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Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)

This study examines the history of Islam's spread in the Mempawah kingdom in the context of Religion and Culture, particularly during the Opu Daeng Manambon period of 1741-1761. In particular, it aims to determine how to integrate religion and culture, how to implement the da'wah strategy in the spread of Islam, and what the roles of umara and ulama were in its spread at that time. This study uses qualitative research with a historical approach, namely the stages of *heuristic methods*, criticism, synthesis, and historiography, applied to the historical sources of West Kalimantan, especially the Kingdom of Mempawah. This study found that Islamisation in the Kingdom of Mempawah under the leadership of Opu Daeng Manambon was not merely a process of peaceful cultural diffusion, but rather a politically structured and culturally negotiated transformation, shaped through interactions between royal authorities, networks of ulama, trade relations, and local socio-cultural dynamics. This study found that Islamisation developed through a hybrid model of da'wah that combined political influence, cultural adaptation, and dialogical engagement, the result of a power collaboration between rulers and ulama within a multicultural society. Furthermore, its significant contribution lies in providing a new perspective on the broader debate regarding the more complex nature of Islamisation in Southeast Asia.

Keywords: *The Spread of Islam, Religion, Culture, Mempawah Kingdom, Opu Daeng Manambon.*

Kajian ini membahas tentang bagaimana sejarah penyebaran agama islam di kerajaan mempawah dalam tinjauan Agama dan Budaya khususnya pada masa Opu Daeng Manambon Tahun 1741-1761. Secara khusus bertujuan untuk untuk mengetahui bagaimana integrasi agama dan budaya serta bagaimana implementasi strategi dakwah dalam penyebaran Islam, dan bagaimana peran umara dan ulama dalam penyebaran Islam di masa itu. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan sejarah, yakni dengan tahapan metode *heuristic*, kritik, sintesis, dan historiografi terhadap sumber sejarah Kalimantan Barat khususnya Kerajaan Mempawah. Penelitian ini menemukan bahwa Islamisasi di Kerajaan Mempawah di bawah kepemimpinan Opu Daeng Manambon bukanlah sekadar proses difusi budaya yang damai, melainkan sebuah transformasi yang terstruktur secara politik dan dinegosiasikan secara budaya, yang terbentuk melalui interaksi antara otoritas kerajaan, jaringan ulama, hubungan perdagangan, serta dinamika sosial-budaya lokal. Studi ini menemukan bahwa Islamisasi berkembang melalui model dakwah hibrida yang menggabungkan pengaruh politik, adaptasi budaya, dan keterlibatan dialogis, hasil dari kolaborasi kekuasaan antara penguasa dan ulama dalam masyarakat multikultural. Selain itu, kontribusi signifikan studi ini terletak pada penyajian perspektif baru dalam perdebatan yang lebih luas mengenai sifat Islamisasi yang lebih kompleks di Asia Tenggara.

Keyword: *Penyebaran Islam, Agama, Budaya, Kerajaan Mempawah, Opu Daeng Manambon.*

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Introduction

The process of Islamization in West Kalimantan cannot merely be understood as the spread of a religion through trade networks, but also as a transformation of political authority, cultural negotiation, and social integration within multiethnic societies. The development of strategic ports such as Tanjungpura, Sukadana, Sambas, and Landak since the sixteenth century not only facilitated economic exchange but also enabled the circulation of Islamic religious authority through Arab traders, ulama networks, and political alliances.¹ It turns out that the presence of Arab traders in these ports later became one of the initial factors in the process of spreading Islam in the kingdoms of West Kalimantan.² The Islamic preaching carried out by these traders yielded significant results, among them the conversion to Islam of King Landak, Raden Ismahayana, in 1472.³ Followed by Giri Kesuma from the Sukadana Kingdom, who embraced Islam through the preaching of Sheikh Syamsuddin from Mecca, as well as the process of Islamization in Sambas, which took place through the marriage of King Tengah from the Sultanate of Brunei with Queen Soraya from the Sukadana Kingdom, who then settled in Sambas.

In addition to trade routes and the preaching of Arab traders, Islam also spread through social and political assimilation. One example, according to Willer, occurred in the Mempawah Kingdom, which began with the marriage of Princess Kesumba to a descendant of Mas Indrawati,⁴ as well as kinship with Sultan

Zainuddin, son of Giri Kesuma from the Sukadana Matan Kingdom, who married Opu Daeng Manambon from the Luwu Kingdom, South Sulawesi.⁵ In this context, the Islamisation of the Mempawah Kingdom is an important historical case that illustrates how Islamic governance was legitimised through the interaction between the political elite and religious authorities. Consequently, the study of Islamisation in Mempawah is academically significant as it contributes to the broader debate on the relationship between religion, power and cultural accommodation in the Islamisation of Southeast Asia.

These political and marital alliances were not merely dynastic relationships, but also functioned as important socio-political mechanisms that facilitated the spread and legitimization of Islam within the Mempawah Kingdom. This historical process demonstrates that Islamization in Mempawah was closely intertwined with networks of power, kinship, and cultural integration, which later became a significant foundation for the institutionalization of Islamic authority in the region.

Through this process, the Islamic Kingdom of Mempawah was born, whose government began implementing sharia law,⁶ alongside the customary law previously in effect. The development of the Mempawah Kingdom accelerated with the arrival of Habib Husin Al-Qadri to the region at the invitation of Opu Daeng Manambon.⁷ The presence of this cleric not only strengthened religious development in Mempawah but also made the region a center of

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¹ Ahmad Suriadi, "Syekh Muhammad Arsyad Al-Banjari Dalam Dinamika Politik Kerajaan Banjar Abad XIX," *Pusat Penelitian Dan Penerbitan LP2M IAIN Antasari*, 2014.

² Patmawati Patmawati and Fitri Kusumayanti, "Kaum Al Hadramaut Dan Penyebaran Islam Di Kalimantan Barat," *Jurnal Pendidikan, Kebudayaan Dan Keislaman* 2, no. 1 (2023): 49–65.

³ Nur Khalik Ridwan and Abdur Rozaki, "Gerakan Kultural Islam Nusantara" (Jamaah Nahdliyin Mataram (JNM) bekerjasama dengan Panitia Mukhtamar NU Ke-33, 2015).

⁴ Ema Ema and Nunik Esti Utami, "Kerajaan Mempawah Pada Masa Opu Daeng Manambon Tahun

1737–1761 Di Kabupaten Pontianak," *Sosioedukasi: Jurnal Ilmiah Ilmu Pendidikan Dan Sosial* 6, no. 1 (2017); Beti Yanuri Posha, *Sejarah Mempawah (Kerajaan Dan Dinamika Tradisi Robo-Robo)* (CV Jejak (Jejak Publisher), 2022).

⁵ Mohd Yusof Md Nor, "Opu Bugis Lima Bersaudara: Peranan Daeng Menambun Dan Daeng Kemasi Dalam Kerajaan Di Kalimantan Pada Abad Ke-18," *Jurnal Ilmu-Ilmu Sosial Dan Humaniora* 19, no. 2 (2014).

⁶ Ema and Utami, "Kerajaan Mempawah Pada Masa Opu Daeng Manambon Tahun 1737–1761 Di Kabupaten Pontianak."

⁷ Ema and Utami.

Islamic learning, so that the people who came were not only oriented towards economic activities, but also to study Islamic teachings from Habib Husin Al-Qadri, who was previously widely known as the mufti in the Matan Kingdom.

Based on previous literature, studies of the spread of Islam in the Mempawah kingdom, from a religious and cultural perspective during the reign of Opu Daeng Manambon, have not received sufficient attention from historians, sociologists, religious scholars, and political scientists. However, several works related to the Mempawah kingdom and the figure of Opu Daeng Manambon exist. However, their research focuses on the "History of Mempawah," including the *kingdoms in West Kalimantan*. (including the Mempawah Kingdom),⁸ *History of Kingdoms in West Kalimantan*,⁹ *The History of Mempawah in Historical Snippets*,¹⁰ *Chronicle of Mampawah (and Pontianak)*,¹¹ *The Kingdom of Mempawah During the Time of Opu Daeng Manambon in 1737 – 1761 in Pontianak Regency*,¹² *The Existence of the Royal Palace in West Kalimantan as a Source of Historical Learning*,¹³

and the History of Mempawah (Kingdom and the Dynamics of the Robo-Robo Tradition).¹⁴

Other focused history, also discussing "Migration, Bugis and their Genealogy" including *Tuhfat An-Nafis*¹⁵ about migration The Opu Daeng Manambon brothers and their origins,¹⁶ *Malay and Bugis Lineages and Their Kings*,¹⁷ *Migration & Buginese People*,¹⁸ *Buginese Man*,¹⁹ *Five Brothers of Opu Buginese*.²⁰ And focuses on "The Role of Ulama and Umara," including *the role of ulama and umara*,²¹ and on "Mempawah Culture and Kingdom," such as the Spread of Robo-Robo Culture from the Amantubillah Mempawah Kingdom to Become a Tourism Potential in Sintang Regency.²²

Based on these facts, previous studies have predominantly focused on the political history of the Mempawah Kingdom, Bugis migration, royal genealogy, and cultural traditions, while the mechanisms through which Islam was socially and politically institutionalized within local society remain underexplored. In particular, limited attention has been given to how the arrival of Opu Daeng Manambon and his entourage consisting of To Warani (warriors), To Acca (intellectuals), To Sugi (economists), and To

⁸ J U Lontaan, "Sejarah, Hukum Adat, Dan Adat Istiadat Kalimantan-Barat," (No Title), 1975.

⁹ Ali Haji, "Silsilah Melayu Dan Bugis Dan Sekalian Raja-Rajanya," *Singapura: Matba'ah Al-Imam* 1392 (1909).

¹⁰ Ellyas Suryani Soren, *Sejarah Mempawah Tempo Doeloe* (Kantor Informasi, Arsip dan Perpustakaan Daerah Kabupaten Pontianak, 2003).

¹¹ J T Willer, "Eerste Proeve Fleener Kronijk van Mampawa En Pontianak Dalam Tijdschrift Voor Indische Taal, Land, En Volkenkunde Uitgevoen Door Het Bataviaasch Genootschap van Kunsten En Wetenschappen, Deel VI, Edt," *P. Bleeker Dkk. Batavia: Lange & Co*, 1857; J T Willer, "Eerste Proeve Eener Kronijk van Mampawa En Pontianak," *Tijdschrift Voor Indische Taal-, Land-En Volkenkunde* (TBG) 3 (1855): 516.

¹² Ema and Utami, "Kerajaan Mempawah Pada Masa Opu Daeng Manambon Tahun 1737–1761 Di Kabupaten Pontianak."

¹³ Yuver Kusnoto and Haris Firmansyah, "Eksistensi Istana Kerajaan Di Kalimantan Barat Sebagai Sumber Belajar Sejarah," *HISTORIA: Jurnal Program Studi Pendidikan Sejarah* 4, no. 1 (2016): 19–28.

¹⁴ Posha, *Sejarah Mempawah (Kerajaan Dan Dinamika Tradisi Robo-Robo)*.

¹⁵ Raja Ali Haji, Baginda Marah, and Adjunct Djaksa Olehleh, *Tuhfat An-Nafis*, 1866; Haji Raja Ali Haji Raja Ahmad, *Tuhfat Al-Nafis Naskhah Terengganu* (The House of Tengku Ismail, 1991).

¹⁶ Ima Kesuma, "Migrasi Dan Orang Bugis: Penelusuran Kehadiran Opu Daeng Rilakka Pada Abad XVIII Di Johor," (No Title), 2004.

¹⁷ Haji, "Silsilah Melayu Dan Bugis Dan Sekalian Raja-Rajanya."

¹⁸ Kesuma, "Migrasi Dan Orang Bugis: Penelusuran Kehadiran Opu Daeng Rilakka Pada Abad XVIII Di Johor."

¹⁹ Christian Pelras, *The Bugis* (John Wiley & Sons, 1997); Christian Pelras et al., "Manusia Bugis," (No Title), 2006.

²⁰ Nor, "Opu Bugis Lima Bersaudara: Peranan Daeng Menambun Dan Daeng Kemasi Dalam Kerajaan Di Kalimantan Pada Abad Ke-18."

²¹ Soren, *Sejarah Mempawah Tempo Doeloe*.

²² AureL Maynanda and Usman Radiana, "Penyebaran Budaya Robo-Robo dari Kerajaan Amantubillah Mempawah Hingga Menjadi Potensi Wisata Di Kabupaten Sintang," *Jurnal Budaya Nusantara* 6, no. 1 (2023): 240–46.

Sulase'na (professionals)²³ contributed to the transformation of religious authority, social structures, and customary governance in a society that already possessed established cultural and legal systems. Likewise, the processes through which local communities accepted immigrant groups, negotiated religious conversion, and integrated Islamic law into existing customary practices have not been sufficiently examined. Therefore, this study seeks to analyze how political elites, religious actors, and migrant networks collaboratively implemented Islamic da'wah strategies through cultural accommodation and social adaptation in the Islamization of the Mempawah Kingdom.

Complementing the previous study, this paper focuses on the history of the spread of Islam in the Mempawah kingdom in the perspective of Religion and Culture, especially during the Opu Daeng Manambon era in 1741-1761, specifically aiming to find out how the integration of religion and culture and how the implementation of da'wah strategies in the spread of Islam at that time, how the role of umara and ulama in the spread of Islam in the Mempawah Kingdom during the reign of Opu Daeng Manambon in 1741-1761. From a religious and cultural perspective, this study aims to provide new insights into the history of Islam's spread in the Mempawah kingdom, as it exists today.

The spread of Islam in the Mempawah Kingdom apparently occurred not only through formal religious proselytizing but also through multidimensional interactions among trade networks, the migration of political elites, and religious authorities intertwined within the kingdom's social structure. Indeed, the successful spread of Islam in the Mempawah Kingdom during the reign of Opu Daeng Manambon was the result of the integration of religion and culture, which fostered harmony across social, cultural, political, and religious

spheres, as well as the institutionalization of Islamic law within the kingdom's government. Therefore, the study of the spread of Islam in the Mempawah Kingdom from a religious and cultural perspective is of interest.

This research stems from the observation that previous studies have largely focused on political chronologies, royal genealogies and cultural traditions, limiting themselves to the mechanisms of interaction between political authorities, religious networks and local cultures in the process of Islamisation. Existing studies also tend to depict the spread of Islam as a gradual historical phenomenon without critically examining how Islamic authority was negotiated, legitimised, and institutionalised within the kingdom's socio-political structure. To address this gap, this research employs a qualitative historical approach through heuristic methods, source criticism, synthesis, and historiography, utilising oral traditions, written documents, and historical artefacts related to the spread of Islam in the Kingdom of Mempawah, West Kalimantan. Through this approach, the study aims to provide a more critical and multidimensional analysis of the relationship between religion, power, and culture in the Islamisation of Mempawah during the reign of Opu Daeng Manambon.

A Glimpse of the Mempawah Kingdom

The Mempawah Kingdom originated as a kingdom founded by the Dayak tribal community, namely Patih Gumantar, under the name Bangkule Rajakng Kingdom in 1380. The capital was in Sidiniang, so the kingdom is sometimes also called the Sidiniang Kingdom. During his reign, the culture of ngayau (cutting off people's heads) prevailed, and sometimes the kayau war broke out suddenly. Patih Gumantar himself was the richest of the Biaju (Bidayuh) tribe in Sungkung. Since Patih Gumantar's death, the Bangkule Rajakng Kingdom experienced

²³ Nor, "Opu Bugis Lima Bersaudara: Peranan Daeng Menambun Dan Daeng Kemasi Dalam Kerajaan Di Kalimantan Pada Abad Ke-18."

decline and destruction. Several centuries later, around 1610, this kingdom revived with King Kudong. The government center was moved to the Pekana (Karangan) area. After he died, the kingdom was succeeded by King Senggaok with the center of government in Senggaok, upstream of the Mempawah River.

King Senggaok married Princess Cermin, daughter of King Qahar,²⁴ from the Baturijal Inderagiri kingdom. From this marriage, they had a daughter named Utin Inderawati. Utin Inderawati was married to Sultan Muhammad Zainuddin of the Tanjungpura Kingdom; they had a child, Princess Kesumba. During the reign of Sultan Muhammad Zainuddin, he was overthrown by his younger brother, Pangeran Agung, who was assisted by his two sons-in-law, Daeng Matak and Tuan Haji Hufas, both of whom came from the Bugis land of South Sulawesi. The coup carried out by Pangeran Agung prompted Sultan Muhammad Zainuddin to write a letter to the Opu Daeng Manambon brothers, asking for help in reclaiming his kingdom, which Pangeran Agung had seized.

The Opu Daeng Manambon brothers were the sons of Opu Tendri Borong Daeng Rilekke, who came from the Luwu kingdom of South Sulawesi. They were renowned as *pasompe* (seafarers) and brave men. Their bravery spread throughout the archipelago, often prompting them to seek help from kingdoms under attack, to intervene in coups d'état, or to support palace rebellions. This prompted Sultan Muhammad Zainuddin to send a letter to the five brothers. The Opu Daeng Manambon brothers successfully helped restore Sultan Muhammad Zainuddin to the throne. Thanks to this assistance, Opu Daeng Manambon was married to Princess Kesumba, granddaughter of King Senggaok. From this marriage, 10 children were born, including Gusti Jamiril, Utin Dawaman, and Utin Cendramidi.

Princess Kesumba, the granddaughter of King Senggaok and daughter of Mas Indrawati,

inherited the throne of the Mempawah Kingdom and later married Opu Daeng Manambon, who subsequently became the fourteenth ruler of Mempawah. Upon his arrival in Senggaok Mempawah, Opu Daeng Manambon brought Muslim followers and established close relations with the Dayak community, the indigenous inhabitants of the kingdom. Through kinship ties with local royal descendants and his inclusive political approach, he succeeded in strengthening social integration between Bugis-Muslim migrants and the Dayak population. This relationship became an important foundation for the consolidation of political authority and the gradual spread of Islam within the multicultural society of the Mempawah Kingdom.²⁵

The Mempawah society comprises various nations or kingdoms. Mas Indrawati and Putri Kesumba have Sumatran, Dayak, and Malay blood in their veins. The descendants of Putri Kesumba with Opu Daeng Manambon gave rise to generations of Dayak, Malay, and Bugis. One of Opu Daeng Manambon's daughters, Utin Cendramidi, married Syarif Abdurrahman Al Qadri, who was also a Dayak Arab half-blood. The various ethnicities in the Mempawah Kingdom have an impact on the culture that has developed and is also diverse, including the traditions of plain flour, robo'-robo', and mapacci, which the Bugis Malay ethnic group usually carries out. Especially for the robo'-robo' tradition, it serves as a trace of the arrival of Opu Daeng Manambon in the Mempawah region; kings still carry out this tradition, and the general public.²⁶

After Opu Daeng Manambon died and was buried in Sebukit Rama, he left 10 children, namely Utin Dawaman (married to Ratu Bagus Raja Landak), Gusti Jamiril with the title of Prince Adiwijaya, Gusti Jamadin with the title of Prince Cikra, Utin Cendrasari, Gusti Jalandri with the title of Prince Mangku, Ratu Surya Kusuma, Gusti Jelma, Utin Cendramidi (married

²⁴ (Eka Jaya Putra Utama et al., 2019)

²⁵ JT Willer, Kronik Mempawah.

²⁶ Zulkarnain, Sejarah dan Budaya Robo-robo...

to Syarif Abdurrahman al-Qadri Raja Pontianak), Gusti Setia with the title of Prince Jaya Putra and Utin Tawang with the title of Utin Bungsu married to Prince Kapur, a cousin of the Sultan of Brunei,²⁷ Gusti Jamiril continued the leadership of the Mempawah Kingdom with the title of Panembahan Adijaya Kesuma Jaya who was very well known for being anti-colonial. His hatred of the colonialists can be seen in his oath, "My body is forbidden to be buried on land that the Dutch have stepped on." During his reign, the Mempawah kingdom experienced prosperity and a golden age. The peace of the Mempawah kingdom was disrupted by Dutch attacks, prompting Gusti Jamiril to relocate the seat of government from Sebukit Rama to Karangan (Upper Mempawah). This relocation caused difficulties for the Dutch, as transportation to Karangan was extremely difficult.

Figure 4.1

Photo of the Opu Daeng Manambon Grave in Sebukit Rama



The Dutch colonial presence in the Mempawah kingdom was to colonize, control the people's land, impose taxation, and engage in land grabbing.²⁸ Gusti Jamiril's resistance continued to the next kings, even in 1914, during the reign of Panembahan Ibrahim Muhammad Tsafiuddin. A Dayak rebellion arose against the Dutch, known as the Sangking War.²⁹ People's resistance against Dutch colonialism also occurred in other kingdoms, such as the Simpang kingdom with the Belangkait War, the Matan kingdom with the Tumbang Titi War, and in the Sintang kingdom, there were several wars

recorded in Dutch, including "oorlogen" (Tebidah *oorlogen*, 1855-1857; 1891 and 1900), "onlusten" (Melawi *onlusten*, 1864-1867; *de ketoengaoe onlusten*, 1874, and 1880-1881.³⁰

The reign was then continued by Gusti Muhammad Taufik, who held the title Panembahan Muhammad Taufik Accamaddin, and who was captured along with other kings, community leaders, scholars, people in business, and people suspected of disrupting the smooth operation of the Japanese occupation. There were approximately 21,037 victims of Mandor. They were imprisoned and executed in the Mandor region. Gusti Muhammad Taufik left four sons and daughters, namely Prince Muhammad (Jimmi Muhammad Ibrahim), Prince Faitsal Taufik, Prince Abdullah, and Prince Ratu Hajjah Taufiqiyyah Muhammad Taufik. The successor to Gusti Muhammad Taufik as king in Mempawah was Mardan Adijaya, who held the title Prince Ratu Mardan Adijaya Kesuma Ibrahim Panembahan Istana Amantubillah ke XIII.

Since the founding of the Mempawah kingdom, the center of government has moved five times. The areas that became the center of government were the Sidiniang Mountains, Pekana (Karangan), Senggaok, Sebukit Rama, and Mempawah. The Mempawah kingdom is divided into two periods: the Hindu and Islamic periods. Patih Gumantar ruled the Hindu period around 1380 AD, with the center of government in the Sidiniang mountains; King Kudong around 1610 AD, with the center of government in Pekana (Karangan); and Panembahan Senggaok around 1680 AD, with the center of government in Senggaok. During the reign of these three kings, the system and pattern of government were based on the customs of the Dayak people, who were closely linked to traditional rituals and beliefs in supernatural things. However, during the Senggaok government, Islamic teachings began to influence the kingdom's life because the king's

²⁷ Musni Umberan, *Silsilah Melayu dan Bugis..*

²⁸ James T. Collins, *Etnisitas dan Bahasa.*

²⁹ Ellyas Suryani Soren, *Sejarah Mempawah Tempo Doeloe,*

³⁰ Helius Sjamsuddin, *Perlawanan & Perubahan di*

wife, Putri Cermin, came from Sumatra, where Islam was already widespread.³¹

Entering the Islamic era, the Mempawah kingdom began with the leadership of Opu Daeng Manambon who had the title of Prince Mas Surya Negara (1741-1761) the center of government was in Sebukit Rama, Gusti Jamiril had the title of Panembahan Adijaya Kesuma Jaya (1761-1787) the center of government was in Mempawah, Syarif Kasim bin Abdurrahman al-Qadri had the title of Panembahan Mempawah (1787-1808), Syarif Husein bin Abdurrahman al-Qadri (1808-1820), Gusti Jati had the title of Sultan Muhammad Zainal Abidin (1820-1831), Gusti Amir had the title of Panembahan Adinata Krama Umar Kamaruddin (1831-1839), Gusti Mukmin had the title of Panembahan Mukmin Natajaya Kesuma (1839-1858), Gusti Mahmud had the title of Panembahan Young Mahmud Accamaddin (1858), Gusti Usman with the title Panembahan Usman (1858-1872), Gusti Ibrahim with the title Panembahan Ibrahim Muhammad Tsafiuddin (1872-1892), Gusti Intan with the title Queen Empress (1892-1902), Gusti Taufik with the title Panembahan Taufik Accamaddin (1902-1944), Gusti Mustaan (1944-1955) was appointed by Japan, Gusti H. Jimmi Ibrahim with the title Panembahan Pangeran Muhammad (1955-2002) Panembahan XII, Mardan Adijaya with the title Prince Ratu Mardan Adijaya Kesuma Ibrahim (2002 to present) Panembahan XIII.

Religion and Culture of the Mempawah Community

Religion of the Mempawah Community

The religion of the Mempawah people before the arrival of Islam was Hinduism, starting from the reign of Patih Gumantar to Senggaok. However, Islam's influence entered the palace through the marriage of King Senggaok to Princess Cermin of the Indragiri kingdom in Sumatra. The existence of Islam in

the Mempawah kingdom increasingly gained space with the arrival of Opu Daeng Manambon. According to Erwin Mahrus "Opu Daeng Manambon is the unifier between Islam and culture, as well as the trigger for the birth of the Islamic kingdom".³² Erwin Mahrus's statement is in line with HAR Gibb's statement quoted by M. Natsir (1973: 15) as follows: *Islam is indeed much more than a system of theology, if it is complete civilization* (Islam is actually more than just one religious system, it is a complete culture).

The existence of Islam and its teachings does not eliminate community traditions; rather, Islam adapts to them, even using tradition as a medium for preaching. This indicates that Islam is a flexible, adaptive, and accommodating teaching with its *madu culture*. Islam maintains a positive community culture rooted in its theological foundation and gradually erodes negative culture that is not in accordance with Islamic teachings.³³ The spreaders of Islam in the Mempawah kingdom have implemented gradual methods, such as the tradition of cockfighting among the nobility and the general public. The history of Opu Daeng Manambon's travels cannot be separated from the cockfighting that accompanied them. The Opu Daeng Manambon brothers visited the Cambodian kingdom to pit their cocks against the roosters of the Minangkabau king, Raja Culan.

The symbol of the chicken that accompanied the Opu Daeng Manambon brothers' journey, researchers also found from documents sent by an informant from Singapore named Syarafian, a Bugis descendant and author of the book *Tuah Bugis*, which talks about the life of the Bugis people as *pasampe* ' (sailors) who sail the oceans and are very expert with sea conditions, both in relation to the presence of coral and the depth of the sea.

Opu Daeng Manambon's ownership of a rooster is reinforced by the chicken coop located

³¹ Andri Zulfikar, *Sejarah Gemilang Kerajaan-kerajaan*

³² Erwin Mahrus (lecturer of Islamic civilization history and researcher of West Kalimantan history), interview dated August 4, 2025.

³³ Patmawati et al., 2023.

around his grave. The rooster serves as a medium of interaction for Opu Daeng Manambon. The Dayak people of Mempawah are accustomed to cockfighting, and Opu Daeng Manambon even participated in these cockfights.³⁴ Cockfighting is not only a means of community entertainment, but also reflects the ability of the cock owner to select a rooster that is physically ready to fight, accompanied by capable weapons. Success in the fight will make the opponent respect and submit to the person or group because that person has greater value than their community. Patmawati (2014), in her dissertation entitled "Bugis in West Kalimantan," discusses the character of the Bugis people, influenced by three factors: first, maritime traditions. Second, competitive traditions. Third, long suffering due to colonialism. This gave birth to the charismatic theory.³⁵



Figure 4.2: Rooster Symbol

The arrival of Opu Daeng Manambon in the Mempawah area by bringing Muslim people had quite an influence on the Islam of the Mempawah community, which consisted of various professions, namely *To-Acca* (scholars), *To-Panrita* (clerics), *To-Sugi* (economists), *To-Warani* (Brave), and *To-Sulase'na* (people who have expertise). The arrival of Opu Daeng Manambon, his family, and his entourage was welcomed by the community at the mouth of the Mempawah River. This group recited the call to prayer for the first time (Research Team of the Faculty of Tarbiyah IAIN Syarif Hidayatullah Pontianak,

1996). It continued with the noon prayer in congregation and lunch with the community. According to Sulaiman, the noon prayer, led by Opu Daeng Manambon, was also observed in the village of Sungai Lohor at the end of Segedong, and the village is still called Sungai Lohor.³⁶ Those who are experts in the field of religion hold positions as patihis or advisors to the king and also as muftis, who are tasked with resolving religious issues such as marriage and inheritance.

Regarding the cleric named Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al Yamani, whose tomb is next to Opu Daeng Manambon, researchers obtained information from Haji Gusti Amar, the caretaker of the tomb, that he was the muftih of Mempawah during the time of Opu Daeng Manambon in Sebukit Rama. Talking about Mempawah and the network of Indonesian clerics in the 17th and 18th centuries, the As-Shomad surname was found in Azyumardi Azra's book in the discussion of the biography of Malay-Indonesian clerics recorded in the Arabic biographical dictionary under the name Abd Al-Shomad Al-Palimbani³⁷ The existence of Al-Shamad in Palembang and Mempawah is because these two regions played a role in the spread of Islam, and have a close relationship because there was already a relationship between the Palembang kingdom and the Mempawah kingdom through the marriage of the king of Senggauk with Princess Cermin, the daughter of King Qahar of Palembang.

The spread of Islam was not only established through the relationship between kings and scholars, but also in the spread of Islam, where there was mutual giving, such as the copying of the Qur'an, the gift of a bedug by the Palembang kingdom to the Sukadana kingdom, which can still be seen in the Jami Qudsy Sukadana mosque. Palembang scholars played a role in the spread of Islam in West Kalimantan, according to

³⁴ Musni Umberan, 1993.

³⁵ Patmawati, 2014.

³⁶ Interview with Sulaiman, Chairman of Baznas Pontianak City, West Kalimantan, September 12, 2025.

³⁷ Azyumardi Azra, *jaringan Ulama Nusantara*.

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Muhammad Shohib (2012). Islam entered and developed in West Kalimantan through three routes. The first route, Islam came from Johor, Bintan, and Brunei into Sambas. The spread of Islam in West Kalimantan accelerated after the Portuguese captured Malacca in 1511 AD. The Malay Muslims of Malacca moved to Johor, then to Riau via the Tambelan, Siantan, and Natuna islands, and then to Sambas. One of the spreaders of Islam who entered Sambas was Sheikh Abdul Jalil Al-Fatani, also known as "Keramat Lumbang".³⁸

The Mempawah Kingdom, as a center for the spread of Islam, was further strengthened by the presence of Habib Husein al-Qadri, who moved from Matan to Galaheran Mempawah and became Tuan Guru Besar in Mempawah. Mempawah became a center for education and the spread of Islam. Children of nobles, such as kings, studied with Habib Husein Al-Qadri, including King Anom of Sekadau, who was sent by his father to study there. Upon his return from Mempawah, he founded the At-Taqwa Sekadau mosque. Habib Husein al-Qadri, an expert in religion, law, and Sufism, was better known as Tuan Guru Besar for the depth of his religious knowledge. Mempawah's position close to the sea made it easy for local and inter-kingdom trade. Mempawah was very open to the arrival of traders from outside, such as Bugis, Malay, and the Middle East, which added to the booming trade that had an impact on the welfare of the Mempawah community.³⁹

The harmony between Opu Daeng Manambon, the leader of the kingdom, and Habib Husein Al-Qadri, the Tuan Guru Besar, laid the foundation for a strong Islamic presence in Mempawah, culminating in the formation of an Islamic Kingdom. According to Ishak⁴⁰ Opu Daeng Manambon, a Bugis person synonymous with Islam, brought Bugis influence to

Mempawah society in the religious (khaul, tahlilan, barzanji, and marriage procedures), social, and culinary fields. In the field of religious education, the Mempawah community is very strong. The cultivation of religion has been instilled since children were still at an early age. Being 7 years old and not being able to recite the Koran will be a disgrace for the family. The recitation of the Koran is a moment celebrated on a large scale. Until now, the Mempawah community has made Islam the majority religion.

Faith (aqidah) has been instilled since childhood through education within the family, school, madrasah, and the community. Children often attend prayer rooms (surau), mosques, and Koran reading houses to learn the Koran. The emergence of public schools has not affected the community's interest in enrolling their children in an education that prioritizes religious education, as in the Mempawah community, religion is the foundation for children's growth and development as they navigate a temporary life. The early spreaders of Islam took into account the socio-cultural characteristics of the local community, and this practice has also been practiced by subsequent generations of spreaders.⁴¹

Mempawah Community Culture

The Mempawah community, despite having converted to Islam, still preserves its culture, even using culture as a medium for its preaching, resulting in an acculturation between Islam and culture in Mempawah. According to Ibrahim,⁴² Islam, as a teaching system that regulates human relations with others and with God, has a mutually reinforcing relationship with culture, in which the two influence each other and cannot be separated in the context of social life. The culture of the people of West Kalimantan, especially in Mempawah, still survives to this day and has

³⁸ Ellyas Soryani Soren, 2001

³⁹ JT. Miller, 2015.

⁴⁰ Interview with Mr. Ishak, Head of Sub-Division of the Ministry of Religion of Mempawah in Mempawah on August 14, 2025.

⁴¹ Taufik Abdullah, 1987: 245.

⁴² Patmawati and Kusumayanti, "Kaum Al Hadramaut Dan Penyebaran Islam Di Kalimantan Barat."

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even been recognized as an intangible cultural heritage, such as the robo'-robo' tradition. Robo'-robo, according to the Mempawah community, is a recitation of prayers for safety, prayers to be kept away from disasters, and retracing the arrival of Opu Daeng Manambon to Mempawah.⁴³ Every last Wednesday of the month of Safar, the Mempawah community celebrates the Robo'-robo tradition as an intangible cultural heritage centered at the Amantubillah Palace in Mempawah, involving various government agencies and the ritual of throwing food into the Mempawah River as part of the cultural and religious celebration.

This tradition has a very deep meaning for practitioners of the robo'-robo' tradition because it can foster respect among community members, strengthen family ties, and raise spirits in community life.⁴⁴ Robo'-robo' becomes a *weltanschauung*⁴⁵ and a tradition that characterizes or uniquely characterizes the community of practitioners of this tradition. The robo'-robo' tradition, which has been passed down from the arrival of Opu Daeng Manambon to the present, survives because both external and internal factors influence it. The continuity of the Robo'-robo tradition in society is influenced by internal factors, namely religion interacting with local culture, giving rise to a syncretic Islamic practice with mystical tendencies as religious teachings are adapted to local beliefs. As for external factors, the robo'-robo tradition continues because the nature of people's faces in daily life is a strong factor in shaping practitioners' personalities. In their daily lives, the Mempawah community cannot be separated from the river. At the same time, the robo'-robo' tradition conveys the respect for water as the lifeblood of humans and all creatures.



Chart:

Patterns of Relationship between Tradition and Islam

Source: Hermansyah, 2006.

In addition to the robo'-robo' tradition, several traditions are still practiced by the Bugis and Malay ethnic groups of Mempawah, such as feeding under a mosquito net during weddings, circumcisions, and aqiqah ceremonies. Entering the world of marriage is sacred; besides making a pact between two human beings who will function as the creators of the next generation, marriage also involves a relationship between humans and their creator. Therefore, the wedding procession is accompanied by various traditions. Bugis and Malay brides perform tepung tawar, khatamul Quran, mapacci, and barzanji.

Integration of Religion and Culture in Mempawah Society

According to Ibrahim, the presence of Islam in the Mempawah community, which already has its own culture, leads to an integration between Islam as a religion and local traditions. Islam does not eliminate community traditions but rather adapts to them, even using them as a medium for preaching. This indicates that Islam is a flexible, adaptive, and accommodating teaching with community culture. Islam maintains a positive community culture with a theological foundation. The essence of religion and culture in society is to protect human dignity, such as in the Bugis tribe with the culture of *siri' na passe* (self-esteem and feelings of pain), the Malay culture of *keci' palmak tangan nyiruh kami tadahkan* (small palms, so we hold nyiruh) indicating a culture that is very open to the presence of other cultures, the Dayak community with the greeting *basengat Kajubata, bacurami kasaruga, adil katalino* (worship of strength, reflecting on heaven, justice in the world).⁴⁶

The culture of the Mempawah community, comprising Bugis, Malay, Dayak, Arab, and other ethnicities, emphasizes community welfare and is guided by the principles of justice, balance,

⁴³ Zulkarnain, 2018: 1.

⁴⁴ . Elaini, 2023: 266.

⁴⁵ Rizal Mustansyir, 2015: 47.

⁴⁶ Adiansyah et al., 2023.

and obedience in the implementation and respect of mutually agreed-upon laws. Religion and culture as drivers of peace in building community welfare to create tranquility, safety, and compromise regarding differences; in other words, peace is the disappearance of violence at the system and cultural levels. So that religion and culture are integrated in the process of establishing peace in the Mempawah community, which is aimed at the practical implementation of peaceful social change through reconstruction and social, economic, political, and cultural development that protects.

According to Abu Bakar, the form of integration of religion and culture⁴⁷ that religious values, in this case Islam, are lived out in local customs or traditions in general. Islam, as a religion, contains universal elements that apply to everyone.⁴⁸ The integration of religion and culture, according to Sri Hidayati⁴⁹ is seen in cultural rituals accompanied by prayers. Before eating food in a cultural ritual ceremony, a prayer is read; this is one of the fusions of religion and culture. The event of the fusion of religion and culture, according to Arifin in Misbahuddin Amin (2020), is cultural da'wah, namely da'wah carried out by following the cultures of the local community, with the aim that the da'wah can be accepted in the local community. Traditions become an occasion for friendship, joint prayers, dhikr, and the reading of holy verses of the Koran. Religious traditions such as the Prophet's birthday, Eid al-Fitr, and Eid al-Adha holidays, while traditional traditions such as rono'-robo', tolak bala, and njuh bulan, both traditions remain in the lives of the Mempawah community.

The intersection of religion and tradition gave birth to the syncretic Islamic society of Mempawah. The Mempawah community continues to practice its culture and traditions, though Islam also influences them. Religion

influences Mempawah culture, and vice versa: culture influences religion. This gave birth to a Mempawah community that acculturates culture and religion in its implementation. Religious traditions include the Prophet's birthday, Eid al-Fitr, and Eid al-Adha. In contrast, traditional traditions include the rono'-robo' (the ritual of warding off evil), the seven-month ritual, and the tradition of silaturahmi (social gatherings) such as communal prayer, collective remembrance of God (zikir), and the recitation of verses from the Quran. Both traditions remain a part of the life of the Mempawah community.

The Role of Umara and Ulama in the Spread of Islam in Mempawah

Umara's Role

Opu Daeng Manambon was a Bugis noble who became the fourteenth ruler of Mempawah in the early eighteenth century and played an important role in establishing Islamic governance in the region. Through political legitimacy, kinship alliances, and cultural accommodation, he facilitated the formation of the Mempawah Muslim dynasty, which marked the transformation from pre-Islamic local authority to a new Malay-Muslim socio-political order consisting of Bugis, Arabs, Malays, and Dayak converts. Abu Bakar and JT Willer (2015), Opu Daeng Manambon entered Mempawah together with Muslim communities and maintained close relations with the Dayak people, enabling Islam to be accepted through social integration and recognition of local traditions rather than coercive conversion.

According to Sapendi,⁵⁰ Opu Daeng Manambon played an important role in building Islamic government in Mempawah through political alliances, dynasty legitimacy, and cultural accommodation. His success in restoring Sultan Zainuddin's authority in the Kingdom of Matan allowed him to become the king's son-in-

⁴⁷ Interview with Abu Bakar, a prominent Islamic scholar in West Kalimantan, September 8, 2025.

⁴⁸ Patmawati and Kusumayanti, "Kaum Al Hadramaut Dan Penyebaran Islam Di Kalimantan Barat."

⁴⁹ Interview with Sri Hidayati, a Mempawah resident, on October 6, 2025.

⁵⁰ Interview with Sapendi, a Mempawah resident on September 8, 2025.

law and later crowned as the king of the Mempawah region, illustrating how the political network functioned as a mechanism of Islamization. The Opu Daeng Manambon government also encouraged the integration of Malay and Dayak communities by accommodating local traditions in the developing Islamic socio-political order. This accommodating approach is reflected in the inscription on his tomb in Sebukit Rama, this inscription reads "*maradeka to Wajoe adenami napopuang*" (only eternal land has free land; everything is just customs that they regulate) which emphasizes the importance of customary and humanitarian values in maintaining social harmony under Islamic rule.

According to Raziki,⁵¹ the Opu Daeng Manambon government marked the process of cultural transformation from Hindu-based traditions to Islamic socio-political order through inter-ethnic alliances between Bugis, Dayak, Malay, and Arab elites. These dynastic networks then contributed to the expansion of Islamic political influence in West Kalimantan, including the establishment of the Pontianak Sultanate⁵² by the descendants of Opu Daeng Manambon, who married Dayak Malay courtiers, such as Utin Dawaman, who married Ratu Bagus of the Landak kingdom, Utin Cendramidi married Syarif Abdurrahman Al-Qadri, whose blood flowed from Dayak Arabia. As the ruler of Mempawah, Opu Daeng Manambon also strengthened the Islamic government by inviting scholars from Yemen, Fatani, and other Malay-Islamic centers, including: Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al Yamani, Habib Husein Al-Qadri, Sheikh Ali bin Fakih Al-Fatani, H. Muhammad Yasin, Sheikh Abdul Jalil Al Fatani, and H. Abdurrahman Al-Kelantani. This illustrates how religious networks function to institutionalize Islamic authority within the kingdom.

The ulama in Mempawah came from various regions, including Yemen, Fatani, Kedah, and Kelantan (Asian Ulama), reflecting the role of transregional Islamic networks in supporting Islamic governance within the kingdom. H. Abdurrahman Al-Kelantani was later appointed as mufti of Mempawah to resolve religious affairs and teach Islam to both the royal court and society. Through royal support, He founded the Darul Ulum Islamic boarding school, and his students, such as Wan Shagir Abdullah, founded the Fataniah School, which produced students who played many roles in the field of religion and Islamic education as religious scholars and teachers: Kyai Zainal Arifin, the founder of the Al Falah Islamic boarding school, further expanded Islamic educational and scholarly networks in West Kalimantan.

The strategic steps taken by Opu Daeng Manambon in spreading Islam in Mempawah were:

First, The Islamization of governance in the Mempawah Kingdom under Opu Daeng Manambon involved the integration of political authority and religious legitimacy through the adoption of Islam as the state religion and the appointment of a mufti as religious advisor. The conversion of the king, royal officials, and much of the population strengthened the institutionalization of Islamic governance within the kingdom. During his reign, the administrative structure consisting of officials such as Datuk Laksamana, Datuk Kyai Dalam, Datuk Malem, Datuk Pembekal, Datuk Petinggi, and Datuk Bendahara functioned as a mechanism for implementing Islamic principles of justice, deliberation, and social responsibility in governance practices.⁵³

Second, The relationship between the Mempawah Kingdom and ulama networks became an important mechanism for legitimizing

⁵¹ Interview with Raziki, a Mempawah resident, on September 8, 2025.

⁵² Syarifah Muliana, 2023, "Peran Raja Pontianak Dalam Dakwah Islam di Kesultanan Pontianak Kalimantan Barat" dalam

Skripsi, Program Studi Komunikasi Islam Fakultas Ushuluddin Adab dan Dakwah Institut Agama Islam Negeri (IAIN) Pontianak, 42

⁵³ Soren, 2001; Ummatin, 2015.

Islamic governance during the reign of Opu Daeng Manambon. Ulama such as Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al-Yamani and Habib Husein Al-Qadry served not only as religious advisors but also as strategic actors who connected royal authority with broader Islamic traditions from Yemen and the Malay world. The involvement of muftis within the governmental structure strengthened the integration of religious knowledge and political power, a tradition that continued until the reign of Panembahan Muhammad Taufik Accamuddin, with the last mufti of the Mempawah Kingdom being Haji Abdurrahman bin Husin Kelantan, who survived the Japanese occupation.⁵⁴

Third, Third, the development of mosques, surau, and the Amantubillah Palace during the reign of Opu Daeng Manambon became an important mechanism for spreading Islam and institutionalizing Islamic governance in Mempawah. Religious infrastructures such as the Jamiatul Khair Mosque and the Jami' Mempawah Mosque functioned not only as places of worship, but also as centers of religious education and Islamic learning, strengthened by the preaching networks of Habib Husein Al-Qadri in Galaheran. Through religious activities, communal worship, and Islamic education, the palace and religious institutions integrated political authority, cultural participation, and religious engagement in the Islamization process, a pattern that also developed in other Islamic kingdoms of West Kalimantan.⁵⁵



Figure 4.8

Jamiatul Khair Mosque and Amantubillah Palace
Mempawah

Source: Researcher Documentation

Fourth, Fourth, Islamic education during the reign of Opu Daeng Manambon became an important mechanism for strengthening the Islamization of society through the integration of religious knowledge and political authority. Initially centered within the royal court and nobility, the teaching of the Qur'an Pangeran Dipati⁵⁶ and Islamic sciences later expanded into the wider community through religious structures such as muftis, imams, khatibs, bilals, and lebai, who taught teachings ranging from sharia to Sufism. This educational network reflected a hybrid model of da'wah that combined royal patronage, community engagement, and religious transmission, a tradition that continues to influence Islamic institutions and religious life in contemporary Mempawah.⁵⁷

Fifth, The Islamization of Mempawah was strengthened through political alliances, marriage networks, and maritime trade relations that connected the kingdom with broader Muslim communities in the Malay world. The political influence of Opu Daeng Manambon and the five Opu brothers extended through cooperation with kingdoms such as Riau, Sambas, and Pontianak, including marriage alliances with figures such as Syarif Abdurrahman Al-Qadri, which reinforced Islamic authority and inter-kingdom relations. At the same time, Mempawah's role as a maritime trade center enabled Muslim traders from Arabia, Malay regions, and Bugis communities to spread Islamic values through economic interaction and social engagement within local society.

The Role of Ulama

The ulama in Mempawah played an important role not only in religious conversion, but also in strengthening political authority, trade networks, and Islamic governance within the kingdom. Figures such as Habib Husein Al-Qadri and Sheikh Ali bin Faki Al-Fatani

⁵⁴ Patmawati and Istiqamah, 2025.

⁵⁵ Risa, 2015.

⁵⁶ Hooker, 1991.

⁵⁷ Zulkarnain, 2018.

influenced the Islamization of the ruling elite, including Opu Daeng Manambon,⁵⁸ while the arrival of Arab traders transformed Mempawah into an important Muslim trading port in West Kalimantan. Through the interaction between rulers, ulama, and merchant communities, Islamic values and Shafi'i traditions gradually became integrated into both the governmental structure and the social life of Mempawah society.⁵⁹

Based on the role of the ulama, Islam became an integral part of the formation of Islamic governance in Mempawah through the interaction between religious authority and political power. Through positions such as mufti and royal advisor, ulama strengthened Islamic teachings, legal practices, and royal policies while accommodating local cultural traditions within the kingdom's socio-political structure. The appointment of scholars such as Habib Husein Al-Qadri and Sheikh H. Muhammad Ali Al-Fathani by Opu Daeng Manambon demonstrates that Islamization in Mempawah operated through a co-production of authority between rulers and religious elites,⁶⁰ enabling Islamic values grounded in the Qur'an and Sunnah to become institutionalized within the political culture of the kingdom.⁶¹

According to Abu Bakar, the placement of ulama as muftis within the governmental structure of Mempawah became an important mechanism for institutionalizing Islamic values and laws through fatwas and religious texts such as *Qawāninul Muḩtadī fī Fiqh* and *Jadwal Nikah* by Ismail Mundu.⁶² In addition to functioning as religious advisors, ulama also acted as educators and agents of da'wah through educational centers established by figures such as Habib Husein Al-Qadry in Galaheran and Abdurrahman bin Husin Al-Kelantani through the Darul Ulum school. This interaction between

political authority, scholarly networks, and Islamic education strengthened the institutionalization of Islam in various regions of West Kalimantan.⁶³

Implementation of Da'wah Strategy

Structural Da'wah Strategy

Structural da'wah in Mempawah functioned as a politically structured mechanism of Islamization that integrated royal authority, religious legitimacy, and social transformation within the kingdom. The appointment of Habib Husein Al-Qadry as mufti demonstrates how religious scholars became part of the state structure through their intellectual authority and role in resolving religious issues.⁶⁴ This top-down da'wah model was strengthened by Opu Daeng Manambon's policy of institutionalizing Islam as the official religion of the Mempawah Kingdom and relocating the center of government from Senggaok to Sebukit Rama, thereby accelerating the transformation from a Hindu-based polity into an Islamic socio-political order through political influence, cultural adaptation, and dialogical engagement with local communities.

Opu Daeng Manambon implemented Islamization through the integration of political authority, religious institutions, and social networks within the Mempawah Kingdom until now.⁶⁵ Through the appointment of ulama as advisors and muftis, as well as the construction of mosques and surau, Islamic values became embedded within the daily lives of the multi-ethnic society of Mempawah, including Dayak, Malay, Arab, Bugis, and Chinese communities. The structural da'wah reflected a hybrid model of Islamization that combined political influence, cultural adaptation,⁶⁶ and social negotiation, enabling Islam to develop within the diverse social structure of Mempawah and illustrating

⁵⁸ Interview with Nurmala, Head of the Archives and Library Service of Mempawah Regency, August 14, 2024.

⁵⁹ Ellyas Suryani Soren, 2001: 77.

⁶⁰ Jajat Burhanudin, 2012.

⁶¹ Sulaeman, 2015.

⁶² Yani, 2023

⁶³ Patmawati, 2025.

⁶⁴ Farhan, 2014.

⁶⁵ Muslimin, 2021.

⁶⁶ Harjani Hefni, 2014: 62.

the openness of local communities toward newcomers and religious transformation.

Cultural Preaching Strategy

Cultural da'wah in Mempawah functioned as a mechanism of Islamization that integrated Islamic teachings with local cultural traditions and social life.⁶⁷ Opu Daeng Manambon implemented this approach by accommodating indigenous customs and strengthening communal participation, as reflected in the Robo'-robo tradition and the establishment of mosques and surau such as the Jamiatul Khair Mosque at the Amantubillah Palace as centers of worship, education, and the spread of Islam. This process demonstrates that Islamization in Mempawah developed through cultural negotiation and interaction between political authority, religious networks, and local traditions.

Mempawah society today reflects the continuity of Islamization through the integration of Islamic values within religious traditions and local cultural practices, such as the Prophet's Birthday commemoration and the recitation of Barzanji, which embody the values of *hablun minallah* and *hablumminnas*. This condition demonstrates that cultural da'wah in Mempawah developed through the interaction between Islamic teachings, cultural adaptation, and social participation, enabling Islam to become embedded within everyday community life. In this context, Islamization in Mempawah represents a culturally negotiated transformation that strengthened both religious identity and social cohesion within the multicultural society of West Kalimantan.

Method of Da'wah

The Islamization of Mempawah developed through a hybrid da'wah methods that combined cultural adaptation, social interaction, and religious networks within local society. Opu Daeng Manambon approached⁶⁸ the Dayak community through local cultural practices to

gain social acceptance and strengthen communal relations before expanding Islamic influence. After gaining community support, he reinforced the Islamization process by inviting prominent ulama such as Habib Husein Al-Qadry to develop Islamic education and da'wah networks in the Mempawah Kingdom, demonstrating that Islamization emerged through the interaction between political authority, local culture, and religious scholarship.

The da'wah bil hikmah approach in Mempawah operated as a dialogical and adaptive mechanism of Islamization in which Islamic teachings were communicated through rational, contextual, and socially attuned engagement with local communities (Bastomi, 2016). In practice, Opu Daeng Manambon and the propagators of Islam is integrated religious instruction with local cultural frameworks, allowing Islam to be internalized through negotiation rather than coercion, including through cooperation with traditional leaders and participation in communal practices such as the Robo'-robo' tradition, which combined silaturahmi, collective prayer, and Qur'anic recitation. This process was reinforced by the development of Islamic educational institutions such as Al-Falah and broader governmental support for religious life, which strengthened Islamic social norms in areas such as marriage, inheritance, and communal solidarity. Rather than functioning as a purely ethical preaching method, bil hikmah in this context reflects a hybrid model of Islamization that links political authority, cultural accommodation, and dialogical knowledge transmission, illustrating how Islamic legitimacy in Mempawah was produced through the interaction of elite governance and everyday social practice.

Conclusion

The most significant finding of this study indicates that Islamisation in the Kingdom of Mempawah under Opu Daeng Manambon (1741–1761) was not merely a peaceful cultural

⁶⁷ Tata Sukayat, 2015.

⁶⁸ Rusmalita, 2017.

diffusion process, but a politically structured and culturally negotiated transformation produced through the interaction between royal authority, ulama networks, trade relations, and local socio-cultural dynamics. The findings demonstrate that Opu Daeng Manambon played a central role in institutionalizing Islam by integrating political power with religious legitimacy through collaboration with influential ulama such as Habib Husein Al-Qadry, the establishment of Islamic educational and religious institutions, and the development of governance structures grounded in Islamic principles. At the same time, Islamization in Mempawah developed through a hybrid da'wah model that combined top-down political influence, bottom-up cultural adaptation, and dialogical engagement with multi-ethnic communities, enabling Islam to be accepted gradually without eliminating local traditions.

The main strength of this study lies in its integrative and theoretically grounded analysis, which positions Islamization in Mempawah as a co-production of authority between rulers and ulama within a multicultural society. By combining perspectives on political authority, religious networks, cultural adaptation, and bil hikmah da'wah, this study provides a more comprehensive explanation of how Islamic governance and social identity were institutionalized in Mempawah, West Kalimantan. The novelty of this research is reflected in its conceptualization of Islamization as a hybrid model that links structural power, cultural negotiation, and dialogical religious engagement, thereby offering a more complex interpretation of Islamization processes in the Malay-Indonesian world. However, this study still has limitations, particularly in its limited exploration of social resistance, cultural contestation, and competing power relations that may have accompanied the Islamization process.

This study therefore offers a significant contribution to broader debates on Islamization in Southeast Asia by demonstrating that the spread of Islam cannot be understood solely through concept of peaceful or political

Islamization, but rather through interconnected processes of power negotiation, cultural accommodation, and network-based religious transformation.

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Competing Interests

The authors declare no conflicts of interest or personal relationships that could have influenced the work reported in this article.

Author's Contributions

All authors have actively contributed to the conceptualization, development, data analysis, and writing of this manuscript.

Ethical Considerations

This research was conducted in accordance with established research ethics standards and did not involve human or animal participants.

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Data Availability

I am responsible for obtaining all necessary permissions and ensuring compliance with local regulatory requirements regarding data sharing.

Disclaimer

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