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THE PATTERN OF SUFISM ON INTERPRETATION OF Q.S. AL-FATIHAH IN THE TAFSIR MANUSCRIPT BY M. BASIUNI IMRAN SAMBAS, WEST KALIMANTAN

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Abstract

M. Basiuni Imran is a 20th-century Sambas scholar who once studied with M Rasyid Ridha, so Rasyid Ridha's Islamic reforms ideas were also internalized by M. Basiuni Imran in some of the educational institutions in Sambas. However, in the interpretation, especially the Tafsir of Q.S Al-Fatihah M. Basiuni Imran does not accommodate the value of Islamic reform but interprets it with a Sufistic pattern. On the other hand, no solid information has been found about his Tarekat affiliations or Tarekat tendencies, thus strengthening the indication of his Sufism.

Therefore, this research needs to be conducted. This study is library research with a descriptive-analytic model and uses the theory of genealogy and actor networks as an analytical framework. The conclusion of this article explains that the pattern of Sufism narrated by M. Basiuni Imran in interpreting Q.S. Al-Fatihah is by correlating Q.S. Al-Fatihah with Prayers. According to him, prayer is not only done with physical actions but also needs to focus the heart and soul on Allah SWT. He illustrated with the Qibla physically the direction of the *Ka'bah* is the Qibla during prayer. But in essence, the Qiblah faces the heart to Allah SWT. The factors that influence M. Basiuni Imran's Sufism thought are 1) the relationship of M. Basiuni Imran with some of his Sufism teachers, 2) the socio-religious conditions when writing the interpretation, and 3) the relationship between the book of Sufism and the book of interpretation by M. Basiuni Imran.

Keywords: Sufism Pattern, Interpretation of Q.S. Al-Fatihah, M. Basiuni Imran, Sambas

Abstrak

M. Basiuni Imran merupakan ulama Sambas abad 20 M pernah belajar dengan M. Rasyid Ridha, sehingga ide-ide pembaharuan Islam Rasyid Ridha juga diinternalisasikan oleh M. Basiuni Imran pada sejumlah lembaga pendidikan di Sambas. Namun dalam tafsir, khususnya tafsir Q.S Al-Fatihah, M. Basiuni Imran tidak mengakomodir nilai pembaharuan Islam, justru terdapat corak sufistik dalam penafsiran yang dulakukannya. Di sisi lain, belum ditemukan informasi kuat tentang afiliasi tarekat atau kecenderungan tarekatnya, sehingga menguatkan indikasi penafsiran tasawufnya. Oleh karena itu, penelitian ini perlu dilakukan. Kajian ini adalah studi kepustakaan dengan model deskriptif-analisis serta menggunakan teori genealogi dan jejaring aktor sebagai kerangka analisis. Kesimpulan dari artikel ini menjelaskan bahwa corak sufistik yang dinarasikan oleh M. Basiuni Imran dalam menafsirkan Q.S. Al-Fatihah adalah dengan mengkorelasikan Q.S. Al-Fatihah dengan Shalat. Menurutnya, dalam shalat tidaknya hanya dilakukan dengan gerakan fisik saja, namun juga perlu memusatkan hati dan ruh kepada Allah Swt. Ini diilustrasikannya dengan kiblat, secara fisik arah *Ka'bah* adalah kiblat saat shalat. Namun secara hakikat, kiblat adalah menghadapkan hati kepada Allah Swt. Adapun faktor-faktor yang mempengaruhi pemikiran tasawuf M. Basiuni Imran: 1) relasinya dengan sejumlah guru tasawuf, 2) kondisi sosial-keagamaan saat penulisan tafsir dan 3) relasi kitab tasawuf dengan kitab tafsir karya M. Basiuni Imran.

Kata Kunci: Corak Tasawuf, Tafsir Q.S. Al-Fatihah, M. Basiuni Imran, Sambas

Introduction

In the 15-16th century AD, Sufism was still developing rapidly in the Archipelago¹, and even several later written literature still had the nuances of Sufism, including the text of the interpretation verse 9 from Q.S *al-Kahfi*, which was interpreted in Sufism pattern.² In the 20th century AD, the Middle East, especially Makkah and Egypt was still 'the marketplace for Islamic studies' for the same scholars from the Archipelago³. Moreover, the intellectual network and access to travel are easy than the previous scholars, so this motivates and stimulates the following scholars to conduct intellectual studies there.⁴ Included among the Nusantara scholars (*ulama*) in this period was M. Basiuni Imran from Sambas Regency, West Kalimantan.⁵

In the scientific tendencies, M. Basiuni Imran has written extensively on the *fiqh* (Islamic jurisprudence) as evidenced by most of his works in this discipline. Then, based on the archeo-genealogy of knowledge, intellectual M. Basiuni Imran was formed as the basis for the 'product of thought' of the Middle East in the 20th century⁶. Which is identical to the ideas of Islamic reform from M. Abduh and M. Rasyid Ridha.⁷ But in fact, when interpreting Q.S. Al-Fatihah M. Basiuni Imran visualizes the nuances of Sufism. Whereas ideally, the interpretation conducted by M. Basuni Imran should be contextualist-reformist rather than theosophical-esoteric (Sufism).

¹ Wendi Parwanto, "Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation: The Case of Q.S. Al-Fatihah Interpretation in Nurul Ihsan by Said Bin," *Al-Kawakib* 3, no. 2 (2022): 130–38.

² This manuscript was brought from Aceh to the Netherlands by an Arabic linguist from the Netherlands, Erpinus (d. 1624 AD) in the early 17th century. And now, this Manuscript is in the collection of the Cambridge University library with the catalog MS li. 6.45, Peter G. Riddell, "Variations on an Exegetical Theme: Tafsir Foundations in the Malay World," *Studia Islamika* 21, no. 2 (2014): 259–92, <https://doi.org/10.15408/sdi.v21i2.1072>.

³ Ridho Adiansyah and Nurul Faedah binti Yahya, "KHAMR IN THE QUR'AN (THEMATIC STUDY OF TAFSIR IBN JARIR AL-TABARI)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (November 30, 2022): 1–17, <https://doi.org/10.23917/qist.v2i1.1208>.

⁴ Hamid Enayat, *Modern Islamic Political Thought* (London: Mc Millan, 1982); Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Kencana, 2004).

⁵ Wendi Parwanto, "Struktur Epistemologi Naskah Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2019): 143–63, <https://doi.org/10.32505/tibyan.v4i1.783>.

⁶ Ali Albashir Mohammed Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word لَمَّا لَا in Surahs Al-Hijr and Al-Kahf Into English," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 116–33, <https://doi.org/10.23917/qist.v2i2.1679>.

⁷ Wendi Parwanto, "Muhammad Basiuni Imran: Tokoh Legendaris Islam, Sambas, Kalimantan Barat Abad 20 M," *Jurnal Al-Fanar* 5, no. 1 (2022): 57–70, <https://doi.org/10.33511/alfanar.v5n1.57-70>.

Research on M. Basiuni Imran has been carried out by several researchers such as Hamka⁸, Luqman⁹, M. Didik and Rahimin¹⁰, and Wendi.¹¹ However, generally, the study on M. Basiuni Imran above has not explained the history of knowledge of M. Basiuni's Sufism when interpreting Q.S. Al-Fatihah. Therefore, this research needs to be conducted to explain the pattern of Sufism in the interpretation of Q.S. Al-Fatihah and the historicity of Sufistic thought in M. Basiuni Imran.

The type of this research is library research, the formal object is the tafsir manuscript by M. Basiuni Imran, and the material object is the interpretation of Q.S. Al-Fatihah. The theoretical framework used is two theories, namely the theory of genealogy of knowledge and the theory of actor-networks. The theory of genealogy is used to trace the archeo-genealogy of M. Basiuni Imran's knowledge, both the teacher's intellectual network, literary interest, socio-cultural, and other relevant matters.¹² The theory of genealogy of knowledge will be supported by the actor-network theory by Mike Michael. Mike Michael explains that actor networks are not only understood as authoritative figures who can influence, produce and shape one's thoughts, including 'actors' such as media communication, socio-religious conditions around figures, and all things that can influence and shape one's thinking.¹³ Thus, these theories will be actualized starting from M. Basiuni Imran's biography so that the construction of his Sufism thoughts will be seen in the interpretation of Q.S. Al-Fatihah.

⁸ Hamka Siregar, "Dynamics of Local Islam: Fatwa of Muhammad Basiuni Imran, the Grand Imam of Sambas, on the Friday Prayer Attended By Fewer Than Forty People," *Al-Albab* 2, no. 2 (2013): 187–202, <https://doi.org/10.24260/alalbab.v2i2.35>.

⁹ Luqman Abdul Jabbar, "Tafsir Al-Quran Pertama Di Kalimantan Barat," *Khatulistiwa: Journal of Islamic Studies* 5, no. 1 (2015): 100–111.

¹⁰ Didik M Nur Haris and Rahimin Affandi Abd Rahim, "Pemikiran Keagamaan Muhammad Basuni Imran," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 2 (2017): 1, <https://doi.org/10.18592/albanjari.v16i2.1464>.

¹¹ Wendi Parwanto, *Struktur Epistemologi Tafsir Surat Tujuh Karya M. Basiuni Imran, Sambas, Kalimantan Barat* (Yogyakarta: Thesis, UIN Sunan Kalijaga, 2019); Hawasi Bin Arsam et al., "Tafsir Ayat Al-Siyam Karya M. Basiuni Imran, Sambas, Kalimantan Barat: Studi Kritis Atas Genealogi Pemikiran Dan Epistemologi Tafsir," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 4, no. 2 (2019): 185, <https://doi.org/10.33511/misykat.v4n2.185-214>; Wendi Parwanto, "Konstruksi Dan Tipologi Pemikiran Muhammad Basiuni Imran (1885-1976) Sambas, Kalimantan Barat Dalam Literatur Tafsir," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2019): 61, <https://doi.org/10.22373/substantia.v21i1.4476>; Parwanto, "Struktur Epistemologi Naskah Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat."

¹² Michel Foucault, *The Archaeology of Knowledge* (New York: Row Publisher, 1976), 151.

¹³ Mike Michael, *Actor-Network Theory* (London: SAGE Publications, 2017), 10-21.

Overview Biography of M. Basiuni Imran

M. Basiuni Imran is *qadhi* or *mufti* in the Islamic sultanate of *Alwatzikhoebillah*, Sambas, West Kalimantan.¹⁴ He was born on 25 Dzulhijjah 1302 H/16 October 1885 AD in Sambas¹⁵, West Kalimantan, Indonesia, and died on 29 Rajab 1396 H to coincide with 26 July 1976 AD, and was buried in Sambas.¹⁶ M. Basiuni Imran is the son of Haji Muhammad Arif, grandson of Haji Imam Nuruddin bin Imam Mustafa.¹⁷ His mother named Sa'mi died when M. Basiuni Imran was a child then he was raised by his stepmother named Badriyah.¹⁸ And in short, on 8 Rajab 1326 H/16 August 1908 AD, M. Basiuni Imran married Muznah, daughter of Imam Hamid, Sambas.¹⁹

In the walking of intellectuals²⁰, the formal education of M. Basiuni Imran started at the volks school in his homeland, Sambas.²¹ While in religious education (informal), such as learning to read and write the Qur'an, *nahwu*, and *sharaf* M. Basiuni Imran studied directly from his father. In 1319 H/1901 AD, when M. Basiuni Imran was 17 years old, he was sent to Mecca to perform the pilgrimage and study there.²² While in Mecca, M. Basiuni Imran studied various disciplines from prominent scholars, such as Tuan Guru Umar Sumbawa, Tuan Guru Usman Selawak, Sheikh Ahmad Khatib Minangkabau, Sheikh Ahmad al-Fattani, and Uthman al-Funtiani,²³ and Sheikh Ali al-Maliki. He studied in Mecca for 5 years (1391-1324 H/1901-1906 AD).²⁴

In 1324 H/1906 AD, M. Basiuni Imran returned to his hometown (Sambas) and taught at Sambas for two years. While in Sambas, M Basiuni Imran subscribed to the al-Manar magazine and some Egyptian literature was

¹⁴ M. Basiuni Imran, *Buku Harian M. Basiuni Imran (Manuskrip)* (Sambas, Kalimantan Barat: Museum Tamaddun, 1926); M. Basiuni Imran, *Kisah Perjalanan M. Basiuni Imran (Manuskrip)* (Sambas, Kalimantan Barat: Museum Tamaddun, N.D.); Wendi Parwanto, "Vernakularisasi Tafsir Al-Qur'an Di Kalimantan Barat (Studi Atas Tafsir Āyāt Aṣ-Ṣiyām Karya Muhammad Basiuni Imran)," *Suhuf* 15, No. 1 (2022): 107-22s.

¹⁵ Pijper GF, *Beberapa Studi Tentang Sejarah Islam Di Indonesia 1900-1950* (Jakarta: Universitas Indonesia Press, 1985), 145.

¹⁶ Puslitbang Kemenag RI, *Ensiklopedi Pemuka Agama Nusantara*, 1st ed. (Jakarta: Puslitbang Kemenag RI, 2016), 1043.

¹⁷ Pabali H. Musa, *Sejarah Kesultanan Sambas Kalimantan Barat : Kajian Naskah Raja-Raja Dan Silsilah Raja Sambas* (Pontianak: STAIN Press, 2003), 5-6.

¹⁸ Siregar, "Dynamics of Local Islam: Fatwa of Muhammad Basiuni Imran, the Grand Imam of Sambas, on the Friday Prayer Attended By Fewer Than Forty People."

¹⁹ Pijper GF, *Beberapa Studi Tentang Sejarah Islam Di Indonesia 1900-1950*, 143.

²⁰ M. Basiuni Imran, *Kisah Perjalanan M. Basiuni Imran (Manuskrip)*; M. Basiuni Imran, *Buku Harian M. Basiuni Imran (Manuskrip)*; Parwanto, "Konstruksi Dan Tipologi Pemikiran Muhammad Basiuni Imran (1885-1976) Sambas, Kalimantan Barat Dalam Literatur Tafsir."

²¹ Puslitbang Kemenag RI, *Ensiklopedi Pemuka Agama Nusantara*, 1022.

²² Haris and Abd Rahim, "Pemikiran Keagamaan Muhammad Basuni Imran.", 166.

²³ Puslitbang Kemenag RI, *Ensiklopedi Pemuka Agama Nusantara*, 1023.

²⁴ Pijper GF, *Beberapa Studi Tentang Sejarah Islam Di Indonesia 1900-1950*, 145.

promoted by Muhammad Rasyid Ridha, and appreciation for literature from Egypt motivated him to continue his studies in Egypt.²⁵ In 1328 H/1910 AD, M. Basiuni Imran went to Egypt to continue his studies²⁶. While in Egypt, M. Basiuni Imran and several students from Indonesia were invited to study at Al-Azhar University.²⁷ On the other hand, they also brought in private teachers to deepen religious knowledge, and that teacher was Sayyid Ali Sasur az-Zankulani, a major scholar at Al-Azhar University.²⁸

After six months M. Basiuni Imran studied at Al-Azhar, then Muhammad Rasyid Ridha opened the Madrasah Dar ad-Dakwah wa al-Irsyad in Manyal (Old Cairo). It was at the Madrasah ad-Dakwah wa al-Irsyad that M. Basiuni Imran studied many interpretations of the Al-Qur`an and *Tawhid* (monotheism), which were guided and taught directly by Muhammad Rasyid Ridha.²⁹ Then in the month of Sha'ban 1331 H/July-August 1913 AD, M. Basiuni Imran left Egypt because his father was seriously ill. So, M Basiuni Imran study in Egypt was about 3 years, namely from 1328 H/1910 to 1331 H/1913 AD.³⁰ After about eight years of studying (in Mecca and Egypt), M Basiuni Imran wrote books in various religious disciplines, both written while studying and after becoming mufti in the Islamic sultanate of Sambas, such as *fiqh*, *aqidah*, history, *adab*, and interpretation.³¹

Some of his writings are still in manuscript form, while others have been published or printed. Including his writings which are still in the form of manuscripts are the interpretations of Q.S. Al-Fatihah which is the object of study

²⁵ A. Muis Ismail, *Mengenal Muhammad Basiuni Imran (Maharaja Sambas). Laporan Hasil Penelitian*. (Pontianak: FISIP Universitas Tanjungpura, 1993), 56.

²⁶ Muhmmad Ghifari Makarim, Hikmawati Rahayu, and Mulia Mardi, "ROLAND BARTHES' SEMIOTIC ANALYSIS OF THE MEANING OF HARAM IN THE QURAN," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 27, 2023): 331–46, <https://doi.org/10.23917/qist.v2i3.2574>.

²⁷ M.Basiuni Imran, *Surat Menyurat (Manuskrip) M. Basiuni Imran* (Sambas, Kalimantan Barat: Museum Tamaddun, 1957); A. Muis Ismail, *Mengenal Muhammad Basiuni Imran (Maharaja Sambas). Laporan Hasil Penelitian*.

²⁸ M.Basiuni Imran, *Buku Harian M. Basiuni Imran (Manuskrip)*; M.Basiuni Imran, *Surat Menyurat (Manuskrip) M. Basiuni Imran*.

²⁹ Pijper GF, *Beberapa Studi Tentang Sejarah Islam Di Indonesia 1900-1950*, 147.

³⁰ Wendi Parwanto, "Muhammad Basiuni Imran: Tokoh Legendaris Islam, Sambas, Kalimantan Barat Abad 20 M"; Wendi Parwanto, "Vernakularisasi Tafsir Al-Qur'an Di Kalimantan Barat (Studi Atas Tafsir Āyāt Aṣ-Ṣiyām Karya Muhammad Basiuni Imran)"; Nasrullah Nasrullah Et AL., "Pembaruan Pemikiran Pendidikan Islam Muhammad Basiuni Imran (1906-1976 M)," *Jurnal Diskursus Islam* 6, No. 1 (2018): 135–55, <https://doi.org/10.24252/Jdi.V6i1.7056>.

³¹ Wendi Parwanto, "VERNAKULARISASI TAFSIR AL-QUR'AN DI KALIMANTAN BARAT (Studi Atas Tafsir Āyāt Aṣ-Ṣiyām Karya Muhammad Basiuni Imran)."

in this article. Based on the information on the cover, the manuscript of Tafsir Q.S Al-Fatihah was written around 1935 AD.³²

Description and Sufism Pattern in the Interpretation of Q.S. Al-Fatihah

In general, the description of the interpretation of Q.S. Al-Fatihah in the tafsir of M. Basiuni Imran is as follows: The meaning or interpretation of Q.S. al-Fatihah is divided into five aspects, namely: 1) *Tawhidiyyah* aspect, the 'human consensus' in legalizing the oneness of Allah SWT. 2) *Wa'ad wa al-Wa'id* (Reward and Punishment), M. Basiuni Imran explained that human actions will have causality. 3) *The Essence of Worship*, M. Basiuni Imran explained that worship is not only *zahiriyyah* (material), but also *batiniyyah* (spiritual, 4) *Tariqah* or *sa'adah*, namely all ways that can bring pleasure to the world and the hereafter, and 5) *Qashshah* (story), M. Basiuni Imran explained that stories are stories of previous people that can be learned from the next people, especially the people of Prophet Muhammad SAW.³³

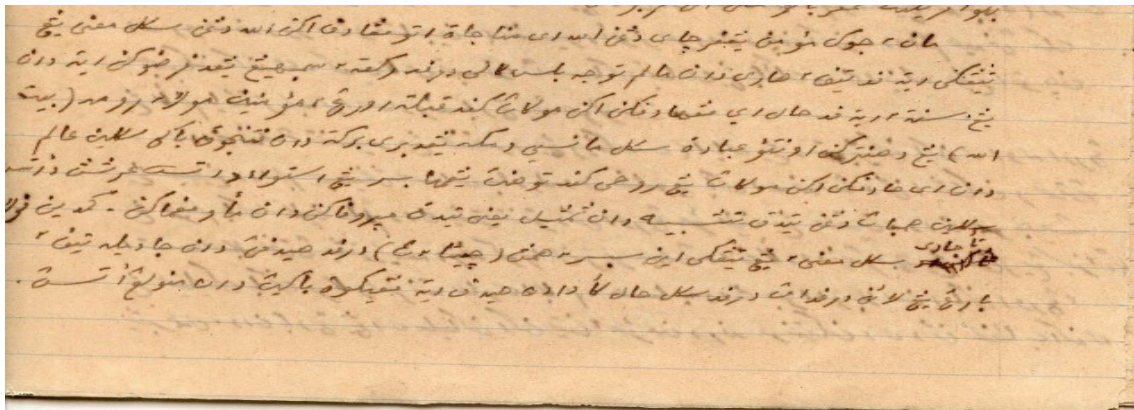
Then visualize the Sufistic pattern in the interpretation of Q.S. Al-Fatihah is narrated by M. Basiuni Imran when explaining the essence of worship, according to him worship is not only textual-*zhahriy* but also intuitive-*batiniy*. In other words, worship is enforced not only in absolute terms but also in the abstract in the heart. Then in the interpretation of Q.S. Al-Fatihah (in another manuscript)³⁴, M. Basiuni Imran explains the existence of the meaning of *khusyu'* prayer. *Khusyu'* is closely related to the 'work of the heart'.³⁵ About *khusyu'*, M Basiuni Imran explained that when performing obligatory prayers (*shalat fardhu*) and sunnah prayers (*shalat sunnah*), physically, Muslims turn their faces towards the Qibla, namely the *Ka'bah (Baitullah)*. But inwardly, the spirit must also be brought before Allah SWT. as the ruler of the universe who resides above the '*arsy* (throne) and is different from all His creatures.

³² Wendi, *Struktur Epistemologi Naskah Tafsir Surat Tujuh (Tujuh Surat) Karya M. Basiuni Imran, Sambas : Kalimantan Barat* (Yogyakarta : Thesis, UIN Sunan Kalijaga, 2019), 244.

³³ M. Basiuni Imran, *Naskah Tafsir Qs. Al-Fatihah* (Sambas: Museum Tamaddun, 1935), 15.

³⁴ M. Basiuni Imran has two manuscripts of the Interpretation of Q.S. Al-Fatihah. There are 3 pages, and (10 pages and there are several missing pages).

³⁵ M. Basiuni Imran, *Naskah Tafsir Qs. Al-Fatihah*, 4.



(Interpretation image of Q.S. Al-Fatihah M. Basiuni Imran)

Table of the Interpretation of Q.S. Al-Fatihah by M. Basiuni Imran

The purpose of this table is to explain the mapping of M. Basiuni Imran's interpretation and the position of M. Basiuni Imran's Sufism thought in interpreting Q.S. Al-Fatihah.

Name	Formulation of Interpretation	Sufism Patter in Interpretation	Position of Sufism Reason ³⁶
M. Basiuni Imran	Interpreting with a global-textual model, without sorting ayat by ayat, immediately divides the meaning contained in Q.S. Al-Fatihah becomes 5, namely: 1) <i>Tauhidyyah</i> , 2) <i>Wa'ad wa al-Wa'id</i> , 3) <i>Hakikah ibadah</i> , 4) <i>Thariqah</i> or <i>sa'adah</i> , and 5) <i>Qashshash</i> .	M. Basiuni Imran visualizes the reasoning of Sufism in the interpretation of Q.S. Al-Fatihah partially-global-textually, not verse (ayat) by verse (ayat). <i>First</i> , worship is not only on the physical aspect but also on the spiritual aspect. <i>Second</i> , when explaining the Q.S Al-Fatihah, in addition to the obligatory reading in prayer, when praying, fiscally humans face the Qibla (<i>Ka'bah</i>) and spiritually, humans must also direct their souls to Allah SWT. who resides on His <i>'Asry</i> (throne).	The position of sufism thought in the interpretation of M. Basiuni Imran as the output of the tasawuf aspect, namely creating <i>khusyu'</i> in prayer. So, the prayers are performed are not only the basis for the abolition of obligations but have implications for sobriety and peace.

Archeo-Genealogy of Interpretation and Construction of Sufism Thought in the Interpretation

Nietzsche and Foucault are two socialists (*social experts*) who are very important in introducing the archeo-genealogical theory of knowledge. Simply, this theory explains that knowledge is inseparable from the historicity of various sources that surround it. This means that knowledge is formed based on

³⁶ What is meant by the position of thought of Sufism here is to explain the direction of esoteric interpretation carried out by mufassir, both as the legalization of certain tasawuf, for example, Naqsabandiyah, Zakariya, and others; or as part of Suluk in Sufism, for example, *riyadah*, *dhikr*, and so on; or only part of the external characteristics of Sufism, such as *sabar* (patience), *qana'ah*, *khusyu'* and so on.

historical aspects within the scope of a figure. In addition to using knowledge genealogy, the author also integrates with actor-network theory by Mike Michael. In actualization, actor-network theory is widely used in applied-scientific research.³⁷ However, in social research it also needs to be used, especially to explain how a person's behavior patterns and knowledge may be influenced and shaped by other figures or other sources who have a role and contribute to shaping a person's character. Based on the theories above, the formation of Sufism thought in the interpretation of Q.S. Al-Fatihah M. Basiuni Imran can be explained from the following aspects:

a. The Intellectual Network Between Teachers and Students

The intellectual network referred to here is exploring authoritative actors related to M. Basiuni Imran, namely his teachers. As explained above, the transformation and transmission of knowledge from teacher to student will generally have an effect on shaping one's thinking³⁸. In addition to the process of transmitting knowledge, students' appreciation and admiration for their teachers can also contribute to shaping one's thinking and intellect. This is what is explained in this sub, how is M. Basiuni Imran's intellectual network with his teachers, has he ever had contact with tasawuf, such as studying with tasawuf teachers (read: *Sufi*), or has he ever led a tarekat or joined it and so on. So this needs to be explored to construct the history of ideas in Foucault's terms, namely to explain the contribution of the teachers of M. Basiuni Imran to the interpretation of Sufism in Q.S. Al-Fatihah.

Among the prominent scholars who became teachers of M. Basiuni Imran were Tuan Guru Umar Sumbawa, Tuan Guru Usman Sarawak, Sheikh Ahmad Khatib Minangkabau, Sheikh Ahmad al-Fattani, Sheikh Uthman al-Funtiani, Sheikh Ali al-Maliki, Sayyid Ali Sarur al-Zankulani, and M. Rashid Ridha.³⁹ Based on the intellectual background and progress of the teachers of M Basiuni Imran, most of them are affiliated with Sufism⁴⁰. Although not

³⁷ Such as economics and others, especially in studying aspects of implementing policies, regulations, and the like.

³⁸ Yahya Fathur Rozy, Anass Benichou, and Nagoor Gafoordeen, "THE HERMENEUTICS INFLUENCE ON FEMINIST EXEGESIS: A CASE STUDY ON AMINA WADUD," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (October 7, 2023): 369–81, <https://doi.org/10.23917/qist.v2i3.2908>.

³⁹M. Basiuni Imran was very appreciative of M. Rasyid Ridha, especially on the idea of reforming Islam, so M Rasyid Ridha's idea of renewal was internalized by M. Basiuni Imran at several educational institutions in Sambas. Wendi Parwanto, "Struktur Epistemologi Naskah Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2019): 147-150, <https://doi.org/10.32505/tibyan.v4i1.783>.

⁴⁰ Kharis Nugroho, Muhammad Zawil Kiram, and Didik Andriawan, "THE INFLUENCE OF HERMENEUTICS IN DOUBLE MOVEMENT THEORY (CRITICAL ANALYSIS OF FAZLURRAHMAN'S

frontally-textually transforming Sufism to M. Basiuni Imran, at least M. Basiuni Imran has studied with these scholars (Ulama's). Because basically, intellectual formation is not only from the process of transmitting and transforming knowledge from teacher to student. But appreciative of teachers, works or writings of teachers and others also influence one's intellectual shape.⁴¹

Indeed, there is no concrete evidence about the scientific specifications that M. Basiuni Imran learned from his teachers. But within 8 years of studying knowledge in Mecca and Egypt, it is possible that the science of Sufism was also studied by M. Basiuni Imran. Moreover, most teachers have a Sufism background or are affiliated with Tarekat. Thus, the transmission of Sufism is very likely to occur. Then the causative transformation of Sufism becomes hegemony and forms regulation and normalization of M. Basiuni Imran's thoughts, thus forming an intellectual pattern that ultimately embodies the idea of Sufism in the interpretation of Q.S. Al-Fatihah.⁴²

b. Condition of Socio-Cultural at the time of Writing Interpretation

According to some literature from the 15th-19th century AD, the development of Sufism in several parts of the archipelago was quite significant⁴³, including in the Sambas, West Kalimantan, as Elmansyah and Fatmawati said that the development of Sufism in West Kalimantan, including

INTERPRETATION METHODOLOGY)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (August 21, 2023): 275–89, <https://doi.org/10.23917/qist.v2i3.2531>.

⁴¹ Bin Arsam et al., "Tafsir Ayat Al-Siyam Karya M. Basiuni Imran, Sambas, Kalimantan Barat: Studi Kritis Atas Genealogi Pemikiran Dan Epistemologi Tafsir.", 24.

⁴² A study conducted in 2009 on 96 people as a sample, the conclusion of this study explains that forming new habits does not necessarily take 21 days. The researchers also found that the time varies, between 18 to 254 days, depending on each individual. Although the average takes 66 days. The same can be said about trying to break a habit. Personality, motivation, environment, and conditions, as well as the type of habit you want to change also affect how quickly a person changes a habit. Based on the results of the study above, especially with the 7 to 8 years of interaction between M. Basiuni Imran and his teachers, more or less definitely influenced his mindset or intellectual: "How Long Does It Take To Change Habits? page=all. - Kompas.Com," accessed January 9, 2022, <https://sains.kompas.com/read/2018/06/12/203600823/berapa-lama-waktu-yang-dibutuhkan-untuk-mengubah-kebiasaan-?page=all>.

⁴³ Islah Gusmian, *Khazanah Tafsir Indonesia : Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013); Norbani B. Ismail, "The Qur'anic Exegesis, Reformism, and Women in Twentieth Century Indonesia," *Studia Islamika* 24, no. 3 (2017): 469–501, <https://doi.org/10.15408/sdi.v24i3.5187>; Muhammad Faiz, "Khazanah Tasawuf Nusantara: Tarekat Naqsyabandiyah Khalidiyyah Di Malaysia," *Anil Islam* 9, no. 2 (2016): 182–210; Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII*, 134.

the Sambas, was still spread even in the early 20th century AD⁴⁴. This was born because of the transmission of Sufism or Tarekat teachings introduced by Syekh Khatib as-Sambasi, ulama and Tarekat teacher for some Indonesian ulama in his time. So before M. Basiuni Imran in the early 20th century AD, the process of intellectual transmission and transformation occurred intensely between Sheikh Khatib as-Sambas and his students, two of his well-known students in Sambas were Sheikh Nuruddin and Sheikh Muhammad Sa'ad⁴⁵. The two students continued the Sufism teachings of Sheikh Khatib as-Sambasi through the teachings of the Tarekat Qadiriyyah wa Naqshabandiyah.⁴⁶

Then, when M. Basiuni Imran returned from his intellectual studies in the Middle East, M. Basiuni Imran was chosen to be *qadi* in the Sambas Sultanate. When he became a *qadi*, M. Basiuni Imran began to write some religious literature as a reference for the diversity of society in Sambas, including books of interpretation of the al-Qur'an⁴⁷. In the discipline of interpretation of the Qur'an, M. Basiuni Imran wrote two kinds of literature, namely Tafsir *Ayat As-Siyam* which was written in 1936 AD, and Tafsir *Seven Surah* (Qs. *al-Fatihah*, *al-Kautsar*, *al-'Asr*, *al-Kafirun*, *al-Ikhlās*, *al-Falaq*, and *an-Nas*), written in 1935 AD. In the interpretation of Q.S. Al-Fatihah, there are two manuscripts (long and concise interpretation models), and all interpretations written by M. Basiuni Imran are still in manuscript form.⁴⁸

When religious literature was written, including commentary literature written by M. Basiuni Imran, it did not deconstruct the teachings of Sufism in the Sambas, even Sheikh Khatib as-Sambasi's Sufism teachings were still practiced in several areas in Sambas. So, the emergence of religious literature after Sheikh Khatib as-Sambas was a new pattern in the religious learning of the Sambas people at that time. Including interpretation literature written by M. Basiuni Imran, apart from being taught in the Sambas Sultanate, King

⁴⁴ Muhammad Andi Setiawan and Yeti Dahliana, "REGULATIONS FOR MOSQUE AND MUSHALA VOICES IN THE PERSPECTIVE OF THEMATIC INTERPRETATION ON VOICE RULE IN WORSHIP," *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (August 8, 2022): 223–37, <https://doi.org/10.23917/qist.v1i2.1074>.

⁴⁵ Nugroho, Kiram, and Andriawan, "THE INFLUENCE OF HERMENEUTICS IN DOUBLE MOVEMENT THEORY (CRITICAL ANALYSIS OF FAZLURRAHMAN'S INTERPRETATION METHODOLOGY)."

⁴⁶ Patmawati Patmawati and Elmansyah Elmansyah, "Eksistensi Tasawuf Di Kalimantan Barat: Kajian Terhadap Perkembangan Tarekat," *Handep: Jurnal Sejarah Dan Budaya* 3, no. 1 (2019): 75–100, <https://doi.org/10.33652/handep.v3i1.56>.

⁴⁷ M Mahmudulhassan, W Waston, and Andri Nirwana AN, "The Rights and Status of Widows in Islam: A Study from the Perspective of Multicultural Islamic Education in the Context of Bangladesh," *Multicultural Islamic Education Review* 1, no. 1 (September 23, 2023): 01–14, <https://doi.org/10.23917/mier.v1i1.2674>.

⁴⁸ Wendi Parwanto, *Struktur Epistemologi Naskah Tafsir Surat Tujuh (Tujuh Surat) Karya M. Basiuni Imran, Sambas : Kalimantan Barat* (Yogyakarta: Thesis, UIN Sunan Kalijaga, 2019), 248.

Syaifuddin II also ordered M. Basiuni Imran to teach it in mosques in the Sambas area.⁴⁹

The birth of Sufism in the interpretation of Q.S. Al-Fatihah written by M. Basiuni Imran is inseparable from the historical and social-anthropic dialectics that developed before and during the writing of the interpretation. As Foucault says, power relations are not only repressive power, but the power that regulates, directs and normalizes one's thinking.⁵⁰ Likewise, in the theory of actor-network introduced by Mike Michael, the 'actor' is not understood only as a human, including information that develops that can hegemony and shape the thinking of a person's character is also called 'actor'.⁵¹ Furthermore, Hans G. Gadamer, revealed that the birth of thought is inseparable from the pre-understanding or pre-historical nature of the author.⁵² Likewise Azra, according to him, origin, domicile, and socio-cultural, around the author will contribute to shaping and 'coloring' the literature or thoughts that are written and taught.

Based on some of the arguments and theories above, as well as historical and anthropic-socio-cultural realities before and during the writing of the commentary, this is representative of describing the emergence of Sufism in the interpretation of Q.S. Al-Fatihah written by M. Basiuni Imran. In addition to the causative bias of Sufism that was developing at that time, it accommodated the value of Sufism in the interpretation of Q.S. Al-Fatihah was carried out so that the interpretation written by M. Basiuni Imran was not too 'frontal' (contrast) with the teachings of Sufism which are ingrained in the Sambas community. Therefore, writing an interpretation that accommodates the values of Sufism will make it easier for the community to accept the lessons given.⁵³

c. Relations and Integration of Sufism Book with Interpretation Book

During the time of M. Basiuni Imran, Sufism literature which was quite representative and phenomenal for the people of Sambas was the book *Fath al-'Arifin* by Syekh Khatib as-Sambasi (1803-1875 AD). This book is a book of

⁴⁹ King Syaifuddin II was the King of the Sambas Sultanate who ruled during the time of M. Basiuni Imran. King Syaifudin II also appointed M. Basiuni Imran as the Royal *Qadi* and asked M. Basiuni Imran to write a number of Islamic literature to be used as a reference for the pluralism of society at that time. Parwanto, "Struktur Epistemologi Naskah Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat."

⁵⁰ Michel Foucault, *The Archaeology of Knowledge*, 151-155.

⁵¹ Mike Michael, *Actor-Network Theory*, 21-16.

⁵² Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an* (Yogyakarta: Nawesea Press, 2009), 45-46.

⁵³ Parwanto, *Struktur Epistemologi Tafsir Surat Tujuh Karya M. Basiuni Imran, Sambas, Kalimantan Barat*, 181.

Sufism that explains the Tarekat Qadiriyyah wa Naqsabandiyah, and the book Fath al-'Arifin has attracted the attention of Indonesian Muslims, such as in Kalimantan, Banten, Cirebon, Madura, to several outer regions, such as Malaysia, Thailand, Singapore, and Brunei Darussalam. In West Kalimantan, including in Sambas, the author happened to be a Sambas person, so the book became an important reference in the study of Sufism, especially the Tarekat Qadiriyyah wa Naqsabandiyah at that time.⁵⁴

The spread of the Tarekat Qadiriyyah wa Naqsabandiyah became more intense when many Islamic Sultanates were established in the West Kalimantan region, among which the famous ones were the Sultanate of Tanjung Pura (Matan), the Sultanate of Alwatzikhoebillah, Sambas, and the Sultanate of Qadiriyyah Pontianak. So that the development of Sufism encountered a 'wetland' until the 20th century AD. In Sambas, Syekh M. Nuruddin and Syekh M. Saad were the pillars of the relay in the continuity of this Tarekat's teachings, until during the reign of King Syafiuddin II (Sultanate of Sambas) the book of Fath al-'Arifin was still used as a reference in learning and practicing tasawuf or Tarekat Qadiriyyah wa Naqsabandiyah.⁵⁵

So, the emergence of literature or writing is inseparable from the intertextuality of previous literature, both as inspiration and motivation, intellectual expansion, or inversion-rivalry.⁵⁶ Therefore, writing the interpretation of Q.S. Al-Fatihah by M. Basiuni Imran is inseparable from the social dialectic that existed before and during its time, including from the teachings of the Tarekat Qadiriyyah wa Naqsabandiyah from the book Fath al-'Arifin. This means that the tafsir literature written by M. Basiuni Imran with the nuances of Sufism is an attempt by M. Basiuni Imran to accommodate the domain of knowledge of the Sambas people at that time. So by visualizing the values of Sufism in the interpretation carried out by M. Basiuni Imran it will give the impression that this interpretation does not contradict the 'tradition of religious understanding' and teachings that were already widely known by the people of Sambas at that time. Thus, it will make the people of Sambas more receptive to the contents of the interpretations that are taught.

⁵⁴ Moch. Faizal Harun dan M. Hazwan, *Sejarah Tarekat : Pertumbuhan Dan Penyebaran Di Dunia Islam* (Malaysia: UUM Press, 2018); Mohd. Faizal Harun, *Tasawuf Dan Tarekat Sejarah Perkembangan Dan Alirannya Di Malaysia* (Malaysia: UUM Press, 2015).

⁵⁵ Jaelani, "Sultan Muhammad Syafiuddin II: Pemimpin Kharismatik Dari Ujung Utara Borneo Barat," *Khatulistiwa* 4, no. 2 (2014): 127-38, <http://jurnalainpontianak.or.id/index.php/khatulistiwa/article/view/246>.

⁵⁶ Islah Gusmian, *Khazanah Tafsir Indonesia : Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), 249.

Conclusion

Based on the discussion and analysis that has been done, the conclusion of this paper explains that Sufism thought visualized by M. Basiuni Imran in the interpretation of Q.S. Al-Fatihah is general-textual. The factors that influence the emergence of Sufism in the interpretation of Q.S Al-Fatihah M. Basiuni Imran are: 1) Intellectual relations between teachers and students are the basis for regulation and normalization of interpreter thinking; 2) The history of socio-cultural that developed before and during the written interpretation, when the interpretation was written, the teachings of Sufism had already developed and were widely known by the people at that time; and 3) The relations and integration between the Sufism book with the Interpretation book that was written. Still related to the second cause, Sufism or Tarekat literature had been taught before M. Basiuni Imran wrote the interpretation book. Thus, ideally, the interpretations written would accommodate the knowledge that was developing at that time so that the community was more proactive, progressive, and accommodative for the interpretive literature that was socialized or taught.

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