

## **Islamic Thoughts of Sambas Ulama of the 19th and 20th Centuries: Typology of Thoughts of Ahmad Khatib Sambas and Muhammad Basiuni Imran**

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### ***ABSTRACT***

The Sultanate of the northernmost region of Western Borneo is not missed in the development of Islamic thought, with the appearance of the great worshippers of Sambas Ahmad Khatib Sambas and Muhammad Basiuni Imran. Specifically, this study talks about the typology of Islamic thinking of these two scholars. Using the methodology of historical research includes four steps, namely heuristics (data collection) in the form of manuscripts such as Daftar Sedjarah Perdjalan Hidup Dari Hadji Mohammad Basiuni Imran and Surat Penghargaan Kepada Muhammad Basini Imran, sources of books, journals, and scientific writings relevant to the study. Then verification (critical source) is carried out, and interpretation arrives at the writing of history, called historiography. The results of the study showed that the typologies of two scholars, Ahmad Khatib Sambas with a traditional thinking typology and Muhammad Basiuni Imran, developed two types of thinking at the same time: traditional and modern. The typology of traditional thinking of Ahmad Khatib Sambas appears in the educational and teaching activities that are more connected with tasawuf and tarekat, even his founder Tarekat Qadiriyyah wa Naqshabandiyah. While the typology of the thought of Muhammad Basiuni Imran in the fields of aqidah, fikih, and education is more modern, the area of tafsir tends to be more traditional. The implications of the thought of both scholars appear in the continuity of teaching, the struggle of the movement, the study of Islamic studies, and the remembrance of the times.

**Keywords** : Ahmad Khatib Sambas; Muhammad Basiuni Imran; Typology of Thought; Implications

### ***ABSTRAK***

Kesultanan Sambas wilayah paling utara Borneo Barat tidak ketinggalan dalam perkembangan pemikiran keislaman, dengan tampilnya ulama besar Sambas yaitu Ahmad Khatib Sambas dan Muhammad Basiuni Imran. Secara khusus kajian ini membicarakan tentang tipologi pemikiran keislaman kedua ulama tersebut. Kajian ini menggunakan metodologi penelitian sejarah meliputi empat langkah yaitu heuristik (pengumpulan data) berupa naskah-naskah seperti Daftar Sedjarah Perdjalan Hidup Dari Hadji Mohammad Basiuni Imran dan Surat Penghargaan Kepada Muhammad Basini Imran, sumber dari buku, jurnal dan tulisan ilmiah yang relevan dengan kajian. Lalu dilakukan verifikasi (kritik sumber), interpretasi sampai pada penulisan sejarah yang disebut historiografi. Hasil kajian menunjukkan bahwa tipologi dua pemikiran ulama yaitu Ahmad Khatib Sambas dengan tipologi pemikiran tradisional dan Muhammad Basiuni Imran mengembangkan dua tipologi pemikiran sekaligus yaitu tradisional dan modern. Tipologi pemikiran tradisional Ahmad Khatib Sambas tampak dari aktivitas pendidikan dan pengajaran yang lebih terikat dengan tasawuf dan tarekat, bahkan beliau pendiri Tarekat Qadiriyyah wa Naqshabandiyah. Sedangkan tipologi pemikiran Muhammad Basiuni Imran di bidang aqidah, fikih dan pendidikan lebih bersifat modern, tetapi di bidang tafsir cenderung bersifat tradisional. Implikasi pemikiran kedua ulama tampak dari keberlanjutan ajaran sampai perjuangan pergerakan, memantik kajian-kajian keislaman dan meninggalkan ingatan zaman.

**Kata Kunci** : Ahmad Khatib Sambas; Muhammad Basiuni Imran; Tipologi Pemikiran; Implikasi

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## INTRODUCTION

Sambas, in the past, was a territory of the Malay Sultanate that once existed in West Kalimantan, located on the north coast of the Sambas Kecil River. The majority of the population are Malays, who live on the coast and embrace Islam. The Sambas Malay community is a sub-tribe that was formed by the Islamization process carried out by Raden Sulaiman when he founded the Sambas Sultanate in the early 17th century. Entering the late 19th century to the early 20th century, during the reign of Sultan Muhammad Syafiuddin II to be precise, the development of Islam reached its peak in the Sambas Sultanate, which was marked by the appearance of Muslim scholars from Mecca and Egypt such as Muhammad Basiuni Imran, Abdurrahman Hamid, Muhammad Djabir, and others.

The presence of Muhammad Basiuni Imran played a socio-religious role which brought fresh air for religious renewal in the Sambas Sultanate, both in the implementation of Shari'a and in its educational institutions and clerical institutions. When mapped out, Islamic teachings that were developing at that time were fiqh teachings, namely teachings to find out how to understand shari'at, both those related to worship (rituals) and mu'amalah (social), including obligatory orders and prohibitions, permissible, makruh, as well as the unclean. The renewal of the field of Islamic education is seen from its success in integrating the religious curriculum and the public school curriculum. He is not only known in Sambas but in the Islamic world through his question "Limadha taakhar al-Muslimuna wa limadha taqaddama ghairuhum?". He questioned why the Muslims were retreating while others were advancing. The question was then written into a book with the same title by Amir Shakib Arselan (1869-1945). Translated into English entitled "Our Decline and its Causes" was published in Lahore Pakistan in 1944 AD and translations into Indonesian were published in the 1970s (Haris & Abd Rahim, 2017).

The scholarly tradition in Sambas had actually been carried out by the previous Malay Sambas, namely Ahmad Khatib Sambas, who left for Mecca in 1820 AD. He was later known as a scholar (in the intellectual sense), a sufi (in the sense of a tarekat leader), and a leader of the people who had many students in the archipelago. He is the founder of the Qadiriyyah wa Naqsyabandiyah Order (TQN), has an important role in the life of Indonesian Muslims, namely helping to shape the character of society, even TQN followers also fought hard against Dutch imperialism and continued to fight through social-religious movements and educational institutions after independence. In the Sambas Sultanate itself, TQN was developed by his students, such as Sheikh Muhammad Sa'ad in Selakau and Sheikh Nurdin in Tekarang.

Given the importance of these two Ulama Sambas figures, studies related to the thoughts of the two have also been carried out by many researchers, including a study of the thought patterns of the interpretations of Ahmad Khatib Sambas and Muhammad Basuni Imran in *Fathu Al-'Arifin* and *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid*, emphasizing the tendency of both of them to use a Sufistic interpretation using the tahlili method (Syarif, 2020). Furthermore, the study of TQN Sufistic education and the thoughts of Ahmad Khatib Sambas, whose forms of implementation are repentance, riyadhah, mujahadah, tawajjuhah, asceticism, dhikr, and manaqib (Suriadi, 2017). The field that has also received the spotlight from many researchers is Muhammad Basiuni Imran's educational renewal, starting with reform ideas and educational innovations for the development of education in Sambas (Mahrus, 2018; Mohamed et al., 2018; Nurmansyah & Oktaviana, 2022; Parwanto, 2022).

Muhammad Basiuni Imram's fiqh thoughts have also attracted the attention of researchers, especially regarding the legal process of *istinbat* law for Friday prayers of less than 40 people and studies of *talkin* (Mohamed, 2021; Siregar, 2013).

Some of the studies above elaborate more on the biographies, the thought patterns of the two scholars partially, the Sufistic education of Ahmad Khatib Sambas, Muhammad Basiuni Imran's renewal ideas in the field of education, and his contributions to solving the problems of the Muslim community in Sambas. It has not been mapped out comprehensively with regard to the typology of thought of the two scholars and has not studied specifically the implications of their thoughts until now. Therefore, the author is interested in further studying the thoughts of the Malay Sambas scholars of the 19th and 20th centuries, specifically highlighting the typology of thought of Ahmad Khatib Sambas and Muhammad Basiuni Imran.

## RESEARCH METHOD

This study uses historical methods that aim to critically examine and analyze traces of past records and relics. The steps taken include heuristics, verification, interpretation, and historiography (Abdurrahman, 2007). Heuristics or data collection was carried out by collecting data from texts such as *Daftar Sedjarah Perdjalanan Hidup Dari Hadji Mohammad Basiuni Imran* and *Surat Penghargaan Kepada Muhammad Basiuni Imran*. Sources for this study were also obtained from books, journals, and scientific writings related to the thoughts of the two scholars. Source verification, or criticism, is done by comparing the collected data. The testing and analysis of data are called interpretation. After the data analysis is carried out, the facts obtained are synthesized through historical explanations, which are called historical writing. With a historical perspective, it is hoped that the discussion on the typology of thought of the Sambas scholars, especially Ahmad Khatib Sambas and Muhammad Basiuni Imran, can be fully understood.

## RESULTS AND DISCUSSION

### A. Atmosphere of the Sultanate of Sambas in the 19th–20th Century

Since the 19th century, Sambas has been politically under Dutch colonial domination, especially since 1818 AD (Risa et al., 2020). Furthermore, colonial involvement has increased since colonial intervention in quelling the Chinese Kongsis rebellion in the region. The Dutch colonial government implemented an ambivalent government system in the Sambas Sultanate. The system of direct government over Europeans and foreigners and the system of indirect government over the sultanate. As a result, the power of the Sultan of Sambas was limited to the indigenous people.

This limitation of power also had an impact on the economy of the Sambas Sultanate. Before the Chinese Kongsis rebellion, the empire's economy was quite large, sourced from taxes from the Chinese Kongsis' gold mining activities. So since 1854 AD, gold mining has been controlled by the Dutch colonialists after the dissolution of the Chinese joint ventures. Likewise, in terms of trade, it was also controlled by the colonials. To increase revenue, facilities were provided that made it easier for KPM ships (*Koninklijke Paketvaart Maatschappij*) and ships from foreign shipping companies to dock at the port of Sambas. So export activities increased, which then affected the increase in people's trading businesses, especially intermediary traders. The economy of the officials of the sultan's family is quite

good, although not abundant. The income of the imperial elite comes only from salaries, compensation, and income from other tax percentages. In particular, Sultan Muhammad Syafiuddin II only received f. 17.530 (ANRI, 1869).

In order to improve the economy, the Sultan of Sambas mobilized the people in the agricultural and plantation business sectors. Built several canals and encouraged people to plant crops along the river. Some of the plantation businesses that are a source of income and support for people's lives are coconut, rubber, pepper, gambier, sago, and areca nut. Coconut plants are processed into export products such as copra and coconut oil. Copra processing was generally carried out by local residents at the end of the 19th century. Then it was bought up by the local Chinese, packed in gunny sacks, and then sent to Singapore or Java. Community plantations have increased, especially rubber plantations (Jaelani et al., 2019). So that it can be said that during the reign of Sultan Muhammad Syafiuddin II, the economy began to improve, although it was not comparable to the period when the Sultan was in full power, namely before the Chinese Conglomerate and the Dutch Colonial came to power. So it can be said that in the 20th century, politically, the Sultanate of Sambas experienced a decline, as well as in the economic field.

The decline in the political and economic fields was inseparable from the Dutch colonial control of politics and the economy in the Sambas Sultanate. Nevertheless, in the field of religion, including thought, it has developed. This started with the increasing activity of the pilgrimage, especially since the opening of the Suez Canal. At this time, the pilgrimage to Mecca is not only to perform worship but also to study. Besides Mecca, Egypt is also a place of study. The Sambas Sultanate was also not left behind in sending young men to Mecca and Egypt, such as Muhammad Basiuni Imran, Ahmad Fauzi, Ahmad Suud, and Abdurrahman Hamid. Although there is minimal data regarding the average number of pilgrims each year, through the diary of a Sambas cleric, Muhammad Jabir, it is known that in 1920 AD, his son, Muh. Nafie', Syafie, and Minhaj, and his brother, Mu'az, The spirit of pilgrimage also occurred in 1939 AD, when Muhammad Jabir and his children named Ahmad Mi'radj, Ajibah, and Ismail Kamal, along with 130 other pilgrims from Sambas, made the pilgrimage and headed to Singapore but did not go to Mecca because of the world political situation, namely the outbreak of World War II (Jaelani et al., 2019). It was these youths who contributed to the development of Islam in the Sambas Sultanate, especially the emergence of Ahmad Khatib Sambas and Muhammad Basiuni Imran as scholars who were known in the Islamic world.

The influence of reform in the Middle East that was brought to the youth of Sambas as mentioned above and the Dutch colonial presence and scientific spirit of Sultan Muhammad Syafiuddin II can be seen from his motto "Onderwijs is heet fundament van alle ontwikkeling" that teaching is the basis of all progress, then being able to encourage the birth of schools with modern Islamic nuances in Sambas, namely Madrasah al-Sultaniyah in the early 20th century. The emergence of the modern madrasa was enthusiastically welcomed by the Sambas Malay community. The development of modern education can also be seen in the establishment of the Tarbiatoel Islam School in 1936 AD. Apart from educational institutions, the development of Islam in Sambas in the 20th century can also be seen in the birth of the Islamic Scholars' Institute or the Maharaja Imam Institute, which was formed in 1869 AD, a year after the establishment of Madrasah al-Sultaniyah in 1868 AD. The purpose of establishing the Ulemaship Institution was to guarantee religious development in the

Sambas Sultanate. Then, in 1872 AD, Sultan Muhammad Syafiuddin II built a mosque in the front yard of the palace as a sign of his concern for the development of Islam. Building a mosque actually gives a signal that before building anything else, what needs to be built first is the mentality and morals of the people. At this time, it can be said that the role of the mosque is increasing.

*Telah memperhatikan selama Hadji Mohammad Basioeni Imran, Maharadja Imam dan adviseur Keradjaan Sambas, tiap-tiap hari Djoem'at di masjid Kota Sambas dia membatja berbagai-bagai kitab jang ta'aloek kepada agama Islam; maka ta'dapat tiada memberikan faedah atas jang mendengarkan dia. Dalam masa itoe, soedah beberapa banyak bangsa darah radja Sambas radjing sembahjang Djoem'at, dalam itoe ada beberapa orang dari pada anak, tjoetjoe dan kaoem kita, jang dahoeloe belum didapat demikian (Syafiuddin II, 1922).*

Scientific Rihlah Towards Mecca, and Thus the condition of the Sambas Sultanate in the 19th and 20th centuries politically and economically experienced a decline with the Dutch colonial rule. However, Islamic development increased in line with the increasing activity of going on pilgrimages as well as studying in Mecca and Egypt, giving birth to scholars who are known in the Islamic world such as Ahmad Khatib Sambas and Muhammad Basiuni Imran. The emergence of modern educational institutions such as Madrasah al-Sultaniyah and Tarbiatoel Islam, which have greatly contributed to increasing the knowledge of society, Apart from that, the Ulemaship institution was also established, and a mosque was built in front of the palace as a place for fostering the people. With the increasing religious and scientific quality of the Muslims in Sambas at that time, Sambas eventually became the Veranda of Mecca. Egypt as a Locus of Islamic Renewal

## **B. Scientific Rihlah Towards Mecca and Egypt as a Locus of Islamic Renewal**

The tradition of migrating and traveling to various places seems to have become a tradition for the Sambas people. Sambas Malays usually send their children to various regions to study religious knowledge. After completing their studies, they either go back to their hometown or travel to other Islamic countries, typically Mecca and Egypt, as Muhammad Basiuni Imran did. But there are also sons of Sambas who stay where they study in Mecca, such as Ahmad Khatib Sambas.

### **1. Ahmad Katib Sambas' Intellectual Journey**

Ahmad Khatib Sambas bin Abdul Ghaffar bin Abdullah bin Muhammad bin Jalaluddin was born in Kampung Dagang Sambas, 1217 H./1803 AD. His parents were immigrants from Kampung Sange' Sambas who later settled in Kampung Dagang. At a young age, he first received basic education from his parents and then from his uncle, such as reading the Koran, praying, and other basic knowledge of Islam. Entering his teens around 1820 AD, Ahmad Khatib Sambas went to the holy land to perform the pilgrimage, studied religion, and then settled there until he married an Arab woman of Malay descent. It is highly probable that Ahmad Khatib Sambas went to Mecca via the pilgrimage route by using a sailboat because steamships were only discovered after 1853 AD (Mahrus et al., 2022).

Ahmad Khatib Sambas' mystical journey began when he studied with the teacher of the Qadiriyyah order, Sheikh Shams al-Din. From this spiritual teacher, he learned the halaqah pattern, in which the personal relationship between teacher and student forms a strong bond.

Because of his outstanding spiritual talent, many of his teachers and fellow students were impressed. Finally, by his murshid, Sheikh Syams al-Din, Ahmad Khatib Sambas was appointed as sheikh murshid Kamil al-mukammil. Then, in the 1850s, Ahmad Khatib Sambas decided to establish a new type of congregation, namely the Qadiriyyah wa Naqsabandiyah Order. One of the hallmarks of TQN is leaving the world behind. By pursuing and practicing the tarekat, one can purify the heart, purify the mind, and raise awareness of the essence of life, namely drawing closer to Allah and expecting His blessing.

After arriving in the holy land, Ahmad Khatib Sambas immediately joined the halaqah at the Haram mosque and studied with Malay teachers who had already lived there. From Asfia Mahyus' notes (Mahrus et al., 2003), it can be seen that Ahmad Khatib Sambas' teachers were in Mecca, including Syekh Dawud bin 'Abd. Allah al-Fatani, Sheikh 'Abd. Al-Hafidz al-'Ajami, Ahmad Marzuki, and Sheikh Syam Shams al-Din. This note at least implies that Ahmad Khatib Sambas did not only study with many teachers but also in various disciplines owned by these teachers, such as fiqh, hadith, interpretation, balaghah, and tasawuf. His mastery in various fields of religious knowledge certainly forms the basis for him to become a qualified tarekat expert.

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Although he did not leave written works, Ahmad Khatib Sambas' expertise in the field of Sufism can be seen from his thoughts, which have been known to date, namely a work entitled "Fath al-Arifin," written by his student Muhammad Ismail bin Abd, al-Rahim al-Bali served as a scribe to record the teachings of his teacher. The book was written in Malay and eleven pages thick; it was completed in 1259 H in Mecca. The contents of the book describe the procedures for bai'at, talqin, dhikr, muraqabah, and TQN genealogy (Mahrus et al., 2003).

## 2. Muhammad Basiuni Imran's Intellectual Journey

Muhammad Basiuni Imran is also one of the Sambas scholars who left his comfort zone in his hometown to study in Mecca and Egypt. The lineage of Muhammad Basiuni Imran can be connected with the rulers of the Hindu kingdom located in Sabung Paloh. A king named Gipang who had four sons, one of whom was Tan Bengkirang, ruled the Sabung region at the time. Tan Bengkirang had a daughter named Tan Siti, who later married Datuk Cupu from Bintan Riau Island. From this marriage, four sons were born, one of whom was Datuk Sandi. It was Datuk Sandi's descendants that eventually came to H. Imran, Muhammad Basiuni Imran's father.

Muhammad Basiuni Imran was born in Sambas on 25 Zulhijjah 1302 H (16 October 1885 AD). Since they were 6 or 7 years old, Muhammad Basiuni Imran and his younger brother Ahmad Fauzi have studied the Koran with their father, Maharaja Imam H. Imran. Muhammad Basiuni Imran's formal education was at the People's School (Volksschool) for

two years, which he did not finish. Madrasah al-Sulthaniyah is also a place to gain knowledge such as nahwu, sarf, and fiqh lessons from the Sambas scholars. When he was 17 years old, he went to Mecca to perform the pilgrimage while continuing his studies there for approximately 5 years (Burhanudin, 2021). While in Mecca, Muhammad Basiuni Imran studied nahwu, sarf, and jurisprudence with Tuan Guru Umar Sumbawa and Tuan Guru Usman Sarawak. He also studied fiqh with Tuan Guru Ahmad Khatib Minangkabau. Meanwhile, he studied Arabic (nahwu, sarf, and balaghah), mantiq, ushul fiqh, hadith, interpretation, and monotheism from Sheikh Ali Maliki.

In addition to the several teachers above, while in Mecca, Muhammad Basiuni Imran had actually known Islamic reformers such as al-Afghani, Muhammad Abduh, and Rashid Ridha. He really admired them, and because of that, Egypt became the next study destination after Mecca. Finally, in 1909 AD, Muhammad Basiuni Imran, along with his two younger siblings, Fauzi and Ahmad Sood, left for Egypt with the aim of attending al-Azhar University, Cairo (Rahmatullah, 2003). His acquaintance with figures such as Muhammad Abduh and Rashid Ridha greatly influenced the style of his thinking later. When associated with these two figures, Muhammad Basiuni Imran can actually be categorized as a classic salafi scholar who emphasizes returning to the Qur'an and Sunnah but still involves ijtihad in determining his law.

### **C. Typology of Sambas Ulama Thought: Traditional and Modernist**

To explain the typology of Islamic thought of Ulama Sambas in the 19th and 20th centuries, the author uses the theory of Islamic thought in Indonesia in the 21st century, which in its discussion also describes the typology of thought of the scholars of previous centuries, namely the 19th and 20th centuries. There are three types of thought. The topics discussed are traditional, modernist, and neo-modernist. However, to categorize the thoughts of Ulama Sambas, the author uses traditional and modernist typologies because the neo-modernist typologies are more aimed at thinkers who emerged in the third half of the 20th century or around the 1970s until the end of the 21st century (Baharuddin, 2009).

Before explaining further, it is necessary to describe in advance the typological characteristics of traditional and modern Islamic thought. The typology of traditional thought, often called traditional Islam, is Islamic thought that emerged in the 13th century until the 20th century. According to M. Ridwan Lubis, the characteristics of traditional Islam are that it has a deep connection with schools of thought in the fields of fiqh and tasawuf, develops in the pattern of pesantren life, and its pattern of thinking is static or taqlid (Baharuddin, 2009). Some of the other most important characteristics are their leanings on their religious views; for example, monotheism adheres to the teachings of Imam Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi, and the field of Sufism adheres to the basic teachings of Abu Qasim al-Junaid al-Baghdadi and Imam Al-Ghazali. Whereas in the field of law, it adheres to one of the four schools of thought, although in practice it is very strong in the Shafi'i school. In addition, traditional Islamic groups are also more concerned with the afterlife, which is reflected in the lives of Sufis and tarekat.

While the typology of modernist Islamic thought often connotes the modernist reformist group, They have a passion for innovation. Therefore, the main jargon that revolves around the modernist type is tajdid (renewal), which includes two main meanings: first,

purification means purification of the field of aqidah from things that are superstitious, such as bid'ah, shirk, and so on. Second, promote ijihad, especially in the fields of fiqh and muamalah. In this modernist type, they always try to minimize blind faith in one particular school of thought and open the door of ijihad as wide as possible (Baharuddin, 2009). Modernist thinkers made efforts to reform educational, social, and political aspects. Even this type is willing to imitate the way of organization in the educational system and Western thought, including that of Christian missionaries, as long as this does not conflict with the main teachings of Islam. Modernist Islamic groups also socialize their ideas orally and through print media.

Based on the typology of Islamic thought mapping above, the author will map the typology of Islamic thought by Ahmad Khatib Sambas and Muhammad Basiuni Imran.

#### 1. Ahmad Khatib Sambas' Typology of Thought

Ahmad Khatib Sambas was a well-known scholar in the 19th and 20th centuries. He studied in Mecca, one of which was Sufism, in which he adhered to the basic teachings of Abu Qasim al-Junaid al-Baghdadi. Since the 1850s, he has founded TQN, as mentioned earlier. The congregation then developed rapidly on the island of Java, especially in Suryalaya, Tasik Malaya, and West Java, and played an important role in the fight against colonialism.

As for the main points of thought or teachings of TQN, Ahmad Khatib Sambas, among others, says: first, about the perfection of mysticism in three dimensions, namely shari'at, tariqat, and haqiqat. Second, the adab (ethics) of the students; without adab, it is impossible to reach the level of mysticism. The adab that is practiced is adab to Allah and His Messenger, adab to the sheikh or mursid, adab to fellow creatures, especially fellow Muslims and believers, and adab to oneself. Third, remembrance in TQN can mean the activity of the physical tongue and the inner tongue in chanting and remembering Allah in the form of numbers (sentences) or mufrod (single words). Fourth, muraqabah is the contemplation of the awareness of a servant feeling that he is always being watched and cared for by God (Wibowo, 2018).

Based on the description above, it can be understood that Ahmad Khatib Sambas's thoughts fall into the typology of traditional thought. This can be seen from his attachment to tasawuf and tarekat; he is even the founder of TQN, an affiliation of conventional tasawuf models. In achieving the perfection of TQN teachings, this period places great emphasis on the attachment between students and teachers so that the genealogy and sanad traditions emerge, which explain the spiritual relationship between murshid and students.

Although studying Sufism is not always classified as a typology of traditional thought, for example, urban Sufis are heavily influenced by rational urban thinking. Related to this, Azyumardi Azra divided Sufi followers into three groups, namely conventional Sufis, urban Sufis, and Sufi students, who are mostly found at UGM and ITB (Darmadi, 2000). The last two groups are a new phenomenon known as urban sufism. Although there are "city Sufis" who are connected to tarekat organizations, most of them do not follow tasawuf rituals affiliated with the tarekat and do not lose appreciation for aspects of the tarekat either. They are also very preoccupied with worldly affairs. There are strong indications that Sufism cannot be separated from politics.



## 2. Typology of Muhammad Basiuni Imran's Thought

Muhammad Basiuni Imran's thoughts in the field of faith adhere to the Asy'ariyah ideology, which tends to be fatalistic, and also rely on the Maturidiyah ideology, which gives a larger portion to determine his actions. In the field of jurisprudence, it is still within the scope of the school of thought; that is, it is still within the scope of the four schools of thought that are recognized as Ahl Sunnah wal al-Jamaah, especially the Shafi'i school of thought. However, in certain matters, he also showed freedom of opinion even though he was different from the Shafi'i scholars (Imran, 1950), such as reciting the intention to pray, which is the law of bid'ah. He also tries to get out of the mainstream, especially in his decision to follow the old opinion of Imam Syafi'i, who stated that Friday prayers with fewer than 40 people are legal. Apart from that, his courage was also evident when he declared the validity and necessity of the reckoning method using astronomy to determine the beginning of the month and other worship needs. So Muhammad Basiuni Imran has the characteristics of scientific universalism, which keeps him from getting stuck in a narrow fanaticism towards a school of thought in Islam. His thoughts on fiqh can also be seen from his opinion about polygamy, which, according to him, is only justified in an emergency, and if it meets the requirements, it can act fairly. His opinion on polygamy follows that of his teacher, Rasyid Ridha (Zulkifli, 2021). Thus, it is not an exaggeration if Rahmatullah (2003) states that Muhammad Basiuni Imran sometimes appears as a "rational" fuqaha, but at certain times he thinks "literally and textually".

Furthermore, regarding thoughts in the field of education, Muhammad Basiuni Imran was inspired by Rasyid Rida's thoughts, especially in the format of education and educational materials, which included general material although religious material still dominated. He modernized education since he became the supervisor of Madrasah al-Sultaniyah in 1919 AD. This modernization can be seen in the curriculum, which has included general subjects, and the learning methods, which have also followed the Western model, namely the classical system. Then there was a change in Madrasah al-Sultaniyah into the "Tarbiatoel Islam" School, in which Muhammad Basiuni Imran included subject matter that was also used in HIS schools, namely Dutch, reading, writing, arithmetic, geography, plant science, zoology, drawing, morning exercises, and singing, as well as including religious subjects (Risa, 2015). In addition to these two schools, Kulliyatul Muballigin Education was also held, which used various reference books in teaching. Muhammad Basiuni Imran also continues to encourage program participants to increase their knowledge on a self-taught basis, improve Arabic, and emphasize that participants also master history, geography, psychology, sociology, and politics. In education, Muhammad Basiuni Imran's courage was evident in accommodating the Dutch colonial educational model at Islamic educational institutions in Sambas.

Also in the field of interpretation, the thoughts of Muhammad Basiuni Imran tend to carry the typology of classic Nusantara interpretations. Judging from his two commentary works, namely Tafsir Surah Tujuh, written in 1935 in Malay-Jawi, and Tafsir ash-Shiyam: (Tafsir Verses About the Law of Fasting), written on 17 Ramadhan to coincide with 10 November 1936 AD in Malay and in Jawi script, With a tendency to interpret, he often quoted Rasyid Rida's opinion, although on the other hand, he also tried to reconstruct his own arguments based on his rationality. For example, when he interpreted the letter al-Fatihah, at the beginning, he quoted the opinion of Muhammad Rasyid Rida that the function of sending down the letter al-Fatihah includes five main principles, namely: 1) about monotheism and

commands; 2) about promises and threats; 3) about orders to carry out worship and deeds based on monotheism in the heart; 4) explaining about the path of goodness that leads to the enjoyment of the world and the hereafter; and 5) about the stories of people who guard Allah's hudud (boundaries) by sorting out the good paths that have been guided by God (Parwanto, 2019).

Overall, Muhammad Basiuni Imran's thoughts developed two typologies of thought, namely traditional and modern. Thought in the field of faith combines the teachings of Asy'ariyah and Maturidiyah. In the field of fiqh, he can be categorized as moderate because he does not stand on one opinion, even though he belongs to the Shafi'i school of thought. Likewise, in the field of education, reforms took place that were influenced by the reforms of the Middle East and Egypt as well as modern Dutch colonial-style education. So that there is an acceleration of the curriculum and modern Islamic education system. The emergence of his modern thinking is inseparable from the context of his society, which is imitation and fanaticism, so the way out, according to Muhammad Basiuni Imran, is to reopen the door of ijtihad. One of the important characteristics that has become the basic vision of modernization is to reopen the door of ijtihad as wide as possible by using critical intellect in interpreting texts to suit modern developments. The typology of thought in the field of interpretation is included in the typology of traditional thought, as seen from its efforts to maintain the intellectual heritage of past scholars (turast). Meanwhile, in terms of the style of his thinking in the field of interpretation, he had a textual thinking style, namely focusing on the internal text and not trying to contextualize the text into the social reality of the Sambas community at that time. The construction of his commentary thoughts is heavily influenced by Middle Eastern thought, both the thoughts of Rashid Rida and the various references from the Middle East that he often reads.

#### **D. Implications of Ahmad Khatib Sambas and Muhammad Basiuni Imran's thoughts**

Outlining the implications of Ahmad Khatib Sambas and Muhammad Basiuni Imran's thoughts, one can at least see the continuation of the teachings, works that continue to live, are studied by many researchers, and even leave the memory of the times.

##### **1. Continuation of the Teachings in the Struggle of the Movement**

His students spread Ahmad Khatib Sambas' ideas throughout the world. He appointed a caliph named Abdul Karim Banten. Later, Abdul Karim became a tarekat teacher in Singapore, then returned to his village, Lampuyang Tanara, in 1872 AD, founded a pesantren, and became a prominent figure. Furthermore, there are other students of Ahmad Khatib Sambas named Syekh Talhah Cirebon and Kiai Ahmad Hasbullah bin Muhammad who live in Mecca. Another caliph, Muhammad Ismail bin Abdurrahim al Bali, taught in Mecca, as did Syekh Yasin from Kedah, who later settled in Mempawah. Nawawi's name is also listed as a student of Ahmad Khatib Sambas, and although he did not lead an order like the teacher, he did not release the intellectual and spiritual ties of the order. There is also a student of Ahmad Khatib Sambas of the same age as Nawawi named Khalil, who is a place of study for Islamic scholars in Java. Some of them are: Hasyim Asy'ari, Kiai Mnaf Abdul Karim Lirboyo Kediri, Kiai Muhammad Siddiq Jember, Kiai Munawir Krpyak Yogyakarta, Kiai Maksum, Lasem Rembang, Kiai Abdullah Mubarrak Suryalaya Tasikmalaya, and Kiai Wahab Hasbullah Jombang. The continuation of TQN in the next century in West Kalimantan was carried out under the teachings of Abdul Malik bin Abu Bakkar Krui in Jongkong (Embau). Meanwhile,

in Sambas, Sambas is known for being direct students of Ahmad Khatib Sambas, namely Muhammad Saad Selakau and Muhammad Nurdin Tekarang (Mahrus et al., 2022).

Sheikh M. Sandi Marbuan, who had previously acquired the Sambas path of Muhammad Saad from Sheikh Zahri Sungai Kunit, revived the practice of TQN after a very long absence. Currently TQN in Sambas is being revived by Sheikh Jayadi, whose lineage goes through two paths, namely Sheikh Nuruddin Tekarang and Sheikh Abdul Karim Banten. Through Sheikh Nuruddin it was forwarded to Sheikh Labai Karang Makrampai, to Sheikh Abdurrahman Cipala, to Jayadi M. Zaini. Meanwhile, from the Sheikh Abdul Karim Banten route, it was continued to Sheikh Zarkasyi Berjan, to Sheikh Munir, to Sheikh H. Jazuli Sembang, to Sheikh H. Ali Usman Sedayu Yogyakarta, to Sheikh Jayadi M. Zaini (Patmawati & Elmansyah, 2019).

The important role of TQN in the lives of Muslims is to provide religious understanding and social awareness. TQN also played a role in carrying out the movement against Dutch colonialism to create an independent Indonesia. A heroic attitude is an attitude that is applied in TQN, for example, the rebellion of the Banten peasants against the policies of the Colonial Government. TQN followers continue to struggle through socio-religious movements; at certain times, they also become a means of economic and political movements as well as educational institutions after independence. Meanwhile, Muhammad Basiuni Imran spread his teachings or thoughts through Islamic educational and religious institutions (the Maharaja Imam Institute), which he led, and through the legacy of his works. He is known as a scholar who holds a reformist view but does not lead a religious movement.

## 2. Initiating Islamic Studies

One of the studies on Ahmad Khatib Sambas and Muhammad Basiuni Imran was carried out on the work they left behind. Ahmad Khatib Sambas, although he did not leave many works, wrote one important work, entitled *Fath al-'Arifin*. Meanwhile, Muhammad Basiuni Imran left several works, both published and unpublished. In summary, regarding works classified by Parwanto, (2019) based on the type of discipline, including: First, the field of *At-Tasyri'* and *Fiqh* with the title of his work: 1) *Al-Jana`iz*, 2) *At-Tazkirat Badi'ah fi Ahkam al-Jum'ah*, 3) *Dau al-Misbah fi Fasakh an-Nikah*, 4) *Husn al-Jawab 'an Isbat al-Ahilla bii al-Hisab*, 5) *Manhal al-Gharibin fi Iqamat al-Jumu'ah bi dun al-Arba'in*, 6) *Tazkir, Sabil an-Najah fi Tarikh as-Salah*, 7) *Tarjamah Durus at-Tarikh asy-Syar'iyah*, 8) *Risalah Cahaya Suluh* and 9) *Terjemahan Al-Umm Imam ash-Shafi'i*. Second, the field of history of the Prophet Muhammad, namely: 1) *Zikir Maulid an-Nabawi*; 2) *Khulasah Sirah al-Muhammadiyah*; and 3) *Nur al-Siraj fi Qissat al-Isra' wa al-Mi'raj*. Third, the field of interpretation of the Qur'an, namely: 1) *Tafsir Surah Tujuh (sura al-Fatihah, al-'Asr, al-Kausar, al-Kafirun, al-Ikhlash, al-Falaq, and an-Nas)*; and 2) *Tafsir Ayat As-Siyam (Tafsir About the Law of Fasting)*. Fourth, the field of *aqidah* and *adab*, namely: *Durus at-Tauhid*; 2) *Bidayat at-Tauhid fi 'Ilm at-Tauhid*; and 3) *Irsyad al-Ghilman fi Adab Tilawat al-Qur'an*. However, the classification made by Parwanto is incomplete because there are several works by Basiuni Imran that have not been listed, namely *Dars al-Tauhid (Lessons of Monotheism)*; *al-Nusus wa al-Barahin 'Ala Iqamat al-Jum'a Bima Duna al-Arbain*; *al-Ibanah, Tafsir Surah-surah Pendek (Juz Amma)*; and *Buduwutsarah fi Ahkami Al-Haji wa Umrah (Sunandar, 2019)*.

These works contain various teachings and policies of the two scholars in instilling Islamic values, solving social problems, studying religion, upholding the law, and so on.

Ahmad Khatib Sambas' expertise is widely recognized and has become a teacher for many scholars in the archipelago. Likewise with Muhammad Basiuni Imran, who played an important role in rolling out the discourse of Islamic renewal in the archipelago. His knowledge is admired by many people. He was also awarded by President Soekarno a carved casket containing the Koran at the same time as the Nuzul Al-Qur'an event in Jakarta. Even Buya Haji Abdul Malik Karim Amrullah, who is often called Buya Hamka, calls himself a "hidden pearl; Muhammad Basiuni Imran's deep and broad knowledge" (Asman & Syamsiah, 2022). So it is no exaggeration if the two Sambas scholars are called important ambassadors who were able to bring the Sambas Sultanate to its peak in the 20th century. In fact, through the works of the two of them who continue to live, they are able to trigger various studies of Islamic thought that are still relevant today. Ahmad Khatib Sambas' tasawuf values remain important amidst the hustle and bustle and aridity of city life. His thinking is also a solution to character education through four main teachings: perfecting mysticism (shari'a teachings), which is used as the first foundation; applying morals in everyday life; getting used to memory; and staying istikamah. Murâqabah means the awareness of a servant who always watches over God in all circumstances (Anam et al., 2022). Likewise, with the moderate thoughts of Muhammad Basiuni Imran, such as flexibility and openness to reform, even the madrasas managed by Muhammad Basiuni Imran prioritize religious moderation (Mahrus et al., 2020). So that the thoughts of Muhammad Basiuni Imran are very much in line with the spirit of moderation in religion in Indonesia today.

### 3. Leaving the Memories of the Age

The influence of Ahmad Khatib Sambas and Muhammad Basiuni Imran was so strong on society that it was evident from the public respect for the two clerics in the generations that followed. For example, Ahmad Khatib Sambas was once proposed to be a national hero because he had intensely inflamed the *fiabilillah* spirit against Dutch colonialism (Luthfi, 2020). Meanwhile, the influence of Muhammad Basiuni Imran can be seen in the respect of the community for perpetuating the name of the Ulama in the name of the Educational Institution "Pondok Pesantren Muhammad Basiuni Imran". The Islamic Boarding School is under the Tsafiuddin Islamic Education Foundation, whose center is in Pontianak, and has a branch representative in Sambas. It was pioneered by Mr. H. Hamidi Morsal (Alm) and the people of Sambas on September 2, 1979, with the hope that students studying at the Islamic boarding school will be able to follow in the footsteps of Muhammad Basiuni Imran. Public respect for the two scholars is a social fact of their strong influence, leaving the memory of the times to this day.

## CONCLUSION

The pattern of Islamic thought in the Sambas Sultanate in the 19th and 20th centuries was actually no less interesting than in other regions. This is where the urgency of this study, even though it is local in nature, can describe the diversity of thought patterns of ulama in all corners of the archipelago. Regarding the typology of thought that can be understood, for example, Ahmad Khatib Sambas, who is traditional, and Muhammad Basiuni Imran, who develops two thoughts at once, namely traditional and modern, If the former is bound more externally because he settled and died in Mecca, even though his Sufistic thoughts are also influential in his place of origin, The implications of the description of the two scholars can be seen from the continuation of the teachings to the struggle for the movement, sparking

Islamic studies and leaving the memory of the times to the present. The two ambassadors of the Sambas Sultanate contributed to the Islamic dynamics of the Sambas Malay community at that time in particular and to Islamic thought in the archipelago in general.

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