

Biography of the Mufti Sultanate in West Kalimantan: H. Muhammad Basiuni Imran (1885-1976 AD) and H. Ismail Mundu (1870-1957 AD)

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Abstract

H. Muhammad Basiuni Imran and H. Ismail Mundu are mufti or charismatic clerics who are popular now in the West Kalimantan area. Both lived contemporaneously, and their work in various scientific, social, and political fields has brought them to a level of popularity that is not only in the Malay Archipelago world but also in the Islamic world. Therefore, it is essential to study their biographies, starting with their family background, education, academic career, environment, and work. The method used is the historical method and comparative research. The results of this study are as follows 1) both mufti comes from religious family backgrounds, as seen from the childhood of H. Muhammad Basiuni Imran studied religion from his father, H. Muhammad Imran, while H. Ismail Mundu studied theology with his uncle, H. Muhammad bin H. Ali; 2) the two mufti used the Middle East as their intellectual space. It was seen that H. Muhammad Basiuni Imran performed the hajj and studied simultaneously in Mecca and Egypt, while H. Ismail Mundu performed the hajj three times and only studied in Mecca; 3) both multitasked with explaining to the public religious issues when H. Muhammad Basiuni Imran, as mufti in the Sultanate of Sambas, wrote Tafsir Tujuh Surah and Ayat as-Siyam as a response to the problems faced by the Malay community. Meanwhile, H. Ismail Mundu held the position of mufti in the Kubu Sultanate, writing Bugis translation of the holy book of the Qur'an as a response problem faced by the Bugis people.

Keywords: Mufti of the Sultanate; H. Muhammad Basiuni Imran; H. Ismail Mundu.

Introduction

West Kalimantan is one of the areas where many sultanates were established. The existence of sultanates in various areas of West Kalimantan has played an essential role in spreading Islamic teachings. Some sultanates were very persistent in spreading Islamic teachings through muftis, preachers, or palace schools (Suprianto, 2021: 112). At the beginning of the 20th century A.D. in the Islamic sultanate in West Kalimantan, there were ulama or mufti in charge of giving fatwa and explaining to the public about religious issues, such as H. Muhammad Basiuni Imran as mufti of the Sambas Sultanate and H. Ismail Mundu as mufti of the Kubu Sultanate.

H. Muhammad Basiuni Imran and H. Ismail Mundu are charismatic mufti who has been quite popular in the West Kalimantan area. Both lived contemporaneously, even as teachers met in genealogy and scientific genealogy to Sheikh Umar from Sumbawa. His role in various fields, both in science, social, and politics, has brought him popularity not only in the Malay Archipelago but also in the Islamic world (Haris, 2016: 5). Therefore, to obtain a complete image of the motivations, inspirations, and achievements of H. Muhammad Basiuni Imran and H. Ismail Mundu. It is essential to study their biographies, starting with their family background, education, academic career, and the environment during their life and work.

So far, studies related to the figures of H. Muhammad Basiuni Imran and H. Ismail Mundu that have been discussed include research by Norahida Mohamed, which examines the role of H. Muhammad Basiuni Imran in upholding the symbols of Islam (Mohamed, 2021: 83-97). Next, Wendi Parwanto research examines H. Muhammad Basiuni Imran as a legendary Islamic figure (Parwanto, 2022: 57-70). Next, Baidhillah Riyadhhi's research studies H. Ismail Mundu as a legendary scholar from the Kubu Sultanate (Riyadhi, 2012: 1-89). In addition, Karel Juniardi research examines the Islamic da'wah of H. Ismail Mundu (Juniardi, 2016: 11-23). From these studies, when viewed from the material object, this study has similarities with previous studies, namely making the characters H. Muhammad Basiuni Imran and H. Ismail Mundu the objects studied. However, the difference is that this research focuses on the formal

object of the historical method and comparative analysis as an analytical tool. Thus, this study has a significant difference from previous studies.

Two reasons underlie the researcher's chose H. Muhammad Basiuni Imran and H. Ismail Mundu as materials in this study. First, both of them ever won the trust of the Sultanate in West Kalimantan to hold the post of mufti. The difference is H. Muhammad Basiuni Imran was mandated to become mufti in the Sambas Sultanate in 1913 A.D., while H. Ismail Mundu was required to become mufti in the Kubu Sultanate in 1907 A.D. With his role as mufti, of course, both became a reference for Islamic intellectuals, not only Nusantara scholars but also world scholars. Second, H. Muhammad Basiuni Imran and H. Ismail Mundu are pretty productive in producing published and unpublished written works. Moreover, both served as mufti in charge of giving fatwas and explaining to the public about religious issues. Of course, in his writings, he has a different style of view in responding to problems, given the different situations, conditions, and environments.

Discussion

Biography of H. Muhammad Basiuni Imran

1. Family Background and Education

H. Muhammad Basiuni Imran was born in Dagang Village, Sambas, West Kalimantan on October 16, 1885 AD. His full name is H. Muhammad Basiuni Imran bin H. Muhammad Imran bin H. Muhammad Arif bin H. Nuruddin bin Mustafa. The lineage of H. Muhammad Basiuni Imran is a mixture of the family of the past King and immigrants from Bintan, Riau Islands, namely the granddaughter of King Gipang named Tan Siti, who was married to an immigrant from Bintan named Datok Cupu (Sunandar, Ibrahim and Huda, 2019: 80).

Since childhood, H. Muhammad Basiuni Imran and his three brothers, Ahmad Fauzi, Hamdah, and 'Aisyah were raised by their stepmother, Badriyah, because their biological mother, Sa'mi, had died when they were small (Nasrullah et al., 2018: 140). At the age of 6 or 7, H. Muhammad Basiuni Imran's early education began with

studying Islamic religion (reading and writing al-Qur'an and Arabic) with his father named H. Muhammad Imran and studying general knowledge at the People's School (Volksschool) in his homeland for two years. In addition, H. Muhammad Basiuni Imran learned more about religious knowledge at the al-Sultaniyah Malay School (Sajad et al., 2016: 1022).

In 1901 A.D., H. Muhammad Basiuni Imran was sent to Mecca to perform the pilgrimage and, at the same time, study there. While in Mecca, H. Muhammad Basiuni Imran studied nahu, nerves, and fiqh with several teachers from the archipelago, such as Umar al-Sumbawi, Usman al-Funtiani, and Sheikh Ahmad Khatib al-Minangkabawi. In addition, H. Muhammad Basiuni Imran also studied ushul fiqh, hadith, interpretation, and monotheism from an Arab scholar named Sheikh Ali al-Maliki. In 1906 A.D., H. Muhammad Basiuni Imran returned to Sambas on the orders of his father (Sunandar, Ibrahim, and Huda, 2019: 80). For more than five years in Mecca, H. Muhammad Basiuni Imran received a diploma from a prominent cleric in Mecca, namely Sayyid 'Abd al-Hadi al-Bandari (Haris and Rahim, 2017: 166).

Growing up, on August 16, 1908 A.D., H. Muhammad Basiuni Imran married Muzinah bint Imam H. Hamid. H. Muhammad Basiuni Imran had six children from this marriage: Wahajah, Hasibah, Sabihah, Hanunah, No'ma, and Muhammad Rasyid. After some time living together, his wife died. Then H. Muhammad Basiuni Imran remarried Mas Marhana. H. Muhammad Basiuni Imran had three daughters and seven sons from his second marriage, Maunah, Makinah, Sahal, Badran, Dawyah, Nazimi, Taqiyuddin, Riyat, Jamaluddin, and Mustafa Imam (Haris and Rahim, 2017: 167).

In November-December 1910 A.D., H. Muhammad Basiuni Imran, his brother Ahmad Fauzi Imran, and his friend Ahmad Su'ud were sent to Egypt for a study trip to al-Azhar University. In addition, they also called a private teacher, Sayyid Ali Surur az-Zankaluni, to deepen their knowledge of Islam. After studying for six months at al-Azhar, H. Muhammad Basiuni Imran also studied at Madrasah Dar al-Da'wah wa al-

Irsyad founded by Sheikh Muhammad Rasyid Rida (Kurniawan and Mahrus, 2011: 258-259).

In July-August 1913 A.D., at his father's request, H. Muhammad Basiuni Imran left Egypt with his brother-in-law, H. Abdurrahman Hamid, while his brother Ahmad Fauzi remained in Egypt. At that time, his father was seriously ill and died in Ramadan on August 25, 1913 A.D. (Kurniawan and Mahrus, 2011: 259). For approximately four years in Egypt, H. Muhammad Basiuni Imran has received two diplomas from Sayyid Muhammad Ramadan al-Sadfi, one of the al-Azhar scholars, and Sayyid Muhammad Rashid Rida from al-Manar (Haris and Rahim, 2017: 167).

After returning to Sambas from his study trip, H. Muhammad Basiuni Imran, in his daily life, is straightforward and gets along well with anyone, including followers of other religions. His attitude indicated that H. Muhammad Basiuni Imran is a person who is tolerant, accommodating, and considerate and does not discriminate between associations based on faith. That is the reality of the pluralistic Sambas society (Nasrullah et al., 2018: 140). Finally, H. Muhammad Basiuni Imran, a traditional cleric who was tolerant, accommodating, and *tasamuh* died on July 25, 1976 A.D., in Pontianak at the age of approximately 91 years due to illness and advanced age. The next day, on July 26, 1976 A.D., the body was brought to Sambas and prayed at the Great Mosque of Sambas and buried in the family cemetery in East Dagang Village, Sambas, West Kalimantan (Nasrullah et al., 2018: 140).

2. Intellectual Career of H. Muhammad Basiuni Imran

Starting in 1906 A.D., H. Muhammad Basiuni Imran was appointed as Assistant Imam at the Jami' Sambas Mosque and provided Islamic religious teachings to the sultan's family, which is centered in the palace. On November 9, 1913 A.D., based on the Decree of Sultan Muhammad Syafiuddin II, after the Eid prayer, H. Muhammad Basiuni Imran was appointed Maharaja Imam and Qadi and Mufti in the Sultanate of Sambas (Salim et al., 2011: 113). In 1919-1935 A.D., H. Muhammad Basiuni Imran served as Head of Madrasah al-Sultaniyah during the reign of Sultan Muhammad Syafiuddin II, an educational institution within the palace that provided primary

religious education and general sciences for the sultan's relatives, children of officials the sultanate and the people in the palace area (Effendy, 1995: 29).

In 1920 A.D., based on Besluit or the Decree of the Resident of Borneo Maharaja Imam Sambas, H. Muhammad Basiuni Imran was appointed as *Plaatselijk Fonds* (district-level tax finance manager). On January 30, 1927 A.D., based on the Besluit *Bestuur Commissie* of the Sambas Sultanate, H. Muhammad Basiuni Imran was appointed President of the Religious Road Court in the Sambas Sultanate. In 1934-1939 A.D., based on the West Borneo Besluit, H. Muhammad Basiuni Imran was appointed a member of the Rubber Commissie in Pontianak (Sajad et al., 2212).

In 1946-1950 AD, Muhammad Basiuni Imran served as *Adviseur Commissie Voor Zelf Bestuur*, the official position of advisor to the autonomous government in Sambas from the Dutch government. In 1955 A.D., H. Muhammad Basiuni Imran served as a member of the Constituent Assembly of the Republic of Indonesia, a representative of the Masyumi party (Majelis Syuro Muslimin Indonesia) West Kalimantan as a result of the first election. Law Level I or Head of the Religious Courts of the West Kalimantan Sharia Court (Effendy, 1995: 29-30).

3. The works of H. Muhammad Basiuni Imran

H. Muhammad Basiuni Imran is quite productive in producing published and unpublished written works. The following researchers describe the works of H. Muhammad Basiuni Imran based on the researcher's reading of several works of literature discussing the works of Muhammad Basiuni Imran, such as (Salim et al., 2011: 115-132) in his book *History of the Sultanate of Sambas, West Kalimantan*; (Haris and Rahim, 2017: 167-169) in his article *Muhammad Basiuni Imran's Religious Thoughts*; (Sunandar, Ibrahim and Huda, 2019: 81) in his article *Resonance of Maharaja Imam Muhammad Basiuni Imran*; and (Parwanto, 2019: 80-82) in his thesis on the *Epistemological Structure of Tafsir Seven Surahs by H. Muhammad Basiuni Imran, Sambas, West Kalimantan*; and (Mahrus, 2021: 1-325) in his book *masterpiece heritage Maharaja Imam Sambas H. Muhammad Basiuni Imran (1885-1976)*.

No.	Science Field	Book title	Language and Script	Book Shape	Year of Writing	Year of Issue
1.	Al-Qur'an and Interpretation	<i>Al-Ibanatoe wal Inshafoe fil masaa'iliddiniaah wa izalati attafarruqi fiha wal ikhtilaf</i>	Malay-Latin (Roman)	Manuscript	1933	-
		<i>Irsyad al-Ghilman: fi Adabi Tilawah al-Quran.</i>	Malay-Jawi	Print	-	1934
		<i>Tafsir Tujuh Surah</i>	Malay-Jawi	Manuscript	1935	-
		<i>Tafsir Ayat as-Siyam</i>	Malay-Jawi	Manuscript	1936	-
2.	Creed	<i>Bidayah at-Tawhid fi 'Ilm at-Tawhid</i>	Malay-Jawi	Print	-	1934
		<i>Durus at-Tawhid</i>	Malay-Jawi	Print	-	1935
3.	History	<i>Zikir al-Mawlid an-Nabawi</i>	Malay-Jawi	Manuscript	1928	-
		<i>Khulasah as-Sirah al-Muhammadiyah: Hakikat Seruan Islam</i>	Malay-Jawi	Print	-	1932
		<i>Nur as-Siraj fi Qissah al-Isra' wal Mi'raj</i>	Malay-Jawi	Print	-	1938
4.	Fiqh	<i>Manhal al-Gharibin fi Iqamah al-Jum'ah bi Dun al-Arba'in</i>	Malay-Jawi	Manuscript	1914	-
		<i>at-Tazkirah Badi'ah fi Ahkam al-Jum'ah</i>	Arabic	Manuscript	1920	
		<i>Cahaya Suluh: Pada Mendirikan Jum'at Kurang daripada Empat Puluh</i>	Malay-Jawi	Print	-	1920
		<i>Tazkir: Sabilunnajah fi Tarikh as-Salah</i>	Malay-	Print	1930	1931

			Jawi			
		<i>Daw' al-Misbah fi Fasakh an-Nikah</i>	Malay-Jawi	Print	-	1938
		<i>Husnu al-Jawab 'an Isbat al-Ahillah bi al-Hisab</i>	Malay-Jawi	Print	-	1938
		<i>al-Janaiz</i>	Malay-Jawi	Print	-	1943

From the table above, it can be seen that the works of H. Muhammad Basiuni Imran are more dominantly written in Malay, Script Jawi. Several factors influence his massive using of Malay. First, the socio-geographical factor, the works of H. Muhammad Basiuni Imran were written using the Malay-Jawi language because his work was born in the womb of a coastal community who spoke Malay. Malay has become the language of reality and is widely known by the public so that they will be more responsive, accommodating, and more easily grasp the messages or meanings contained in the literary work.

Second, the books that were developing at that time used the Malay-Jawi language, so the Jawi Malay language was chosen because it was a language that was already familiar to the people at that time. Third, the factor of religious conditions, works that are born in the womb of a nation and culture that have just experienced the process of Islamization, will automatically be presented in the form of a simple product, both in terms of language and interpretation content, this is caused by the conditions and capacities of the reality of the Malay community at that time. At that time (Nurmansyah, 2021: 18-20).

Biography of H. Ismail Mundu

1. Family Background and Education

H. Ismail Mundu was born in Tanjung Kakap in 1870 A.D. His full name is H. Ismail Mundu bin Abdul Karim alias Daeng Talengka bin Daeng Palewo Arunge

Lamongkona bin Arunge Kacenang Appalewo bin Arunge Betteng from Wajo' South Sulawesi, descended from Maduk Kelleng. Line of descent H. Ismail Mundu is from Raja Sawitto in South Sulawesi (Riyadhi, 2012: 16).

Since childhood, at the age of 7 years, H. Ismail Mundu's education began with studying Islam with his uncle (his mother's younger brother) named, H. Muhammad bin H. Ali. Furthermore, Sheikh Abdul Karim (Father of Mundu) sent H. Ismail Mundu to study religious knowledge to a great scholar of his time named H. Abdullah Ibn Salam, also known as H. Abdullah Bilawa. After that, H. Ismail Mundu continued to study religion from Sayyid Abdullah Azzawawi, a Mufti in Mecca al-Mukarramah. In addition, H. Ismail Mundu also studied with two teachers named Tuan Umar Sumbawa and Makabro alias Puang Lompo, one of the scholars from the Bogis tribe. H. Ismail Mundu learned a lot from him in memorizing books that explain the Islamic religious sciences (Ghozali, 2021: 3).

Around the age of 20, H. Ismail Mundu performed the first pilgrimage time. In Mecca, he married a woman from the Habsyi tribe named Ruzlan. After some time living together, his wife died. H. Ismail Mundu re-married a woman from the island of Sarasan called Hj. Aisha. After his second marriage, H. Ismail Mundu returned to Indonesia. As with the first marriage, only for some time to build a family with Hj. Aisyah, his wife, also died without being blessed with a child. After that, H. Ismail Mundu married a third time to a woman named Hafifa bint H. Sema'ila. From this marriage, H. Ismail Mundu was blessed with three children consisting of 2 sons named Ambo' Saro alias Openg and Ambo' Sulo and a daughter named Fatma. Not long after the birth of his 3rd son, Hafifa bint H. Sema'ila died. Likewise, the sons and daughters of H. Ismail Mundu died at a relatively young age (Riyadhi, 2012: 19-20).

H. Ismail Mundu re-married for the fourth time with a woman of Arab nationality from the Natto tribe named Hj. Asmah bint Sayyid Abdul Kadir. Together with Hj. Asmah, H. Ismail Mundu performed the pilgrimage for the second time. In addition to performing the pilgrimage, H. Ismail Mundu also studied with a Mufti of Mecca al-Mukarramah named Saeyed Abdullah Azzawawi. After being deemed to have

mastered sufficient knowledge, in 1904 A.D., H. Ismail Mundu returned to Indonesia then resided in the village of Teluk Pakedai, a part of the territory of the Kubu sultanate, Pontianak, West Kalimantan (Ghozali, 2021: 3). It was there that H. Ismail Mundu was called to practice and develop the knowledge he had understood and mastered. Finally, H. Ismail Mundu, a pious and virtuous scholar, died in 1957 A.D. in Pakedai Bay at the age of approximately 87 years due to illness and advanced age. Then, H. Ismail Mundu was buried around the Batu Mosque or Nasrullah Mosque in Pakedai Bay, Kubu Raya, West Kalimantan (Syarif, 2018: 23).

2. H. Ismail Mundu's Intellectual Career

In 1907 A.D., based on the Decree of Sultan Syarif Abbas, H. Ismail Mundu was appointed Mufti in the Kubu Sultanate. On August 31, 1930 A.D., H. Ismail Mundu received an award from the Dutch government as a service star and an honorarium from Ratu Wihelmina. H. Ismail Mundu held the position of Mufti until he returned to perform the pilgrimage for the third time. Apart from that, based on a letter dated Thursday, February 13, 1936 A.D., H. Ismail Mundu was inaugurated as the highest figure in charge of Islamic affairs in the Kubu sultanate (Haris and Rahim, 2017: 55).

After the Kubu Sultanate ended and returned to the lap of the Unitary State of the Republic of Indonesia (NKRI) in 1951 A.D., the first Wedana Kubu, Gusti Jalma, held an election to occupy the position of Judge. So, several names of Ulama emerged, including Sheikh H. Ismail Mundu, H. Mukhlis Badri, and H. Husin al Habsy. After the selection was carried out, taking into account several requirements as a judge, it turned out that the Wedana of the First Kubu (Gusti Jalma) and the former Sultan of the Kubu sultanate (Syarif Hasan Al-Idrus) determined and inaugurated H. Ismail Mundu as someone more worthy to be trusted as Judge of the Court of the stronghold (Riyadhi, 2012: 37).

3. The works of H. Ismail Mundu

H. Ismail Mundu is quite productive in producing published and unpublished written works. Here, the researcher describes the works of H. Ismail Mundu in the

book Guru Haji Ismail Mundu, the Legendary Ulama from the Kubu Kingdom (Riyadhi, 2012: 53-56).

No.	Science Field	Book title	Language and Script	Book Shape	Year of Writing	Year of Issue
1.	Al-Qur'an and Interpretation	<i>Bugis translation of the holy book of the Qur'an</i>	Bugis	-	-	-
2.	field of faith and adab	<i>Usul Tahqiq</i>	Malay-Jawi	Print	-	-
		<i>Mukhtsarul Manan</i>	Malay-Jawi	Print	-	-
		<i>Kitab Zikir Tauhidiah</i>	Malay-Jawi	Print	-	-
		<i>Faidah Istighfar Rajab</i>	Malay-Jawi	Print	-	1996
3.	Fiqih	<i>Jadwal Nikah</i>	Malay-Jawi	Print	-	1939
		<i>Majmu'ul mirasa</i>	Malay-Jawi	Manuscript	-	-

From the table above, it can be seen that the works of H. Ismail Mundu are more dominantly written in Malay, using Jawi letters. Several factors influence the use of Malay. First, the socio-geographical factor, and Second, the aspect of the books that were developing at that time used the Malay-Jawi language. Third, the characteristic of religious conditions (Nurmansyah, 2021: 1).

H. Muhammad Basiuni Imran and H. Ismail Mundu: Analysis of Similarities and Differences

After knowing the biographies of the two muftis, the subsequent discussion will analyze the similarities and differences between the two mufti. H. Muhammad Basiuni Imran and H. Ismail Mundu both come from a family background that is religious and obedient to Islamic teachings. Their environment shows that since childhood H.

Muhammad Basiuni Imran studied religion from his father, H. Muhammad Imran, while H. Ismail Mundu studied theology with his uncle, H. Muhammad bin H. Ali. From learning from his uncle (his mother's younger brother) in 7 months, H. Ismail Mundu, with his intelligence, completed the Qur'an perfectly (Riyadhi, 2012: 19).

Growing up, the two muftis made the Middle East their intellectual space. It was seen that H. Muhammad Basiuni Imran performed Hajj while studying in Mecca and Egypt. One of the reasons why H. Muhammad Basiuni Imran chose Egypt as the subject of his studies because he received a scholarship from Sultan Muhammad Syafiuddin II to continue his education at al-Azhar, Cairo, Egypt (Risa, 2015, 48-49). Before leaving for Egypt to continue his intellectual pursuits, he often subscribed to the magazine al-Manar from Muhammad Rashid Ridha. After H. Muhammad Basiuni Imran subscribed and often read al-Manar magazine, he felt he had found the purity of Islamic teachings based on the Qur'an and Sunnah. Since then, he began to be inspired and motivated by Muhammad Rashid Ridha, so that in 1910 A.D., he went to Egypt with his brother, Ahmad Fauzi Imran, and his best friend, Ahmad Su'ud to do intellectual rihlal to al-Azhar University (Nurmansyah and Sofia, 2021, 70).

In contrast, H. Ismail Mundu focused on Mecca as his intellectual pursuit by performing Hajj three times and only studying in Mecca. His intention was motivated by his father's order for H. Ismail Mundu to go to Mecca. In 1890 AD, H. Ismail Mundu first went to Mecca. In 1900, H. Ismail Mundu left for the second hajj. In 1937 A.D., H. Ismail went to the holy land of Mecca with his family to perform the third pilgrimage. Besides that, he teaches at the Grand Mosque next to Safa under Jami'ut Thanasuh association. In teaching at the Grand Mosque, H. Ismail Mundu received assistance from Ratu Wilhelmina; then, the assistance was distributed to each student in the form of 10 Riyals and 10 kg of rice every week (Riyadhi, 2012: 27).

The two muftis were tasked to explain to the public religious issues. In his work, H. Muhammad Basiuni Imran responded to the social problems of Muslims at that time. His works include *Khulasah Sirah al-Muhammadiyah*, *Nur al-Siraj fi Qissah al-Isra' wa al-Mi'roj*, *Kitab al-Janaiz*, *Tarjamaah Durus Tarikh al-Shari'a*. From these

works, H. Muhammad Basiuni Imran was quite responsive to the social problems experienced by the people at that time. Like the issue of Friday prayers, which Muslims widely question in Sambas, disputes occur over the number of congregations for Friday prayers. H. Muhammad Basiuni Imran explained the problems in the community with references to the books of Fathul al-Qarib, Fathul al-Muin, and I'annah al-Talibin. The references used in the book clearly show the existence of scientific communication with previous fiqh experts (Hasim, 2013: 62-63).

Besides that, when. Muhammad Basiuni Imran became the mufti of the Sambas Sultanate. He wrote Tafsir Seven Surahs and Ayat as-Siyam as a response to the problems faced by the Sambas Malay community. The two interpretations were written using the Malay-Jawi language because three factors influenced them. *First*, socio-geographically, the Sambas Sultanate is located in the northern coastal area of West Kalimantan, which uses the Malay-Jawi language as the language of daily communication. Second, the history of the books that developed, within the Sambas Sultanate, the books of the Sambas clerics, and the books of H. Muhammad Basiuni Imran previously used the Malay-Jawi language. Third, the religious condition of the community, written in the Malay-Jawi language, is concise and straightforward, considering the spiritual needs and capacities of the people at that time (Nurmansyah, 2021: 20-21). At that time, these two interpretations were taught by H. Muhammad Basiuni Imran in routine study once a week at Masjid Jami' Sultanate Sambas (Nurmansyah, 2019: 13).

In contrast to H. Ismail Mundu, he held the position of mufti in the Kubu Sultanate. With this position, H. Ismail Mundu became the focal point for asking questions about religious issues that came from various circles, both from the sultanate and the wider community, especially multiple problems related to Muslim issues. All cases that were put forward to him are sought to be decided wisely and with good advice (Riyadhi, 2012: 24). One of the commentary books called Tafsir, the holy book of the Koran, a Bugis translation, as a response to problems faced by the Bugis people. In this book, H. Ismail Mundu tries to interpret and interpret the verses

of the Qur'an. The meaning of the verse is then conveyed to the community according to the situation and conditions they face. Because many people around are Bugis people who understand Bugis language, the Qur'an is translated into Bugis language.

In addition, H. Ismail Mundu, as a mufti of Sultanate The camp, explained and made QS Yasin [23]: 58 as practice the people, which written in the book remembrance Tawhidiah (Ghozali, 2021: 1). Even the Robo'-Robo' tradition carried out by the Bugis community in Pakedai Bay is tradition preservation as a form of obedience to Mufti H. Ismail Mudu by finding manuscripts that are used as references in that tradition (Nurmansyah and Haris, 2022: 87-100). The notes in the form of a manuscript, provides explanations and answers to the problems faced by the community.

The Contribution of H. Muhammad Basiuni Imran and H. Ismail Mundu on Islamic tradition in Kalimantan

Concerning H. Muhammad Basiuni Imran's contribution to the people of Sambas, it will be essential to start with a letter written by Sultan Muhammad Syafiuddin II as a token of gratitude and appreciation given for Baisuni Imran's dedication. The duties and roles he took in the midst of society turned out to have been put to good use. His persistence and seriousness in educating his people about Islamic law have had a positive impact. The sincerity and seriousness of his preaching have become a lamp for the people of Sambas far from that. It even made Sultan Syafiudin II happy and soothing. His habit of reading books on Islamic studies at the Sambas mosque gave change to the sultanate to be more diligent in Friday prayers which were not like this before.

His role as Maharaja Imam Sambas is very visible in the reforms he has made. The formulation of the structure and division of religious duties in his time was very new and had not been carried out by previous generations. The composition consisted of Maharaja Imam's assistants, namely Imam Maharaja, Imam, Khatib, Penghulu. Even at the village level lebai, moedim, and Al-Quran recitation teachers were also formed. This religious institution was led by Maharaja Imam as the highest leader, serving as a

Qadi' who decided cases in ecclesiastical courts and being the mufti in issuing fatwas relating to Islamic law. On the other hand, being a khatib, imam, administering zakat, infaq, shadaqah, waqf, fardu kifayyah, teaching the Koran, etc., is played by other fields (Effendy, 1995: 29-30).

On the other hand, his contribution to the education movement in Sambas also played an important role. His hard work in modernizing the educational institutions of the Sulthaniyah madrasah, later continued by Tarbiatoel Islamiyah, significantly impacted progress in society. Not only learning about general knowledge but also balancing religious knowledge (the afterlife), compiling the curriculum, and dividing the teachers' tasks in their fields. These movements had never been carried out by their predecessors. This inspiration can be seen when he came into contact with the Egyptian Islamic renewal movement, which was later included in al-Manar magazine. The renewal movement is very relevant to what was faced by the archipelago at that time. The circumstances of all the questions and awareness of students returning to Indonesia result from the accumulated reflections they have faced so far (Mahrus, 2007: 60).

Meanwhile, H. Ismail Mundu's contribution to the people of Teluk Pakedai was to change and make the face of the situation in the area improve little by little so that people could return to the straight path and leave behind the ignorance which at that time hit the community. The success of H. Ismail Mundu in overcoming the people of Kubu from ignorance won the sympathy of the King of Kubu, so that in 1907 A.D. (1326H), Guru H. Ismail Mundu won the trust of the government of the Sultanate of Kubu to hold the position of Mufti of the kingdom of Kubu. With this position, Guru H. Ismail became the focal point for asking questions about religious issues from various circles, both from the domain and the wider community. Especially multiple problems related to the issues faced by Muslims (Riyadhi, 2012: 24).

All the problems put forward to him endeavored to be decided wisely (wisdom) and with good advice. For all the ability and charisma as well as the amount of influence possessed by H. Ismail Mundu, then on August 31, 1930 A.D., he received an

award from the Dutch government in the form of a star of merit and an Honorarium from Queen Wihelmina. H. Ismail Mundu held the position of Mufti until he returned to perform the third H. service. Then on August 31, 1930 A.D., he received an award from the Dutch government in the form of a service star and an Honorarium from Queen Wihelmina. H. Ismail Mundu held the position of Mufti until he returned to perform the third Hajj service (Riyadhi, 2012: 24).

Conclusion

The conclusion of this research is *first*, both muftis come from religious family backgrounds, as seen from childhood. H. Muhammad Basiuni Imran studied religion from his father, H. Muhammad Imran, while H. Ismail Mundu studied theology with his uncle, H. Muhammad bin H. Ali. Second, the two muftis made the Middle East their intellectual space. It was seen that H. Muhammad Basiuni Imran performed the hajj and studied simultaneously in Mecca and Egypt, while H. Ismail Mundu performed the hajj three times and only studied in Mecca. This is because he was motivated by his father's orders and got a scholarship. Third, the two muftis were tasked with explaining to the public about religious issues, when H. Muhammad Basiuni Imran, as mufti in the Sultanate of Sambas, wrote Tafsir Seven Surahs and Ayat as-Siyam as a response to the problems faced by the Malay community. Meanwhile, H. Ismail Mundu held the position of mufti in the Kubu Sultanate, writing: Bugis translation of the holy book of the Koran as a response to problems faced by the Bugis. With the position of mufti held by H. Muhammad Basiuni Imran in the Sambas Sultanate and H. Ismail Mundu in the Kubu Sultanate, both became the foundation for asking questions about religious issues from various circles, both from the sultanate and from the wider community. In various particular problems related to the problems faced by Muslims.

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