Danoeningrat I) was involved in the war between Prince Diponegoro and the Dutch East Indies government in 1825 AD. As described in the Magelang Regency book from time to time, that during the war Java most of the people of Kedu were supporters Prince Diponegoro. However, the southern Kedu region which was led by Danoeningrat I and at that time was under Dutch colonial rule, there was resistance from Prince Diponegoro's troops. It is also said that there was a large column from the direction of Kedu led by Raden Adipati Danoeningrat I. As a result of this incident on 28 September 1825 Raden Adipati Danoeningrat I died in the Javanese war. This war also resulted in a Dutch officer named Hilmer being injured by a bullet, and Dutch soldiers were killed. Magelang Regent Raden Tumenggung Danoeningrat I died and was buried in the family grave of the Danuningrat Kauman Payaman, north of Magelang. Sayid Alwi ibn Ahmad Basyaiban, who has the title Raden Adipati Danuningrat I, he also has a wife, Gusti Kanjeng Ratu Anom, a child from Sultan Hamangku Buwono VI who has the name

---

<sup>56</sup>Jadul Maula, *Cultured Islam, Roots of Traditional Wisdom, State Administration and Nationality*, 150.

<sup>57</sup> Parsudi, *Danuningrat Family History*, 7–8.

<sup>58</sup> WV Ramrev, *Magelang Vooruit (Magelang, 1935)*, 3.

<sup>59</sup> Peter Carey, "The Power of Divination: Prince Diponegoro and the End of the Old Order in Java, 1785-1855; Volume 1," *University of Indonesia Library (Popular Gramedia Library, 2011)*, 440–41, <https://lib.ui.ac.id>.

<sup>60</sup> WV Ramrev, *Magelang Vooruit*, 18.

<sup>61</sup> Parsudi, *Danuningrat Family History*, 6–7.



GRM. Mustodjo, has 25 sons and daughters.<sup>62</sup>

Written in Sri Woelan Persudi's book, when the situation in Magelang was still under the control of the Colonial government, the Colonial government then adopted the son of Sayid Alwi ibn Ahmad Basyaiban (Danoeningrat I), by his marriage to R. Ay. Tawang rate. The first son of Sayid Alwi ibn Ahmad Basyaiban was named R. Hamdani who reigned from 1825-1862 with the title Raden Tumenggung Danoeningrat II. RT Danoeningrat II served as the second regent of Magelang for approximately 37 years from 1825-1862. A few years later, he with the title Raden Tumenggung Danoeningrat II was appointed RAA (Raden Adipati Ario Danoeningrat II). According to several sources that the author obtained, the regent Danoeningrat II married one of the eldest daughters of Raden Tumenggung Wiryodinegoro, for his marriage was RAA<sup>63</sup>

The title Danuningrat along with his position as regent of Magelang was continued by the sons and descendants of Sayid Alwi ibn Ahmad Basyaiban to Sayid Said Basyaiban, who had the title Raden Tumenggung Danuningrat III, he resigned in 1878 AD, then the following year the government appointed his son Sayid Ahmad ibn Said Basyaiban who held the title Danukusumo not Danuningrat.<sup>64</sup>

It was also explained in Basyaiban's lauhah that Sayid Alwi Basyaiban served as regent of Magelang from 1813 AD to 1825 AD. He died in Yogyakarta and was buried in Payaman, Magelang. After Sayid Alwi Basyaiban died, the regent of Magelang was then held by his son, Raden Hamdani ibn Alwi Basyaiban starting in 1825 AD-1862 AD who later resigned because he was too old and he died in Magelang in 1867 AD, Sayid Hamdani ibn alwi Basyaiban received the title Raden Adipati Ariyo Danuningrat II, the title Raden Adipati Ario (RAA) and was given the symbol of a smooth yellow umbrella. After Sayid Hamdani Basyaiban, the position as regent of Magelang was continued by his son, Sayid Said ibn Hamdani Basyaiban from 1862 AD - 1879 AD, who previously had the title Danukusumo, then changed to Danuningrat III. He also died in Magelang. Some of his brothers have positions under regents such as lurahs such as Sayid Muhammad ibn Hamdani Basyaiban who became lurah in Secang Magelang with the title Danuhadi Suryo, and his other brothers have the titles Danuwilongo, Danumanjoyo, and Danupustomo.<sup>65</sup>

Ahmad ibn Said Basyaiban continued his leadership in Magelang as the 4th regent continuing the leadership relay from his great-grandson Sayid Alwi ibn Amad Basyaiban as the first regent of Magelang, he led Magelang with the title Danukusumo until 1907. Sayid Muhammad ibn Ahmad ibn Said Basyaiban as the younger brother of the regent to -4 was appointed by the Dutch East Indies government on 6 December 1908 to replace his older brother as regent. His career position was considered special because before he became the 5th regent he was only an assistant to Wedono, so he was appointed regent without going through Wedono and the Patih first, and he was immediately awarded the title of Raden

---

<sup>62</sup> Purwadi, *History of Javanese Kings*, 451.

<sup>63</sup> Parsudi, *Danuningrat Family History*, 8.

<sup>64</sup> BERG, *Hadhramaut and Arab Colonies in the Archipelago*, 226.

<sup>65</sup> bin Muhammad Baqir Basyaiban, "Lauhah Syajarah Ansab Basyaiban," 2.

**DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIBAN MAGELANG –  
Rosyid Abdul Majid, Apipuddin**

Adipati Ario Danusugondo.<sup>66</sup>

Sayid Muhammad ibn Said Basyaiban or RAA Danoesuegondo was involved in political activities in the Volksraad in the Netherlands, this was enshrined in the Committee Indie Weerbaar Magazine.<sup>67</sup>

RAA Danoesuegondo became a delegation sent to the Netherlands as a representative of the regents association on August 31, 1916 to attend a meeting and raise several issues including the need for indigenous militia forces for the defense of the Dutch East Indies. the above statement is in accordance with Indie Weerbaar magazine which revealed that the delegation consisted of: a) Van Hinloopen Labberton as head of the delegation b) Raden Tumenggung Danoesuegondo representing the regents association d) Prince Ario Koesoemodiningrat representing the Royal regional association c) M. Ng. Dwidjosewojo representing Budi Utomo e) Abdoel Moeis from Sarekat Islam.<sup>68</sup>

In 1939 Sayid Muhammad ibn Said Basyaiban was dismissed as regent by the Dutch Colonial Government based in Bogor because he was considered to have committed a fraud as a result of what he was doing at that time. This statement was reinforced by the news that there were allegations of misappropriation of village treasury funds that occurred at that time. As a result of this incident the leadership of the Colonial government did not like him because he had violated the law in the area. Even though the alleged misappropriation of these funds was used for the renovation of several social facilities such as the Jami' mosque.<sup>69</sup>

Several brothers from Sayid Ahmad and Sayid Muhammad ibn Said Basyaiban became regents outside Magelang. In the Purworejo area since 1947 AD, namely Hasan ibn Said Basyaiban, he has the title Raden Adipati Ario Danuningrat, he was buried in Magelang. His brother, Sayid Husain ibn Said, became regent in the Bantul area and Sayid Alwi ibn Said became the headman in Magelang. Of all the positions in government that have never been held by a woman, this kind of thing is identical with Islamic teachings that have entered the palace.<sup>70</sup>

The following is a list of the names of the regents of Magelang from 1810-1939:

1. Sayid Raden Alwi ibn Sayid Ahmad Basyaiban (RAA Danoeningrat I)
2. Sayid Raden Hamdani ibn Alwi Basyaiban (RAA Danoeningrat II)
3. Sayid Raden Said ibn Hamdani Basyaiban (RAA Danoeningrat III)
4. Sayid Raden Ahmad ibn Said Basyaiban (RAA Danoekoesoemo IV)
5. Sayid Raden Muhammad bin Said Basyaiban (RAA Danoesuegondo V).<sup>71</sup>

The system of leadership from parent to child or family in monarchical theory is a common thing, because a ruler to be able to secure his power and improve the welfare of his family must appoint a successor from his son or closest relative.<sup>72</sup>

---

<sup>66</sup> Parsudi, *Danuningrat Family History*, 10.

<sup>67</sup> Ramrev, "Indie Weerbaar Committee" (1917), 3, *Indie Weerbaar*.

<sup>68</sup> Ramrev, "Indie Weerbaar Committee."

<sup>69</sup> Boekhandel, "Sumatra Post," 1919.

<sup>70</sup> bin Muhammad Baqir Basyaiban, "Lauhah Syajarah Ansab Basyaiban," 2.

<sup>71</sup> Indah Sri Lestari, "Tourism in Magelang During the Colony Period (1926-1942)" (Yogyakarta, UGM, 2010), 20–22.

<sup>72</sup> Ricklef, "Modern Indonesian History," 24–25, accessed 21 September 2022, <https://www.gramedia.com/products/history-indonesia-modern-1>

## **Conclusion**

This article is about "The Alawiyyin Ethnic Diaspora of the Basyaiban Family in Magelang" can be summed up as follows:

Basyaiban Magelang family is a group of *qabilah* Alawiyyin who came from Hadramaut Yemen from the descendants of Alwi ibn Ubaidillah, namely Sayid Abubakar ibn Muhammad Basyaiban, the arrival of the Basyaiban caliph to Indonesia after the Wali Songo period was evidenced by the recommendation of Sayid Abdurrahman ibn Umar Basyaiban from Sunan Gunung Jati to anchor in Java, which he later married one of the daughters of Sunan Gunung Jati, Sayidah Khadijah.

The entire Basyaiban genealogy in Indonesia is branches that lead to Sayid Abdurrahman ibn Umar Basyaiban, because he was the only person from the Basyaiban clan who traveled to Java. Apart from moving to Indonesia, the Basyaiban family also traveled to India, because Abdurrahman ibn Umar's brother, Abdullah ibn Umar, preached in India and had a son, Umar ibn Abdullah, who was nicknamed Umar Aydrusy. , rifaiyah and qadiriyah which are followed by many scholars in India and Malay.

The distribution of the Basyaiban family in Java is concentrated in three major areas, namely Surabaya, Pekalongan and Magelang. Basyaiban in the Magelang region, the diaspora originates from sayid Ahmad ibn Muhammad Basyaiban entered the Ngayogyakarta palace area as a religious teacher, and then his son Sayid Alwi took part in politics within the palace. His career started from regent until finally serving as the first regent of Magelang with the title Danuningrat I. Then the position of regent of Magelang was passed on by his descendants patrilineally to the regent of 5 namely Sayid Muhammad bin Said Basyaiban. So that the Basyaiban Magelang family has a shape similar to that of his grandfather Sayid Abdurrahman ibn Umar who moved to Java through the door of the Cirebon palace. In terms of identity, they also have Javanese names and titles such as Sayid Sulaiman ibn Abdurrahman with the title Prince Kanigoro who is buried in Mojoagung, East Java. Sayid Alwi ibn Ahmad Basyaiban has the title Danuningrat I and is buried in Payaman, Magelang,

The Basyaiban Magelang family, they represented himself as Alawiyyin Arabs and Javanese aristocrats from the Ngayogyakarta palace and this was considered successful by the fact that this family received a title from the natives for their identity as Javanese nobility with the title Raden or Ndoro and some of their officials also had special Javanese titles such as Danuningrat. In addition, they are also given the title Sayid as the legitimacy of the descendants of Alawiyyin Hadramaut. So that the Basyaiban family has a new identity that is formed in the adaptation process. However, their identity as Arabs and Javanese aristocrats can still be represented by way of approach and legitimacy in genealogy and traditions that they still have.

**DIASPORA DESCENDANTS OF SAYID ALWI DANUNINGRAT BASYAIABAN MAGELANG –  
Rosyid Abdul Majid, Apipuddin**

**References**

- Al Attas, Habib Ahmad. *Nasab Alawiyin dan Maktab Daimi Rabithah Alawiyah*. Wawancara. Simatumpang, Jakarta, 2019.
- Al Masyhur, Alhabib Abdurrahman bin Muhammad, dan Muhammad Dhiya' Syihab. *Syamsu Ad Dhohiroh fi Nasabi Ahlil Bait min Bani Alawi*. Jeddah: Alim Ma'rufah, 1984.
- Abdurrahman Basyaiaban, Haris bin. *Basyaiaban di Magelang*. Wawancara. Tuguran, Magelang, 2020.
- Abushouk, Ahmed Ibrahim, dan Hassan Ahmed Ibrahim, ed. *The Hadhrami Diaspora in Southeast Asia: Identity Maintenance or Assimilation? Social, Economic and Political Studies of the Middle East and Asia*, v. 107. Leiden ; Boston: Brill, 2009.
- Aidrus, Alwee Al-Mashoor. *Sejarah, Silsilah dan Gelar 'Alawiyin Keturunan Ahmad bin Isa Al Muhajir*. Jakarta: Maktab Daimi-Rabhithah Alawiyah, 2017.
- BERG, L.W.C Van Den. *Hadhramaut dan Koloni Arab di Nusantara*. Jakarta: INIS, 1989.
- Bin Tahir Al Hadad, Alwi. "Al Atrah." Johor, Malaysia, t.t.
- Boekhandel. "Sumatra Post," 1919.
- Burhanudin, Jajat. "Diaspora Hadrami di Nusantara." *Studia Islamika* 6, no. 1 (30 Maret 2014). <https://doi.org/10.15408/sdi.v6i1.750>.
- Carey, Peter. "Kuasa Ramalan: Pangeran Diponegoro Dan Akhir Tatanan Lama Di Jawa, 1785-1855; Jilid 1." Universitas Indonesia Library. Kepustakaan Populer Gramedia, 2011. <https://lib.ui.ac.id>.
- Hall, Stuart. "Cultural Identity and Diaspora." Dalam *Undoing Place?* Routledge, 1997.
- Hasan Aidid, Muhammad. *Petunjuk Monogram Silsilah Berikut Biografi dan Gelar Masing-Masing Leluhur Alawiyin*. Malang: Amal Saleh, 1999.
- Hasan Assegaf, Alidien bin. "Sekilas Sejarah Keluarga Basyaiaban di Indonesia." *Ittihad Ansab Basyaiaban*, 2012.
- Hasyim, Muhammad Assegaf. *Derita Puta-Putri Nabi: Studi Historis Kafa'ah Syarifah*. Bandung: PT Remaja Rosdakarya, 2000.
- Ibn Ja'far Assegaf, Ali. "Pohon Nasab Alawiyin," 1940.
- Ibrahim bin Sumaith, al Habib Zain. *Thariqah Alawiyah Jalan Lurus Menuju Allah*. 1. Jakarta: penerbit Nafas, 2009.
- Jadul Maula, M. *Islam Berkebudayaan, Akar Kearifan Tradisi, Ketatanegaraan dan Kebangsaan*. Yogyakarta: Pustaka Kaliopak, 2019.
- Lestari, Indah Sri. "Pariwisata di Magelang Pada Masa Koloni (1926-1942)." UGM, 2010.
- Madjid, M. Dien, dan Johan Wahyudhi. *Ilmu Sejarah: Sebuah Pengantar*. Kencana, 2014.
- Mandal, Sumit K. *Becoming Arab Creole Historis and Modern Identity in the Malay World*. USA: Cambridge Universty Press, 2018.
- Moedjanto G. *Konsep Kekuasaan Jawa, Penerapannya oleh Raja-Raja Mataram*. Yogyakarta: Kanisius, 1994.
- Muhammad Baqir Basyaiaban, Abdurrahman bin. "Lauhah Syajarah Ansab Basyaiaban," 8 Agustus 1993.

- Muhammad Basyaiaban, Abdillah bin. *Identitas Basyaiban Magelang*. Wawancara. Tuguran, Magelang, 2020.
- Muhammad Ridwan, Hanifah Nida'uljanah. "Kajian Sosiodialektologi Bahasa Masyarakat Hadramiy (Studi Kasus Masyarakat Indonesia Keturunan Arab di Pasar Keliwon Surakarta)." *Jurnal CMES* 10, no. 2 (10 April 2018): 181. <https://doi.org/10.20961/cmcs.10.2.20208>.
- Parsudi, Sri Woelan. *Sejarah Keluarga Besar Danuningrat*, 1999.
- Priyadi, Sugeng. *Historiografi Indonesia*. Yogyakarta: Ombak, 2015.
- Purwadi. *Sejarah Raja-Raja Jawa*. Yogyakarta: Media Abadi, 2014.
- Ramrev. "Comite Indie Weerbaar," 1917. Indie Weerbaar.
- Ricklef. "Sejarah Indonesia Modern." Diakses 21 September 2022.
- Salim Basyaiaban, Mashoor bin. "Asyrat Basyaiban Peranan dan Penyebarannya," 2017.
- Stuart Hall. *Representation: Cultural Representation and Signifying Practices*,. London: Sage, 1997.
- Sutherland, Heather. "Notes on Java's Regent Families: Part II," April 1974. <https://ecommons.cornell.edu/handle/1813/53573>.
- W.V Ramrev. *Magelang Vooruit*. Magelang, 1935.