

**Shaykh Ahmad Jaha of Anyer and the Banten–Haramain Ulama
Network: Reconstructing Intellectual Legacy and
Historiographical Visibility**

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ABSTRACT

This study examines Syekh Ahmad Jaha Anyer as an underrepresented Bantenese ulama whose scholarly activities connected local religious life in Banten with broader intellectual networks in the Haramain. It aims to reconstruct his intellectual journey, identify forms of knowledge transmission associated with his scholarly activities, and explain his position within the historiography of Bantenese Islam. This study employs qualitative historical research with a historiographical approach. Data were collected from historical documents, academic literature, biographical records, family-related sources, and manuscripts associated with Bantenese scholars in Mecca. The data were analyzed through heuristics, source criticism, interpretation, historiographical reconstruction, and thematic analysis. The findings reveal four main points. First, Ahmad Jaha emerged from the socio-religious environment of Anyer and subsequently became part of the Bantenese scholarly community in Mecca. Second, his scholarly formation developed through continuity between local religious education in Banten and advanced learning in the Haramain. Third, his intellectual legacy was primarily transmitted through teaching, teacher–student relations, and scholarly authorization rather than through an extensive corpus of identifiable written works. Fourth, although historical evidence demonstrates his participation in knowledge transmission and transregional scholarly networks, his representation in academic historiography remains relatively limited. These findings indicate that historical religious authority does not automatically produce historiographical visibility. This study therefore proposes a network-based and more decentralized reading of Bantenese Islamic historiography by considering scholarly mobility, knowledge transmission, local memory, and intellectual relations alongside written works and established historical prominence.

Keywords: Syekh Ahmad Jaha; Bantenese ulama; Haramain; scholarly networks; Islamic historiography

ABSTRACT

This study examines Shaykh Ahmad Jaha of Anyer as a Bantenese ulama who remains relatively underrepresented in historiography despite scholarly activities that demonstrate connections between local religious life in Banten and broader intellectual networks in the Haramain. The study aims to reconstruct Shaykh Ahmad Jaha's intellectual journey, identify forms of knowledge transmission

associated with his scholarly activities, and explain his position within the historiography of Bantenese Islam. It employs a qualitative historical design with a historiographical approach. Data were obtained from historical documents, academic literature, biographical records, family sources, and manuscripts related to Bantenese ulama in Mecca. The data were analyzed through heuristic inquiry, source criticism, interpretation, historiographical reconstruction, and thematic analysis. The findings reveal four main points. First, Ahmad Jaha emerged from the socio-religious environment of Anyer and later became part of the Bantenese scholarly community in Mecca. Second, his scholarly formation developed through continuity between local religious education in Banten and advanced learning in the Haramain. Third, his intellectual legacy was transmitted primarily through teaching, teacher–student relationships, and scholarly authorization rather than through a large corpus of identifiable written works. Fourth, although historical evidence demonstrates his involvement in knowledge transmission and transregional scholarly networks, his representation in academic historiography remains relatively limited. These findings indicate that historical religious authority does not automatically generate historiographical visibility. The study therefore offers a more network-based and decentralized reading of Bantenese Islamic historiography by considering scholarly mobility, knowledge transmission, local memory, and intellectual relations alongside written works and established historical prominence.

Keywords: Shaykh Ahmad Jaha; Bantenese ulama; Haramain; scholarly networks; Islamic historiography

INTRODUCTION

Banten occupies an important position in the development of Islam in the Indonesian archipelago because its Islamic history was shaped through the intersection of political power, trade, religious education, pesantren, Sufi orders, and scholarly networks. Banten's location along international trade routes brought local communities into contact with wider social and religious networks (Reid, 2011, 2014). These developments generated a socio-religious environment in which pesantren and ulama played important roles in the transmission of Islamic knowledge (Sultani et al., 2021). Within Bantenese social structure, ulama consequently functioned not only as religious teachers but also as social elites with influence over education, tradition, religious life, and community relations (Karomani, 2009). The development of Islam in the region further indicates that Islamization involved diverse local actors and did not occur solely through the institutions of the sultanate (Saepudin et al., 2026).

The influence of ulama continued to shape educational development and social life in Banten during the nineteenth and twentieth centuries. (Murniasih & Anshori, 2024) show that Islamic education in Banten developed through pesantren, madrasas, majelis taklim, and other educational institutions closely associated with the activities of ulama. Research on K.H. Asnawi Caringin likewise demonstrates how an ulama's educational activities could generate social change while strengthening the religious life of local communities (Sahara et al., 2022). Even in the contemporary context, local religious traditions continue to play a role in the formation and transformation of Islamic authority in Banten (Kurniawan et al., 2022). These findings demonstrate that ulama constitute an inseparable element in the formation of Banten's social and intellectual Islamic history.

One important characteristic of Banten's Islamic intellectual tradition is its connection to scholarly networks extending beyond local geographical boundaries. Shaykh Nawawi al-Bantani is the most prominent example of a nineteenth-century Bantenese ulama who gained recognition through study and teaching in Mecca and through works that circulated widely within Southeast Asian pesantren traditions (Burhanuddin et al., 2019). Biographical scholarship has established Nawawi's important position in pesantren intellectual traditions (Suwarjin, 2017), while more recent research highlights his contributions to hadith studies and the transmission of Islamic knowledge in the Indonesian archipelago (Fitriyani et al., 2025). Studies of his writings have also expanded across multiple fields, producing a substantial corpus of academic research (Burhanuddin et al., 2019).

The literature on Bantenese ulama and the intellectual networks of the Indonesian archipelago can be grouped into at least three major tendencies. First, studies of the biographies, thought, education, and social roles of Bantenese ulama have largely centered on figures who have already attracted extensive scholarly attention, such as Nawawi al-Bantani, Abdul

Karim al-Bantani, and Asnawi Caringin (Burhanuddin et al., 2019; Fitriyani et al., 2025; Kesuma et al., 2021; Sahara et al., 2022; Suwarjin, 2017). Research on Sufi-oriented da'wa also demonstrates the importance of Yusuf al-Makassari, Abdul Karim al-Tanara, and Asnawi Caringin in the development of religious life in Banten (Musaddad, 2020).

Second, studies of Nusantara–Haramain scholarly networks identify mobility, teacher–student relations, sanad, and knowledge transmission as central elements in the formation of Islamic intellectual traditions. (Azra, 2004) demonstrates that the development of Islamic thought in the Indonesian archipelago cannot be separated from the relationships between Malay-Indonesian ulama and centers of learning in the Middle East. More recent scholarship shows that this pattern continued during the nineteenth century through study, teaching, authorship, and scholarly networks in the Haramain (Firdaus & Imawan, 2024). (Abdul Muhyi et al., 2023) also identify vertical and horizontal academic relationships linking Nusantara, Haramain, and Egyptian scholars. Meanwhile, (Ghozali, 2024) and (Imawan, 2024) show that isnad functioned not only as a mechanism for authenticating knowledge but also as a record of intellectual relationships connecting Nusantara ulama with scholarly networks in the Middle East.

Third, studies of religious authority emphasize that the legitimacy of ulama does not derive solely from mastery of religious knowledge. Authority is also formed through social relationships, mobility, institutions, networks, knowledge transmission, and community recognition (Alatas, 2021). In contemporary Indonesia, changing social conditions can even generate new processes of legitimation and fragmentation of religious authority (Mushodiq & Saputra, 2021; Nisa & Saenong, 2022). Within Banten itself, religious authority also displays a plural and fragmented character across different figures and religious organizations (Rohman, 2011).

Although these three tendencies have significantly enriched the study of Indonesian Islam, important limitations remain in connecting the reconstruction of local ulama, Banten–Haramain mobility, knowledge

transmission, and historiographical visibility within a single analytical framework. Scholarship is relatively more developed for ulama who left extensive written works, whereas figures whose traces survive primarily through teaching activities, scholarly authorizations, family networks, or local documents tend to receive less attention. This condition is evident in the case of Shaykh Ahmad Jaha of Anyer. Preliminary sources indicate that he was a Bantenese ulama with scholarly connections to Mecca, yet his position has not received academic attention comparable to that accorded to several other Bantenese ulama.

This study aims to reconstruct the intellectual journey of Shaykh Ahmad Jaha of Anyer, explain his connections to the Banten–Haramain scholarly network, identify forms of knowledge transmission associated with his scholarly activities, and analyze his position within the historiography of Bantenese Islam. The study proceeds from the argument that an ulama’s historical significance does not necessarily correspond to his visibility in academic historiography. Mobility to Mecca, teaching activities, teacher–student relations, the granting of *ijazah*, and participation in scholarly networks can generate historical authority even when the figure later receives limited attention in historical writing.

RESEARCH METHOD

This study takes Shaykh Ahmad Jaha of Anyer as its unit of analysis, focusing on his intellectual journey, scholarly networks, activities of knowledge transmission, and position within the historiography of Bantenese Islam. It employs a qualitative historical design with a historiographical approach. This design was selected because the study seeks not merely to construct a chronology of an individual’s life but also to reconstruct relationships among the individual, the social environment, scholarly networks, and processes of knowledge transmission in historical context. A historical approach enables reconstruction based on available sources while also allowing interpretation of the relationships among events (Kuntowijoyo, 2013).

The sources consist of historical documents, books, scholarly articles, research reports, biographical records, family sources, and manuscripts related to Ahmad Jaha and the Bantenese scholarly community in Mecca. The principal sources concerning Ahmad Jaha derive from research on Bantenese mukimin in Mecca and the Bani Jaha family (Ali et al., 2023), historiography of Indonesian pilgrimage journeys (Putuhena, 2007), and documents preserving traces of Ahmad Jaha's scholarly ijazah (Sya'ban, 2020). Literature on Banten and scholarly networks is used to provide context and to compare Ahmad Jaha's position with broader patterns of Islamic scholarship.

Data were collected through a focused examination of documentary and bibliographical materials organized around several categories: origins and identity, early education, migration to Mecca, teacher–student relationships, teaching activities, the granting of ijazah, family networks, and the continuity of intellectual legacy. The data were then analyzed through the stages of heuristics, source criticism, interpretation, and historiography. Source criticism was applied to assess consistency across sources, particularly where variations occurred in the chronology of Ahmad Jaha's life. This approach was also used to avoid treating family traditions, secondary reports, and historical sources as evidence of identical evidentiary weight.

RESULTS AND DISCUSSION

Shaykh Ahmad Jaha within the Socio-Religious Landscapes of Banten and Mecca

The data indicate that Shaykh Ahmad Jaha was an ulama from Kampung Jaha, Anyer, Banten, who spent an important part of his scholarly life in Mecca. Research by (Ali et al., 2023) on Bantenese mukimin in Mecca places Ahmad Jaha within the Bantenese community residing in the Holy City. In a 1914 record of Bantenese ulama, Ahmad Jaha is identified as being from Anyer, having lived in Mecca for several decades, teaching in his home, and having approximately 30 students.

His presence in Mecca did not exist in isolation. He was connected to Bani Jaha, a family originating from Anyer that subsequently developed as

part of the mukimin and mutawwif community in Mecca. This position placed Ahmad Jaha at the intersection of local Bantenese identity and a transregional religious environment. The pattern is consistent with the history of Nusantara mobility to the Holy Land, which did not always end with completion of the pilgrimage but, in some cases, generated resident communities, educational networks, and long-term social relationships (Putuhena, 2007).

Table 1. Reconstruction of Historical Data on Shaykh Ahmad Jaha

Aspect	Evidence Identified	Evidence Status
Origin	Kampung Jaha, Anyer, Banten	Relatively consistent
Name	Shaykh Ahmad Jaha/Ahmad Nurhadi	Naming varies across sources
Year of birth	1853, 1855, or 1859	Varies across sources
Arrival in Mecca	1868 or 1879	Requires source criticism
Activities	Religious study and teaching	Supported by multiple sources
Students in 1914	Approximately 30	Recorded in the source
Teaching venue	Home	Recorded in the source
Family network	Bani Jaha	Identified
Sphere of activity	Banten–Mecca	Consistent with mobility patterns

Source: processed from (Ali et al., 2023) and (Putuhena, 2007).

The data reveal four patterns. First, Ahmad Jaha moved from the local setting of Anyer to Mecca. Second, his presence in Mecca developed from scholarly study into teaching activity. Third, Ahmad Jaha's position was connected to a family network that persisted across generations. Fourth, chronological discrepancies remain concerning the year of his birth and his departure for Mecca.

Chronological variation is itself an important finding because it demonstrates that Ahmad Jaha's biography cannot be constructed from a single narrative. Within Bantenese historiography, variations among sources are not unusual, as historical events including religious and social movements have often been represented differently in colonial archives, local traditions, and later historical writing (Kartodirdjo, 1984).

From Anyer to the Haramain: Intellectual Journey and the Formation of Scholarly Authority

Shaykh Ahmad Jaha's intellectual journey demonstrates continuity between local educational settings in Banten and centers of Islamic learning in Mecca. Before departing for the Holy Land, Ahmad Jaha is reported to have studied with Haji Samaun in Kadumernah. After arriving in Mecca, the sources connect him with the scholarly circles of Shaykh Nawawi al-Bantani and Shaykh Mustafa Afifi (Ali et al., 2023; Putuhena, 2007).

This pattern indicates that Ahmad Jaha's mobility was not a movement without networks. His early education provided a foundation of knowledge and social relationships that enabled continued study in Mecca. This is consistent with patterns found in Nusantara scholarly networks, in which teacher–student relationships and intellectual recommendation constituted important elements of educational mobility (Azra, 2004).

Table 2. Stages in Shaykh Ahmad Jaha's Intellectual Journey

Stage	Location	Actors/Network	Activity
Early education	Banten	Haji Samaun	Basic religious learning
Mobility	Banten–Mecca	Scholarly network	Scholarly journey
Advanced education	Mecca	Nusantara and Arab ulama	Advanced study
Network integration	Mecca	Community of scholars and students	Scholarly relations
Transmission	Mecca	Students	Teaching

Source: processed from (Putuhena, 2007) and (Ali et al., 2023).

The data indicate three principal tendencies. First, there was continuity between local education and the Haramain. Second, Mecca provided access to a broader intellectual environment. Third, the process culminated in Ahmad Jaha's transition from a seeker of knowledge to a teacher.

This pattern is consistent with studies of nineteenth-century Nusantara ulama that identify Mecca and Medina as spaces for the formation of intellectual networks rather than merely as ritual destinations (Firdaus & Imawan, 2024). These networks were formed through teacher–student relationships, sanad, teaching, and knowledge transmission (Abdul Muhyi et al., 2023; Ghozali, 2024). In the pesantren context, such continuity can also be understood as part of an intellectual genealogy linking Middle Eastern centers of Islamic learning with educational

communities in the Indonesian archipelago (Syafaat et al., 2024).

Intellectual Legacy and the Transmission of Islamic Knowledge

Ahmad Jaha's intellectual legacy can primarily be traced through teaching practices and the transmission of knowledge. Data from 1914 indicate that he taught and had approximately 30 students. More specific evidence appears in an ijazah manuscript belonging to Shaykh Salim bin Muhammad of Garut, which identifies Ahmad Jaha as one of the scholars who granted authorization for a collection of salawat, wird, and prayers. The document is dated 24 Dhu al-Hijjah 1327 AH, corresponding to 7 January 1910 (Sya'ban, 2020).

Table 3. Forms of Knowledge Transmission Associated with Shaykh Ahmad Jaha

Form	Evidence	Significance
Direct teaching	Approximately 30 students	Teacher–student relationship
Granting of ijazah	Ijazah granted to Shaykh Salim of Garut	Authorization of transmission
Religious materials	Salawat, wird, and prayers	Practical-spiritual dimension
Interregional network	Banten–Garut–Mecca	Beyond the community of origin
Family network	Bani Jaha	Social continuity

Source: processed from (Ali et al., 2023) and (Sya'ban, 2020).

The findings indicate that Ahmad Jaha's legacy is more readily identifiable through transmission activities than through a corpus of written works. This point is important because Islamic intellectual traditions are constructed not only through texts but also through chains of teachers and students and the authorization of knowledge. (Imawan, 2024) shows that sanad constitutes a form of documentation of both credibility and intellectual networks, while (Ghozali, 2024) demonstrates how scholarly transmission connected Nusantara ulama with the Haramain.

Ahmad Jaha's intellectual legacy can therefore be understood as a transmission-based intellectual legacy. This concept does not diminish the importance of written works but emphasizes that the continuity of knowledge also occurs through teaching, personal relationships, ijazah, and networks. Comparison with Shaykh Nawawi reveals different documentary patterns: Nawawi's legacy is strongly supported by written works (Burhanuddin et al., 2019; Fitriyani et al., 2025), whereas Ahmad Jaha's is more visible through relationships and practices of transmission.

A Forgotten Ulama? Shaykh Ahmad Jaha in Bantenese Historiography

The data reveal a gap between Ahmad Jaha's historical traces and his level of visibility within the historiography of Bantenese Islam. Ahmad Jaha left traces as a mukimin, student, teacher, issuer of ijazah, and member of the Bani Jaha family network. Nevertheless, studies that take him specifically as their principal object remain relatively limited.

This differs markedly from Shaykh Nawawi al-Bantani, who has been extensively studied in relation to biography, education, thought, books, Qur'anic exegesis, hadith, and pesantren traditions (Burhanuddin et al., 2019; Fitriyani et al., 2025; Suwarjin, 2017). A similar situation applies to Abdul Karim al-Bantani and Asnawi Caringin, who have been discussed in relation to Sufi orders, education, social change, and anti-colonial resistance (Kesuma et al., 2021; Sahara et al., 2022).

Table 4. Historical Traces and Historiographical Visibility

Dimension	Ahmad Jaha's Historical Traces	Academic Visibility
Identity	Ulama from Anyer	Limited dedicated research
Mobility	Banten–Mecca	Not yet extensively reconstructed
Teaching	Had students	Rarely a primary focus
Ijazah	Evidence of transmission from 1910	Still rarely analyzed
Family	Bani Jaha network	Appears mainly in diaspora studies
Legacy	Teaching and scholarly relationships	Has not yet generated a substantial research corpus

The term “forgotten ulama” should therefore be used critically. Ahmad Jaha has not disappeared entirely from historical memory. His name survives through family traditions, documents on Bantenese mukimin, and manuscripts. A more precise characterization is that of an ulama underrepresented in academic historiography. Research on Abdul Qadir al-Mandily reveals a comparable problem: an ulama may possess important intellectual contributions and networks while receiving relatively limited academic attention (Lubis et al., 2024).

DISCUSSION

Reconsidering Center and Periphery in the Historiography of Bantenese Islam

The findings demonstrate that the categories of center and periphery are insufficient to explain Ahmad Jaha's position in the intellectual history of Bantenese Islam. Geographically, he originated from Anyer, yet his

journey to Mecca connected him with broader centers of Islamic learning. Locality, therefore, should not be equated with isolation.

These findings reinforce scholarship showing that Banten's religious history was shaped through multiple social and educational centers. Pesantren served as spaces for Islamic transmission from the early period of the sultanate's development (Sultani et al., 2021), while from the nineteenth through the twentieth centuries Islamic education expanded through diverse institutions and ulama figures (Murniasih & Anshori, 2024). Sufi da'wa and Sufi-order networks likewise demonstrate the role of ulama in constructing religious life across various Bantenese communities (Musaddad, 2020).

The historiography of Bantenese Islam therefore needs to move beyond narratives that depend excessively on figures who have already attained extensive academic prominence toward interpretations that also consider networks and local actors. Earlier studies of Bantenese history demonstrate that socio-religious events were often shaped by connections among religious elites, communities, and networks of resistance (Kartodirdjo, 1984; Kesuma et al., 2021). Ahmad Jaha extends this perspective into the domain of intellectual history.

Local Ulama within Transregional Islamic Networks

The case of Ahmad Jaha strengthens a network-based approach to the intellectual history of the Indonesian archipelago. (Azra, 2004) emphasizes that networks linking Malay-Indonesian and Middle Eastern ulama played an important role in the transmission of Islamic ideas. During the nineteenth century, this pattern intensified through the growing presence of Nusantara ulama in the Haramain (Firdaus & Imawan, 2024).

(Abdul Muhyi et al., 2023) show that the intellectual mobility of Nusantara ulama generated vertical and horizontal patterns of transmission centered on the Haramain and Egypt. (Ghozali, 2024) demonstrates that isnad provides evidence of scholarly networks connecting these ulama. (Imawan, 2024) further shows how sanad manuscripts can be used to reconstruct the structure of Nusantara–Haramain intellectual networks.

In this context, Ahmad Jaha's journey demonstrates that ulama with a local social base could possess transregional connectivity. His Anyer identity did not disappear when he was in Mecca; rather, his regional identity became a marker of origin within a broader scholarly community. This phenomenon demonstrates that locality and transregional connectivity mutually constituted one another rather than functioning as opposites.

Scholarly Transmission and Religious Authority

Teaching activities and the granting of *ijazah* demonstrate that Ahmad Jaha's authority cannot be understood solely through individual reputation. His authority developed through processes of knowledge transmission and relationships with students.

This finding is relevant to (Alatas, 2021), who conceptualizes Islamic authority as the outcome of social processes involving mobility, relationships, institutions, and community formation. Authority is not automatically possessed simply because an individual is recognized as an *ulama*; it must be produced and acknowledged through social and scholarly practices.

In the Bantenese context, (Rohman, 2011) shows that religious authority is plural and distributed among various organizations and figures. Contemporary research further demonstrates that changes in media and community can generate fragmentation and transformations of authority (Kurniawan et al., 2022; Nisa & Saenong, 2022; Saputra et al., 2021). Although these studies address contemporary contexts, their relational principle remains relevant for explaining how authority consistently requires mechanisms of recognition.

The evidence of Ahmad Jaha's *ijazah* provides a historical form of such a mechanism. An *ijazah* is not merely a text; it constitutes recognition of a teacher's authority to transmit knowledge. This position is consistent with studies of *sanad* and *pesantren* intellectual genealogy showing that teacher–student relationships constitute one of the foundations of scholarly legitimacy (Syafaat et al., 2024).

Intellectual Legacy beyond Written Works

A comparison between Ahmad Jaha and Nawawi al-Bantani reveals two patterns of intellectual legacy. In Nawawi's case, the legacy is highly visible through written works that later became part of *pesantren* education and objects of academic research (Burhanuddin et al., 2019; Fitriyani et al., 2025). In Ahmad Jaha's case, the surviving traces are more strongly associated with teaching, students, *ijazah*, and socio-scholarly relationships.

This distinction suggests that the concept of intellectual legacy needs to be broadened. Written books undoubtedly constitute an important form through which ideas endure, but they are not the only mechanism of knowledge transmission. Teaching activities, networks of students, and scholarly recognition can also generate long-term influence.

Such an approach is important because historiography that relies exclusively on written works will tend to render less visible those figures

whose legacies survive through oral or relational transmission. Ahmad Jaha's case therefore illustrates the distinction between text-based intellectual legacy and transmission-based intellectual legacy.

Between Historical Presence and Historiographical Visibility

The findings show that historical presence and historiographical visibility are two distinct phenomena. Ahmad Jaha can be identified in documents concerning Bantenese mukimin, teaching activities, ijazah, and the Bani Jaha network, yet the existence of such evidence has not generated an extensive corpus of academic studies.

This situation helps explain why historiography tends to develop more extensively around certain figures. Individuals with written works, documentation, institutions, and well-documented student networks are more readily subjected to repeated scholarly examination. This pattern is particularly evident in the case of Nawawi al-Bantani (Burhanuddin et al., 2019).

Conversely, an ulama's historical traces may be dispersed across different types of sources that are more difficult to access. Ahmad Jaha should therefore not be regarded as entirely "forgotten," but rather as historiographically underrepresented. (Lubis et al., 2024) study of Abdul Qadir al-Mandily demonstrates that a similar issue may affect other regional ulama who were once integrated into Haramain networks.

Toward a Network-Based Historiography of Bantenese Islam

The overall findings indicate the need to broaden approaches to the intellectual history of Bantenese Islam. Historiography should not ask only who the most famous figures were or who left the largest number of written works. It should also trace those who studied, taught, granted ijazah, trained students, moved across regions, and sustained scholarly networks.

This relationship may be formulated as follows:

Local Embeddedness → Scholarly Mobility → Knowledge Transmission → Religious Authority. However: Historical Religious Authority ≠ Automatic Historiographical Visibility

This proposition constitutes the principal contribution of the study. An ulama's significance during his lifetime does not automatically determine how much space he will occupy in subsequent historiography. Such visibility is also shaped by documentation, archival survival, written works, institutions, family memory, and trends in academic research.

The study therefore proposes network-based historiography as a complement to figure-centered historiography. This approach treats

teacher–student relationships, mobility, sanad, ijazah, manuscripts, family networks, and knowledge transmission as equally important forms of historical evidence for interpreting the development of Islamic intellectual traditions.

CONCLUSION

This study demonstrates that Shaykh Ahmad Jaha of Anyer should not be understood merely as a little-known local ulama within the historiography of Bantenese Islam. His historical traces reveal connections among the socio-religious environment of Anyer, an intellectual journey to Mecca, teaching activities, teacher–student relationships, and practices of knowledge transmission through ijazah. These findings show that an ulama’s position within Islamic intellectual history is determined not only by the quantity of written works he produced but also by his capacity to build and sustain scholarly networks.

The scientific contribution of this study lies in expanding the historiography of Bantenese Islam from an approach primarily centered on figures with strong written documentation toward a network-based interpretation. The study demonstrates that historical religious authority does not automatically produce historiographical visibility. An ulama’s representation in academic history also depends on the survival of archives, written works, access to manuscripts, institutional strength, family memory, and scholarly attention. On this basis, scholarly mobility, teacher–student relationships, teaching activities, ijazah, and family networks should be positioned as important elements in reconstructing Islamic intellectual history.

This study is limited primarily by the availability and consistency of sources concerning Ahmad Jaha. Information on his year of birth and the date of his initial departure for Mecca varies across sources, while written works that can be securely attributed to him have not yet been adequately identified. These conditions constrain reconstruction of the full range of his fields of knowledge, students, and influence. Future research should broaden the search to include Dutch colonial archives, consular records from Jeddah, manuscript collections in Saudi Arabia, Bani Jaha family sources, pesantren collections, and oral traditions in Anyer. Such approaches may produce a more comprehensive account of Ahmad Jaha’s position within Banten–Haramain scholarly networks.

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