

INTELLECTUAL GENEALOGY OF TUAN GURU H. M. SAID AMIN BIMA (1936-2015)

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Abstract

The study on the Ulama in the Eastern Part of Indonesia, especially Bima and its surrounding area was limited, especially related to the Ulama Network in Nusantara during the XVIII-XX centuries. This study contributes to this lack of knowledge about the subject and to pave the way for sustainable study on the network of Ulama from Bima in Nusantara. This paper investigates one of the Ulama or Tuan Guru who lived in the XX century, called Tuan Guru H.M. Said Amin. He was the last generation of Ulama from Bima who involved in the Ulama Network of Nusantara. This study focused on his intellectual chain and his role in the Ulama Network in Nusantara. This study employs qualitative method to the data from library research using a factual historical approach. This paper shows that Tuan Guru H. M. Said Amin was a prominent ulama who studied in Arabia. He studied under many famous Ulama of Arabia. Several Indonesian ulama also under his supervision. During his lifetime, he wrote many books mostly related to Islamic law.

Keywords:

Ulama Nusantara; Bima; Tuan Guru; Islamic Law.

Abstrak

Kajian tentang ulama Indonesia yang berasal dari wilayah Timur Indonesia, terutama Bima dan sekitarnya masih jarang dilakukan. Termasuk di dalamnya adalah bagaimana ulama di wilayah timur ini terhubung dengan jaringan ulama Nusantara pada abad 18 sampai abad 20. Tulisan ini memberikan kontribusi dalam rangka menjembatani kurangnya pengetahuan tentang ulama di Bima dan juga membuka jalan bagi terpeliharanya kajian-kajian yang berkaitan dengan jaringan ulama Bima di Nusantara. Artikel ini akan mengkaji tentang salah satu ulama atau tuan guru yang hidup pada abad 20 yakni tuan guru H.M. Said Amin. Beliau merupakan ulama generasi terakhir yang berasal Bima yg memiliki jaringan dengan ulama nusantara. Kajian ini mefokuskan pada mata rantai intelektualitas dari tuan guru ini dan bagaimana korelasinya dengan jaringan Ulama Nusantara. Tulisan ini menggunakan metode kualitatif dengan penelusuran berbagai literatur berkaitan dengan data penelitian dan dianalisis secara historis. Tulisan ini menunjukkan bahwa Tuan Guru Said Amin memiliki kapasitas keilmuan yang hebat dan banyak berguru dari ulama-ulama besar di tanah Arab. Beliau juga terkenal di jaringan ulama nusantara yang berguru kepadanya ketika di Arab sebelum beliau kembali ke Indonesia. Beliau juga ulama yang produktif menulis terutama dalam kajian fiqh Islam.

Kata Kunci:

Ulama Nusantara; Bima; Tuan Guru; Fiqh Islam.

A. INTRODUCTION

The history of the Islamic Muslim scholar network between the Nusantara and the Middle East, especially those in Haramayn, involves a complex historical process.¹ The movement of Ulama in the Middle East can be traced back to the 17th century.² The position of Ulama-Santri has been evident since the Dutch colonization period.

The dynamic of Islam in the 17th and 18th centuries is the network of Ulama, with its main domains in Mecca and Madinah. The critical position of al-Haramayn, especially in relation to the Hajj, encouraged the students to study Islamic science from different Islamic world, including Nusantara, to come and reside in this city and finally created a unique scientific discourse. The Ulama in such a network has carried out many conscious efforts to review and revitalize Islamic teachings in the socio-morale context of the Muslim communities.³

Many students from Nusantara came and stayed in Mecca and Medina for several years to deepen their knowledge. Even several Ulama was influential and they taught in Haramayn. In the end, these Ulama became actively involved in intellectualism and spiritualism in the Islamic world and influenced the understanding of Islam in Indonesia.⁴

Every year with the Hajj ritual, al-Haramayn became the central meeting point of all Muslims from all over the world. Mecca and

Medina have become the focal point of Islamic intellectualism -the Center of Ulama, Sufi, Philosophy, poets, leaders, and Islamic historians- to meet and exchange information. As a result, the Ulama and those who teach and study in Haramayn have theologically had a more cosmopolitan religious view compared to those in other Islamic cities.⁵

The knowledge tradition of the Ulama during Islamic history is strongly linked to socio-religious and educational institutions, such as the Mosque, the Islamic school/Madrasah, *Ribath*, and even the teacher's house. It is shown in Haramayn, scientific tradition creates an extensive network of Ulama, which overcomes the territorial boundaries and gaps in religious opinion.⁶

This study is essential given the limited research and studies available on Ulama in the Eastern part of Nusantara, particularly in Bima and its surrounding areas. At present, the research on Ulama is focused mainly in Sumatra and Java, such as the study on the thoughts of K. H. M. Hasyim Asy'ari,⁷ Syekh Kholil Bangkalan, and other Ulama from Nusantara. In the meantime, there are a few studies on the thoughts of Ulama in Lombok, Nusa Tenggara Barat, such as Tuan Guru Syekh Zainuddin Abdul Madjid,⁸ Tuan Guru

¹Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII* (Jakarta: Kencana Prenada Media Group, 2013), 1.

²Zainul Milal Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945* (Jakarta: Pustaka Compass, 2016), 263-264. See also Zamakhsyari Dhofier, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java" (Australian National University, Department of Prehistory and Anthropology, 1980).

³Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, xxiv.

⁴Dhofier, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java."

⁵Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, 54.

⁶Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, 76.

⁷Achmad Muhibbin Zuhri, *Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al-Sunnah Wa Al-Jama'ah* (Surabaya: Khalista, 2010).

⁸Masnun and Supriyanto, *Tuan Guru KH Muhammad Zainuddin Abdul Madjid: Gagasan Dan Gerakan Pembaharuan Islam Di Nusa Tenggara Barat* (Pustaka Al-Miqdad, 2007). See also Muhammad Haramain, "Pemikiran Dan Gerakan Dakwah Tuan Guru M. Zainuddin Abdul Madjid Di Lombok NTB" (Universitas Islam Negeri Alauddin Makassar, 2012). See also Kevin W Fogg, "Making an Indonesian National Hero for Lombok: The Shifting Category of Pahlawan Nasional," *Indonesia and the Malay World* 47, no. 137 (2019): 1-22.

Soleh Chambali Bengkel,⁹ and Tuan Guru Abdul Ghafur.¹⁰

It is, therefore, necessary to study the Ulama network in Bima after the death of Syekh Abdul Ghani Al-Bimawi a hundred years ago. This article examines the intellectual genealogy of Tuan Guru H. M Said Amin as the subject of this study, based on a number of considerations such as his figure, educational background, his books, intellectual thoughts, and his contribution to the development of Islam in Bima.

For a number of reasons, this study employs a qualitative method. Firstly, it is easier to adjust the qualitative method for studying different situations. Secondly, this method directly relates to the relationship between research and respondents. Thirdly, this method is more sensitive and more self-adjustable to the pattern of values found in the study than to the quantitative method.¹¹ This study categorized as library research with a factual historical approach, which examines the content of the texts of the thoughts and ideas of the subject as religious works of that figure. Based on its scientific field, this type of study is a religious study, that is an academic study of religion and religiousness.¹² This study uses a religious approach, that considers religion and religiousness as a product of history or culture. This paper deals with the derivation of evidence, the reconstruction of the genesis factor: improvements and developments. The root of thought, opinion, or attitude of particular figures can be traced back through a historical approach. The religious stereotyping of a person or a group and their behaviour

towards others can also be understood across history.¹³

Data in this analysis was obtained on a heuristic basis. It is a technique used to collect data from historical sources, both written or oral. These historical sources consist of primary and secondary data. The primary data of the figure as the subject of this research were collected through in-depth interviews and the study of all the manuscripts written by Tuan Guru H. M. Said Amin, both printed or written original manuscript written by him. Overall, seven printed manuscripts that have been analyzed.

B. RESULTS AND DISCUSSION

1. Brief Biography

Tuan Guru H. M. Said was born on the first of January 1936 in Tawali village of Wera subdistrict of Bima, of a father named H. M. Amin Hasan and a mother named Hj. Thaifah Sanghaji. He was the third child of eight brothers. He began his elementary school at Sekolah Rakyat in Tawali in 1943. His parents taught him Islamic teachings. Many villagers had known his father as an Islamic preacher. He even made his house a traditional Islamic school for those who were studying the Qur'an. Many of them were living in the house. His mother, who had never completed any formal education, wanted her son Tuan Guru H. M. Said Amin to study in the Arab Land, particularly in Mecca.

In 1948, Tuan Guru H. M. Said Amin had the opportunity to study in the land of the Prophets. His uncle, H. M. Ali, followed him to the Arab Land along with 800 Hajj Pilgrims from Bima, who were on board the ship called

⁹Adi Fadli, "Pemikiran Islam Lokal: Studi Pemikiran TGH. M. Soleh Chambali Bengkel Al-Ampenani" (UIN Sunan Kalijaga Yogyakarta, 2010). See also Adi Fadli, "Intelektualisme Pesantren; Studi Geneologi Dan Jaringan Keilmuan Tuan Guru Di Lombok," *El-Hikam* 9, no. 2 (2016): 287–310.

¹⁰Jamaluddin, "Keterlibatan Ulama Sasak Dalam Jaringan Ulama Periode 1754-1904," *Al-Qalam* 22, no. 1 (2016): 49–60. See also Musawar and M H Zuhdi, "Islam Nusantara That Is Sacred and Ignored (Thinking

Analysis of Sasak Lombok Ulama)," *Journal of Legal, Ethical and Regulatory Issues* 22, no. 3 (2019).

¹¹Lexy J. Moloeng, *Metodologi Penelitian Kualitatif/qualitative Research Methodology* (Bandung: Rosdakarya, 2012), 9–10.

¹²Imam Suprayogo and T. Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Rosdakarya, 2001), 109–10.

¹³T. Karim Abdullah, *Metodologi Penelitian Agama: Sebuah Pengantar* (Yogyakarta: Tiara Wacana, 1989), 72.

Tawali. It could be a mere coincidence that the name of the ship is like the name of Tuan Guru H. M. Said Amin's village, and they had been boarding the ship for 15 days.

They performed the Hajj rituals when they arrived in the Arabs. However, Tuan Guru H. M. Said Amin resided in Mecca with a Bima man named Syekh Yunus (Maryam Kudus), he was initially from Ngali Bima and had been living in Mecca for a long time.

2. Intellectual Genealogy of Tuan Guru H. M. Said Amin

The year 1949 was the starting point for a long journey of knowledge-seeking for Tuan Guru H. M. Said Amin at the birthplace of the Prophet Mohammad PUBH. He was accepted in Ibtidaiyah School of Darul Ulum Mecca, and he studied there with his friends from Singapore, Malaysia, Philippines, and other Asian countries. He has always been a brilliant student in his class. At that time, the Principal of Darul Ulum school was Syekh Mansyur of Palembang and Syekh Yasin Padang, who served as Deputy Principal of the school. In the meantime, all the teachers in this school came from almost every country in Asia. One of the teachers was Syekh Umar from Sumbawa, who had been living in Mecca for a long time. When he was in the fifth grade, Tuan Guru H. M. Said Amin obtained the first rank and was awarded as the leader of the class, as it was the rule that only those who obtained the first rank in the class could serve as the leader of the class.

In 1952, Tuan Guru H. M. Said Amin continued his study at Madrasah Tsanawiyah (Secondary School) Al Falah Mecca in Kafa'ah level and was ranked fifth in his class, which was dominated by Arabs students. Such students were mostly offspring of the Arab Kingdom officers. MTs Al Falah was chaired by Syekh Sayid Ishak Ajuz, who was also a member of the Saudi Arabian parliament. At that time, the deputy principal was Syekh Muhammad Abdul Muhsin Ridwan. During his time in this school, Tuan Guru H. M. Said Amin was always guided by great figures who had strongly influenced his knowledge and thoughts and left such a huge impression in his

mind, such as, Syekh Muhammad Al-Arabi Al-Tijani, an Algeria Ulama who taught Tafseer and was a leading Tafseer expert in Arab Land. In addition, he was also taught by the Bahraini Syekh Muhammad Nursyef, who was also a well-known ulama in Arab, especially for the Hadith. Even, he also studied directly under the guidance of the greatest hadith expert at that time, Syekh Alwi Abbas Al-Maliki. In Fiqh, he was taught by Syekh Muhammad An'am from Yemen, and in Tawheed, he studied under the guidance of Syekh Musthafa Hasan As-Sanari from Saudi Arabia. Several of his teachers include Syekh Musthafa Turayyah Saraf as Arabic and literature teacher, Ust. Abdul Aziz as English teacher, Ust. Zaki Awad as a French teacher, Ust. Ismail Shabrias Social Science teacher and Ustadz Taufik as his Geography Teacher.

In 1954, Tuan Guru H.M. Said Amin continued his high school education at Madrasah Aliyah of Taujihi at MA Al-Falah Mecca. During his studies at this school, he has always been a prestigious student and has always participated in scientific activities, discussions, and debate activities among students under the theme of *Ahlu Ra'yi wa Ahlu Al-Hadis*, and he has been a supporter of Ahlu Al-Hadish with his academic paper entitled *Idza takallamal Ka'bah fa madza taquulu?* (If only the Ka'bah can speak, what will he say?). His debate and academic writing received appreciation from the headmaster.

During the State High School Examination, Tuan Guru H. M. Said Amin was awarded second place out of 60 students who participated in that first phase state's examination. In 1956, after graduating from the Madrasah Aliyah, he was sent by the institution to further study English in Alexandria university of Egypt, but this was revoked due to his citizenship status. In the same year, he taught Hadith at Madrasah Ibtidaiyah Al-Falah Mecca for one year. In the next year, he planned to study at a university. However, he was picked up by his mother to go back home with the approval of Syekh Alwi Al-Maliki, along with 60 Indonesian citizens who had stayed in Mecca for a long time.

The most influential hadith teacher for Tuan Guru H. M. Said Amin was Syekh Yasin bin Isa Al-Fadany al-Makky, and he had obtained the certificate from this Ulama as a reciter of Musalsal hadith whose hadith can be traced back to the Prophet Muhammad PBUH. Using this certificate/diploma, Tuan Guru H. M. Said Amin was granted a right and licensed to recite the Prophet's hadith from all the Mu'tabarah Hadith Books, such as Shahih Bukhari, Shahih Muslim, Sunan Abi Daud, Sunan Tirmizi, Sunan An-Nasa'i, etc.

3. His Carrier and Da'wah Path

After his return from Mecca, Tuan Guru H. M. Said Amin was appointed as a teacher in PGAP (*Pendidikan Guru Agama Pertama* - School of Islamic Teacher for beginner) Bima until 1965. He was appointed as a teacher in PGA (*Pendidikan Guru Agama* - School of Islamic Teacher) M Salahuddin Bima from 1965 to 1967. He was also a member of the parliament in the DPRGR (Dewan Perwakilan Rakyat Gotong Royong- house of representative of mutual cooperation) Bima regency, representing the Islamic Group from 1966 to 1971. From 1976-1984, he was appointed as a teacher in PGAN (*Pendidikan Guru Agama Negeri*) Bima. Then, in 1967 he began to established and served as the Principal of MAAIN (Madrasah Aliyah Agama Islam Negeri - State Islamic high school) Saleko Bima (Now MAN I Kota Bima) until 1976. In 1984 he was appointed as a judge in the Religious court of Bima until his retirement in 1996.

In 1979, Tuan Guru H. M. Said Amin was specially invited to participate in the Education and Training Program of Imam, Khatib, and Da'i at the academic level held for three months at Rabithah Alam al-Islami in Mecca. During this training, he was directly guided by a number of great Ulama such as Syekh Ali Tantawi, Syekh Muhammad Al-Ghazali and Syekh Muhammad Qutub in Da'wah; Syekh Sayid Sabiq in Fiqh and Qadha, Syekh Dr. Ahmad Umar Hasyim in Hadith; Dr. Muhammad Abu Nur Al-Hadidi in Tafseer; Dr. Mujahid As-Sawwaf in schools and *aqidah*; Dr.

Syalabi in Arab language; Dr. Ammarah in speech and lecturing; Dr. Assyal in inheritance science/fara'id; Syekh Ahmad Al-Huwaili and Syekh Sulaiman Albalawi in Al-Qur'an and Tajwid.

These training participants were 50 people, and 5 of whom were from Indonesia. All the graduates of this training have been assigned to become Imam and Da'i all over the world. Tuan Guru H. M. Said Amin was assigned to become Imam and performed Da'wah in Malaysia. However, because of his status as a government employee, this decision was revoked, and he was reassigned in Bima.

Upon his return to Bima, he carried out his mission to perform Da'wah in all areas of Bima, and he joined the Ittihadul Muballighin organization and became the chairman of Nusa Tenggara Barat with his official place in Bima. Ittihadul Muballighin was an organization of all muballigh (those who carry out Da'wah) that focused on education and da'wah activities, which have branches almost in all parts of Bima. Through this organization, Tuan Guru H. M. Said Amin traveled to all over Bima to carry out the da'wah and share the knowledge he gained during his studies in Mecca.

His organizational experience began when he studied in Mecca, where he worked as the secretary of Ikatan Pelajar Bima-Dompu (Bima-Dompu Students' Association) in Mecca, Saudi Arabia, from 1951 to 1957. From 1966-1980 he served as the third chairman of NU Bima and had served as administrator of M. Salahuddin Bima foundation from 1968 to 2015. In 1968, he worked as chairman of Presidium for the Alim Ulama Talks in Bima Regency. He was the steering committee for the establishment of the IAIN Sunan Ampel Branch Sharia Faculty in 1971. In 1971, he participated in the establishment of the Tarbiyah (educational) faculty of Sunan Giri, which has now become the STIT (Sekolah Tinggi Ilmu Tarbiyah - School of Ilmu Tarbiyah) Sunan Giri Bima. From 1973 to 2007, he served as the chairman of the Darul Tarbiyah Bima Foundation. He was chairman of the Ittihadul Muballighin Foundation of Bima from 1980 to 2015. In 1985, he

established and became chairman of the Pendidikan and Dakwah Al-Ittihad Foundation of Bima, which managed the Islamic Boarding School Al-Amin Bima, STIS (Sekolah Tinggi Ilmu Syariah – School of Ilmu Syariah) Al-Ittihad Bima, MA (Madrasah Aliyah – Islamic High School) Plus Al-Ittihad, Bima, MTs (Madrasah Tsanawiyah – Islamic Secondary School) La Hami Kab. Bima and RA (Raudlatul Athfal – Islamic Kindergarten) Al-Amin Kota Bima.

In 1990, Tuan Guru H. M. Said Amin was appointed as the chairman of the Majelis Ulama Indonesia (MUI)/Indonesian Council of Ulama of Bima regency. His appointment as chairman of the MUI Bima regency was based on the regional dialogue and the direct appointment of Tuan Imam K.H. Abdurrahman Idris, former chairman of the MUI. This task as the Chairman of MUI has been carried out for 21 years, and he resigned from this position in 2011.

During his 21 years, He appointed as the Chairman of the MUI of the Bima regency, he had taken the Da'wah to the remotest part of Bima to teach about Islam and its purity. From 2000 to 2015, he became a member of the Communication Forum of the Da'wah Institutions in Bima Regency. From 1997 to 2015, he became an advisory member of BAZDA (Badan Amil Zakat Daerah – Regional Amil Zakat Institution) of Bima regency, and from 2004 to 2015, he was a member of the At-Taqwa International foundation, headquartered in London, England.

4. Intellectual Works

In his lifetime, Tuan Guru H. M. Said Amin dedicated himself to Da'wah and purified religion with the school of *Salaf Ash-Shalih* through the school of *Ahlu Sunnah wal Jamaah*. In his da'wah and his fight for the purity of religion based on the Quran and the Sunnah, Tuan guru H. M. Said Amin did the da'wah orally or *Da'wah Bi Lisan* but also conveyed his da'wah, and Islamic thoughts through articles and books that were published not only locally but also nationally, and his

works were made as reference for students and lecturers in Islamic Higher Education.

Here is a list of some of his published works:

- a. Sifat Shalat Rasulullah/the characteristics of the Prophet's prayer (published by Sunan Ampel Press IAIN Surabaya in cooperation with IT Press STIS Al-Ittihad Bima, in 2012).
- b. Sejarah timbulnya perpecahan di kalangan umat islam/the history of disputes among the Islamic ummah.
- c. Menuju Pelaksanaan Syari'at Islam/Toward the Implementation of Sharia, in 2002.
- d. Peristiwa Ghadir khum melahirkan kebohongan Syi'ah ahlul bait/the Ghadir Khum event as the basis of the Shi'ah ahlul bait lies, in 2001.
- e. Konspirasi Internasional dan masa depan agama-agama/International conspiracy and the future of religions (published by Penamadani Press, Jakarta).
- f. Mewaspadaai pemurtadan umat Islam/beware of apostasy against the Islamic ummah, in 2006.
- g. Adam Abul Basyar (koreksi terhadap buku Ternyata Adam dilahirkan/correction for the book Indeed Adam was birthed), (published by IT Press STIS Al-Ittihad Bima, 2007).
- h. Manusia Dan Ibadah haji/Human being and the Hajj (IT Press STIS Al-Ittihad Bima 2008).
- i. Ajaran Agama Masehi setelah kenaikan Isa Al-masih/the teaching of the Messiah's religion after the ascension of Al Masih (IT Press STIS Al-Ittihad Bima 2012).
- j. Siksa dan Nikmat Kubur/the torture and favors in the grave (IT Press STIS Al-Ittihad Bima 2013).
- k. Menggugat Aliran-Aliran Teologi dalam Islam/suing the theological sects in Islam (published by IT Press STIS Al-Ittihad Bima, 2013).
- l. Ar-Risalah Al-Aminiyah, Berislam bersama TGH. M. Said Amin/learning Islam with TGH M. Said Amin, (Pengantar Ilmu Hadis dan Ilmu Fiqh/Introduction to Hadith and Fiqh Science), (IT Press STIS Al-Ittihad Bima, 2013).

- m. Ar-Risalah Al-Aminiyah, Berislam menurut Al-Qur`an dan As-Sunnah, seri Aliran-aliran ilmu kalam dan pemimpin yang menyesatkan umat/ Arrisalah Al-Aminiyah, Islam According to the Quran and Sunnah, the branches of Qalam science and leaders that misled the ummah series , (IT Press STIS Al-Ittihad Bima, 2014).
- n. Ar-Risalah Al-Aminiyah, Berislam menurut Al-Qur`an dan As-Sunnah, seri Manusia dan Ibadah Haji/ Arrisalah Al-Aminiyah, Islam According to the Quran and Sunnah, Human and the Hajj series (IT Press STIS Al-Ittihad Bima, 2014).
- o. Ar-Risalah Al-Aminiyah, Berislam menurut Al-Qur`an dan As-Sunnah, seri Siksa dan Nikmat Kubur/ Arrisalah Al-Aminiyah, Islam According to the Quran and Sunnah, torture and favors in the grave series (IT Press STIS Al-Ittihad Bima, 2014).
- p. Ar-Risalah Al-Aminiyah, Berislam menurut Al-Qur`an dan As-Sunnah, seri Perjalanan Hidup Manusia dari alam arwah sampai alam Baqa`/ Arrisalah Al-Aminiyah, Islam According to the Quran and Sunnah, the life endeavors from the spirit world to the eternal world (IT Press STIS Al-Ittihad Bima, 2014).
- q. Kitab *Wird al-Ittihad*, the book that consists of prayers and recitals for the Jamaa`ah Al-Ittihad members where he was the leader.¹⁴

5. Involvement of the Bima Ulama in the Network of Ulama Nusantara

For Muslims, including in Indonesia, ulama have played a key role not only in religious aspects, but also in other aspects, such as social,

political, and cultural aspects. Even Clifford Geertz called Ulama as a cultural broker.¹⁵ In the education sector, some Ulama Nusantara has established schools in Mecca and Madinah, such as *Madrasah Darul Ulum ad-Diniyah*, which has a record of nearly 5,000 Indonesian students studying in Haramayn.¹⁶ The Ulama figures, such as Hamzah Fansuri, Syamsuddin as-Sumatrani, Nuruddin ar-Raniri, and Abdurrauf as-Singkili who have made these four scholars and Islamic cultural experts support the Sultans to rule the kingdoms.

The Ulama figures such as Syekh Abdul Ghani al-Bimawi, Syekh Nawawi al-Bantani, and Syekh Ahmad Khatib Minangkabau, who have studied extensively in Mecca and the height of their career as *Mahaguru* and Imam of the Al-Haram Mosque. One of the most exciting things about this development is that students from different regions who have studied in Mecca are usually considered to have perfected their studies when they are finally guided by one of these famous Ulama from Nusantara.¹⁷

There have been many Ulama in Nusantara, but there are only a few mentioned in Arabic Literature or *tarajim* (hystography) of the Arabs from the 18th century to the contemporary age. Among them are Sayyid `Abd al-Rahman `Abd al-Shamad al-Palimbani (from Palembang), Syekh Mahfudz al-Termasi (from Termas East Java), Syekh Nawawi al-Bantani (from Banten), and Syekh Muhammad Yasin ibn Isa al-Padani (from Padang).¹⁸

Almost all of the ulama mentioned above are productive writers who have produced a variety of works. The works are written in Arabic,

¹⁴ Books that he had written are responses and answers to the numerous questions asked by the community, as well as events and phenomenon happened among the Bima community.

¹⁵ Agus Iswanto, "Sejarah Intelektual Ulama Nusantara: Reformulasi Tradisi Di Tengah Perubahan," *Jurnal Lektur Keagamaan* 11, no. 2 (December 28, 2013): 456. See also M N Ardi and F Abdullah, "The History of Islam in the Malay Archipelago: An Analytical Study of Abdullah Bin Nuh's Works," *Al-Shajarah* 23, no. 1 (2018): 247-68.

¹⁶ Dhofier, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java."

¹⁷ Dhofier, "The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java."

¹⁸ M Khoiril Anwar, "Peran Ulama Di Nusantara Dalam Mewujudkan Harmonisasi Umat Beragama," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 4, no. 1 (2016): 87. See also Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 264-65.

Malay, Javanese language, or other local languages. Some of those works have been published in cities, such as Istanbul, Cairo, Beirut, Bombay, and Singapore. Many of these works are currently being reprinted in Nusantara.¹⁹

In the second half of the 19th century and the beginning of the 20th century, more Ulama from Java (*bilad Jawa*,²⁰ Nusantara) studied in the Holy Land. There is a great deal of information about their biography and it is recorded in detail in *sanad* books and Arabic biographies. Many of them had been certified to teach in the Al-Haram Mosque. This has allowed them to carry on the legacy of Ulama Nusantara, the pioneer of the previous Ulama Nusantara.²¹

Ulama Nusantara in Mecca laid the foundation for the establishment of the Ulama Nusantara network, which later became an Ulama community. Besides the establishment of Islamic schools, the Ulama also have strong spiritual and intellectual connections. They identified themselves as part of the Ulama community who had the *sanad* that could be traced back to the Ulama Nusantara in Mecca.²²

It is, therefore, not surprising that the development of Islam in Nusantara is strongly influenced by Islamic developments in Haramayn. After their return to Indonesia, these ulama have tried to implement similar education to what they had known and studied from Mecca.²³ The position of these Haramayn alumnae is the primary transmitter of religious-

intellectual Islamic heritage from the center of Islamic knowledge and culture in the Middle East to Nusantara.²⁴

Most of these Ulama within the network are committed to the Islamic renaissance. The complexity of thinkings that results from strong relations and interactions through these Ulama networks has triggered an Islamic revitalization effect in the individual and community life of the majority of the Muslim-Malay population in Indonesia.²⁵

In East Nusantara, the Sumbawa islands, consisting of Sumbawa, Dompu, and Bima islands, were known as the center of Islamic schools. Sumbawa has long been known as the central hub of the Ulama network in the east. To name a few, Syekh Abdul Ghani al-Bimawi, who became the teacher of Syekh Nawawi al-Bantani, Syekh Zainuddin Sumbawi²⁶ and other ulama in Nusantara. Ulama and the Islamic schools in Nusantara have a close relationship and have become the main hub of the ulama network, which has a strong connection to the ulama networks in Java, Bali, and Sulawesi.²⁷

In the 19th and 20th centuries, the Sultanate of Bima supported its citizens who want to study religion in Java and the Middle East, particularly in Mecca and Medina, as part of the Sultan's attention to the growth of Islamic knowledge and education in Bima. Thus, when they returned from their studies in the Middle East, they would be appointed as religious teachers to teach in Islamic education

¹⁹Nor Huda, *Islam Nusantara: Sejarah Sosial Intelektual Islam Di Indonesia* (Yogyakarta: ar-Ruzz Media, 2013). Among those books are *Sirath al-Mustaqim* (fiqh and ibadah) by ar-Raniri, *Terjuman al-Mustafid* (Tafsir) and *Mir'at al Thullab* (fiqh and mu'amalah) karya `Abd rauf as-Singkili, *Sabil al-Muhtadin* (fiqh) by Muhammad Arsyad al-Banjari, *Minhaj Zawi al-Nazar* (hadith) by Abdullah Mahfudz al-Termasi, *Majmu'at al-Syari'ah, Faid al-Rahman* (fiqh and Tafsir) by Muhammad Shalih bin Umar al-Sumarani (Kiyai Sholeh darat Semarang).

²⁰ Bilad Jawa likened a Muslim community from Nusantara who were studying in Mecca and also as a culture religious identity of Muslim Nusantara. See Zuhri, *Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al-Sunnah Wa Al-Jama'ah*, 92–93.

²¹Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 263.

²²Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 268.

²³Jamaluddin, "Keterlibatan Ulama Sasak Dalam Jaringan Ulama Periode 1754-1904," 52.

²⁴Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, xxvi–xxvii.

²⁵Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, xvii–xviii.

²⁶Syekh Zainuddin Sumbawi is the leader of tarekat Qadiriyyah, that is a tarekat being referred to of Syekh Abdul Qadir al-Jilani. He received this tarekat Qadiriyyah from Syekh Muhammad Mukrim, mufti Hamad form Syam. His genealogy in hadith Muslim was received from Syekh Nawawi al-Bantani and hadith Bukhari from Syekh Abdul Karim al-Bantani.

²⁷Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 457.

institutions established by the Sultanate, such as *Darul Ulum* school in Raba Bima.²⁸

There was only a handful of Ulama Bima who studied in Al-haramayn and taught at the Mecca as well as became a reciter of the musalsal hadith like Tuan Guru²⁹ H.M. Said Amin,³⁰ the direct student of Syekh Yasin bin Isa al-Fadani al-Makky, and received the certificate of Sanad hadith from him.

Therefore, in order to trace the intellectual genealogy and thought of Tuan Guru H. M Said Amin, it is important to look back at the genealogy of the intellectuality of the ulama, which had a major influence on the development of the Ulama Nusantara Network in the Middle East during the 18-20th century. Figure 1 is the intellectual genealogy of Tuan Guru H.M. Said Amin.³¹

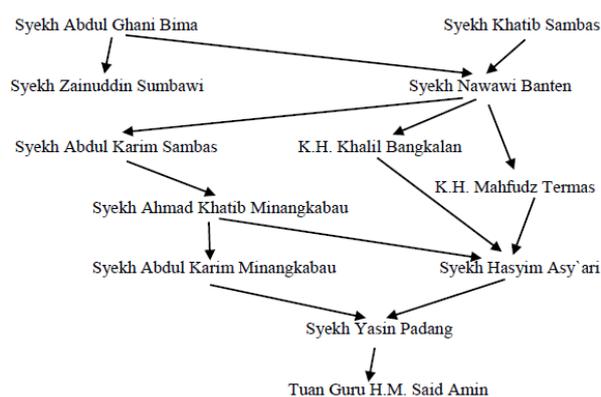


Figure 1 intellectual genealogy of Tuan Guru H.M. Said Amin

Tuan Guru H.M. Said Amin was one of the productive ulama among the Ulama from

Bima. His Islamic thoughts were published in more than 20 works, most of which were printed into books that addressed Islamic studies, such as Fiqh, Hadith, Aqidah Akhlak, and Tasawuf, as part of his duty as one of the ulama to bring enlightenment for the community. Therefore, through his knowledge and Da'wah practices, he had accomplished three key elements of Da'wah: *Da'wah bi al lisan*, *Da'wah bi al hal*, and *Da'wah bi al qalam*. There are not many ulama like him, so he was given the responsibility to guide the community. This can be seen in his Da'wah efforts during his 21-year leadership of the Indonesia Council of Ulama in Bima regency.

One of his advantages compared to the other ulama in Bima is that he can recite the hadith as he had obtained the certificate of Hadith Sanad (genealogy) from his teacher, Syekh Yasin Padang; therefore, he is licensed to narrate the hadith from the books of the Mu'tabarah hadith whose genealogy can be traced back to the Prophet PBUH. His teacher, Syekh Yasin Padang was awarded the title of *Al-Musnid Dunya* (the world expert of the *musnad*/hadith genealogy) and was an expert in the hadith genealogy science. As a result, many ulama from all over the world came to him to study and to obtain a certificate of hadith genealogy from him, such as Habib Segaf bin Muhammad Assegaf, one of the ulama and Waliyullah from Tarim Hadramaut.³²

Learning from the teaching and learning tradition of Islam, the genealogy of science is

²⁸ This is one of the factors that causes Islamic boarding schools in Bima became less developed, as each alumna who came back from studying in Haramayn, automatically appointed and became religious teacher in schools established by the Sultanate

²⁹ Tuan guru is one of the title addressed to a person with deep religious knowledge. This title is given by the community as their acknowledgement toward that person. The title Tuan Guru is also addressed to an influential figure who have studied in the Middle East, see Fahrurrozi, "Tuan Guru and Social Change in Lombok, Indonesia," *Indonesia and the Malay World* 46, no. 135 (2018): 117-34.

³⁰ He was born in Bima on 1st January, 1936 and has passed away on 30th April 2015. He studied in Mecca at

the age of 12 years old in 1948 at Madrasah Dar al-Ulum Mecca and was under the guidance of Syekh Yasin al-Padani. See Muhammad Mutawali, "Tuan Guru HM Said Amin Bima: Ulama Lokal Dalam Jaringan Sanad Hadis," *Dirayah: Jurnal Studi Ilmu Hadis* 4, no. 1 (2019).

³¹ processed and cited from several sources and from the genealogy of the hadith that rooted from Syekh Yasin Padang

³²Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 252. See also Rizem Aizid, *Biografi Ulama Nusantara* (Yogyakarta: Diva Press, 2016), 173. See also Amirul Ulum, *Syaikh Yasin Ibn Isa Al-Fadani: Sang Musnid Dunia Dari Nusantara* (Yogyakarta: Global Press, 2016).

divided into two main elements, any Islamic discipline whose genealogy can be traced back to the Prophet Muhammad PBUH. The genealogy is the transmitting component, the source of which is the Prophet. The importance of this genealogy has made Ibn Abdil Bar, who recited from Imam Al-Auza`i that the Imam Al-Auza`i had once said: *the religious science will fade out with the fading of the sanad/genealogy*, Imam Syafi`i had also once said: *there is no science without genealogy*.³³ J.O.Voll, as recited in Azyumardi Azra, wrote that the most important means that create a link within a network relatively stable is the *Isnad* of the hadith, as it plays an important role that connects the ulama within that network, which centered in Haramayn.³⁴

Tuan Guru H.M Said Amin was once appointed as a hadith teacher at his previous school, Madrasah Al-Falah, in Mecca. This honor to be chosen as a teacher in schools in Haramayn is not without a specific reason. In order to be able to teach, the teacher must be certified, which explains the ability of the person (academic credential) of the certificate holder. The most important credential is the *isnad/genealogy*, which is the chain of authority that has shown an unbroken link between teacher and student in the transmission of books or teaching. Usually, a certificate is issued by the teacher to his students after they have completed their studies.³⁵

6. The Thought of Tuan Guru H. M. Said Amin

Islam is a perfect, complete religion that regulates all aspects of the lives of its believers. Thus, The Qur'an and Hadith respond to matters arise in Muslim society. Many verses within the Qur'an contain religious principles, either about faith/aqidah, manners/akhlak, and

the principles of human life. These principles guide human beings into the straight path of Allah SWT, into the eternal goodness and happiness. In history, there have been laws governing social and individual actions. These laws may be based on religion, community, or others. Without these governing laws, anarchy and chaos are obvious.³⁶

Misleading in faith and prayer can happen if one does not follow or leave one of the two legacies left by Prophet Muhammad PUBH, Al-Qur'an, and Sunnah. For example, many Muslims practice prayers without having a clear foundation and reference in their prayers. The reason of this practice due to a lack of knowledge of Islam and the blind faith in the tradition that is commonly found in the community. Irrespective of the fact that there are two main sources the Islamic teaching that have clearly described everything related to worship Allah and how to live this life/ibadah and mu'amalah.³⁷

a. Sharia and Fiqh

Islamic sharia, as defined by Tuan Guru H.M. Said Amin in his book is a perfect building where all parts of that building are supporting and reinforce each other. The foundation of the Islamic Sharia is the Aqidah and Akhlak, and the pillars are the Ibadah and the Syi'ar, and the wall and corners are all commandments, prohibitions, and guidance, which cover all parts of that sharia building. And all these parts cannot be separated from each other.³⁸

Then the Islamic law/sharia was divided into four sections:

1. One-fourth of prayer
2. One-fourth for the mu'amalah
3. One-fourth of the marriage
4. One-fourth on the criminal.³⁹

³³Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*, 229.

³⁴Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, 120.

³⁵Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*, 79.

³⁶Umar Shihab, *Kapita Selekta Mozaik Islam* (Bandung: Mizan, 2014), 291.

³⁷Said Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis* (Bima: IT Press STIS Al-Ittihad Bima, 2013), 1.

³⁸Said Amin, *Menuju Pelaksanaan Syariat Islam* (Bima: Sehati Press, 2002), 14.

³⁹Amin, *Menuju Pelaksanaan Syariat Islam*, 4.

The ways and stages of the implementation of Islamic law, both individually and collectively, should be initiated by the establishment of a relationship between human and Sharia law. He likened this to the relationship between the fertile soil and the good seeds; the rest depends on the supporting elements. He compared fertile soil to human in body and soul, while the good seed is compared to Islamic sharia. If a good seed is planted in fertile soil and properly cared for, it will surely produce a good plant. A healthy plant will then become a complete human being, who will have a good civilization and bring prosperity to human life both in this universe and in the afterlife.⁴⁰

Whereas Fiqh, in Arabic, literally means *al-Fahm ad-Daqiq* or the result of in-depth knowledge with an excellent understanding of the problem as a source of law within the scripture. Terminologically, fiqh is the law relating to a *mukallaf* (adult) actions which, based on the rules, are taken from the source of syara`/sharia.⁴¹

On the basis of the above definitions on the meaning of sharia and fiqh, it can be concluded that fiqh is the result of a comprehensive understanding of Allah's law, revealed to the prophet Muhammad PBUH as His messenger. Therefore, the law of Allah is *qath'i*, not a fiqh, but rather a sharia. Thus, he distinguishes between the sharia and the fiqh.

b. Sources of Islamic Law

Tuan Guru H.M. Said Amin in his book *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh dan Ilmu Hadis*/an introduction to the science of fiqh and hadith, classifying Islamic law into two, the Quran and the Sunnah/the Prophet's ways. According to him, Qur'an is a revelation from Allah SWT to the Prophet Muhammad Saw in the Arabic language, brought down by *mutawattir* (means whose validity is

guaranteed) and reciting it becomes a good deed.⁴² He added that the most legitimate person to describe the content of the Qur'an to the human being is the Prophet Muhammad SAW himself based on the revelation of Allah SWT in the Qur'an Surah An-Nahl: 43-44.

Meanwhile, the Prophet PBUH explains to the Ummah/Muslims followers the miracle of the Prophets and the content of the Qur'an and the previous books and scriptures sent by Allah to the earlier Prophets and Ummah is the Sunnah of the Prophet himself called *Sunnati*, as mentioned in several of his hadiths. Tuan Guru H. M. Said Amin agreed with the Ulama hadith who classified sunnah into five categories, namely:

1. Sunnah *qauliyah* or the statement/sentences of the prophet whose meanings and grammars are from the Prophet PBUH himself,
2. Sunnah *fi'liyah* or the deed of the Prophet, which means that the senses are from the prophet, but the utterances/grammars are from the Prophet's companion(s) who saw the Prophet's deeds.
3. Sunnah *taqririyah* or the Prophet's acknowledgment, the words and deeds of the Prophet's companion who's seen or heard or known by the Prophet, then he established them as wrong or right.
4. Sunnah *hammiyah* or the willingness of the Prophet PBUH that could not be done until his passing.
5. Sunnah *khalqiyah* and *khulukiyah*, or the physical attributes and attributes of the Prophet's behavior or the Prophet's deeds.⁴³

He also noted that all these Sunnah are those proclaimed or made by the Prophet PBUH as the reflections of Allah's revelations, as mentioned in the Qur'an in Surah An-Najm: 1-5.

c. Sunnah and Bid'ah (innovation)

⁴⁰Amin, *Menuju Pelaksanaan Syariat Islam*, 4.

⁴¹Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis*, 29.

⁴²Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis*, 5.

⁴³Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis*, 8.

According to him, doing something that has not been told or practiced by the Messenger but showed evidence of reference from one of the sources of Islamic laws which means that the action is *Sunnah*, and not *bid'ah*/innovation in the definition of sharia. However, if the deed is something the Prophet has not said or done, or if there is no clear reference in one of the sources of Islamic laws agreed in Islam, then that action is considered to be an innovation or *bid'ah dhalalah*.⁴⁴

For example, offering prayers together with the Imam and Ma'mum (leader and followers of Jama'ah Prayer) where the Imam offers the prayers and the Ma'mum say Ameen to the du'a (prayers) by raising their hands. Some consider this to be a *bid'ah*, as the Prophet and his companions have never practiced it.

Tuan Guru H. M Said Amin, however, argues that although the Prophet never practiced this activity after the group prayers, there are several hadiths related to this action. Thus, this practice is not considered *bid'ah*. He mentioned the hadith narrated by al-Hakim from Habib bin Salamah al-Fihri. He said that the Prophet once said, "in a gathering of people, then one of them offered a prayer, and the other said Ameen to his du'a; thus his du'a will be surely granted by Allah." (HR. al-Hakim, in Targhib wa Tarhib, juz 1: 331).⁴⁵

d. Number of Raka'ah in Tarawih

Tuan Guru H. M. Said Amin wrote about the Prophet Muhammad PBUH practice of *tarawih* prayer. His explanation is supported by the Hadith narrated from Aisyah and compiled in Bukhari about this practice, where the Prophet only conducted *tarawih* that is followed by his companions for three nights in the Masjid of Nabawi. However, there were no clear stipulation on the number of the raka'ah of this *tarawih* prayer during the Prophet time and the Caliph Abu Bakar RA reign. The prophet only explained about the time when to perform

tarawih during Ramadhan month and how to perform it.⁴⁶

The following notes are given in relation to the *tarawih* prayer and its number of *raka'ah*:

1. *Tarawih* prayer during the time of the Prophet and Caliph Abu Bakar RA, there was no clear number of raka'ah, and there were no hadith *Sahih* (strongly verified hadith) describing it from the Prophet.
2. The Prophet PBUH did not give an example on the number of raka'ah for *tarawih* prayer. However, the Prophet PBUH provided an example on time of this prayer, which is on the last third, half, or all night.
3. The number of the raka'ah depends on the ability of the person performing the prayers, on the length of time spent standing and reciting the verses of the Qur'an in each raka'ah to fulfill one third, half or all night,
4. Umar bin Khattab performed 20 raka'ah of *tarawih* prayer and three raka'ah of *witr*, with one salam each two raka'ah and reciting not very long surah.
5. Umar's way was agreed upon and followed by all companions, including Aisyah, and no one challenged him. Therefore, it became *Ijma* of the *sahabah/prophet's companions*.
6. the *Tabi'in* and Ulama fiqh also performed the same way, especially the four Imam of the Islamic schools.
7. *Ijma` ulama*, especially the *ijma'* from the Prophet's companion, is one of the sources of the Islamic law that has to be obeyed by the ummah.
8. following the way of the prophet's companion, the *khufaurasyidin* is following the prophet's order.
9. The prayers either 11 or 13 raka'ah are the prayers that the prophet usually offers each night is called *witr* or *lail shalah (tahajjud)* and is completed with one raka'ah of *witr*.⁴⁷

e. The positions of both hands in Shalat

⁴⁴Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis*, 42.

⁴⁵Amin, *Ar-Risalah Al-Aminiyah: Seri Pengantar Ilmu Fiqh Dan Ilmu Hadis*, 43. See also Said Amin, *Sifat*

Shalat Rasulullah (Surabaya: Sunan Ampel Press, 2012), 162.

⁴⁶Amin, *Sifat Shalat Rasulullah*, 78–83.

⁴⁷Amin, *Sifat Shalat Rasulullah*, 131–33.

Understanding the meanings of the Prophet's hadith, the opinion of the *Mujtahidin* and the majority of the Ulama (Jumhur Ulama) on the position of Muslims both hands in prayer, Tuan Guru H. M. Said Amin provides the following notes in his book:

1. When a Muslim man or woman stands straight and recites the *Takbiratul Ihram*, he/she lifts both palms parallel to his/her both shoulders. The fingertips of both hands are in a straight line with the position of the respective ears, while the thumbs are under the ears.
2. When he/she stands to recite *Iftitah* and Surah al-Fatihah and other Qur'anic verses, it is religiously recommended (Sunnah) that he/she holds the palm of the right hand on the wrist of the left hand; he/she places both hands on the chest while reciting Surah al-Fatihah and other verses. It is Sunnah to hold the palm, wrist, and navel.
3. It is Sunnah for him/her to raise his/her both hands from the position of *Ruku'*, parallel to the shoulders and ears; he/she must also lower his/her back for the position of *Sujood* (the position of hands during the *I'tidal* is not crossed over like in reciting Surah al-Fatihah).
4. During the final *Tasyahud*, a Muslim man or woman folds his/her fingers except for the index finger; the thumb is attached to the middle finger in a circle. He/she raises his/her right index finger as if pointing to something while reading the word of Allah (Lafzul Jalalah). He/she also does not move the finger all the time until the end of the prayer (Salaam).⁴⁸

f. Government System

According to Tuan Guru H. M. Said Amin, the political system in Islam must be consistent with the following three strong pillars:

1. The Islamic legality or legitimacy that based on Islamic sharia
2. The Islamic Ummah who is implementing it
3. The Islamic power that protects it

He adds if the government has been based on Islamic sharia and the Islamic Ummah agrees

with it, then the issue on the form of government is no longer crucial. According to him, the form of the government could be a kingdom, Khilafah, Imamah, Imarah, Sultanate, Republic, etc., and the leader could use any name, such as Raja, Sultan, Emir, Imam, President, as long as followed the above mentioned pillars.. The most important thing is the selection of the leader and his/her appointment which should comply two main religious principles: that of the sharia and that of the agreement of the Muslim ummah. However, if one of the requirements ignored, the legitimacy of that government will be revoked.⁴⁹

From the explanation above, most of his work related to Islamic law particularly address ibadah practice. He explained in detail what should and should not be done in practicing ibadah. He argued that in term of ibadah should follow in the exact practice performed by the Prophet. In line with most of the ulema trained in Saudi arabia, Tuan Guru also emphasized about the shari'a law as the basis of the establishment of the nation. He did not explain further about the condition of Indonesia that belongs to many ethnics and religions.

C. CONCLUSION

The policy of the Bima Sultanate in Islamic education was to facilitate and provide opportunities for its communities to study Islam in the Middle East, which would later become the primary transmitter of the religious intellectual and socio-moral tradition in Bima.

Bima is one of the main sites of the Ulama Nusantara Network, which has a strong relationship with the Ulama network in Java and Haramayn. The role of the Bima's Ulama in Haramayn is crucial to the network of Nusantara Ulama in the Middle East, such as Syekh Abdul Ghani Al-Bimawi. He was at the highest level of Ulama and the highest teacher at Ulama in Nusantara in the 18th and 19th century.

⁴⁸Amin, *Sifat Shalat Rasulullah*, 46–47.

⁴⁹Amin, *Sifat Shalat Rasulullah*, 79.

In regard to his educational background, figures, intellectual chain and works, and his contribution to the development of Islam in Bima, it is necessary to address that Tuan Guru H. M. Said Amin is the heir of genealogy in the network of Nusantara Ulama who originated from Bima during the 20th century. Besides, his fiqh opinion is influenced by the Shafi'i School. On the other hand, his internalization and contact with contemporary Islamic groups influenced his unique reasoning, which is the combination between Muslim traditionalism and modernism.

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