



Transmission of Local Islamic Texts in Islamic Education: Materials, Actors, and the Historical Trajectory of Islamic Knowledge in Borneo

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Abstract

This study investigates the transmission of local Islamic texts used in West Kalimantan (Borneo, Indonesia) for Islamic religious education during the 20th century. It addresses a research gap concerning how Islamic knowledge was disseminated through printed works by local scholars. The research adopts a qualitative historical approach, employing content analysis through comprehensive reading, categorization, interpretation, and synthesis of primary sources. The findings reveal that Islamic educational materials in Borneo encompassed texts on theology (*'aqidah*, *usul al-din*), jurisprudence (*fiqh*), history, and Qur'anic studies (*'ulum al-Qur'an*), distributed via both commercial transactions and gifts by peers, religious officials, and sales agents. The study concludes that these transmission networks extended to neighboring Islamic sultanates and even reached Brunei Darussalam. Furthermore, these networks significantly influenced the development of educational institutions that integrated Islamic religious sciences with Western knowledge. The epistemology of Islamic education in Kalimantan was not merely a preserved tradition but a modern system open to knowledge, enabling the transmission of Islamic knowledge beyond formal institutions into broader society. This research makes an essential contribution to the development of Islamic education and the mapping of Islamic scholarship networks in the archipelago.

Keywords: Knowledge Transmission, Local Islamic Text, Islamic Religious Education, Islamic History, Borneo.

Abstrak

Studi ini menyelidiki transmisi teks-teks Islam lokal yang digunakan di Kalimantan Barat (Borneo, Indonesia) untuk pendidikan agama Islam selama abad ke-20. Studi ini membahas kesenjangan penelitian mengenai bagaimana pengetahuan Islam disebarluaskan melalui karya-karya cetak oleh para sarjana lokal. Penelitian ini mengadopsi pendekatan kualitatif historis, menggunakan analisis konten melalui pembacaan yang komprehensif, kategorisasi, interpretasi, dan sintesis sumber-sumber primer. Temuan-temuan tersebut mengungkapkan bahwa materi pendidikan Islam di Kalimantan mencakup teks-teks tentang teologi (*'aqidah*, *usul al-din*), fikih, sejarah, dan studi Al-Qur'an (*'ulum al-Qur'an*), didistribusikan melalui transaksi komersial dan hadiah oleh rekan sejawat, pejabat agama, dan agen penjualan. Studi ini menyimpulkan bahwa jaringan transmisi ini meluas ke kesultanan Islam tetangga dan bahkan sampai Brunei Darussalam. Lebih jauh, jaringan-jaringan ini secara signifikan memengaruhi perkembangan lembaga-lembaga pendidikan yang mengintegrasikan ilmu-ilmu agama Islam dengan pengetahuan Barat. Epistemologi pendidikan Islam di Kalimantan bukan sekadar tradisi yang dilestarikan, tetapi sistem modern yang terbuka terhadap pengetahuan, yang memungkinkan transmisi

pengetahuan Islam melampaui lembaga formal ke masyarakat yang lebih luas. Penelitian ini memberikan kontribusi penting bagi pengembangan pendidikan Islam dan pemetaan jaringan keilmuan Islam di nusantara.

Kata Kunci: *Transmisi Pengetahuan, Kitab, Pendidikan Agama Islam, Sejarah Islam, Borneo*

INTRODUCTION

The importance of print media, especially books, in spreading Islamic religious ideas and knowledge has been recognized by a number of scholars. According to Pedersen (2014) the early history of the emergence of books in the Arab world has its roots in Islam. The role of books from the Middle East in the early 20th century contributed to the driving of the renewal of Islamic education in Southeast Asia (Abaza, 2007; Awaludin, 2024; Azra, 2002; M. Laffan, 2003). Meanwhile, Burhanudin (2012) said, “the learning tendency [early 20th century] was reinforced by the arrival of Islamic books”. The development of Islamic literature influenced the intellectual formation of scholars and their contribution to Muslim society, which had an impact on social, political, cultural, and religious conditions (Suradi, 2022). This has an impact on the number of scholars (*‘ulama’*) of the archipelago who carry out correspondence with Middle Eastern scholars (Burhanudin, 2021; Merican, 2024; S. Mohamed, 2023; Musadad & Faiz, 2022).

Moreover, the socio-religious conditions of the Muslim community in the archipelago (Indonesia) in the early 20th century received attention from Muslim scholars (*‘ulama’*) from the Middle East. One of the journals published in Egypt, *al-Manār*, discussed this theme on an ongoing basis. The Muslims in this region were described as “backward, degenerate, ignorant, inferior, and superstitious” (al-Jāwī, 1912). In another article it was stated, “backward in the religious and worldly sciences” (Abdullāh, 1912). The state of Muslims as mentioned in the previous section was worsened by the practice of colonialism by the Dutch. This is a reflection for the scholars (*‘ulama’*) in the archipelago, one of whom is a scholar from West Kalimantan, Muhammad Jabir, who revealed that, “Thus, the people of this land are ruled like slaves. All these obligations must be fulfilled. Such is the case and the humiliation of all of us Muslims, being oppressed and forced by the infidels on whom God’s wrath shall befall” (Jabir, 1940).

The challenge of religion for Muslims in the early 20th century in West Kalimantan (West Borneo) has dynamics and problems; the state of Muslims was narrated as people living in an area that is “*daif* [weak] and backward in science, *‘aqā’id Islamiyah* [Islamic beliefs], law of worship, *muamalat*, behavior, and *Tarbiyah Islamiyah* [Islamic education] (M. B. Imran, 1948). In another part of his correspondence with the editor of *al-Manār*, Imran said, “The Muslims of the Land of Java, especially West Kalimantan, are still weak; there are very few scholars, and there are not many educational institutions” (M. B. Imran, 1932a). Until 1950, there were only a few formally organized educational institutions, namely, the Sultaniyah in Sambas which was established in 1916, the Islamic College in 1926, and the Bawari Madrasah in 1936 (Mahrus, 2015; N. Mohamed, 2021; Zulkifli, 2010). The last two educational institutions were located in Pontianak City. Given the limited number of Islamic educational institutions that provided places to study Islam, books played an important role in the effort to transmit Islamic religious knowledge to the public. Muhammad Basiuni Imran, in his introduction to his books, explained that the sources for studying Islam that can be understood by the Malay people of the archipelago are very limited because most of the books are written in Arabic (M. B. Imran, 1920a, 1920b, 1935). Therefore, the existence of books in Malay is very important for Muslims in learning Islam, especially for the majority of Muslims in the Malay Sultanate area who are still unable to speak Arabic.

Studies on the transmission of Islamic knowledge in the Muslim community in the archipelago have been carried out by many researchers. There are three issues discussed in previous research on the transmission of Islamic knowledge and literature in the archipelago. *First*, the role

of archipelago scholars in the study of the Qur'an and Hadith (Monady et al., 2025; Nadhiroh & Wardani, 2023; Wardani et al., 2023; Wendry et al., 2024). *Second*, a study of the writings and language of the archipelago scholars (Firdaus & Yulianti, 2023; Iankovskaia, 2024; Ricci, 2023). *Third*, the contribution of scholars in the archipelago to Islamic education (Gusmian & Abdullah, 2022; Ja'far et al., 2022; Maryamah et al., 2025). Meanwhile, studies that specifically discuss the transmission of knowledge in West Kalimantan are related to religious moderation, Islamic law, Sufism, and religious practices (Amin, 2022; Elmansyah et al., 2024; Fuad et al., 2025; Hakim, 2023; Mahrus et al., 2020). However, these works have not been able to reveal how the transmission of books as a source of local learning is carried out in West Kalimantan. The research gap of this research with the previous research is to discuss the transmission of Islamic science and literature in the works of West Kalimantan scholars (*'ulama'*) in Islamic education.

The purpose of this research is to reveal the process of transmission of local Islamic texts through the works of scholars from West Kalimantan in the context of Islamic education in the 20th century. By exploring the Islamic works written by scholars from West Kalimantan, this study is expected to provide insights into how the contributions of West Kalimantan scholars shaped the landscape of Islamic scholarship in the 20th century through transnational networks and their contributions to the development of the epistemology of Islamic education in West Kalimantan. This research proves that the work of the book of scholars (*'ulama'*) of West Kalimantan has contributed to Islamic education in the archipelago. Through this study, it will be possible to find out the history and its influence in the context of Islamic education and the religiosity of the Muslim community of West Kalimantan in the contemporary era (Herlambang, Cucu, et al., 2024; Kurniawan et al., 2024; Muhtifah et al., 2022; Sapendi & Suratman, 2024; Syarif et al., 2023, 2024).

METHOD

The method used was the historical method. While the data analysis technique used was content analysis which includes the following steps: comprehensive reading, categorizing, interpreting and concluding. The main sources of this writing are: *First*, Islamic religious education books written by local scholars of West Kalimantan. *Second*, the Manuscript *Keterangan Kitab-Kitab* (Description of the Books) which contains information on the distribution of the books written by local scholars. This manuscript uses the Arabic Malay script. The typeface used is *khat riq'ah*, and consists of 16 sheets (32 pages). Among them, 12 pages contain information about the books of the Maharaja Imam, the remaining 18 pages are blank. In addition, the archives of H. Zuhdi Imran, who is the half-brother of the author of these local books, also contain information on the distribution of local Islamic books. *Third*, the diary of H. Zuhdi Imran provides additional insights into the processes of writing, publishing, and distributing Islamic educational materials authored by scholars (*'ulama'*) in West Kalimantan. This diary documents correspondence and book orders, thereby enriching the contextual understanding of the intellectual reproduction and the sites where these works were disseminated.

The combination of primary sources, including printed books, manuscripts, personal archives, and journals, enables a reconstruction of the historical trajectory of Islamic education in West Kalimantan. Through content analysis, each document is examined based on its themes, intertextual references, and socio-religious functions within the framework of Islamic knowledge production in Borneo. This methodological approach makes it possible to analyze how Islamic educational traditions evolved in Borneo, particularly in response to social dynamics and the influence of global reformist movements that shaped the development of Islamic education in Borneo.

RESULTS AND DISCUSSION

Local Islamic books used by the people of West Kalimantan in the first half of the 20th century are described based on the following themes:

Local Elements in the Book of *Tawhid* [Monotheism]

The transmission of works in the field of *tawhid* includes a number of titles such as *Bidāyat al-Tawhid fī Ilmi al-Tawhid*, and *Durūs al-Tawhid*. The *Bidāyat* was written in 1352 AH (1934 AD) with the condition of the book as a whole remaining intact. The binding is thread sewn. The length and width of the book are 24.5 cm x 17.5 cm, with 60 pages (i + 59). Meanwhile, the letters used are the Arabic script with the Malay language. This book was printed and published by the al-Ahmadiyah publisher, Singapore. It is compiled by citing a number of important works in the field of *tawhid*, namely: the book of *al-Jawāhir al-Kalāmiyah* (Sheikh Ṭāhir al-Jazā'iri), the book of *Kalimat al-Tawhid* (Sheikh Husayn Wālī al-Miṣri), and the book of *Kifāyat al- 'Awām* (Sheikh Ibrahim al-Bajūrī). This book consists of six chapters according to the number of the Pillars of Faith. Each chapter describes each Pillar of Faith in detail. For example, in the fourth chapter, which discusses faith in the Apostles, it consists of a description of the number of prophets, miracles, the difference between miracles, *karamah*, and witchcraft, the necessary, impossible and possible attributes for the prophets, the wisdom behind illness and pain experienced by the prophets, Muhammad (p.b.u.h), the sons and daughters of the Prophet, the Rashidun Caliphate, and the Imamate (M. B. Imran, 1934a). At the end of this book, an evaluation or further discussion of the content by the author is made in the form of 14 questions about the material presented in the previous section. This work was completed in Sambas on Wednesday, 13 Jumad al-Akhir 1336 AH which correspond to 27 March 1918 AD. Overall, this work was the first to be printed in a publication. The local style contained in this book can be seen, among others, from the systematics of writing this work. As the author himself admitted that this book does not follow the books he quoted, but is adapted to the tendency of the Malay way of thinking without losing the substance of its contents (M. B. Imran, 1934b).

The second work that becomes a reference in the field of *tawhid* is the book *Durūs al-Tawhid*. This book is Imran's translation of the work of Muhammad Rasyid Rida. As he admitted, this book is a collection of lecture material at *Dār al-Da'wah wa al-Iryad* in Egypt. According to Imran, the background of my translation is that *tawhid* is a very important branch of Islamic science. Although this work is brief, it is based on the arguments of the Qur'an and Hadith, and is very easy to understand. While the aim is to spread Islamic teachings and by using the Malay language, it is hoped that this work will bring great benefits. "...so that the offspring of my country (Sambas, West Borneo) and Muslim brothers and sisters in all countries can understand Malay" (M. B. Imran, 1935). Works with a full title *Durūs al-Tawhid; al-Sayyid Muhammad Rasyid* measures 17.4 cm x 13 cm. The contents consist of 69 pages, using Arabic script with the Malay language by binding using thread. This work was printed and published by the Singaporean al-Ahmadiyah publisher. This book has a main characteristic that is in the form of questions and answers and in certain parts an explanation is given by the translator in the form of footnotes so as to avoid misunderstanding by the readers, most of whom are Malays in Kalimantan.

Table 1: Distribution of the Book *Durūs al-Tawhid*

No.	Seller/Distributor	Location	Description
1.	H. Ali Tambelan	Kampung Dagang	6 copies (2.3.52)
2.	Dai bin Zakariya	Tanjung Rasau	3 copies (Feb 52) 12 copies (24.2.52)
3.	Anwar Ma'ruf Mentawa'	Perigi Parit	10 copies (2.5.52) 12 copies (24.2.52)

			20 copies (20.3.52)
4.	H. Hasan Waink	Pemangkat	10 copies (12.2.52)
5.	H. Zuhdi Imran	Pemangkat	12 copies (nd.)

Sources: Processed from *Laporan Kitab-Kitab Jang Soedah Lakoe* (Z. Imran, 1949); *Keterangan Kitab-kitab* (M. B. Imran, 1952)

From the table above, the characteristics of the transmission of the book of *Durūs* can be described as follows: *First*, the actors of the transmission were relatives, pilgrims and certain people who specifically bought and sold books. *Second*, the locations where the transmission took place were mostly around the City of Sambas (Kampung Dagang and Tanjung Rasau, Teluk Keramat (Perigi Parit), and Pemangkat City. This data does not include the procurement of textbooks for the purposes of *Madrasah al-Sultaniyah* and *Tarbiyatul Islam* School. and the *Madrasah Diniyah* in Pemangkat and Singkawang. In the book *Kas Baitul Mal Kerajaan Sambas* [Assessts of the Financial Institution of the Sambas Kingdom], it is stated that this financial institution belonging to the Kingdom of Sambas purchased books for the purposes of religious schools (Sambas Sultanate, 1931). *Third*, the transmission process was entirely in the form of selling and gifts.

There is one important work written by a local ulema [Islamic scholar], namely *Bidayat al-Tawhīd fi ilmi al-Tawhīd*, but unfortunately there is no written information about its distribution. Meanwhile, this is the only data regarding the existence of *Bidayat al-Tawhīd* that we found in a collection of manuscripts and books from the collection of H. Fauzi in Rantau Panjang who is a practitioner of the *Qadiriyyah wa Naqshabandiyah* school/order of sufism. It is through him that the manuscript of this book of *Bidayat*, can be found today. There are at least two reasons why this book is not widely distributed: *First*, the number of prints of this book was probably limited. *Second*, the translation of *Durūs al-Tawhīd* is more systematic because it is in the form of questions and answers, in addition to the large number of copies being printed.

Local Practices in the Book of Fiqh [Islamic Jurisprudence]

The first work on *fiqh* in the process of transmission is *Kitāb al-Janā'iz* (M. B. Imran, 1949a). According to the author's statement that the purpose of writing this book is stated in the introduction to his book as follows: “‘*Ammā ba'd*. Subsequent thereto, this is *Kitāb al-Janā'iz*” on how to handle dead bodies. I wrote it for the Muslims in general and for the mosque employees who are the administrators of it [handling dead bodies] in the villages within the Sambas Kingdom in particular” (M. B. Imran, 1949a). The compilation of the book itself comes from several references used by Basiuni including *fiqh* and *Hadith* books, namely: *Kitāb al-Umm* (Muhammad bin Idris al-Syafi'i), *Kitāb al-Mubazzab for al-Imam Abi Ishaq Al-Shirazi*, *Syarah al-Minhaj (al-Muhally)*, *Kitāb al-Mughni* (al-Imam Ibn Qudamah of the Hanbali School), *Nail al-Awtar Syarah Muntaha al-Akhhbar* (al-Imam Muhammad bin Ali al-Syaukani), *Asna' al-Matalib* (Syarh al-Raudh) (Shaykh al-Islam Zakaria al-Ansari al-Shāfi'i), and several other books (M. B. Imran, 1949a). In the final part of the introduction to this book, Basiuni said that the writing of this work was during the reign of the Japanese government which was in its victorious state in West Kalimantan. Therefore, he also wrote down the Japanese date, 21 Sigatsu 2603 along with 15 Rabi'ul Akhir 1362 AH (1943 AD) (M. B. Imran, 1949a).

This book consists of 35 chapters that discuss the handling of dead bodies. This book is probably the only work published in Indonesia, namely Galunggung Tasikmalaya Publisher, West Java. Local practices in this book, among others, concern bathing the corpse in a mixture called *Air Sembilan*. Likewise, the burial pattern that uses a coffin is clearly different from the burial method in other places, for example on the Island of Java. The use of coffin is partly due to the fact that the soil conditions in Kalimantan are watery (soft) (M. B. Imran, 1949a).

Table 2: Distribution of *Kitab al-Jana'iz*

No.	Distributor/Seller/Recipient	Location	Description
1.	Awang Haji Hanafi	Brunei Darussalam	1 copies (08/23/'49)
2.	H. Kurdi Sungai Bakau	Mempawah	1 copies (08/23/'49)
3.	Penghulu Ahmad Mi'raj	Sungai Raya	10 copies (06/28/'49) 9 copies (03/29/'49)
4.	Penghulu H. Ahmad	Bengkayang	4 copies (07/13/'49)
5.	H. Muhammad bin H. Abdurrahman	Bengkayang	5 copies (06/28/'49)
6.	H. Martali Penghulu	Ledo	2 copies (04/01/'50)
7.	H. Martali Penghulu	Semakuan	2 copies (06/13/'50)
8.	H. Minhaj	Singkawang	1 copy (10/01/'49)
9.	Penghulu H Abdul Mu'in	Singkawang	9 copies (03/12/'49) 10 copies (06/28/'49)
10.	Penghulu H. Muhammad Sanning	Selakau	7 copies (03/13/'49) 8 copies (06/28/'49) 13 copies (08/03/'49) 2 copies (08/03/'49)
11.	Penghulu H. Zahri	Pemangkat	100 copies (06/27/'49)
12.	H. Wajidi	Jawai	25 copies (08/04/'49)
13.	H. Mansur	Sungai Baru	1 copy (04/01/'50)
14.	Penghulu H. Maaz	Tebas	15 copies (08/03/'49) 25 copies (06/27/'49)
15.	H. Jarni	Piantus	1 copy (08/28/'49)
16.	Imam Maharaja H. Abdurrahman Hamid	Sambas	1 copy (08/24.49) 15 copies (08/03/'49) 10 copies (08/04/'49) 5 copies (09/02/'49)
17.	Khatib Muhammad Mursal	Sambas	1 copy (01/29/'51) 6 copies (08/04/'49)
18.	Khatib Izzuddin	Sambas	13 copies (08/04/'49)
19.	Khatib Abdul Aziz	Sambas	10 copies (08/04/'59)
20.	Khatib Muhammad Murtadha	Sambas	7 copies (08/04/'49)
21.	Pangeran Temenggung	Sambas	1 copy (06/27/'49)
22.	H. Sulaiman Kampung Kaum	Sambas	20 copies (06/27/'49)
23.	Lebai H. Saleh	Sekuduk	1 copy (11/07/49) 1 copy (03/05/'49)
24.	Khatib Murtadha	Sekuduk	1 copy (31.12.49)
25.	Penghulu Haji Muhammad	Besar (Ba-sin-ra)	5 copies (01/29/'51)
26.	Maisarah Jabir	Tanjung Rasau	5 copies (02/05/51)
27.	H. Ali Tambelan	Kampung Dagang	9 copies (02/03/'52)
28.	Amar Ma'ruf Mentawa'	Perigi Parit	10 copies (02/10/'52)
29.	H. Umar bin H. Imbong	Tanjung Belanda	6 copies (08/06/'49)
30.	H. Bujang Tanjung	Tanjung Rengas	6 copies (09/02/'49)
31.	H. Bujang Jambu	Jambu	1 copy (10/01/'49)
32.	H. Muhammad Marqal	Kendai'	5 copies (06/28/'49)
33.	Penghulu H. Muhammad Yusra	Sekura	1 copy (06/28/'49)

		20 copies (06/04/'49)
34.	Penghulu H. Muhammad Arif Paloh	21 copies (06/28/'49) 20 copies (04/05/'49)

Sources: Processed from *Keterangan Kitab-Kitab* (M. B. Imran, 1952), *Orang-orang yang Membayar* (M. B. Imran, 1949b).

Based on the data above, the characteristics of the transmission of local Islamic religious education books, especially *Kitāb al-Janā'iz* can be described as follows: *First*, the actors of the transmission were the religious officials of the Sambas Kingdom, the pilgrims, and colleagues of the book's author. The Sambas Kingdom, before the era of independence, introduced a number of religious offices such as; (1) *Mahārāja Imam* (Great Imam/Highest Religious Official), (2) Imam maharaja, (3) *maharaja khatib* [preacher of the Kingdom] (4) preacher, (5) *penghulu* [one who is responsible for marrying people], (6) *lebai* [mosque employee], (7) *bilal* [one who proclaims the call to prayer] and (8) *modim* (Religious Law employee, 1943). In the data above, the second, fourth and fifth religious officials played a dominant role. Each was located in the center of government, namely the City of Sambas and *afdeeling* (a sub-district) in the Dutch colonial government system.

Second, the locations of the transmission of these local books were in all sub-districts of the Sambas Kingdom. It is important to note that when referring to the regional autonomy administration system, especially after 1999, the distribution of this book reached four autonomous governmental regions, i.e. Sambas Regency itself, Singkawang City, Bengkayang Regency and Mempawah Regency. In the Mempawah area in particular, this book was distributed through a Muhammadiyah figure named H. Kurdi. Even through a *na'ib qaḍī* (deputy religious judge) in the Tutong area named Awang Haji Hanafi, this book spread to the State of Brunei Darussalam.

Third, the process of transmitting these books was through buying and selling and gifts. The largest part of the distribution of the book was through the process of buying and selling. Based on the table above, the highest number of distributed books was in Pemangkat, one of the important cities in Sambas Regency. Even in the days of the kingdom, Pemangkat was the estuary for the entry and exit of foreign ships into the Sambas River, followed by Jawai and Paloh, both of which are also coastal areas. Of the many local works that were transmitted, *al-Janā'iz* was the most widely distributed. This is partly based on the following factors: *First*, the implementation of *fardhu kifayah* is one of the most crucial things in Islam. *Second*, the transmitters of this work were religious officials of the Kingdom. Here, the author of this book, who held the highest position in the religious office, made use of his network in all levels of government. *Third*, this work was printed in large numbers. One of the sources stated that the author of the book spent IDR 1,390 to print the book *al-Janā'iz* (Al-Janā'iz Manuscript, 1949). His subsequent work was *Sabil al-Najāh fī Tadbikār Tārik al-Salāt* (The Path of Escape to Reminding Those Who Abandon Prayer), Singapore: al-Ahmadiyah Press (M. B. Imran, 1931). The last work in the field of *fiqh* is the book Refined Answers on Determination of the Beginning of the Month by Algorithm (M. B. Imran, 1938a).

Table 3: Transmission of the Books *Sabil al-Najāh* and *Husn al-Jawāb (Molek Jawaban)*

No.	Title of Book	Seller/Distributor	Location	Description
1.	<i>Sabil al-Najāh</i>	H. Ali Tambelan	Kampung Dagang	6 copies
				30 copies (02/03/52)
		H. Hasan Waink	Pemangkat	1 copies (02/12/52)
		H. Zuhdi Imran	Pemangkat	9 copies (02/12/52)

		Da'i bin Zakariya	Kampung Tanjung Rasau	1 copies (02/12/52)
		Anwar Ma'ruf Mentawa'	Perigi Parit	5 copies (02/05/52) 30 copies (03/20/52)
2	<i>Molek Jawaban</i>	H. Ali Tambelan	Kampung Dagang	1 copies (02/03/'52) 1 copies (02/12/'52)
		Anwar Ma'ruf Mentawa'	Perigi Parit	20 copies (02/03/'52)
		H. Hasan	Pemangkat	1 copies (02/12/'52)

Sources: Processed from *Laporan Kitab* (Z. Imran, 1949); *Keterangan Kitab-Kitab* (M. B. Imran, 1952).

Based on the table above, the characteristics of the transmission of *Sabīl al-Najāh* and *Refined Answers* are as follows: *First*, the transmitters of this book were salespeople who usually sell this work, namely H. Ali Tambelan and Anwar Ma'ruf Mentawa'. Meanwhile, the important transmitter of this book was H. Zuhdi, another half-brother of the mother of the book's author. In other words, the transmitter of this book also came from the writer's family. *Second*, the location of the largest distribution of books was in the Perigi Parit area (Gulf Keramat district), followed by Dagang Village (Sambas Regency) and Pemangkat Regency. However, it is important to note, although the distribution of this book was not as massive as *Kitāb al-Janā'iz*, the contents were the most frequently presented by the Imam of the Kingdom on every occasion. The book *Sabīl al-Najāh* which contains prayer worship was read out on the occasion of delivering sermons in mosques, and in Friday sermons (Effendy, 1995).

Last but not least, the local book on *fiqh* is *Cahaya Suluh*. It was published in 1339 AH (1920 AD). This book is relatively thin with a total of 20 pages (i + 19). In the introductory section, Basiuni asserted that: "Subsequent thereto, this is a treatise called *Cahaya Suluh; On Establishing Friday Prayer by Fewer Than Forty [men]*". The background for writing this work is as highlighted in the early part of this book:

"...I wrote it because of the request of sincere brothers and sisters who have good presumption of me and because there are many questions from people from all villages and they asked me about the law on establishing Friday prayers with fewer than 40 people and the law on praying Zuhur mu'adah afterwards" (M. B. Imran, 1920b).

Despite the lack of specific written data regarding the transmission of this book, information was obtained about the impact of this work as stated by the book's author as follows:

"Therefore, it can be said that now there is no village where Friday prayer is not established that previously they never established Friday prayer, even though in each village there are no fewer people, who are Muslim, mature, independent, than 40 men 100/ 200. And Friday prayer is established in the villages and they are praying [on Fridays], even though there are fewer than 40 [men], there are also a lot of disputes and quarrels between them; half of them say it is obligatory to establish Zuhur mu'adah prayer; then the other half say it is not obligatory to establish mu'adah prayer because Friday prayer is valid and adequate; then they always come to the commotion and disputes from every village. This is because the nomads who ask for alms in the villages who claim to be experts in science, issue a lot of laws that come out of Islamic Shari'a for example they say the Sunnah is obligatory, and what is permissible (obligatory) is Sunnah, and what is permissible is forbidden. So, most of the village experts should be forbidden and they do not know any laws. Therefore, on the 14th month of Ramadan 1332 AH, I wrote an in-depth treatise on this matter. However, I have not stamped that treatise to date, because I have seen that there are many expressions that are not understood by ordinary people but educated and knowledgeable people. For this reason, I am writing this short treatise, God willing, it will be easy for everyone who reads it to understand it. And also on this 17 month of Muharram in 1339 AH, I have finished my treatise on this Friday prayer case in Arabic called *al-Tadzkirah al-Badi'ah, Fi Ahkam*

al-Jumu'ah, so this treatise is continued and quenches the thirst of people who like bahts Insha Allah Ta'ala"
(M. B. Imran, 1920b)

Reference for Local Religious Ceremonies

The work that covers the field of Qur'anic sciences is the book *Irshad al-Ghilmān fi Adab Tilawat al-Qur'an*, written in 1352 AH (1934 AD). This book consists of 39 pages, measuring 19 cm x 13 cm. At the beginning of this book it stated:

"And the Quran is for worship with its recitations, that is, it must be read either in prayer or outside of prayer and whether its meaning is understood or not, then all of it will be rewarded for as long as it is [recited] correctly and sincerely, but the Quran was revealed so that it is recited correctly and its meaning and purpose understood because in it is guidance to the path of good in this world and the hereafter and a very bright light for all hearts and minds; people who read the Quran do not understand its meaning and its meaning is little part of it" (M. B. Imran, 1934b).

The local transmission contained in this work can be seen from the use of one of the prayers in the ceremonial procession of the "Berattam" or *Khataman Quran* (complete recitation of the Qur'an) in this region.

Table 4: Distribution of the Book of *Irsyād al-Ghilmān*

No.	Seller/Distributor	Location	Description
1	H. Ali Tambelan	Kampung Dagang	6 copies (02/03/'52)
2	Da'i bin Zakariya	Tanjung Rasau	1 copy (02/07/'52)
3	Anwar Ma'ruf Mentawa'	Perigi Parit	1 copy (02/05/'52)

Sources: Processed from *Laporan Kitab* (Z. Imran, 1949), *Keterangan Kitab-Kitab* (M. B. Imran, 1952).

Based on the table above, the characteristics of the transmission of the book *Irsyad* can be described as follows: *First*, the actors were the sellers. *Second*, the location of distribution centered in the sub-districts of Sambas and Teluk Keramat. *Third*, in terms of content, despite limited information regarding the transmission process, it must be admitted that the tradition of *khataman al-Qur'an* (complete recitation of the Qur'an) in West Kalimantan, especially in Sambas is very strong and even one of the *khataman* prayers comes from the book *Irsyād al-Ghilmān* as mentioned in the previous section.

Historical Reference for Local Religious Figures

The first work in the field of history is *Khulāṣah Sīrah Muhammadiyah* which is a translation of the work of Sheikh Muhammad Rashīd Ridā. Basiuni added the words *The Nature of the Call to Islam*. This book is relatively thick with a total of 102 pages (i + 101). The book measures 18.7 cm x 13 cm. This translated work, which was published for the first time in 1354 AH (1932 AD), was bound using sewn thread. The first part of this book explains the background of the writing. Basiuni said:

"And thereafter, it was in the past few years that I wrote a letter to the presence of al-'Allamat al-Muslih al-Sayyid Muhammad Rashid Rida Sahib al-Manār in Egypt that he was asked to tell me a book or treatise that is appropriate and good to show Muslims to the way of truth and good of Islam to call foreigners to this noble religion, and I promised him if there was a book or treatise, I would translate it into the Malay language. Then came the answer saying let's translate his treatise Zikr al-Maulid al-Nabawi a summary of the Journeys and Stories of our Prophet Muhammad p.b.u.h. So, I also translated his mukhtashar (Zikr al-Maulid) in the month of Ramadan in 1337 [AH] because I wanted to take it short. Then I told Mr. Sayyid this way, so he said that if Zikr al-Maulid was translated, it would be better." (M. B. Imran, 1932b).

"Then came his letter which was dated 20 Jumadil Akbir 1349 AH, corresponding to 11 November 1930; he answered my letter in the case of my intention to translate books into Malay; so he said "Sir,

start by translating our treatise Khulāṣah Sīrah Muḥammadiyah which he took from Zikr al-Mawlid. That is more advanced than mukhtashar and a little shorter than Dhikr al-Mawlid, and Mr. Sayyid sent me a nuskah [copy of the book]” (M. B. Imran, 1932b).

The purpose of translating this work is to dedicate himself to Islam and the Muslim community (M. B. Imran, 1932b). He called himself *Maharaja Imam Hakim* and Advisor for Islam in Sambas. The next work is *Nūr Sirāj fi Qissat al-Isrā’ wa al-Mi’raj*, 26 pages in total, measuring 20.7 cm x 13.7 cm, Arabic script, in the Malay language. For the first time, this work was published by the al-Ahmadiyah printing press of Singapore in 1357 AH (1938 AD). The background and purpose of writing this work is stated by the book’s author in the early part of the book:

“In fact, it is customary in Islamic countries from the Arabs and ‘Ajams (i.e. other than the Arabs) that on the twenty-seventh night of the month of Rajab every year Muslims read the stories of Isrā’ and Mi’raj. and various narrations about the story that they read and also brought stories of other prophets in addition to our Prophet Muḥammad p.b.u.h. So, because of that, the story is long, even though what is meant at first is the story of our Prophet’s Isrā’ and Mi’raj. So, in order to be concise and short, I am writing this story, just taking a valid history so that the hearts of those who read it stick to it and I do not copy the Arabic words but the verses of the Qur’an or the Hadith of the Prophet p.b.u.h., so that it is easy to understand for people who do not know Arabic and its knowledge. And I call this treatise Nūr Sirāj fi Qissat al-Isrā’ wa al-Mi’raj which means the Light of the Lamp on the Story of Isrā’ and Mi’raj” (M. B. Imran, 1938b).

Based on this introduction, it is known that the background of the writing of this work is as follows: *First*, the emergence of the tradition of commemorating *isrā’ and mi’raj* in the Islamic world. *Second*, the various versions of the *isrā’ and mi’raj* stories of the Prophet Muḥammad p.b.u.h in the community. *Third*, the sources used in the *isrā’ and mi’raj* stories are still mixed between the valid and weak. While the purpose of writing this work is: *First*, to compose the story of *Isrā’ and Mi’raj* in a simple and concise manner. *Second*, to prioritize valid arguments. *Third*, to use the Malay language so that it is easily understood by non-Arabs. The references used by Muḥammad Basiuni in compiling this book are: (1) *Sahih Bukhari*; (2) *Syarah Bukhari* (al-Qaṣṭālānī); (3) *Tafsir al-Ṭabari* (Jarir al-Ṭabari); (4) *Muslim Sharia* (al-Nawawī); (5) *Zād al-Ma’ād* (Ibn al-Qayyim); and (6) *Nūr al-Yaqīn* (Muḥammad al-Huḍri al-Miṣri (M. B. Imran, 1938b).

Table 5: Distribution of the Books *Khulāṣah Sīrah* and *Nūr Sirāj*

No.	Title of Book	Seller/Distributor		Location	Description
1	<i>Khulāṣah Sīrah</i>	H. Ali Tambelan		Tambelan	1 copy (02/03/’52)
2	<i>Khulāṣah Sīrah</i>	Anwar	Ma’ruf	Perigi Parit	10 copies (02/05/’52)
		Mentawa’			
3	<i>Nūr Sirāj</i>	Da’i bin Zakariya		Tanjung Rasau	1 copy (02/15/’52)
4	<i>Nūr Sirāj</i>	Anwar	Ma’ruf	Parit Baru	10 copies (02/05/’52)
		Mentawa’			

Source: Processed from *Keterangan Kitab-kitab* (M. B. Imran, 1952).

Based on the information above, the transmission of the *Khulāṣah Sīrah* and *Nūr Sirāj* was carried out through a buying and selling process. As mentioned at the beginning, names such as H Ali, Anwar Ma’ruf and Da’i Zakaria are the people who traded books.

Local Islamic Texts and the Reproduction of Islamic Knowledge in Borneo: Curriculum Narratives of Madrasah in West Kalimantan

Islamic da'wa in Indonesia has long combined local customs and cultures to convey Islamic teachings through oral traditions (Suroyo et al., 2024). The arrival of Asian and European settlers, who introduced new technologies, led to the decline of oral traditions with the introduction of formal education. The nineteenth century can be seen as a period when the evolution from oral traditions to the prevalence of written and printed words occurred, along with the shift from religious knowledge to more secular types of knowledge as a major factor in cultural transmission. Although this process took place slowly and was part of a modernity project under colonialism, a strong form of resistance emerged, evident in the growing Muslim printing industry in Singapore during the 19th century that produced tens of thousands of copies of religious works (Van Der Putten, 2020).

Likewise, Islamic thoughts (*'ūlama'*) in West Kalimantan in the early 20th century utilized written traditions with printing in reproducing Islamic knowledge. This was not separate from the influence of West Kalimantan's intellectuals, who subscribed to the reformist Islamic journal *al-Manār* and even initiated correspondence with its editor, Rashīd Ridā. Interested in modernist Islamic thought, Basiuni Imran traveled to Egypt in 1910 and enrolled at al-Azhar University, in the madrasah newly established by Rashīd Ridā called *Dār al-Da'wah wa al-Irshād* (Eliraz, 2018; M. F. Laffan, 2003; Ryad, 2009; Syarif et al., 2023).

When returning from Egypt, Basiuni Imran continued to correspond until the death of Rashīd Ridā (Herlambang, Rizqina, et al., 2024). In expressing his ideas and reproducing knowledge, Muhammad Basiuni Imran sent his writings to Ahmadiyah Press, or Matba'ah al-Ahmadiyah, which was established in 1920 in *Kampung Glam* (Glam Village), Singapore. This publisher has no connection to Ahmadiyah as a movement within Islam. Rather, the term refers to YTM X Muhammad Yusuf al-Ahmadī. In fact, al-Ahmadī explained that he is a follower of the *Tarīqah Naqshabandiyyah Mujaddidiyyah Ahmadiyyah*. This company is a union owned by Rushdiah Club that operates in the trade of coconuts and copra. Ahmadiyah Press is the third most active printer among the Malay printing and publishing companies in Singapore and the Malay States. According to Wan Muhammad Shaghir Abdullah, aside from economic factors, the aim of *Syarikat Ahmadiyah* is to continue the efforts of Matba'ah Fatāniyyah in Mecca to spread Islamic teachings through printing activities (Zakariya & Oktasari, 2019).

The use of printing as a medium for the reproduction of Islamic knowledge by the scholars (*'ūlama'*) of Sambas not only reflects their closeness to the modernist thought currents of Egypt but also represents a change in the orientation of Islamic education in West Kalimantan (Fuad et al., 2025; Syahnan et al., 2019; Umam, 2011). In this context, the Islamic education that developed in Kalimantan is substantially different from the *pesantren* (Islamic boarding school) model in Java. Islamic education in Java in the early 20th century was dominated by traditional *pesantren* focused on teaching *turāth* (classical texts) (Arif et al., 2025; Hadi et al., 2024; Lohlker, 2023; Tamjidnor et al., 2025). Meanwhile, the ideas of Islamic education in West Kalimantan are inseparable from transnational reformist Islamic ideas. The experiences and intellectual networks of the scholars (*'ūlama'*) of Sambas with Egypt make them local actors who bring reforms in Islamic education.

Basiuni Imran established the Madrasah al-Sulthaniyah in 1916, where the religious curriculum used Arabic texts written by experts from the Middle East, such as the Book of al-*Islām Shari'ah wa 'Aqīdah* (Mahmud Shaltut), *Fath al-Qarib* (Muhammad Ibn Qasim), and *Husn al-Hamidiyyah* (Husayn Affandy), as well as general subjects like arithmetic, reading, and writing in Latin letters. Madrasah al-Sulthaniyah is one of the oldest educational institutions in West Kalimantan and serves as a center for the training of scholars in the Sultanate of Sambas (Mohamed, 2024).

In 1936, the Madrasah al-Sulthaniyah was developed into the Tarbiatoel Islam School to keep up with the times. The reform of the Islamic education system was not separate from the

contestation with Christian missionaries who were simultaneously active in establishing schools, churches, and hospitals. Basiuni Imran realized that missionary schools attracted the interest of Muslims due to their subjects in the Dutch language and general knowledge. This was considered detrimental to the existence of Islamic education that had developed earlier. The Tarbiatoel Islam School also introduced modern educational administration systems such as class attendance, evaluation and assessment systems, official student records, and the issuance of diplomas as proof of graduation.

If Amin Abdullah introduced integration-interconnection in the context of higher education in 2004 by eliminating the dichotomy between religious studies and general science studies (Abdullah, 2015, 2017, 2022), the scholars of Sambas introduced it in 1936 using a western education model while preserving Islamic teachings. In addition to Islamic studies, the subjects at the Tarbiatoel Islam School also included general knowledge such as history, arithmetic, natural science, botany, zoology, social humanities, Indonesian/Malay language, and Dutch language. Basiuni Imran combined the concept of Islamic education with the HIS (*Hollandsch-Inlandsche School*) curriculum. There are several learning activities, such as learning Dutch, reading, writing, counting, geography, botany, zoology, drawing, morning gymnastics, and singing. For Basiuni Imran, traditional education that only uses a religious curriculum without including general knowledge is considered inadequate to survive in the modern era (Mahrus, 2007; N. Mohamed, 2024).

The curriculum of the Tarbiatoel Islam school emphasizes the integration of religious knowledge and secular knowledge. This is recorded in the official document of the Memorandum of Association and Articles of Association (*Anggaran Dasar dan Rumah Tangga*/AD and ART) of the Tarbiatoel Islam Association, which states that this institution is the only educational institution in the Sultanate of Sambas that explicitly aims to educate students for the needs of both this world and the hereafter. The purpose of establishing this association is to promote and advance Islamic religious education in the Sultanate of Sambas while also strengthening the application of Islamic values in life. The main mission of the Tarbiatoel Islam Association (*Perkoempoelan Tarbiatoel Islam*) includes the establishment, maintenance, and development of schools that teach religious knowledge and Western knowledge in a balanced manner (Mahrus, 2007; N. Mohamed, 2024).

In addition, this institution also strives to provide educational access for the preachers assigned to spread the teachings of Islam across the sultanate region of Sambas. The Tarbiyatoel Islam Association (*Perkoempoelan Tarbiatoel Islam*) also serves as a forum for religious discussions that regularly address various issues related to Islam. The curriculum of the Tarbiatoel Islam School shows the influence of modern educational models from the Middle East, as implemented in *Dār al-Da'wah wa al-Irshād*, owned by Rashīd Ridā, where Basiuni Imran pursued his education. In this case, the author refers to the curriculum model developed by Basiuni Imran in the Tarbiatoel Islam School as using the integrative-reformist approach.

Table 5. Aspects of Integrative-Reformist Islamic Education

No	Aspect	Integrative Characteristics	Reformist Characteristics
1.	Epistemological Basis	Modern sciences were incorporated through the curriculum of the <i>Hollandsch-Inlandsche School</i> (HIS).	Islamic education adopted Egyptian reformist thought, such as that of Rashīd Ridā, which was transmitted through institutions such as <i>al-Manār</i> , <i>Al-Azhar</i> , and <i>Dār al-Da'wah wa al-Irshād</i> .
2.	Curriculum	Combines Islamic religious sciences with general (worldly) knowledge.	Designed to challenge the hegemony of colonial and missionary education.

3.	Educational Goals	The goal of education is to achieve success in both worldly life and the hereafter.	Strives to transform Muslim society into one that is self-reliant and modern.
4.	Methods	Educational administrative systems include class attendance tracking, evaluation and assessment procedures, official student record keeping, and the issuance of diplomas as proof of graduation.	Applies contemporary educational frameworks while upholding core Islamic teaching.
5.	Means of Dissemination	Knowledge dissemination to society.	Represents various methods of spreading knowledge, including religious courses for preachers (<i>muballigh</i>), publications, and Islamic forums.

Source: Based on the author's analysis of Islamic texts by West Kalimantan scholars and the *Statuten en Huishoudelijk Reglement Perkompoelan Tarbiatoel Islam* document.

The table shows that the integrative-reformist characteristics in Islamic education at the beginning of the 20th century in West Kalimantan emphasized the relationship between Islamic religious knowledge and general knowledge by adopting modern educational systems such as structured classrooms, teaching methods, assessment procedures, the formal conferral of diplomas, and others. In this regard, Islamic education functioned as a means of building a Muslim society that is open to scientific advancements grounded in Islamic values. Furthermore, the dissemination of ideas through print media and publications played a crucial role in shaping the Muslim community in West Kalimantan to respond to the challenges of modernity with a progressive approach. Basiuni Imran's strategic steps in disseminating his ideas through Ahmadiyah Press in Singapore strengthen the reproduction of knowledge through print media that is not merely a transmission from teacher to student. This makes the discourse of Islam not only spread within the elite circle of the Sultanate of Sambas but also reach the entire Muslim community, not only at the local level but also transnationally. Basiuni Imran presents Islam not only as a cultural heritage but also as a modern system that must be maintained and developed in a rational manner and be open to science and advancements in knowledge. This forms the basis for developing Islamic education that is responsive to the challenges of the modern world in Borneo, while at the same time opening space for Islamic discourse within the narrative of modernity in early 20th century Borneo.

CONCLUSION

This study reveals that the transmission of Islamic religious texts in West Kalimantan during the 20th century was supported by a network of scholars, institutions, and commercial actors who played a significant role in distributing educational materials across regional and even transnational borders, including to Brunei Darussalam. The key finding of this research is the professional and commercial structure of knowledge transmission outside the teacher-student network, which shows that the circulation of Islamic knowledge is built through a framework of knowledge transmission by disseminating Islamic texts to society. This finding challenges the common perception that Islamic education in Borneo is traditional and disconnected from global reformist trends. This study offers a new contribution by reconstructing the intellectual history of local Islamic education in Borneo through printed books and manuscripts. The study highlights the efforts of Borneo scholars in institutionalizing Islamic education by integrating religious sciences

with modern publishing and educational methods. This research expands existing knowledge with a local perspective, but globally connected, about Islamic reform and educational development in the Malay world. However, this research is limited in scope, as it focuses primarily on printed works in one region of Borneo. Further research should explore a broader intellectual network involving scholars from other areas in Borneo. Therefore, a wider range of sources and a comparative approach are needed to deepen the understanding of the transformation of Islamic education in the Borneo region.

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