

## RELEVANCE OF THE BIDĀYAT AL-TAUHĪD BOOK OF SYEKH MUHAMMAD BASIUNI IMRAN IN ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN SCHOOLS

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### **Abstract**

*This study aims to examine the relevance of Muhammad Basiuni Imran's work, namely a book entitled *Bidāyat al-Tauhīd fī 'Ilmi al-Tauhīd* with the curriculum of Islamic Religious Education in schools. The research method used is literature study, namely an analysis of the contents of this book of monotheism and the PAI curriculum in schools. The data source uses the book *Bidāyat al-Tauhīd fī 'Ilmi al-Tauhīd*. Data analysis uses content analysis content. The results of the study show that this book is very relevant to the curriculum of Islamic Religious Education in schools. The work of Muhammad Basiuni Imran has made a significant contribution to the Islamic Religious Education curriculum at all levels of education. This data can become information for the development of teaching materials and learning methods that are more effective and efficient. This work can be a useful reference for policy makers and educators in developing a more comprehensive Islamic Religious Education curriculum.*

**Keywords:** *Book of Bidāyat Al-Tauhīd, Islamic Religious Education Curriculum*

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## **A. Introduction**

Maharaja Imam's work emphasizes a philosophical approach in developing an understanding of Islam. He emphasized the importance of studying and understanding basic concepts in Islam, such as monotheism, morals, and sharia, and how these concepts can be applied in everyday life. This understanding can be the basis for building a more robust and in-depth Islamic Religious Education curriculum. Besides that, it can also be understood that these books are based on Islamic thought, such as thoughts about human nature, the purpose of life, and the moral values carried out by the Islamic religion. In this case, the works of Imam Muhammad Basiuni Imran Sambas with the theme of Islamic morality and spirituality can assist in the development of the PAI curriculum in schools, where the goal is to develop a quality and moral personality (Mukhlisin, 2022).

In the works of Imam Muhammad Basiuni Imran explains the basic concepts in Islam clearly and in depth, and shows how these concepts can be applied in everyday life. In the context of education, this approach can help both teachers and students understand Islamic teachings better and see their relationship to their daily lives. Apart from that, it can be connected with the religious basis in Islam, such as an understanding of Islamic teachings, faith, and morals. These works can also be used as teaching materials in the development of the PAI curriculum in schools. In this case, the PAI curriculum is expected to teach an understanding of true Islam, increase students' faith, and form good morals (Zulkifli, n.d.).

Imam Muhammad Basiuni Imran in his work also emphasizes the importance of empirical understanding in the development of the PAI curriculum. He stated that Islam is a religion that also has a practical dimension, so theoretical understanding must be applied in daily practice. Therefore, the PAI curriculum must include practical aspects that can help students to apply Islamic teachings in their daily lives. Furthermore, the works of Imam Muhammad Basiuni Imran can also be understood from an empirical point of view, namely by using data or facts in research. In

this case, these works can be a reference for research and development of a better PAI curriculum.

In developing the PAI curriculum in schools, especially at the Elementary School (SD), Junior High School (SMP), and High/Vocational High School (SMA/SMK) levels from the work of Imam Muhammad Basiuni Imran can assist in building a more robust and in-depth curriculum. In the context of its relevance to the Islamic Religious Education (PAI) curriculum at the school, I as a researcher will try to see how far the work of Muhammad Basiuni Imran has contributed, especially his work in the field of monotheism to the content of the PAI curriculum and will describe the percentage of material content at each level of the school, especially those contained in one of his works *Bidāyat al-Tauhīd*.

Thus, the works of Imam Muhammad Basiuni Imran can be used as a reference in the development of the PAI curriculum in schools, especially in developing materials that focus on morals, spirituality, faith, and good morals. This can help students form a quality personality, as well as give them an understanding so that they learn to appreciate the work of people who have contributed to spreading Islamic teachings, especially local (Borneo) clerics, so that local wisdom is maintained and can even develop. awareness of the importance of multicultural education, because one of the indicators of religious moderation campaigned by the Ministry of Religion of the Republic of Indonesia is recognition of the culture or traditions that develop in an area.

There are a number of articles that explore the fundamental, reformist concepts of thought, movement, Maharaja Imam Muhammad Basiuni Imran. Of course, his character is undoubtedly even legendary (Parwanto, 2022). In the world of education, his contribution has also greatly influenced the progress of education, especially in the Sambas Regency area, (Nasrullah et al., 2018) stated that Muhammad Basiuni Imran's educational thinking has modernized learning curriculum, both curriculum containing PAI and general education. *Kitab Bidāyat al-Tauhīd fī 'Ilmi al-Tauhīd* (hereinafter referred to as *Bidāyat al-Tauhīd*) by Sheikh Muhammad Basiuni Imran, a scholar from Borneo has made a very

important contribution in the development of the Islamic Religious Education curriculum ( PAI) in schools in particular. This can at least be viewed from the three main premises, namely the philosophical, religious, and empirical foundations.

In developing the PAI curriculum, researchers are trying to go into more specifically the modernization of the curriculum that has been developed by Imam Muhammad Basiuni Imran against the current government-imposed PAI curriculum, researchers want to see the contribution and relevance of his work to the 2013 curriculum version of the Ministry of Education and Culture. Do the works of Imam Maharaja Muhammad Basiuni Imran continue to exist according to the national curriculum content standards, meaning that the main material for PAI still intersects with the works of the legendary local scholar.

## **B. Method**

This study uses a qualitative approach with two forms of methods, namely literature and history. The library research method refers to research conducted by utilizing written sources such as books, journals and articles as data sources. The purpose of the library method is to obtain accurate, valid and relevant information and data to support the analysis and solving of the problems studied (Sugiyono, 2019). The historical method (historical research) refers to research conducted by studying the history and development of a topic, phenomenon, or event through written sources and archaeological evidence. According to (Kuntowijoyo, 2013), historical research is considered important in building a better future. There are four main steps that must be carried out in the scientific method of historical research, namely heuristics, verification, interpretation, and historiography.

Using these two methods, this research is expected to provide a more complete and comprehensive understanding of the topic under study, especially in the text of the book *Bidāyat al-Tauhīd* by H. Muhammad Basiuni Imran whose original book is in Arabic-Malay script, even though it has been translated into Indonesian, but need to understand the meaning in each phrase/word/sentence. In addition, if it feels certain that the message contained in each part of the contents of the

book, the researcher will also pay attention to the context in which the text is used, who reads the text, and the purpose of making the text and its relevance to the existing PAI curriculum in education. at the elementary, middle, and high school/vocational school levels, according to the topic in this study. By using these two approaches, researchers can gain a more comprehensive insight into the research topic. The literary approach can assist researchers in understanding theories and concepts related to the research topic, while the historical approach can assist in understanding the social and cultural context associated with the research topic. The combination of the two approaches can provide a broader and deeper perspective on a research topic.

### **C. Finding and Discussion**

#### **1. Finding**

Muhammad Basiuni was born on 25 Dzulhijjah 1302 H/16 October 1885 AD in West Kalimantan and died on 29 Rajab 1396 H/26 July 1976 AD and was buried in Sambas (Erwin Mahrus, 2021: xiii). He is the son of Haji Muhammad Arif and the grandson of Haji Imam Nurudin bin Imam Mustafa. His biological mother, Sa'mi died when he was young, and he was raised by his stepmother, Badriyah. Muhammad Basiuni is the younger brother of Haji Ahmad Fauzi Imran and married Muznah, daughter of Imam Hamid, Sambas on 8 Rajab 1326 H/16 August 1908 M. They had a daughter named Wahajjah on 22 Muharram 1328 H/3 February 1910 AD (Parwanto, 2022).

Muhammad Basiuni Imran received his first religious education from his father and then attended 2 years of formal education at the People's School. He also studied at Madrasah al-Sulthaniyah and became a teacher there after returning from Mecca in 1906. In 1910, he went to Egypt with his brother and Ahmad Su'ud to study and took a French ship from Singapore to Suez (Sunandar et al., 2019). Muhammad Basiuni Imran as Maharaja Imam in the Kingdom of Sambas promoted Islamic education and played a major role in the development of education in the area. He managed the al-Sultaniyah madrasah which was founded by Sultan Muhammad Syafiuddin II and then founded the Tarbiyatul Islam school

in 1935. This change had an impact on changes to the institutional system, methodology and school curriculum in Sambas (Sunandar et al., 2019).

Muhammad Basiuni Imran is a qadhi, mufti, and a great scholar who is very critical and reformist. He rocked the Islamic world in the 20th century with his questions about why Muslims were lagging behind other people. He inspired colonized countries around the world to free themselves from colonialism. Muhammad Basiuni Imran is also the last heir to the title of Maharaja Imam in the Sambas Malay Sultanate (Parwanto, 2022). Muhammad Basiuni Imran is also known as a fighter for Indonesian independence. He joined the nationalist movement and supported the struggle for Indonesian independence from Dutch colonialism. He even rejected an offer from the Netherlands to be made the "Native King" and chose to join the Republic of Indonesia after the proclamation of independence in 1945 (Haris & Abd Rahim, 2017).

The pattern of education developed by Imam Muhammad Basiuni Imran especially in his area of origin (Sambas) is not only oriented towards ordinary people, but he tries to institutionalize an educational model which in the end has proven to be a formal institution, such as Madrasas and Schools. Of course the names of these two institutions are inseparable from what and how the curriculum should be implemented. It was in this context that Imam Maharaja Muhammad Basiuni Imran wrote several of his works to be used as sources or teaching materials in his learning activities.

Judging from his work, there are at least 14 (fourteen) works by Muhammad Basiuni Imran in book form and published and 8 (eight) works in manuscript form (Mahrus, 2021). As for one of the monumental works in the study of monotheism which is the subject of Islamic teachings, for example the book *Bidāyat al-Tauhīd fī 'Ilmi al-Tauhīd* by Imam Sambas Muhammad Basiuni Imran is a book that discusses monotheism or belief in Islam. This book was written by an Indonesian scholar, namely Imam Sambas Muhammad Basiuni Imran, who came from the Sambas area, West Kalimantan. This book is an important work and a reference for scholars and Muslims in Indonesia to study monotheism. *Bidāyat al-Tauhīd* is an Arabic word meaning "beginning of

monotheism", which illustrates that this book is an initial guide to understanding the concept of monotheism in Islam. This book consists of several chapters that discuss the concept of monotheism, including the meaning of monotheism, various monotheisms, shirk or polytheism, and also discusses the asma' wa alam (names and attributes of Allah). In addition, this book also discusses the concept of faith, disbelief, and the afterlife.

This book is written in simple and easy-to-understand language, so that it can be used as a reference for students and scholars to study the concept of monotheism in greater depth. The Bidāyat al-Tauhīd book by Imam Sambas Muhammad Basiuni Imran has also been translated into Indonesian, making it accessible to the wider community in Indonesia.

Specifications from the book Bidāyat al-Tauhīd by Imam Sambas Muhammad Basiuni Imran include:

1. Language: This book is written in Malay, in Arabic script or letters, so it requires a fairly good understanding of Arabic-Malay to understand its contents.
2. Content: This book discusses the basics of monotheism and belief in Islam, such as belief in Allah, angels, holy books, messengers, doomsday, qadar, and several related topics.
3. Structure: This book consists of several well-organized chapters and sub-chapters, making it easier for the reader to understand the contents of the book systematically.
4. Writing style: Imam Sambas Muhammad Basiuni Imran uses a writing style that is easy to understand, so that readers can easily understand every concept discussed in this book.
5. References: This book is supported by several references from the Koran, Hadith, and other classic books that discuss Islamic beliefs.
6. Size: The original book measures 24.5 cm x 17.5 cm, with 30 sheets and i+59 pages.
7. Publisher: The first original book was published by Matba'ah al-Ahmediyah 50 Minto Road, Singapore. That year 1352 H/1934 M.

The translation edition from the Arabic-Malay version to Indonesian has been edited by Dr. Erwin Mahrus in The Heritage of Maharaja Imam

Sambas (H. Muhammad Basiuni Imran 1885-1976) published by IAIN Pontianak Press in 2021.

Broadly speaking, the contents of the *Bidāyat al-Tauhīd* book will be briefly described:

1. In the *muqaddimah* section, it contains a message about the obligation to study *ushulud-din* for every Muslim (*mukallaf*), then how to properly practice Islamic *i'tikad* which briefly explains the pillars of Islam. Furthermore, at the end of the preamble contains the legal formulation of *'aqli* in the context of the principles of the science of monotheism, such as obligatory for reason, impossible for reason, and *jaiz* for reason;
2. The first chapter, talks about faith in Allah swt. along with an explanation of the obligatory attributes of Allah and his opponent (impossible nature). In addition, the author divides the 20 obligatory characteristics of Allah SWT into *nafsiyah*, *salbiyah*, and *ma'nawiyah* characteristics;
3. The second chapter contains the obligation to believe in the 10 angels of Allah SWT and briefly explains the origin of the creation of angels, but does not describe in detail the duties of each of these angels;
4. The third chapter, discusses faith in the books that Allah SWT has revealed to his messengers, such as; the Torah (Moses), the Psalms (David), the Bible (Isa), and the Al'qur'an (Muhammad saw). Interestingly, in this section, the Muallif mentions the number of books that Allah has sent down totaling 104, including the *shuhuf*;
5. The fourth chapter, contains the belief in the existence of Allah's messengers, from the prophet Adam as. Until the prophet Muhammad SAW. Uniquely Musannif mentions the number of apostles as many as 313 and the number of prophets 124,000. in other parts it also explains the difference between miracles and magic and *karamah*. Then it continues to discuss the obligatory, impossible, and *jaiz* characteristics for prophets / apostles as well as some of the virtues that must be emulated. Furthermore, this section also tells a brief history of the life of the Prophet Muhammad. from his lineage/descendants, his *dzurriyats*, his miracles and leadership after he (the Prophet



Muhammad) died, namely the khulafaur rasyidun, even closing with the role of imamate (leadership/kingdom/imam) to uphold God's law for the benefit of all;

6. The fifth chapter, this section explains the process of the events of the Day of Judgment or the Last Day, from the story of the barzakh nature and the torments in it, the day of resurrection, the day of reckoning and the weighing of charity, titian sirath, and discusses the virtue of the Prophet Muhammad's intercession. on that final day. Finally, humans who are desired by Allah will enjoy the pleasures and delights of heaven, whereas those who receive Allah's wrath will remain forever in hell (jahannam);
7. The sixth chapter, at the end of the contents of the book Bidāyat al-Tauhīd by Muhammad Basiuni Imran, closes with the importance of every Muslim making a true commitment to qada' and the qadar of Allah SWT, because all actions, words, movements and someone's silence on the Iradat of Allah swt.
8. In the closing section (khatimah) the author presents a question and answer, meaning that a question is presented and the answer is also shown at the same time, this is the uniqueness of Malay-Jawi script books, perhaps so that it is easy for readers/reviewers to understand.

If we trace the original Arabic-Malay texts, the Bidayat al-Tawhid books have similarities in theme, content and in some parts have similarities in their systematics. Just to mention an example, for example the book Hidayat al-Salikin Fi Suluki Maslakil Muttaqin by Syekh Abd al-Samad al-Palimbani. This book discusses guidance to achieve strong and deep faith. One of the faith education materials discussed in the book is monotheism. Then, the Miftah al-Jannah book, especially in the section that discusses monotheism by Muhammad Tayyib ibn Mas'ud al-Banjari. The discussion on faith or monotheism is made up of two parts, the first part is an introduction to the law of aqli and the obligatory and impossible nature of Allah SWT (attribute 20), and the second part contains an in-depth discussion of the material plus questions and answers. Likewise the book Kifayat al-Mubtadi'in fi i'tiqadil Mukminin which was compiled by Haji Abdurrahman bin Haji Muhammad Ali, a scholar from the Banar-

Amuntai River in South Kalimantan. This last-named book outlines the formulation of the laws of reason and twenty characteristics, the author makes a schematic/or some kind of diagram, this is to make it easier to find understanding which includes *nafsiah*, *salbiyah*, *ma'ani*, meaning.

From the several books in Arabic-Malay script that have been described above, in general the authors have the same perspective, that faith is the foundation of religion for every Muslim, *i'tiqad Ahlussunnah waljama'ah* which is the basis for the authors of treatises in Malay-Jawi language. So there is no doubt that Maharaja Imam Muhammad Basiuni Imran is one of the Bornean scholars who understands *Ahlussunnah wal jama'ah*, this is traced from the similarities in glorifying his ideas as contained in the works of other Borneo scholars.

## **2. Discussion**

Scope of Materials for Elementary Schools/Madrasah Ibtidaiyah/Special Elementary Schools/Package A/Other Equivalent Forms according to the Minister of Education and Culture of the Republic of Indonesia No. 7 of 2022 concerning "Content Standards in Early Childhood Education, Basic Education Levels, and Secondary Education Levels", especially the subject of Islamic Religious Education in the aspects of faith or faith and piety to Allah SWT. (*Habl min Allah*) is manifested by carrying out the pillars of Islam, especially prayer and fasting as values of self-control and daily practices.

According to Permendikbud 37 of 2018, the Core Competencies and Basic Competences of Islamic Religious Education and Ethics in SD/MI according to the Minister of Education and Culture 37 of 2018 when viewed from the distribution of material according to the *Bidāyat al-Tauhīd* book are as follows: Material content for grade I students at the SD/MI level is generally introduced to the pillars of faith, especially the first faith, namely the meaning of *syahadatain* and faith in the apostles/prophets sent by Allah, as students are expected to emulate the short stories of the Prophets Adam as, Idris as, Nuh as, Hud as, and the Prophet Muhammad. Of the total KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills), each of these KI totals 17 Basic Competencies, then there are 7 basic competencies that discuss or

study the material contained in the book *Bidāyat al-Tauhīd fī 'Ilmi al-Tauhīd*, by H. Muhammad Basiuni Imran especially on pages 3-4 and 17-18.

Meanwhile, the material for grade II students at the SD/MI level is generally introduced to the pillars of faith, especially the first faith, but associated with the good names of Allah *Asma'ul Husna* (*al-Asmau al-Husna*: *al-Quddus*, *as-Greetings*, and *al-Khaliq*). Then the material relates to capable students besides believing in the messengers/prophets sent by Allah, such as Prophet Saleh As, Lut As, Ishaq As, Ya'kub As, and Prophet Muhammad Saw. also takes the example of a piece of his story. Of the total KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills), each of these KI totals 15 Basic Competencies, then there are 6 basic competencies that discuss or study the material contained in the book *Bidāyat al-Tauhīd* especially on pages 3-4 and 17-18.

While the material for grade III students at the SD/MI level introduces the subject of religion, namely faith, believing in the existence of Allah SWT. The All-Giving, All-Knowing, and All-Hearing which is associated with the good names of Allah and the obligatory qualities 20. Then the material still presents the continuation of believing in the messengers/prophets sent by Allah who must be believed, such as the Prophet Yusuf As, Syau'aib As, Ibrahim As, Ismail As, and the Prophet Muhammad Saw. Of the total KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills), each of these KI totals 14 Basic Competencies, then there are 6 basic competencies that discuss or study material that corresponds to the *Bidāyat al-Tauhīd* book, namely on pages 5-12 and 17-30.

The material for grade IV students at the SD/MI level introduces the subject of religion, namely: "Believing in the existence of Allah SWT. The All-Seeing, Most Just and Most Great, believes in the existence of Allah's angels, believes in the existence of Allah's Apostles. as well as material belief in the truth of the story of the Prophet Ayyub as, Zulkifli as, Harun as, Musa and Prophet Muhammad SAW. "From the total KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI- 4 (skills), each of which has 21 Basic Competencies, so there are 9 basic

competencies that intersect with the material in the *Bidāyat al-Tauhīd* book, namely on pages 5, 11, 13, 14, 17-18.

Then, the material for the fifth grade students at the SD/MI level introduces the main points of faith, namely: "Believing in the existence of Allah SWT. The Most Deadly, Most Living, Most Self-Sufficient, and Supreme One (nature 20), believes in the existence of Allah's Apostle and Apostle Ulul 'Azmi, believes in the existence of holy books through His messengers as the implementation of the pillars of faith, and materially believes in the truth of the story of the Prophet Dawud a.s, Sulaiman as, Ilyas as, Ilyasa and the Prophet Muhammad. Of the total KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills), each of these KI totals 17 Basic Competencies, then there are 8 basic competencies that intersect with material in the book *Bidāyat al-Tauhīd* on pages 5, 7, 8, 9, and 15-26.

Finally, the material for grade VI students at the SD/MI level introduces the main teachings of religion, namely: "Believing in the existence of Allah SWT. the place to ask, the Almighty, the Most Priority, and the Most Eternal (as-Samad, al-Muqtadir, al-Muqaddim, and al-Baqi), believes in the last day as the implementation of the understanding of the Pillars of Faith, believes in the existence of qadha and qadar and material believes in the truth the story of the Prophet Yunus as, Zakaria as, Yahya, Isa as and following the story of the Prophet Muhammad. Along with his companions (al-khulafā' al-rasyidūn)". Of the KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills), each of these KI totals 14 Basic Competencies, then there are 10 basic competencies that intersect with material in the *Bidāyat al-Tauhīd* book, namely on pages 6, 17, 18, 25, 26, 31, 32, 38, 39, and 40.

**Table 1**  
**Mapping and Distribution of Elementary School Basic Competency**

Class	Total KD PAI (according to Permendikbud)	Total KD which is in accordance with the Book of Bidayatut monotheism	Prosentase
I	17	7	41%
II	15	6	40%
III	14	6	43%
IV	21	9	43%
V	17	8	47%
VI	14	10	71%
<b>Total</b>	<b>98</b>	<b>46</b>	<b>47%</b>

The Scope of Material for Junior High School/Madrasah Tsanawiyah/Extraordinary Junior High School/Package B/Other Equivalent Forms for Islamic Religious Education (PAI) subjects, specifically related to aspects of faith, namely: "Faith and piety to Allah SWT. (Habl min Allah) is realized by carrying out the pillars of Islam as a form of human communication and interaction with the Creator and by guiding His attributes in the practice of daily life. In the following, we will analyze the relationship between the Core Competencies and Basic Competencies of Islamic Religious Education and Characteristics at the SMP/MTs level according to (Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 37 Tahun 2018... Tentang Perubahan Atas Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 24 Tahun 2016 Tentang Kompetensi Inti Dan Kompetensi Dasar Pelajaran Pada Kurikulum 2013 Pada Pe, 2018) with the contents of the Bidāyat al-Tauhīd book as follows:

Material in Class VII, like material in previous classes, students are still presented with material related to aqidah, namely how students understand the meaning or meaning of asma'ul husna in order to make it easier for the oneness of Allah as a form of practicing faith in Allah SWT. Next, students are invited to understand the meaning of faith in angels based on the naqli argument, here students can mention the names of

angels that must be believed in and their duties. And at the end of the competence, students are presented with a glimpse of the history of the birth of the Prophet Muhammad until his struggle from the city of Mecca to Medina and the history of al-Khulafa' al-Rashidun. When viewed in general, the material that corresponds to the *Bidāyat al-Tauhīd* book is that the pillars of faith remain the dominant ones, such as how to characterize Allah as God who must be worshiped by using the asma'ul husna or 20 characteristics as a medium, and continuing how to believe in the angels angels of God and not just memorizing their names and duties, but rather applying them in daily life. This content can be seen in the Book of *Bidāyat al-Tauhīd* pages 5, 13, 14, 26, 28, 29, 30, 31, and 32. When viewed from the percentage of basic competencies, which total 13, then there are 3 KD contained in the book *Bidāyat al -Tauhīd*.

Furthermore, material in class VIII related to the contents of the book *Bidāyat al-Tauhīd* by H. Muhammad Basiuni Imran is still about the pillars of faith, there are at least two themes/topics; that is, in the odd semester students are taught material about faith in the books of Allah SWT which were passed down to His messengers, and in the even semester material about faith in the apostles/prophets that must be believed. In this section of the 25 prophets that must be believed, the genealogy of the prophet/apostle is briefly described. Besides that, the apostle who holds ulul 'azmi and his miracles (pages: 15-16, and 17-23) is also published. Of the 14 KD of PAI material in grade 8, only 2 of the KD material are contained in the *Bidāyat al-Tauhīd* book.

Then in Class IX, the main material that intersects with the contents of the *Bidāyat al-Tauhīd* book is in the odd semester as well as in chapter 1 (Kemdikbud's K-13 student book) explaining faith in the Day of Judgment or the Last Day. Whereas in the *Bidāyat al-Tauhīd* book it is in the 5th chapter. In this section, the presentation of the content is almost exactly the same, namely describing the sequence of human processes leading to God's presence (yaum al-barzakh, yaum al-ba'ts, yaum al-hasyr, yaum al-mizan) until the final destination is heaven or hell. Then in the even semester the discussion of faith in qada' and Allah's qadar is discussed in the *Bidāyat al-Tauhīd* book which is explained in Chapter 6

pages 33-40. Of the 13 KD topics on PAI material for grade 9 junior high school, only 2 KD are found in the Bidāyat al-Tauhīd book.

**Table 2**  
**Mapping and Distribution of Basic Competency for Middle School Level**

Class	Total KD PAI (according to Permendikbud)	Total KD According to the Book of Bidayatut Tauhid	Prosentase
VII	13	3	23%
VIII	14	2	14%
IX	9	2	22%
<b>Total</b>	<b>36</b>	<b>7</b>	<b>19%</b>

The Scope of Material for Senior High School/Madrasah Aliyah/Extraordinary High School/Package C/Other Equivalent Forms for Islamic Religious Education (PAI) subjects, especially aspects of faith and piety to Allah SWT. (habl min Allah) underlying behavior and morals when worshiping Allah and interacting socially (habl min an-nas);

In the following, we will analyze the relationship between the Core Competencies and Basic Competencies of Islamic Religious Education and Characteristics at the SMA/MA/SMK/MAK levels according to Permendikbud 37 of 2018 with the contents of the book Bidāyat al-Tauhīd by H. Muhammad Basiuni Imran as follows: High School/Vocational High School levels terutana in Class X, the subject matter of PAI has similarities with the contents of the Bidāyat al-Tauhīd book, namely: First, in KD 1.3, 2.3, 3.3, 4.3 which emphasizes believing that Allah is Most Glorious, Most Secure, Most Preserving, Most Perfect in His Strength, Most Collector, Most Just, and Most Final, meaning that this material still discusses the implementation of the 1st Pillar, but places more emphasis on students being able to analyze the relationship of faith in Allah SWT. with properties or names. Second, KD 1.4, 2.4, 3.4, 4.4 namely believing in the existence of Allah's angels. By believing in one of these pillars of faith, students can imitate the obligatory nature of angels who are always obedient, honest, disciplined. Of the 11 (eleven) Basic Competencies according to Permendikbud 37 of 2018, only 2 (two) KD materials have

relevance to the contents of the *Bidāyat al-Tauhīd* book, especially on pages 5, 13 and 14 in the book which has been translated by Dr. Erwin Mahrus in the Heritage of Maharaja Imam Sambas.

Whereas in Class XI the subject matter of PAI has similarities with the contents of the *Bidāyat al-Tauhīd*, namely: First in KD 1.3, 2.3, 3.3, 4.3 namely believing in the existence of the holy books of Allah SWT. The purpose of this KD is that students are able to analyze meaning and present the relationship between faith in the holy books of Allah SWT, and daily behavior. The two KD 1.4, 2.4, 3.4, 4.4 are analyzing the meaning of faith in Allah's messengers. students can present the link between faith in the messengers of Allah SWT. With firmness in monotheism Just like class X which has 11 (eleven) Basic Competencies or main themes according to Permendikbud 37 of 2018, there are only 2 (two) KD materials that have relevance to the contents of the book *Bidāyat al-Tauhīd fi 'Ilmi al-Tauhīd* by H. Muhammad Basiuni Imran, especially on pages 15-24.

Meanwhile, the material for Class XII, the final level of SMA/SMK/Package C or grade two eleven, the subject matter of PAI exists or has similarities with the contents of the *Bidāyat al-Tauhīd* book, namely: First, in KD 1.3, 2.3, 3.3, 4.3, namely believing the last day, analyze and evaluate the meaning of faith in the last day, the purpose of this theme/5 pillars of faith students are able to present the relationship between faith in the last day with honest, responsible, and fair behavior. Second, KD 1.4, 2.4, 3.4, 4.4 namely believing in the existence of qadha and qadar of Allah Swt, apart from believing wholeheartedly, the true purpose of this competency is that students can present a link between believing in qadha and qadar of Allah Swt. with optimism, endeavor, and trust. Like the KD in class X, XI which has 11 (eleven) Basic Competencies according to Permendikbud 37 of 2018, there are only 2 (two) KD materials that have relevance to the contents of the *Bidāyat al-Tauhīd* book, especially on pages 33-40, namely pillar material faith the 5th and 6th.



**Table 3**  
**Mapping and Distribution of Basic Competency for SMA/SMK Level**

Class	Total KD PAI (according Permendikbud)	Total KD According to the Book of Bidayatut Tauhid	Prosentase
X	11	2	18%
XI	11	2	18%
XII	11	2	18%
<b>Total</b>	<b>33</b>	<b>6</b>	<b>18%</b>

From the data above, the distribution of the percentage of Basic Competency (KD) of PAI whose material is in accordance with the contents of the book *Bidāyat al-Tauhīd* by H. Muhammad Basiuni Imran at three levels of education, namely elementary, junior high and high school is as follows:

1. As many as 47% of KD PAI with material according to the contents of *Bidāyat al-Tauhīd* are at the elementary level.
2. As many as 19% of KD PAI with material according to the contents of *Bidāyat al-Tauhīd* are at the junior high school level.
3. As many as 18% of KD PAI with material according to the contents of the *Bidāyat al-Tauhīd* book are at the senior high school level.

From these data it can be interpreted that as much as 47% of the total KD PAI with material according to the contents of the *Bidāyat al-Tauhīd* book that must be achieved by students at the elementary level, while the rest are scattered at the junior and senior high school levels. Then, only 19% and 18% of the total KD PAI with material according to the contents of the *Bidayatut tauhid* book that must be achieved by students at the junior high and high school levels, respectively. This shows that the contents of *Bidāyat al-Tauhīd* play an important role in the PAI curriculum at all levels of education, especially in public schools.

### **E. Conclusion**

The contents of the book *Bidāyat al-Tauhīd* by H. Muhammad Basiuni Imran have made a significant contribution to the Islamic Religious Education curriculum at all levels of education. The highest

percentage of PAI Basic Competencies in which the material corresponds to the contents of the book is at the elementary level, and gradually decreases at the junior and senior high school levels. This shows that the contents of the books were mostly implemented at the elementary level and gradually reduced at the junior and senior high school levels. Muhammad Basiuni Imran's work has great relevance to Islamic education curricula in schools, and can be a useful reference for policy makers and educators in developing and implementing better and comprehensive Islamic education curricula. Although the results of this paper provide an interesting addition to the topic, it should be noted that this study has limitations such as limited sources and short data collection methods. Therefore, further studies with better designs are needed to confirm these findings for future researchers.

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