



Bob Andrian <bobandriansbs@gmail.com>

Editor Decision_Revisions

3 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Tue, May 5, 2026 at 10:36 AM

Dear, Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

We have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

In this regard, we require significant changes to your manuscript. You are demanded to provide a revised version of your manuscript file within two weeks **before {\$reviewDueDate}**, showing the changes you have made since the original submission.

All the changes are requested in this first set of reviews, therefore the authors are demanded to clearly-critically explain their changes to both the editor and reviewers in their cover letter. The best way to highlight these revisions is using the "Track Changes" option in Microsoft Word.

Once resubmitted, the manuscript may then be sent back to the original referees or new referees, at the Editorial Team's discretion. We aim for accepted manuscripts to undergo one round of revision before being accepted for publication, so please ensure that all issues raised have been addressed in the first round of revision.

Our editorial support team [Alfan, +62 822-4453-9700] is on hand to assist you throughout the review process.

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Tue, May 5, 2026 at 12:18 PM

Terima kasih atas informasinya. Akan segera kami tindaklanjuti untuk Direvisi.

[Quoted text hidden]

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Tue, May 5, 2026 at 12:24 PM

Maaf, mohon izin Editor-in-Chief, untuk bisa kami revisi, kami belum menemukan catatan penilaian dari 2 reviewer, oleh karena itu mohon petunjuknya.

[Quoted text hidden]



Bob Andrian <bobandriansbs@gmail.com>

Re: Comments for the Editor

2 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Wed, Apr 1, 2026 at 8:30 PM

Salam,

Kami mengucapkan terima kasih dan merasa terhormat atas naskah yang telah Anda kirimkan kepada jurnal kami. Kami sangat menghargai kontribusi dan minat Anda untuk mempublikasikan karya bersama kami.

Perlu kami informasikan bahwa apabila naskah Anda dinyatakan diterima untuk dipublikasikan, akan dikenakan biaya sebesar Rp4.000.000 untuk proses review dan proofreading.

Terima kasih atas perhatian dan kerja samanya.

Hormat kami,
Editor-in-Chief

Reply to this comment at [#7530 Patmawati et al.](#) or [unsubscribe](#) from emails sent by [ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin](#).

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Thu, Apr 2, 2026 at 8:20 PM

Wa'alaikumsalam wr wb

Kami juga sangat berterima kasih dan merasa terhormat atas kesediaan menerima naskah kami. Kami sangat berminat untuk berkontribusi dalam mempublikasikan karya kami di Jurnal ESENSIA. Jika naskah kami diterima untuk dipublikasikan, kami menyatakan siap sepenuhnya untuk dikenakan biaya dimaksud sebagai bagian dari proses review dan proofreading-nya.

Terima kasih atas konfirmasi dan kesediaannya.

Hormat Kami,
Patmawati, et al

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Bob Andrian <bobandriansbs@gmail.com>

Editor Decision

1 message

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Fri, Apr 3, 2026 at 6:44 PM

Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

We have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

Our decision is to: Send to Review

Submission URL: <https://ejournal.uin-suka.ac.id/ushuluddin/esensia/dashboard/mySubmissions?workflowSubmissionId=7530>



Bob Andrian <bobandriansbs@gmail.com>

Editor Decision_Revisions

6 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Thu, May 7, 2026 at 10:36 AM

Dear, Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

we have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

In this regard, we require significant changes to your manuscript. You are demanded to provide a revised version of your manuscript file within two weeks **before** **{reviewDueDate}**, showing the changes you have made since the original submission.

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Our editorial support team [Safri, +62 895-3634-19224] is on hand to assist you throughout the review process.

2 attachments

Patmawati,+dkk.+Religion,+Power,+and+Culture.docx
9011K



Patmawati,+dkk.+Religion,+Power,+and+Culture (2).docx
8929K

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Thu, May 7, 2026 at 10:37 AM

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journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Thu, May 7, 2026 at 10:38 AM

Dear, Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

we have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

In this regard, we require significant changes to your manuscript. You are demanded to provide a revised version of your manuscript file within two weeks **before** **{reviewDueDate}**, showing the changes you have made since the

original submission.

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journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Thu, May 7, 2026 at 10:46 AM

Dear, Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

we have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

In this regard, we require significant changes to your manuscript. You are demanded to provide a revised version of your manuscript file within two weeks **before {\$reviewDueDate}**, showing the changes you have made since the original submission.

All the changes are requested in this first set of reviews, therefore the authors are demanded to clearly-critically explain their changes to both the editor and reviewers in their cover letter. The best way to highlight these revisions is using the "Track Changes" option in Microsoft Word.

Once resubmitted, the manuscript may then be sent back to the original referees or new referees, at the Editorial Team's discretion. We aim for accepted manuscripts to undergo one round of revision before being accepted for publication, so please ensure that all issues raised have been addressed in the first round of revision.

Our editorial support team [Safri, +62 895-3634-19224] is on hand to assist you throughout the review process.

2 attachments



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journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Thu, May 7, 2026 at 10:48 AM

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Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Mon, May 11, 2026 at 1:48 PM

Dear Editor of ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin,

Thank you for the editorial decision and the valuable comments on our manuscript entitled "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741–1761)."

We appreciate the opportunity to revise our manuscript and will carefully address all comments and suggestions from the reviewers and editorial team. The revised manuscript, including tracked changes and a detailed response letter, will be submitted within the given timeline.

Thank you for your guidance and consideration.

Best regards,

Patmawati

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Bob Andrian <bobandriansbs@gmail.com>

Editor Decision_Accept Submission

2 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Fri, Jun 5, 2026 at 11:00 AM

Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

We have reached a decision regarding your submission to ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)".

Our decision is to ACCEPT your manuscript and will be prepared for online publication. At this stage, only subsequent changes to the title and all corrections must be approved by the publishing team, i.e. the author order or scientific errors.

Prior to the online publication in the website, you will receive a proof of your article which you should check carefully to ensure that scientific accuracy has been maintained during the formatting process.

The Editor-in-Chief will notify the corresponding author about online publication with the online manuscript link. In case of emergency, the author(s) may request a correction to the published manuscript within 7 days of publication.

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Fri, Jun 5, 2026 at 10:19 PM

Dear Editor,

Thank you for informing us of the acceptance of our manuscript entitled "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741–1761)." We sincerely appreciate the valuable support, guidance, and efforts of the Editor-in-Chief, editorial team, and reviewers throughout the review process. We look forward to receiving the proof version and will carefully review it to ensure its scientific accuracy before publication.

Thank you once again for your consideration and assistance.

Best regards,

Patmawati
Zaenuddin Hudi Prasajo
Bob Andrian
Barriyati
Muhammed Sahrin Bin Haji Masri

[Quoted text hidden]



Bob Andrian <bobandriansbs@gmail.com>

Page References Required for Turabian Full Notes

2 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Fri, Jun 5, 2026 at 11:32 AM

Please provide the specific page number(s) for all sources cited in the footnotes. Since this journal follows the **Turabian full-note citation style**, each footnote must include the exact page(s) referenced rather than only the bibliographic information. This is particularly important for direct quotations, paraphrases, and specific arguments drawn from the cited works.

Reply to this comment at [#7530 Patmawati et al.](#) or [unsubscribe](#) from emails sent by [ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin](#).

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Fri, Jun 5, 2026 at 10:21 PM

Dear Editor,

Thank you for your valuable comment. We appreciate your guidance regarding the Turabian full-note citation style. We will carefully revise all footnotes and provide the specific page number(s) for each cited source, particularly for direct quotations, paraphrases, and arguments derived from the referenced works, in accordance with the journal's citation requirements.

Thank you for your attention and assistance.

[Quoted text hidden]



Bob Andrian <bobandriansbs@gmail.com>

Production Stage

3 messages

journal.fupi@uin-suka.ac.id <journal.fupi@uin-suka.ac.id>
Reply-To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>
To: Bob Andrian Bob <bobandriansbs@gmail.com>

Tue, Jun 16, 2026 at 1:40 PM

Dear, Patmawati, Zaenuddin Hudi Prasajo, Bob Andrian, Barriyati, Muhammed Sahrin Bin Haji Masri:

We are pleased that you have decided to accept our offer to publish your manuscript "Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)" in **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin**. Your manuscript will now move into production which includes copyediting, typesetting the article into PDF, adding a DOI number, and proof review. We look forward to publishing your manuscript! If you have any questions, please do not hesitate to contact us.

Truly yours,

Saifuddin Zuhri Qudsy
Editor-in-Chief
ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Wed, Jun 17, 2026 at 7:57 AM

Dear Prof. Saifuddin Zuhri Qudsy,

Thank you very much for your kind notification and for accepting our manuscript, "*Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741–1761)*," for publication in **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin**.

We sincerely appreciate the valuable support and guidance provided by you, the editorial team, and the reviewers throughout the review and publication process. We look forward to the production stage and will carefully review the proof when it becomes available.

Thank you once again for this opportunity.

Best regards,

Patmawati
Zaenuddin Hudi Prasajo
Bob Andrian
Barriyati
Muhammed Sahrin Bin Haji Masri

[Quoted text hidden]

Bob Andrian <bobandriansbs@gmail.com>
To: Saifuddin Zuhri Qudsy <esensia.fusapuin@gmail.com>

Wed, Jun 17, 2026 at 8:03 AM

Dear Prof. Saifuddin Zuhri Qudsy,

Thank you very much for your kind notification and for accepting our manuscript, "Religion, Power and Culture: Islamisation in the Kingdom of Mempawah under the Reign of Opu Daeng Manambon (1741–1761)", for publication in **ESENSIA: Journal of Islamic Theology**.

We greatly appreciate the support and valuable guidance provided by you, the editorial team, and the reviewers throughout the review and publication process. We look forward to the production stage and will carefully check the galley proofs once they are available.

Upon further review, we noticed that the correspondence email address listed as fwati1974@gmail.com. Could this please be corrected to bobandriansbs@gmail.com? We would very much appreciate it if this could be amended, though we do not mind if it is not possible.

Once again, thank you for this opportunity.

Yours sincerely,

Patmawati
Zaenuddin Hudi Prasajo
Bob Andrian
Barriyati
Muhammed Sahrin Bin Haji Masri

Translated with DeepL.com (free version)

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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. The findings of this study show that the process of Islamization in Mempawah took place gradually through the harmony of the political power of Opu Daeng Manambon and a network of scholars, such as Habib Husein Al-Qadry, who implemented an integrated structural, cultural, and *da'wah strategy of bil hikmah* so that Islam could acculturate with local traditions and develop peacefully in a multiethnic society. Furthermore, it is recommended to study more critically the dynamics of social resistance and cultural conflicts, and to compare the Islamization process in other regions to enrich understanding of the spread of Islam in Mempawah.

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. Temuan kajian ini menunjukkan bahwa proses islamisasi di Mempawah berlangsung secara bertahap melalui sinergi kekuasaan politik Opu Daeng Manambon dan jaringan ulama seperti Habib Husein Al-Qadry yang menerapkan strategi dakwah terpadu struktural, kultural, dan *dakwah bil hikmah* sehingga Islam dapat berakulturasi dengan tradisi lokal dan berkembang secara damai dalam masyarakat multietnis. Selanjutnya disarankan untuk mengkaji lebih kritis dinamika resistensi sosial, konflik budaya, dan perbandingan proses islamisasi di wilayah lain guna memperkaya pemahaman tentang penyebaran Islam di Mempawah.

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

Author:

Patmawati¹
Zaenuddin Hudi Prasajo²
Bob Andrian³
Bariyati⁴
Muhammed Sahrin Bin
Haji Masr⁵

Affiliation:

^{1,2,3,4} IAIN Pontianak,
Indonesia
⁵Universiti Islam Sultan
Sharif Ali, Brunei
Darussalam

Corresponding author:

fwati1974@gmail.com

Dates:

Received _____
Revised _____
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Introduction

Islam's contact with the kingdoms in West Kalimantan has always had an interesting aspect that has not been studied, even though it has been ongoing since the 16th century. This is evident in the development of important ports such as Tanjungpura, Sukadana, Sambas, and Landak, which became centers of trade and were visited by traders from various regions¹. 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 Kalimantan². 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 Indrawati⁴, 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

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 law⁶, 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 Manambon⁷. The presence of this cleric not only strengthened religious development in Mempawah but also made the region a center of 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

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 Mukhtar 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.





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 origins¹⁶, *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 Regency²².

Based on these facts, studies of societal conditions, including religious, social, cultural, and economic aspects, still do not receive sufficient attention, even though historical studies should be conducted in a multidisciplinary manner to present a comprehensive picture of the region's history. Moreover, the arrival of Opu Daeng Manambong with a group consisting of *To Warani* (knight), *To Acca* (intellectual), *To Sugi* (economist), *To Sulase'na* (professional)²³. How these immigrants play a role in the sustainability of local communities that already have religion and customary law in their government. The processes of acceptance by local communities towards immigrants, religious conversion, and the implementation of Islamic law need to be studied to determine how immigrants approach the spread of Islamic da'wah, in accordance with the da'wah's capabilities and with attention to the needs of *the mad'u*.

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.

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





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 is a qualitative study with a historical approach, examining the stages of *library research methods*, heuristic history, criticism, synthesis, and historiography, using oral sources, written documents, and historical relics related to the spread of Islam in the Mempawah Kingdom in West Kalimantan.

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 decline and destruction. Several centuries later, around 1610, this kingdom revived with King Kudong. The government center was moved to the Pekana (Karanngan) 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 Qahar²⁴, 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.

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





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, the thirteenth ruler of the Mempawah kingdom, handed over her throne to her daughter, Princess Kesumba, who married Opu Daeng Manambon, who later became the fourteenth ruler. He brought his wife, Queen Kesumba; his mother-in-law, Mas Indrawati; his grandmother-in-law, Putri Cermin; and his followers, most of whom were Muslims, to Senggaok Mempawah. Opu Daeng Manambon maintained good relations with the Dayak people, who were the native inhabitants of the Mempawah kingdom. Opu Daeng Manambon's good treatment was also reciprocated with the kindness of the Dayak people of Mempawah²⁵. They greatly respected the Mempawah kingdom because it was part of them; namely, Mas Indrawati and Princess Kesumba were Dayak descendants of King Senggaok.

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 public²⁶.

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 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 Brunei²⁷, 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

²⁵ JT Willer, Kronik Mempawah.

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

²⁷ Musni Umbaran, Silsilah Melayu dan Bugis..





the people's land, impose taxation, and engage in land grabbing²⁸. 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 War²⁹. 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 1880-1881³⁰).

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 wife, Putri Cermin, came from Sumatra, where Islam was already widespread³¹.

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.

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

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

³⁰ Helius Sjamsuddin, *Perlawanan & Perubahan di*

³¹ Andri Zulfikar, *Sejarah Gemilang Kerajaan-kerajaan*





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 teachings³³. 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 *pasompe* ' (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 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 cockfights³⁴. 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 theory³⁵.



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

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

³³ Patmawati et al., 2023.

³⁴ Musni Umbaran, 1993.

³⁵ Patmawati, 2014.





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 Lohor³⁶. Those who are experts in the field of religion hold positions as patih 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 mufti 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 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 Sekadai, who was sent by his father to study there. Upon his return from Mempawah, he founded the At-Taqwa Sekadai 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

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

³⁷ Azyumardi Azra, *jaringan Ulama Nusantara*.

³⁸ Ellyas Soryani Soren, 2001





booming trade that had an impact on the welfare of the Mempawah community³⁹.

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 spreaders⁴¹.

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 (2023), 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 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 Mempawah⁴². 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 life⁴³. Robo'-robo' becomes a *weltanschauung*⁴⁴ 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

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 Zulkarnain, 2018: 1.

⁴³ . Elaini, 2023: 266.

⁴⁴ Rizal Mustansyir, 2015: 47.





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.

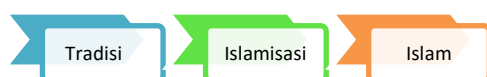


Chart:

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)⁴⁵.

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, 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 culture⁴⁶ 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 (HAR Gibb, quoted by M. Natsir in Patmawati et al., 2023). The integration of religion and culture, according to Sri Hidayati⁴⁷ 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

⁴⁵ Adiansyah et al., 2023.

⁴⁶ Interview with Abu Bakar, a prominent Islamic scholar in West Kalimantan, September 8, 2025.

⁴⁷ Interview with Sri Hidayati, a Mempawah resident, on October 6, 2025.





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 nujuh 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 founded an Islamic kingdom in Mempawah in the early 18th century. After becoming king, he actively spread Islam to his people. In line with Abu Bakar's statement that "Opu Daeng Manambon opened/led the birth of the Mempawah Muslim dynasty, which marked the end of pre-Islamic local government in the Mempawah area. Opu Daeng Manambon paved the way for the formation of the Mempawah Malay community (Bugis, Arabs, Malays, and Dayak converts). JT Willer (2015) stated that Opu

Daeng Manambon became the 14th king in Mempawah. He entered the Mempawah region together with Muslims. Opu Daeng Manambon established a good relationship with the Dayak people, and they respected him because the Mempawah kingdom was seen as descended from heroes (Dayak kings).

According to Sapendi⁴⁸ Opu Daeng Manambon played a significant role in laying the foundation of the kingdom in religious terms. His arrival in West Kalimantan was in response to an invitation from King Matan, who was being overthrown by Sultan Zainuddin's younger brother, Prince Agung, and was sent with a mission of peace. Opu Daeng Manambon's success in restoring Sultan Zainuddin to his position as King Matan made him the son-in-law of King Matan, and he was crowned king of the Mempawah region. Opu Daeng Manambon's reign was the forerunner to the unification of the Malay and Dayak ethnic groups. The Dayak people are a community that highly respects tradition. Opu Daeng Manambon's reign also accommodated traditions in harmony with religion and humanity, as evidenced by the tomb of Opu Daeng Manambon in Sebukit Rama. This inscription reads "*maradeka to Wajoe adenami napopuang*" (only the eternal land that owns the land is free; all are only the customs that they rule).

According to Raziki⁴⁹ during the time of Opu Daeng Manambon, there was acculturation from Hinduism to Islam, from Dayak to Malay; in other words, there was a cultural shift. The descendants of Opu Daeng Manambon, who married into the Dayak Malay courtiers, such as Utin Dawaman, who married Ratu Bagus from the Landak kingdom, Utin Cendramidi married Syarif Abdurrahman Al-Qadri, whose blood flows Dayak Arab, later founded the kingdom of Pontianak⁵⁰, and developed the Islamic religion

⁴⁸ Interview with Sapendi, a Mempawah resident on September 8, 2025.

⁴⁹ Interview with Raziki, a Mempawah resident, on September 8, 2025.

⁵⁰ 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





as the basis for the government of the Islamic kingdom." As the ruler of Mempawah, Opu Daeng Manambon sought teachers and ulama to come to the center of government. There are ulama who visited Mempawah as long as the researchers' search was limited, including: Syekh H. Muhammad Sholeh bin Syekh H. Abdurrahman As-Shamad al Yamani, Habib Husein Al-Qadri, Syekh Ali bin Fakih Al-Fatani, H. Muhammad Yasin, Syekh Abdul Jalil Al Fatani, and H. Abdurrahman Al-Kelantani.

The ulama in Mempawah come from various regions, including Yemen, Fatani, Kedah, and Kelantan. H. Abdurrahman Al-Kelantani, before going to Mempawah, first became a propagator of religion in the Sambas area, under the Sambas mufti Basuni Imran. The two of them were friends because of Abdurrahman's high level of knowledge, so the king of Mempawah called him to become the mufti of Mempawah, tasked with helping the kingdom overcome religious problems and teaching religion to the palace and the general public. 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.

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

First, the Islamization of government. Opu Daeng Manambon played a significant role in establishing Islam as the official religion of the Mempawah Kingdom and the main symbol of the Islamization process, which was marked by the conversion of the king, royal officials, and most of the community to Islam, as well as the presence of a mufti as a religious advisor. During his reign, the royal administration system was run through a structure of officials such as Datuk

Laksamana, Datuk Kyai Dalam, Datuk Malem, Datuk Pembekal, Datuk Petinggi, and Datuk Bendahara, with policies integrated with Islamic principles such as justice, deliberation, and social concern⁵¹.

Second, establishing relationships with ulama. During the reign of Opu Daeng Manambon, ulama served as royal advisors, among them Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al-Yamani, who resided in Sebukit Rama. Ulema from Yemen also played a major role in the spread of Islam in West Kalimantan, including Habib Husein Al-Qadry, who was appointed mufti in the Galaheran region, thereby encouraging the arrival of many religious figures from various regions. The tradition of involving muftis in government continued until the reign of Panembahan Muhammad Taufik Accamaddin, with the last mufti of the Mempawah Kingdom being Haji Abdurrahman bin Husin Kelantan, who survived the Japanese occupation⁵².

Third, building Islamic infrastructure. During the reign of Opu Daeng Manambon, the construction of mosques and surau (prayer houses) became the primary means of spreading Islam and religious education to the interior, further strengthened by the preaching and educational activities of Habib Husein Al-Qadri in Galaheran. Mosques such as the Jamiatul Khair Mosque of the Amantubillah Palace and the Jami' Mempawah Mosque served not only as places of worship but also as centers of education and religious study. This pattern also developed in other Islamic kingdoms in West Kalimantan⁵³. In addition to mosques and surau, the Amantubillah Palace also served as the center of government and the spread of Islam since the time of Opu Daeng Manambon, through various religious activities such as religious study groups, commemorations of the Prophet's birthday, and communal prayers. The palace then became a symbol of the Islamization process in Mempawah, which remains standing today as

⁵¹ Soren, 2001; Ummatin, 2015.

⁵² Patmawati and Istiqamah, 2025.

⁵³ Risa, 2015.





a historical site and a space for preserving the religious traditions of the local Muslim community.



Figure 4.8

Jamiatul Khair Mosque and Amantubillah Palace
Mempawah

Source: Researcher Documentation

Fourth, Islamic education. Opu Daeng Manambon encouraged the development of Islamic education through the teaching of the Qur'an and religious knowledge, which was initially aimed at the royal family and the nobility, as reflected in the story of Gusti Jamiril's ability to learn nahwu, sharaf, and read the Qur'an before Pangeran Dipati⁵⁴. Religious education that began in the palace environment then spread to the wider community through the support of religious structures such as mufti, imam, khatib, bilal, and lebai, who taught the basics of sharia to Sufism, thus strengthening the process of Islamization of society, which was previously influenced by local beliefs⁵⁵. This tradition of strengthening Islamic education continues into the modern era through support for educational institutions, religious activities, and local government policies, reflected in the high level of Islamic activity in the community and regional achievements in the Musabaqah Tilawatil Qur'an event at the provincial level.

Fifth, through political influence. The political influence of Opu Daeng Manambon and the five Opu brothers is evident in their role in controlling and assisting various Malay kingdoms—such as Riau, Sambas, and Mempawah—and through their network of political marriages with figures such as Syarif

Abdurrahman Al-Qadri, which strengthened relations between kingdoms and expanded the spread of Islam in West Kalimantan. Furthermore, Islam also spread through trade routes when Mempawah was designated as a maritime trade center dominated by Muslim traders from Arabia, Malay, and Bugis, who also served as preachers through economic and social interactions with the community.

The Role of Ulama

The ulama played a role in the religious conversion of the ruling class. They were also involved in trade and politics. Since Habib Husein's arrival in Mempawah, Arab traders flocked to the Mempawah kingdom. As a result, Mempawah became a very profitable trading port. Habib Husein was invited to Mempawah to spread Islamic teachings. According to Nurmala⁵⁶ Opu Daeng Manambon studied with Habib Husein Al-Qadry, a scholar renowned for his knowledge." Along with Habib Husein Al-Qadry, a scholar from Fatani named Sheikh Ali bin Fakihi Al Fatani also arrived. Both scholars were very influential in Mempawah, both practicing fiqh according to the Shafi'i school of thought⁵⁷.

Based on the role of the ulama, Islam became an inseparable part of the formation of an Islamic kingdom that adhered to a political system and protected local culture. The ulama as an important social group in the palace environment through the position of mufti and advisor to the king strengthened Islamic teachings while playing a central role in the political culture of the kingdom in the archipelago, including in the Mempawah Kingdom, where the king was seen as a symbol of royal authority and the people were under his

⁵⁴ Hooker, 1991.

⁵⁵ Zulkarnain, 2018.

⁵⁶ Interview with Nurmala, Head of the Archives and Library Service of Mempawah Regency, August 14, 2024.

⁵⁷ Ellyas Suryani Soren, 2001: 77.





power⁵⁸. The role of the ulama in the spread of Islam in Mempawah was very prominent because of their position as the royal elite, where Opu Daeng Manambon appointed competent ulama such as Habib Husein Al-Qadri and later Sheikh H. Muhammad Ali Alfathani as mufti who provided advice and fatwas based on the Qur'an and Sunnah to strengthen royal policies while supporting the process of Islamic da'wah⁵⁹.

According to Abu Bakar, Opu Daeng Manambon placed ulama in the government structure as muftis whose duty was to maintain the implementation of Islamic values and laws through the issuance of argumentative fatwas, as reflected in the works of muftis such as *Qawarinul Muftadi fi Fiqh* by Abdurrahman Al-Kelantani and *Jadwal Nikah* by Ismail Mundu⁶⁰. In addition to their role as fatwa issuers, ulama also functioned as preachers and educators by establishing educational centers—such as that of Habib Husein Al-Qadry in Galaheran and the establishment of the Darul Ulum school by Abdurrahman bin Husin al-Kelantani—which contributed greatly to the development of Islamic education in various regions of West Kalimantan⁶¹.

Implementation of Da'wah Strategy

Structural Da'wah Strategy

Structural da'wah is a strategy for spreading Islam that involves political power and the royal bureaucracy, as seen in the role of Habib Husein Al-Qadry, who was accepted in the palace environment and later appointed as mufti for his scientific capacity and influence in resolving religious issues⁶². This top-down da'wah model is also evident in the policy of Opu Daeng Manambon, who made Islam the official religion of the Mempawah Kingdom and moved the center of government from Senggaok to Sebukit Rama, thereby accelerating the

transformation of the kingdom from a Hindu to an Islamic kingdom.

Opu Daeng Manambon implemented structural da'wah by utilizing the kingdom's social, political, and economic structures—through the appointment of ulama as advisors and muftis, and the construction of mosques and surau—so that Islamic values were integrated into people's lives and the kingdom remained a majority-Muslim country until now⁶³. This role made him an icon of Mempawah, who succeeded in spreading Islam among multi-ethnic communities—such as Dayak, Malay, Arab, Bugis, and Chinese—living in diverse social and cultural contexts. The structural da'wah implemented by Opu Daeng Manambon is in line with the da'wah model mentioned by Allah in Surah Al Hujurat, verse 13. According to Al-Qurtubi in Harjani Hefni (2014: 62)⁶⁴, this verse is in accordance with the context of portraying the conditions of the Mempawah kingdom that placed Opu Daeng Manambon who came from outside Mempawah, the people of Mempawah accepted Opu's arrival indicating that they were a community that was very open to newcomers.

Cultural Preaching Strategy

Cultural da'wah is a da'wah approach that accommodates local cultural values without compromising the substance of Islamic teachings and emphasizes understanding the community's cultural wisdom as the target of da'wah⁶⁵. Opu Daeng Manambon successfully implemented this approach by integrating Islam and local culture, as evidenced by the Robo'-robo tradition as an intangible cultural heritage and by the construction of mosques and surau, such as the Jamiatul Khair Mosque at the Amantubillah Palace, which serves as a center for education and the spread of Islam.

Mempawah society today shows strong historical continuity with Islam, reflected in the

⁵⁸ Jajat Burhanudin, 2012.

⁵⁹ Sulaeman, 2015.

⁶⁰ Yani, 2023

⁶¹ Patmawati, 2025.

⁶² Farhan, 2014.

⁶³ Muslimin, 2021.

⁶⁴ Harjani Hefni, 2014: 62.

⁶⁵ Tata Sukayat, 2015.





dominance of Islam as the majority religion and in the high level of community participation in religious traditions such as the Prophet's Birthday and the recitation of Barzanji, which embody the values of *hablun minallah* and *hablumminnas*. The cultural da'wah carried out has combined cultural and Islamic values, demanding the development of a thinking about truth that draws on revelation and human reason. In practice, humans are understood as *khalifatul fil ardhi* who were created to worship God, form a unity of people (*ummatan wahidah*), and are responsible for maintaining the sustainability of the universe from damage caused by human behavior (Abdul Munir Mulkhan, 1996), as in the word of Allah in Surah Ar-Rum, verse 41.

Method of Da'wah

The success of da'wah is greatly influenced by factors of guidance, knowledge of the message, and effective delivery methods⁶⁶, as reflected in Opu Daeng Manambon's strategy in approaching the Dayak community through local cultural practices, such as cockfighting, to gain sympathy and social acceptance. After gaining community support, he strengthened the process of Islamization by inviting prominent scholars, such as Habib Husein Al-Qadry, to settle in Galaherang and to develop da'wah and Islamic education in the Mempawah Kingdom.

The da'wah method used by Opu Daeng Manambon and the propagators of Islam is *da'wah bil hikmah*, namely the delivery of teachings with correct, rational, and communicative arguments that are adapted to the social conditions of the mad'u to eliminate doubts about Islamic teachings (Bastomi, 2016). The implementation of this method contributed to the formation of a religious Mempawah community, as reflected in the strong tradition of Islamic education and activities, including the development of Islamic educational institutions (Al-Falah) and local government support to

strengthen the community's religious identity. The *da'wah bil hikmah* method applied by Opu Daeng Manambon uses a dialogical and educational approach, involving traditional leaders, so that the Islamization process takes place peacefully through harmonization between Islamic values and local traditions, such as the Robo'-robo' tradition, which includes elements of silaturahmi, joint prayer, and reading the Qur'an. The integration of Islamic values then strengthens the social solidarity of the Mempawah community through collective activities such as cooperation in building mosques and the application of Islamic norms in family life, including marriage and inheritance..

Conclusion

The most important findings of this study indicate that Islamization in Mempawah occurred gradually through interactions among political power, the network of ulama, and the community's socio-cultural dynamics. Opu Daeng Manambon's central role in strengthening the spread of Islam is evident through his harmony with ulama such as Habib Husein Al-Qadry in developing da'wah, education, and the establishment of religious institutions within the kingdom and society. This process was supported by an integrated da'wah strategy that combined structural and cultural approaches, and *da'wah bil hikmah methods*, so that Islam could acculturate with local traditions and develop peacefully and sustainably within the social life of the multi-ethnic community in Mempawah.

The strength of this paper lies in its integrative and comprehensive analysis of the Islamization process in the Mempawah Kingdom through political power, the role of the ulama, and local cultural dynamics, demonstrating that the spread of Islam occurred through structural and cultural strategies, as well as through adaptive and peaceful methods of da'wah. Its weakness lies in its limited critical analysis of the possibility of social resistance, cultural conflict, or comparisons with

⁶⁶ Rusmalita, 2017.





Islamization processes in other regions, resulting in the study emphasizing the narrative of success rather than the complexity of the accompanying social dynamics.

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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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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. The findings of this study show that the process of Islamization in Mempawah took place gradually through the harmony of the political power of Opu Daeng Manambon and a network of scholars, such as Habib Husein Al-Qadry, who implemented an integrated structural, cultural, and *da'wah strategy of bil hikmah* so that Islam could acculturate with local traditions and develop peacefully in a multiethnic society. Furthermore, it is recommended to study more critically the dynamics of social resistance and cultural conflicts, and to compare the Islamization process in other regions to enrich understanding of the spread of Islam in Mempawah.

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. Temuan kajian ini menunjukkan bahwa proses islamisasi di Mempawah berlangsung secara bertahap melalui sinergi kekuasaan politik Opu Daeng Manambon dan jaringan ulama seperti Habib Husein Al-Qadry yang menerapkan strategi dakwah terpadu struktural, kultural, dan *dakwah bil hikmah* sehingga Islam dapat berakulturasi dengan tradisi lokal dan berkembang secara damai dalam masyarakat multietnis. Selanjutnya disarankan untuk mengkaji lebih kritis dinamika resistensi sosial, konflik budaya, dan perbandingan proses islamisasi di wilayah lain guna memperkaya pemahaman tentang penyebaran Islam di Mempawah.

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

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Introduction

Islam's contact with the kingdoms in West Kalimantan has always had an interesting aspect that has not been studied, even though it has been ongoing since the 16th century. This is evident in the development of important ports such as Tanjungpura, Sukadana, Sambas, and Landak, which became centers of trade and were visited by traders from various regions¹. 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 Kalimantan². The Islamic preaching carried out by these traders yielded significant results, among them the conversion to Islam of King Landak, Raden Ismahayana, in 1472³. 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 Indrawati⁴, 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 Sulawesi⁵.

Through this process, the Islamic Kingdom of Mempawah was born, whose government began implementing sharia law⁶, 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 Manambon⁷. The presence of this cleric not only strengthened religious development in Mempawah but also made the region a center of 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*

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 Muktamar 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.

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).





*Mempawah in Historical Snippets*¹⁰, *Chronicle of Mempawah (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 origins¹⁶, *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 Regency²².

Based on these facts, studies of societal conditions, including religious, social, cultural, and economic aspects, still do not receive sufficient attention, even though historical studies should be conducted in a

multidisciplinary manner to present a comprehensive picture of the region's history. Moreover, the arrival of Opu Daeng Manambong with a group consisting of *To Warani* (knight), *To Acca* (intellectual), *To Sugi* (economist), *To Sulase'na* (professional)²³. How these immigrants play a role in the sustainability of local communities that already have religion and customary law in their government. The processes of acceptance by local communities towards immigrants, religious conversion, and the implementation of Islamic law need to be studied to determine how immigrants approach the spread of Islamic da'wah, in accordance with the da'wah's capabilities and with attention to the needs of *the mad'u*.

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

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.

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





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 is a qualitative study with a historical approach, examining the stages of *library research methods*, heuristic history, criticism, synthesis, and historiography, using oral sources, written documents, and historical relics related to the spread of Islam in the Mempawah Kingdom in West Kalimantan.

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

decline and destruction. Several centuries later, around 1610, this kingdom revived with King Kudong. The government center was moved to the Pekana (Karanngan) 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 Qahar²⁴, 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,

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





the thirteenth ruler of the Mempawah kingdom, handed over her throne to her daughter, Princess Kesumba, who married Opu Daeng Manambon, who later became the fourteenth ruler. He brought his wife, Queen Kesumba; his mother-in-law, Mas Indrawati; his grandmother-in-law, Putri Cermin; and his followers, most of whom were Muslims, to Senggaok Mempawah. Opu Daeng Manambon maintained good relations with the Dayak people, who were the native inhabitants of the Mempawah kingdom. Opu Daeng Manambon's good treatment was also reciprocated with the kindness of the Dayak people of Mempawah²⁵. They greatly respected the Mempawah kingdom because it was part of them; namely, Mas Indrawati and Princess Kesumba were Dayak descendants of King Senggaok.

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 public²⁶.

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 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 Brunei²⁷, 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 grabbing²⁸. 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 War²⁹. People's resistance against Dutch colonialism also occurred in other kingdoms, such as the Simpang

²⁵ JT Willer, *Kronik Mempawah*.

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

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

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

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





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 1880-1881³⁰).

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 wife, Putri Cermin, came from Sumatra, where Islam was already widespread³¹.

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

³⁰ Helius Sjamsuddin, *Perlawanan & Perubahan di*

³¹ Andri Zulfikar, *Sejarah Gemilang Kerajaan-kerajaan*





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 teachings³³. 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

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 cockfights³⁴. 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 theory³⁵.



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

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

³³ Patmawati et al., 2023.

³⁴ Musni Umbaran, 1993.

³⁵ Patmawati, 2014.





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 Lohor³⁶ Those who are experts in the field of religion hold positions as patih 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 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 Sekadai, who was sent by his father to study there. Upon his return from Mempawah, he founded the At-Taqwa Sekadai 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 community³⁹.

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

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

³⁷ Azyumardi Azra, *jaringan Ulama Nusantara*.

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.





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 spreaders⁴¹.

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 (2023), 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 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 Mempawah⁴². 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 life⁴³. Robo'-robo' becomes a *weltanschauung*⁴⁴ 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.

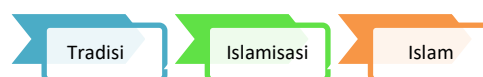


Chart:

Patterns of Relationship between Tradition and Islam

Source: Hermansyah, 2006.

⁴¹ Taufik Abdullah, 1987: 245.

⁴² Zulkarnain, 2018: 1.

⁴³ . Elaini, 2023: 266.

⁴⁴ Rizal Mustansyir, 2015: 47.





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)⁴⁵.

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, 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 culture⁴⁶ 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 (HAR Gibb, quoted by M. Natsir in Patmawati et al., 2023). The integration of religion and culture, according to Sri Hidayati⁴⁷ 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 nujuh 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:

⁴⁵ Adiansyah et al., 2023.

⁴⁶ Interview with Abu Bakar, a prominent Islamic scholar in West Kalimantan, September 8, 2025.

⁴⁷ Interview with Sri Hidayati, a Mempawah resident, on October 6, 2025.





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 founded an Islamic kingdom in Mempawah in the early 18th century. After becoming king, he actively spread Islam to his people. In line with Abu Bakar's statement that "Opu Daeng Manambon opened/led the birth of the Mempawah Muslim dynasty, which marked the end of pre-Islamic local government in the Mempawah area. Opu Daeng Manambon paved the way for the formation of the Mempawah Malay community (Bugis, Arabs, Malays, and Dayak converts). JT Willer (2015) stated that Opu Daeng Manambon became the 14th king in Mempawah. He entered the Mempawah region together with Muslims. Opu Daeng Manambon established a good relationship with the Dayak people, and they respected him because the Mempawah kingdom was seen as descended from heroes (Dayak kings).

According to Sapendi⁴⁸ Opu Daeng Manambon played a significant role in laying the foundation of the kingdom in religious terms. His arrival in West Kalimantan was in response to an invitation from King Matan, who was being overthrown by Sultan Zainuddin's younger

brother, Prince Agung, and was sent with a mission of peace. Opu Daeng Manambon's success in restoring Sultan Zainuddin to his position as King Matan made him the son-in-law of King Matan, and he was crowned king of the Mempawah region. Opu Daeng Manambon's reign was the forerunner to the unification of the Malay and Dayak ethnic groups. The Dayak people are a community that highly respects tradition. Opu Daeng Manambon's reign also accommodated traditions in harmony with religion and humanity, as evidenced by the tomb of Opu Daeng Manambon in Sebukit Rama. This inscription reads "*maradeka to Wajoe adenami napopuang*" (only the eternal land that owns the land is free; all are only the customs that they rule).

According to Raziki⁴⁹ during the time of Opu Daeng Manambon, there was acculturation from Hinduism to Islam, from Dayak to Malay; in other words, there was a cultural shift. The descendants of Opu Daeng Manambon, who married into the Dayak Malay courtiers, such as Utin Dawaman, who married Ratu Bagus from the Landak kingdom, Utin Cendramidi married Syarif Abdurrahman Al-Qadri, whose blood flows Dayak Arab, later founded the kingdom of Pontianak⁵⁰, and developed the Islamic religion as the basis for the government of the Islamic kingdom." As the ruler of Mempawah, Opu Daeng Manambon sought teachers and ulama to come to the center of government. There are ulama who visited Mempawah as long as the researchers' search was limited, including: Syekh H. Muhammad Sholeh bin Syekh H. Abdurrahman As-Shamad al Yamani, Habib Husein Al-Qadri, Syekh Ali bin Fakihi Al-Fatani, H. Muhammad Yasin, Syekh Abdul Jalil Al Fatani, and H. Abdurrahman Al-Kelantani.

The ulama in Mempawah come from various regions, including Yemen, Fatani,

⁴⁸ Interview with Sapendi, a Mempawah resident on September 8, 2025.

⁴⁹ Interview with Raziki, a Mempawah resident, on September 8, 2025.

⁵⁰ 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





Kedah, and Kelantan. H. Abdurrahman Al-Kelantani, before going to Mempawah, first became a propagator of religion in the Sambas area, under the Sambas mufti Basuni Imran. The two of them were friends because of Abdurrahman's high level of knowledge, so the king of Mempawah called him to become the mufti of Mempawah, tasked with helping the kingdom overcome religious problems and teaching religion to the palace and the general public. 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.

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

First, the Islamization of government. Opu Daeng Manambon played a significant role in establishing Islam as the official religion of the Mempawah Kingdom and the main symbol of the Islamization process, which was marked by the conversion of the king, royal officials, and most of the community to Islam, as well as the presence of a mufti as a religious advisor. During his reign, the royal administration system was run through a structure of officials such as Datuk Laksamana, Datuk Kyai Dalam, Datuk Malem, Datuk Pembekal, Datuk Petinggi, and Datuk Bendahara, with policies integrated with Islamic principles such as justice, deliberation, and social concern⁵¹.

Second, establishing relationships with ulama. During the reign of Opu Daeng Manambon, ulama served as royal advisors, among them Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al-Yamani, who resided in Sebukit Rama. Ulema from Yemen also played a major role in the spread of Islam in West Kalimantan, including Habib

Husein Al-Qadry, who was appointed mufti in the Galaheran region, thereby encouraging the arrival of many religious figures from various regions. The tradition of involving muftis in government continued until the reign of Panembahan Muhammad Taufik Accamaddin, with the last mufti of the Mempawah Kingdom being Haji Abdurrahman bin Husin Kelantan, who survived the Japanese occupation⁵².

Third, building Islamic infrastructure. During the reign of Opu Daeng Manambon, the construction of mosques and surau (prayer houses) became the primary means of spreading Islam and religious education to the interior, further strengthened by the preaching and educational activities of Habib Husein Al-Qadri in Galaheran. Mosques such as the Jamiatul Khair Mosque of the Amantubillah Palace and the Jami' Mempawah Mosque served not only as places of worship but also as centers of education and religious study. This pattern also developed in other Islamic kingdoms in West Kalimantan⁵³. In addition to mosques and surau, the Amantubillah Palace also served as the center of government and the spread of Islam since the time of Opu Daeng Manambon, through various religious activities such as religious study groups, commemorations of the Prophet's birthday, and communal prayers. The palace then became a symbol of the Islamization process in Mempawah, which remains standing today as a historical site and a space for preserving the religious traditions of the local Muslim community.



Figure 4.8
Jamiatul Khair Mosque and Amantubillah Palace
Mempawah

Source: Researcher Documentation

⁵¹ Soren, 2001; Ummatin, 2015.

⁵² Patmawati and Istiqamah, 2025.

⁵³ Risa, 2015.





Fourth, Islamic education. Opu Daeng Manambon encouraged the development of Islamic education through the teaching of the Qur'an and religious knowledge, which was initially aimed at the royal family and the nobility, as reflected in the story of Gusti Jamiril's ability to learn nahwu, sharaf, and read the Qur'an before Pangeran Dipati⁵⁴. Religious education that began in the palace environment then spread to the wider community through the support of religious structures such as mufti, imam, khatib, bilal, and lebai, who taught the basics of sharia to Sufism, thus strengthening the process of Islamization of society, which was previously influenced by local beliefs⁵⁵. This tradition of strengthening Islamic education continues into the modern era through support for educational institutions, religious activities, and local government policies, reflected in the high level of Islamic activity in the community and regional achievements in the Musabaqah Tilawatil Qur'an event at the provincial level.

Fifth, through political influence. The political influence of Opu Daeng Manambon and the five Opu brothers is evident in their role in controlling and assisting various Malay kingdoms—such as Riau, Sambas, and Mempawah—and through their network of political marriages with figures such as Syarif Abdurrahman Al-Qadri, which strengthened relations between kingdoms and expanded the spread of Islam in West Kalimantan. Furthermore, Islam also spread through trade routes when Mempawah was designated as a maritime trade center dominated by Muslim traders from Arabia, Malay, and Bugis, who also served as preachers through economic and social interactions with the community.

The Role of Ulama

The ulama played a role in the religious conversion of the ruling class. They were also involved in trade and politics. Since Habib Husein's arrival in Mempawah, Arab traders flocked to the Mempawah kingdom. As a result, Mempawah became a very profitable trading port. Habib Husein was invited to Mempawah to spread Islamic teachings. According to Nurmala⁵⁶ Opu Daeng Manambon studied with Habib Husein Al-Qadry, a scholar renowned for his knowledge." Along with Habib Husein Al-Qadry, a scholar from Fatani named Sheikh Ali bin Fakihi Al Fatani also arrived. Both scholars were very influential in Mempawah, both practicing fiqh according to the Shafi'i school of thought⁵⁷.

Based on the role of the ulama, Islam became an inseparable part of the formation of an Islamic kingdom that adhered to a political system and protected local culture. The ulama as an important social group in the palace environment through the position of mufti and advisor to the king strengthened Islamic teachings while playing a central role in the political culture of the kingdom in the archipelago, including in the Mempawah Kingdom, where the king was seen as a symbol of royal authority and the people were under his power⁵⁸. The role of the ulama in the spread of Islam in Mempawah was very prominent because of their position as the royal elite, where Opu Daeng Manambon appointed competent ulama such as Habib Husein Al-Qadri and later Sheikh H. Muhammad Ali Alfathani as mufti who provided advice and fatwas based on the Qur'an and Sunnah to strengthen royal policies while supporting the process of Islamic da'wah⁵⁹.

According to Abu Bakar, Opu Daeng Manambon placed ulama in the government structure as muftis whose duty was to maintain

⁵⁴ Hooker, 1991.

⁵⁵ Zulkarnain, 2018.

⁵⁶ Interview with Nurmala, Head of the Archives and Library Service of Mempawah Regency, August 14, 2024.

⁵⁷ Ellyas Suryani Soren, 2001: 77.

⁵⁸ Jajat Burhanudin, 2012.

⁵⁹ Sulaeman, 2015.





the implementation of Islamic values and laws through the issuance of argumentative fatwas, as reflected in the works of muftis such as *Qawwaninul Muftadi fi Fiqh* by Abdurrahman Al-Kelantani and *Jadwal Nikah* by Ismail Mundu⁶⁰. In addition to their role as fatwa issuers, ulama also functioned as preachers and educators by establishing educational centers—such as that of Habib Husein Al-Qadry in Galaheran and the establishment of the Darul Ulum school by Abdurrahman bin Husin al-Kelantani—which contributed greatly to the development of Islamic education in various regions of West Kalimantan⁶¹.

Implementation of Da'wah Strategy

Structural Da'wah Strategy

Structural da'wah is a strategy for spreading Islam that involves political power and the royal bureaucracy, as seen in the role of Habib Husein Al-Qadry, who was accepted in the palace environment and later appointed as mufti for his scientific capacity and influence in resolving religious issues⁶². This top-down da'wah model is also evident in the policy of Opu Daeng Manambon, who made Islam the official religion of the Mempawah Kingdom and moved the center of government from Senggaok to Sebukit Rama, thereby accelerating the transformation of the kingdom from a Hindu to an Islamic kingdom.

Opu Daeng Manambon implemented structural da'wah by utilizing the kingdom's social, political, and economic structures—through the appointment of ulama as advisors and muftis, and the construction of mosques and surau—so that Islamic values were integrated into people's lives and the kingdom remained a majority-Muslim country until now⁶³. This role made him an icon of Mempawah, who succeeded in spreading Islam among multi-ethnic communities—such as Dayak, Malay, Arab, Bugis, and Chinese—living in diverse social and

cultural contexts. The structural da'wah implemented by Opu Daeng Manambon is in line with the da'wah model mentioned by Allah in Surah Al Hujurat, verse 13. According to Al-Qurtubi in Harjani Hefni (2014: 62)⁶⁴, this verse is in accordance with the context of portraying the conditions of the Mempawah kingdom that placed Opu Daeng Manambon who came from outside Mempawah, the people of Mempawah accepted Opu's arrival indicating that they were a community that was very open to newcomers.

Cultural Preaching Strategy

Cultural da'wah is a da'wah approach that accommodates local cultural values without compromising the substance of Islamic teachings and emphasizes understanding the community's cultural wisdom as the target of da'wah⁶⁵. Opu Daeng Manambon successfully implemented this approach by integrating Islam and local culture, as evidenced by the Robo'-robo tradition as an intangible cultural heritage and by the construction of mosques and surau, such as the Jamiatul Khair Mosque at the Amantubillah Palace, which serves as a center for education and the spread of Islam.

Mempawah society today shows strong historical continuity with Islam, reflected in the dominance of Islam as the majority religion and in the high level of community participation in religious traditions such as the Prophet's Birthday and the recitation of Barzanji, which embody the values of *hablun minallah* and *hablumminnas*. The cultural da'wah carried out has combined cultural and Islamic values, demanding the development of a thinking about truth that draws on revelation and human reason. In practice, humans are understood as *khalifatul fil ardhi* who were created to worship God, form a unity of people (*ummatah wahidah*), and are responsible for maintaining the sustainability of the universe from damage caused by human behavior (Abdul Munir

⁶⁰ Yani, 2023

⁶¹ Patmawati, 2025.

⁶² Farhan, 2014.

⁶³ Muslimin, 2021.

⁶⁴ Harjani Hefni, 2014: 62.

⁶⁵ Tata Sukayat, 2015.





Mulkhan, 1996), as in the word of Allah in Surah Ar-Rum, verse 41.

Method of Da'wah

The success of da'wah is greatly influenced by factors of guidance, knowledge of the message, and effective delivery methods⁶⁶, as reflected in Opu Daeng Manambon's strategy in approaching the Dayak community through local cultural practices, such as cockfighting, to gain sympathy and social acceptance. After gaining community support, he strengthened the process of Islamization by inviting prominent scholars, such as Habib Husein Al-Qadry, to settle in Galaherang and to develop da'wah and Islamic education in the Mempawah Kingdom.

The da'wah method used by Opu Daeng Manambon and the propagators of Islam is *da'wah bil hikmah*, namely the delivery of teachings with correct, rational, and communicative arguments that are adapted to the social conditions of the mad'u to eliminate doubts about Islamic teachings (Bastomi, 2016). The implementation of this method contributed to the formation of a religious Mempawah community, as reflected in the strong tradition of Islamic education and activities, including the development of Islamic educational institutions (Al-Falah) and local government support to strengthen the community's religious identity. The *da'wah bil hikmah* method applied by Opu Daeng Manambon uses a dialogical and educational approach, involving traditional leaders, so that the Islamization process takes place peacefully through harmonization between Islamic values and local traditions, such as the Robo'-robo' tradition, which includes elements of silaturahmi, joint prayer, and reading the Qur'an. The integration of Islamic values then strengthens the social solidarity of the Mempawah community through collective activities such as cooperation in building mosques and the application of Islamic norms in family life, including marriage and inheritance..

Conclusion

The most important findings of this study indicate that Islamization in Mempawah occurred gradually through interactions among political power, the network of ulama, and the community's socio-cultural dynamics. Opu Daeng Manambon's central role in strengthening the spread of Islam is evident through his harmony with ulama such as Habib Husein Al-Qadry in developing da'wah, education, and the establishment of religious institutions within the kingdom and society. This process was supported by an integrated da'wah strategy that combined structural and cultural approaches, and *da'wah bil hikmah methods*, so that Islam could acculturate with local traditions and develop peacefully and sustainably within the social life of the multi-ethnic community in Mempawah.

The strength of this paper lies in its integrative and comprehensive analysis of the Islamization process in the Mempawah Kingdom through political power, the role of the ulama, and local cultural dynamics, demonstrating that the spread of Islam occurred through structural and cultural strategies, as well as through adaptive and peaceful methods of da'wah. Its weakness lies in its limited critical analysis of the possibility of social resistance, cultural conflict, or comparisons with Islamization processes in other regions, resulting in the study emphasizing the narrative of success rather than the complexity of the accompanying social dynamics.

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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.

⁶⁶ Rusmalita, 2017.





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

The views and interpretations expressed in this article are solely those of the author and do not necessarily reflect the policy or position of the relevant institution..

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