

# THE TRANSLATION OF THE QUR'AN IN SAMBAS SCRIPT: A STUDI ON JAWI AND LATIN SCRIPT BY MUHAMMAD BASIUNI IMRAN

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## ABSTRACT

This article presents a study examining the use of Jawi and Latin scripts in Muhammad Basiuni Imran's Quran *tafseer* (commentary) in Sambas. The study employed historical research, where the data was collected through literature study. The results of this study suggest that the use of Jawi and Latin script was related to the different backgrounds of reader segmentation as well as Muhammad Basiuni Imran's stance towards Dutch colonialism. In practical terms, *Tafsir Tujuh Surah* and *Ayat as-Siyam*, written in Jawi script, were explicitly written for the Malay community in the Sambas Sultanate, who were only able to read Jawi. On the other hand, *al-Ibanatoe wal Inshafae*, written in Latin script, was intended for a wider Indonesian audience, who were able to read Latin script. The choice of script also influenced the thematic content of Muhammad Basiuni Imran's Quranic *tafseer*. *The Tafsir Tujuh Surah* and *Ayat as-Siyam*, composed in Jawi script, were primarily characterized by explanations of well-known verses and surahs that are routinely recited during prayers, thereby necessitating their comprehension by the Malay community within the Sambas Sultanate. On the other hand, *al-Ibanatoe wal Inshafae*, written in Latin script, predominantly contained explana-

tions on the contemporary conflicts and debates within the Malay and Indonesian Muslim communities over religious issues. This was designed to facilitate a wider comprehension among the general populace, thereby fostering unity within the Muslim community. From an academic perspective, the utilization of these two scripts indicates Muhammad Basiuni Imran's moderate stance, embodying a symbolic form of resistance against Dutch colonialism. This study further reinforces the concept of religious moderation in Indonesia, specifically via the usage of Jawi and Latin script in Muhammad Basiuni Imran's tafseer in Sambas.

**Keywords:** *Jawi script, Latin script, Quranic Commentary, Muhammad Basiuni Imran*

### **ABSTRAK**

*Tujuan penulisan artikel ini adalah untuk mengkaji penggunaan aksara Jawi dan Latin dalam karya tafsir Muhammad Basiuni Imran di Sambas. Metode penelitian yang digunakan adalah metode penelitian sejarah, dengan teknik pengumpulan data yang digunakan adalah studi pustaka. Hasil penelitian menunjukkan bahwa penggunaan aksara Jawi dan Latin berkaitan erat dengan konteks segmentasi pembaca yang berbeda serta sikap Muhammad Basiuni Imran terhadap kolonial Belanda. Secara praktis, Tafsir Tujuh Surah dan Ayat as-Siyam ditulis untuk masyarakat Melayu di Kesultanan Sambas yang umumnya hanya mampu membaca aksara Jawi, sedangkan al-Ibanatoe wal Inshafae ditulis untuk masyarakat Indonesia secara lebih luas yang mampu membaca aksara Latin. Penggunaan kedua aksara tersebut berimplikasi pada perbedaan substansi penafsiran Muhammad Basiuni Imran terhadap ayat al-Qur'an. Tafsir Tujuh Surah dan Ayat as-Siyam yang beraksara Jawi lebih dominan berisi penjelasan tentang ayat dan surah yang sudah familiar dan selalu dibaca dalam shalat, sehingga harus dihayati dan dipahami oleh masyarakat Melayu di Kesultanan Sambas. Sementara itu, al-Ibanatoe wal Inshafae yang beraksara Latin didominasi penjelasan tentang masyarakat Muslim di tanah Melayu dan Indonesia yang sedang berselisih dan berbantah-bantahan dalam perkara agama sehingga harus dipahami oleh masyarakat secara umum untuk mendorong persatuan umat Islam. Secara akademis, penggunaan kedua aksara tersebut sebagai bentuk sikap moderat Muhammad Basiuni Imran dalam upaya perlawanan simbolis terhadap kolonial Belanda. Kajian ini memperkuat moderasi beragama di Indonesia, khususnya melalui penggunaan aksara Jawi dan Latin dalam karya tafsir Muhammad Basiuni Imran di Sambas.*

**Kata kunci:** *Aksara Jawi, Aksara Latin, Tafsir al-Qur'an, Muhammad Basiuni Imran*

## INTRODUCTION

Quranic tafseer (commentary) in Indonesia exhibits diverse linguistic and features, incorporating not only Arabic but also local languages, such as Malay, Javanese, Sundanese, Bugis, Madurese, and others. The scripts, too, are varied, including Arabic script, Cacarakan, Lontara, Latin, Jawi, Pegon, among others. This linguistic and scriptural diversity is intended to facilitate a wider understanding of the Quranic content among readers.<sup>1</sup> One of mostly-used scripts in Quranic tafseer is the Jawi script, which is often conflated with the Pegon script.<sup>2</sup> However, a clear distinction exists: while the Jawi script is an Arabic script employed for writing in Malay, the Pegon script is used for Javanese, Sundanese, and Madurese texts written in the Arabic script.<sup>3</sup>

Within the context of Sambas, a scholar named Muhammad Basiuni Imran from the Sambas Sultanate of West Kalimantan employed the Jawi script for his Quranic tafseer. His works, *Tafsir Tujuh Surah* (1935 AD) and *Tafsir Ayat as-Siyam* (1936 AD), were written in Jawi script.<sup>4</sup> Nevertheless, Imran was

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<sup>1</sup> Islah Gusmian, "Tafsir al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi al-Qur'an dan Tafsir di Nusantara* 1, no. 1 (2015): 1, <https://doi.org/10.32495/nun.v1i1.8>.

<sup>2</sup> There are actually a lot of names for the Pegon script, in Malaysia it is called the Jawi script. Meanwhile, among Islamic boarding schools it is named the Pegon script. However, in wider circles, the Pegon script is known as the Jawi script because it turns out that this Indonesian Arabic script has been widely used in the Malay region, from Terengganu (Malaysia), Aceh, Riau, Sumatra, Java, Brunei, to southern Thailand. See Ahmad Baidowi, "Vernakularisasi al-Qur'an Ala Pesantren: Kajian *Tafsir al-Iklil fi Ma'ani al-Tanzil* Karya KH. Misbah Mustafa," in *Tafsir al-Qur'an di Nusantara*, Ed. Ahmad Baidowi (Bantul: Asosiasi Ilmu al-Qur'an dan Tafsir se-Indonesia bekerjasama dengan Lembaga Ladang Kata, 2020), 105-106.

<sup>3</sup> Islah Gusmian, "Bahasa dan Aksara dalam Penulisan Tafsir al-Qur'an di Indonesia Era Awal Abad 20 M," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 5, no. 2 (2015): 224, <https://doi.org/10.15642/mutawatir.2015.5.2.223-247>. See also Oman Fathurahman, *Filologi Indonesia: Teori dan Metode*, ed. 2 (Jakarta: Prenadamedia Group Bekerjasama dengan UIN Jakarta Press, 2016), 125-126.

<sup>4</sup> Ihsan Nurmansyah, "Tafsir al-Qur'an Bahasa Melayu-Jawi di Kalimantan Barat (Kajian Kodikologi dan Historis-Periodik Naskah *Tafsir*

not exclusive to the Jawi script; he also utilized the Latin script for his 1933 AD work, *al-Ibanatoe wal Inshafoe filmasaa'ilid-diniah waizalati attafarruqi fiha wal Ikhtilaf* in 1933 AD.<sup>5</sup> Given this dual script usage, a comprehensive study of the usage of Jawi and Latin scripts in Imran's Sambas tafseer is essentially relevant. The selection of these three works for analysis is due to their closely timed creation, within a span of 2-3 years. Additionally, these works are still in their original manuscript form, ensuring the authenticity of the texts under study.

While abundant research had been conducted on Muhammad Basiuni Imran and his works including his tafseers, such as the research of Norahida Mohamed,<sup>6</sup> Hamdil Mukhlisin,<sup>7</sup> Luqman Abdul Jabbar,<sup>8</sup> Erwin Mahrus, Zaenuddin Hudi Prasojo and Busro,<sup>9</sup> those who focused on the position of the characters used by Muhammad Basiuni Imran in his work received little attention. Presumably, only Islah Gusmian's writings ever discussed the use of Javanese in writing the Qur'an

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*Tujuh Surah dan Ayat as-Siyam karya Muhammad Basiuni Imran),” Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2021): 1, <http://dx.doi.org/10.22373/substantia.v23i1.8719>.

<sup>5</sup> Zulkifli, “Pemikiran Maharaja Imam Kerajaan Sambas Haji Muhammad Basiuni Imran Tentang Kemunduran dan Perbedaan Pendapat Umat Islam,” *al-Hikmah: Jurnal Dakwah* 15, no. 2 (2021): 299, <https://doi.org/10.24260/jhjd.v15i2.2130.g1019>.

<sup>6</sup> Norahida Mohamed, “[Muhammad Basiuni Imran: His Role in Propagating The Superiority of Islam in Sambas, West Kalimantan] Muhammad Basiuni Imran: Peranannya dalam Menegakkan Syiar Islam di Sambas, Kalimantan Barat,” *Jurnal Islam dan Masyarakat Kontemporer* 22, no. 1 (2021): 83-97, <https://doi.org/10.37231/jimk.2021.22.1.548>.

<sup>7</sup> Hamdil Mukhlisin, “Pemikiran Muhammad Basiuni Imran di Bidang Pendidikan, Agama, Politik dan Sosial,” *Tarbawi Khatulistiwa* 8, no. 2 (2022): 50-63, <http://dx.doi.org/10.29406/tbw.v8i2.4470>.

<sup>8</sup> Luqman Abdul Jabbar, “Tafsir al-Qur’an Pertama di Kalimantan Barat: Studi Naskah Kuno *Tafsir Tujuh Surah* Karya Maharaja Imam Kerajaan Sambas 1883-1976,” *Khatulistiwa: Journal of Islamic Studies* 5, no. 1 (2015): 100-111, <https://doi.org/10.24260/khatulistiwa.v5i1.409>.

<sup>9</sup> Erwin Mahrus, Zaenuddin Hudi Prasojo dan Busro, “Messages of Religious Moderation Education in Sambas Islamic Manuscripts,” *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020): 39-48, <http://dx.doi.org/10.29300/madania.v24i1.3283>.

tafseer in Pegon and Latin script.<sup>10</sup> Additionally, Siti Mariatul Kiptiyah also examined the use of script and language in the Qur'an tafseer in Cacarakan Javanese.<sup>11</sup> Similarly, Yani Yuliani's research examined the use of Pegon and Latin scripts in the writing of Sundanese tafseer of the Qur'an.<sup>12</sup> However, this research is set apart by its specific focus on the use of Jawi and Latin script in the three commentaries by Muhammad Basiuni Imran in Sambas, marking a significant departure from previous studies.

This article specifically examines the utilization of Jawi and Latin scripts in Muhammad Basiuni Imran's Quranic commentary. The study is focused on three of his works, namely, *Tafsir Tujuh Surah* and *Ayat as-Siyam* written in Jawi script, and *al-Ibanatoe wal Inshafoe filmasaa'iliddiniaah waizalati attafar-ruqi fiha wal Ikhtilaf* written in Latin script. Central to the inquiry are the reasons behind Imran's choice to employ not only the Jawi script but also the Latin script in his Quranic tafseer. Furthermore, the study also explores whether the script choice impacts the substance of Imran's tafseer of Quranic verses and the role this choice plays in the context of Dutch colonialism. This examination is crucial in establishing whether the script selection in Imran's commentary constitutes a form of symbolic resistance against colonialism, or if it bears no relation to such resistance.

To address these research questions, a historical research methodology was adopted, with data collected through a comprehensive literature review. This approach facilitates an in-depth

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<sup>10</sup> Islah Gusmian, "Tafsir al-Qur'an Bahasa Jawa: Peneguhan Identitas, Ideologi dan Politik," *Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya* 9, no. 1 (2016), 141-168, <https://doi.org/10.22548/shf.v9i1.116>.

<sup>11</sup> Siti Mariatul Kiptiyah, "Tradisi Penulisan Tafsir al-Qur'an Bahasa Jawa Cacarakan: Studi Atas Kur'an Jawen Muhammadiyah dan Tafsir Kur'an Jawen Pandamlan Pandoming Dumadi," *Jurnal Lektur Keagamaan* 15, no. 2 (2017), 420-445, <https://doi.org/10.31291/jlk.v15i2.531>.

<sup>12</sup> Yani Yuliani, "Aksara Tafsir al-Qur'an di Priangan: Huruf Pegon dan Aksara Latin dalam Karya K.H Ahmad Sanoesi," *al-Bayan: Jurnal Studi Ilmu al-Qur'an dan Tafsir* 5, no. 1 (2020), 15-27, <https://doi.org/10.15575/al-bayan.v5i1.8461>.

analysis of the various socio-intellectual factors that influenced the historical events — specifically, the dynamics of Muhammad Basiuni Imran's commentary writing during the period 1933-1936 AD.<sup>13</sup> In this context, the study will explore the dialectics and interactions of Muhammad Basiuni Imran as an interpreter of the Quranic text and the surrounding context within which his work was produced.

## **FINDING AND DISCUSSION**

### **The Characteristics of Jawi and Latin Script**

Jawi script is the Arabic script used to write Malay. This script is used as one of the official writings in Brunei and also in Malaysia, Patani, Singapore and Indonesia, including in Sambas, West Kalimantan. One needs Malay language skills as a basic tool to be able to read Jawi script. Proficiency in reading the Jawi script requires mastery of the Arabic script and the Malay language.<sup>14</sup>

The emergence of the Jawi script is intrinsically linked to the arrival of Islam to the archipelago. Kelantan in Malaysia, for example, played a historical role as an entry point for Islamic enlightenment, subsequently emerging as a center for Islamic learning.<sup>15</sup> Similar to Aceh and Patani, which were revered as the Veranda of Mecca, the increasing religious and scholarly quality of Muslims in the Sambas area led to it receiving the title as Veranda of Mecca.<sup>16</sup>

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<sup>13</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan hingga Modern-Kontemporer*, (Yogyakarta: Idea Press Yogyakarta, 2016), 151.

<sup>14</sup> Faisal, Ahmad and Faizuri, "Historical Development of Jawi Script: Analysis to Theory of Kang Kyoung Seok," *Journal of Al-Tamaddun* 9, no. 2 (2014): 1-15.

<sup>15</sup> Erasiah, Fikri Surya Pratama, Farid Mat Zain, Muhammad Syaury Ardy and Resi Dalela. "Kelantan The Little Mecca: Its Influence On The Archipelago's 15th-19th Century Islamic Civilisation." *Jurnal Lektur Keagamaan* 21, no. 1 (2023): 125. <https://doi.org/10.31291/jlka.v21i1.1110>.

<sup>16</sup> Lihat Didik M. Nur Haris dan Rahimin Affandi Abd Rahim, "Pemikiran Keagamaan Muhammad Basiuni Imran," *al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 2 (2017): 164, <http://dx.doi.org/10.18592/al-banjari.v16i2.1464>.

Jawi script is a cultural amalgamation of Arabic and Malay. The Jawi script is an Arabic script that collaborates with the Malay language with several adjustments and additional letters. In other words, the Jawi script is a mixture of Arabic script which consists of 29 characters starting from "alif" to "ya" (ي - ا) and includes five non-Arabic scripts created by the Malays themselves. The addition of these characters is used for variations to answer the need for more Malay phonemes than the Arabic ones. The additional character is "ca" (چ), "nga" (ڠ), "pa" (ڤ), "ga" (گ) and "nya" (ڠ). These characters are visually similar to Arabic script but are differentiated by additional dots to denote distinct sounds and functionality.<sup>17</sup>

The Latin script used in Quranic tafseer is identical to the conventional Latin script and comprises 26 letters. Variations occur in the usage of old spelling (van Ophuijsen's spelling), which includes letters like dj, j, oe, sj, tj, ch and the number two above (2) for repeated words, a system in effect since 1901 AD. This was replaced by Republic Spell or Soewandi Spell in 1947 AD, modifying the letters to j, y, u, sy, c, kh. Over 114 years (1901 AD to 2015 AD), Indonesian spelling underwent seven changes and refinements, each with distinct nomenclature.<sup>18</sup>

### ***Jawi Script in the Tafsir Tujuh Surah and Ayat as-Siyam***

*Tafsir Tujuh Surah* is a handwritten script written in Malay with Jawi script by Muhammad Basiuni Imran in his hometown, Kampung Dagang, Sambas, West Kalimantan, finalized on March 3, 1935 AD, as stated on the front page of the upper right side of the preamble to his tafseer. Named the *Tafsir Tujuh Surah*, indicating that Muhammad Basiuni Imran only interpreted seven surahs of the Qur'an namely, Surah al-Fatihah, al-'Asr, al-Kautsar, al-Kafirun, al-Ikhlâs, al-Falaq and an-Nas. Meanwhile, *Tafsir Ayat as-Siyam* was also written in Malay in Jawi

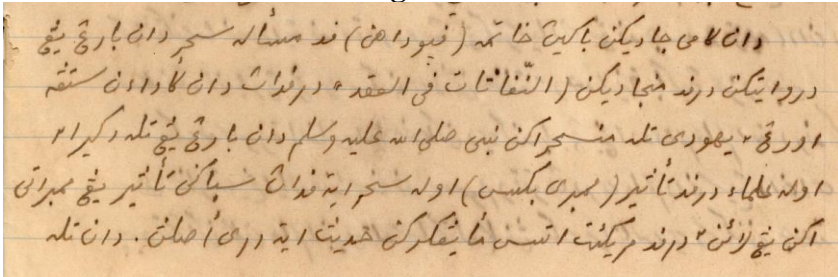
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<sup>17</sup> Ellya Roza, "Aksara Arab-Melayu di Nusantara dan Sumbangsih dalam Pengembangan Khazanah Intelektual," *Tsaqafah: Jurnal Peradaban Islam* 13, no. 1 (2017): 185, <http://dx.doi.org/10.21111/tsaqafah.v13i1.982>.

<sup>18</sup> Yerry Mijianti, "Penyempurnaan Ejaan Bahasa Indonesia," *Belajar Bahasa: Jurnal Ilmiah Program Studi Pendidikan Bahasa dan Sastra Indonesia* 3, no. 1 (2018): 116, <https://doi.org/10.32528/bb.v3i1.1114>.

script on 17 Ramadhan 1355 H/ 10 November 1936 AD, as listed on the front page. The following figure shows an example of Jawi script use in *Tafsir Tujuh Surah* when Muhammad Basiuni Imran interpreted QS. al-Falaq [113]: 4, as follows:

Source:  
Figure 1.



Interpretation of Surah al-Falaq verse 4 (*Tafsir Tujuh Surah*)

In the *Tafsir Tujuh Surah*, Muhammad Basiuni Imran uses script “nga” (غ), “ga” (ك) and “nya” (ن). The script “nga” (غ), as seen in the word “barang” (بارغ), “yang” (بغ), “setengah” (ستغه), and “meingkarkan” (مأيغكركن). The script “ga” (ك) appears in the word “baginya” (باكئين), and “sebagai” (سباكى). While script “nya” (ن), looks at the word “baginya” (باكئين), “penyudahan” (فپوداهن), “daripadanya” (درفدان), “padanya” (فدان), and “asalnya” (أصلن).<sup>19</sup>

In his interpretation of surah al-Falaq verse 4, Muhammad Basiuni Imran primarily referred to a hadith narrated by Bukhari and Muslims concerning the bewitchment of the Prophet Muhammad by Jews. He also presented various scholarly views on the acceptance and rejection of this hadith. In interpreting this verse, Muhammad Basiuni Imran does not make connections to Sambas people's beliefs about witchcraft, shamans and so on, which still hold until today.<sup>20</sup> As a point of comparison, in his interpretation of the same verse, Hamka adopts a more contex-

<sup>19</sup> Muhammad Basiuni Imran, *Tafsir Tujuh Surah*, (Sambas, Kalimantan Barat, 1935), 10-11.

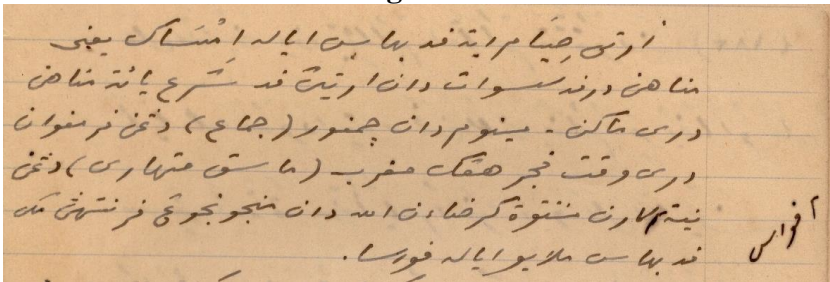
<sup>20</sup> Hermansyah, *Ilmu Gaib di Kalimantan Barat*, (Jakarta: KPG (Kepustakaan Populer Gramedia) bekerja sama dengan École Française d'Extrême-Orient STAIN Pontianak, 2010), 122.



tual approach. In addition to discussing the same hadith, Hamka also highlighted local Minangkabau beliefs about witchcraft, especially the concept of “Tuju”. Tuju refers to the act of directing one’s memory, thoughts and inner strength towards other people with evil intentions and includes several types such as *Tuju gelang-gelang*, *Tuju Gayung*, *Tuju Tinggam*, and *Tuju Gasing*.<sup>21</sup>

In *Tafsir Ayat as-Siyam*, on the other hand, Muhammad Basiuni Imran's interpretation of Surah al-Baqarah[2]: 183 offers an example of the utilization of the Jawi script, as follows.

Source:  
Figure 2.



Interpretation of Surah al-Baqarah verse 183  
(*Tafsir Ayat as-Siyam*)

In the *Tafsir Ayat as-Siyam*, Muhammad Basiuni Imran used the script "ca" (چ), "nga" (غ), "ga" (ك) and "nya" (ن). The script "ca" (چ), for example, as in the word "campur" (چمفور). The script "nga" (غ), for example, as in the word "dengan" (دغن), "hingga" (هنگ), and "menjunjung" (منجونجوغ). The script "ga" (ك) as in the word "hingga" (هنگ). While script "nya" (ن), as in the word "artinya" (ارتین), and "perintahnya" (فرنتهن).<sup>22</sup>

Interpreting the substance of Surah al-Baqarah verse 183, Imran elucidates the meaning of fasting in both linguistic and religious contexts. Linguistically, fasting translates to "imsak,"

<sup>21</sup> Hamka, *Tafsir al-Azhar*, (Singapura: Pustaka Nasional PTE LTD, 2007), 8154-8158.

<sup>22</sup> Muhammad Basiuni Imran, *Tafsir Ayat as-Siyam*, (Sambas, Kalimantan Barat, 1936), 3.

signifying abstention from something. In religious terms, fasting refers to the abstinence from food, drink, and hindrances from women from dawn to sunset, undertaken to seek Allah's pleasure and uphold His commands. This concept translates to "puasa" in Malay.

Intrepreting the substance of the interpretation of Surah al-Baqarah verse 183, Muhammad Basiuni Imran explains the meaning of fasting in both linguistic and religious contexts. Linguistically, fasting translates to "imsak", signifying abstention from something. In religious terms, fasting is to refrain from eating, drinking and interfering with women from dawn to sunset to seek the blessing of Allah and uphold His commands. This concept translates to "puasa" in Malay.<sup>23</sup>

### ***Latin Script in al-Ibanatoe wal Inshafoe***

The work *al-Ibanatoe wal Inshafoe* by Muhammad Basiuni Imran is a manual typewritten text typed in Malay using the Latin script in 1933 AD.<sup>24</sup> The Latin script used by Muhammad Basiuni Imran in *al-Ibanatoe wal Inshafoe* adheres to the standard Latin alphabet, comprising 26 letters from a to z. The Latin script used in this Indonesian interpretation does not deviate from the standard Latin script. However, it should be noted that the spelling used in this interpretation is the old spelling or van Ophuijsen's spelling, which was in effect since 1901 AD. This can be seen in the usage of letters such as dj, j, oe, sj, tj, ch, and the number two above (2) for repeated words that are still used in his interpretation.

The following is an example of the Latin script used by Muhammad Basiuni Imran in *al-Ibanatoe wal Inshafoe*, when he interprets QS. Ali-Imran [3]: 103, as follows:

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<sup>23</sup> Ihsan Nurmansyah. "Kajian intertekstualitas Tafsir Ayat Ash-Shiyam Karya Muhammad Basiuni Imran dan Tafsir Al-Manar Karya Muhammad Rasyid Ridha." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2019): 1-14, <https://doi.org/10.15575/al-bayan.v4i1.4792>.

<sup>24</sup> Zulkifli, "Pemikiran Maharaja Imam Kerajaan Sambas Haji Muhammad Basiuni Imran Tentang Kemunduran dan Perbedaan Pendapat Umat Islam," 299.

Source:

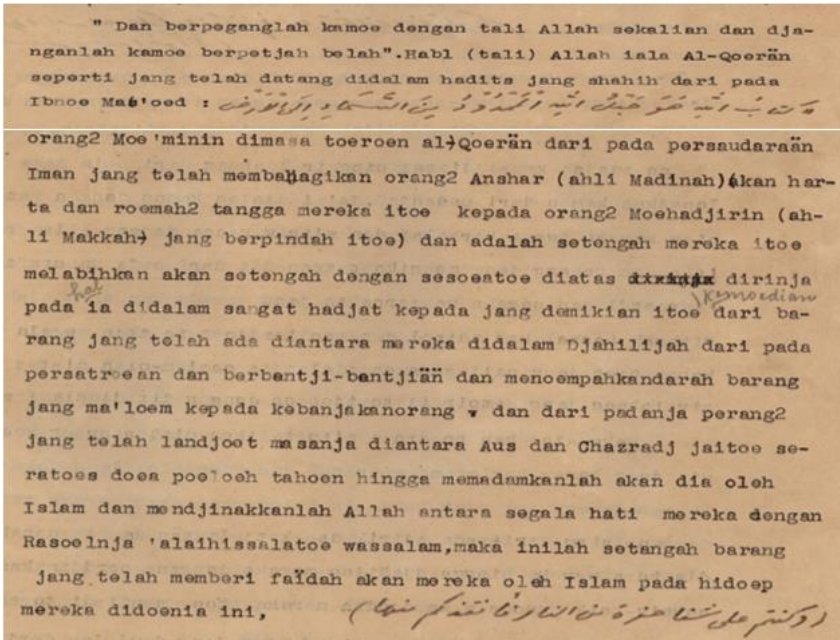


Figure 3.

Interpretation of Surah Ali Imran verse 103  
(*al-Ibanatoe wal Inshafoe*)

In *al-Ibanatoe wal Inshafoe* above, Muhammad Basiuni Imran used Indonesian language written in Latin script, in the older Latin spelling, the van Ophuijsen spelling. It can be seen in various written words, such as *kamoe*, *djanganlah*, *berpetjah*, *al-Qoeran*, *jang*, *Ibnoe*, *Mas'oad*, *orang2*, *moe'minin*, *toeroen*, *roemah2*, *itoe*, *moehadjirin*, *sesoeatu*, *dirinja*, *hadjat*, *djahilijah*, *persatroean*, *berbentji-bentjian*, *spill*, *ma'loem*, *too much*, *padanja*, *war2*, *landjoet*, *masanja*, *jaitoe*, *Seratoes*, *doea*, *poe'loeh*, *tahoen*, *tame*, *rasoelnja*, *'alaihissalatoe*, *hidoep* dan *doenia*.<sup>25</sup> These words use spellings such as dj, j, oe, sj, tj, ch and the double symbol above (2) for repetition. This usage aligns with the period in which *al-Ibanatoe wal Inshafoe* was written in

<sup>25</sup> Muhammad Basiuni Imran, *al-Ibanatoe wal Inshafoe filmasaa'ilid-diniaah waizalati attafarruqi fiha wal ikhtilaf* (Sambas, Kalimantan Barat, 1933), 4.

1933 AD, as the van Ophuijsen spelling was considered to be the standard of Latin script at that time.

In terms of substance, Imran's interpretation of Surah Ali-Imran verse 103 elucidates the meaning of 'the rope of Allah' in the Quran, referencing a Hadith narrated by Ibn Mas'ud. Imran illustrated this 'rope' as a unifying force that can reconcile discordant factions, as exemplified by the past events where Allah united the Ansar and Muhajirin through a strong bond of faith. The Ansar, despite their past conflicts with various Arab tribes (e.g. Aus and Khazraj have been fighting for over 120 years), including those in Medina, were known to have shared their homes and wealth with the Muhajirin people willingly. This unity, brought about by Islam and its Prophet, extinguished the prevailing discord and division, softening hearts into brotherhood and fostering happiness within the bond of faith. This, according to Imran, is a testament to the benefits by the advent of Islam in worldly life.<sup>26</sup>

### ***Jawi Script, Latin Script and Reader Segmentation***

The choice of script in interpretive literature is intrinsically linked to the readers' comprehension. Interpreters, or mufasirs, such as Muhammad Basiuni Imran, adapted his work to align with the understanding of his target readers. This is where the segmentation of readers was determined by interpreters when writing works. Mufasir like Imran, cognizant of his readers generally came from the sultanate who were proficient in Malay language and the Jawi script, chose to write an interpretation of the Qur'an in the the Jawi script. The Jawi script in his work was not the first for Muhammad Basiuni Imran, as he also used Jawi in his first work entitled "*Tarjamah Durus Tarikh al-Shari'at*" written in 1912 AD.<sup>27</sup> Consequently, his subsequent works

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<sup>26</sup> Ihsan Nurmansyah and Adib Sofia. "Paralel, Transformasi dan Haplogologi Tafsir Tujuh Surah Karya Muhammad Basiuni Imran dengan Karya Tafsir Muhammad Rasyid Ridha: Kajian Intertekstualitas." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (2021): 67. <https://doi.org/10.15575/al-bayan.v6i2.14685>.

<sup>27</sup> *Tarjamah Durus Tarikh al-Syari'at* is a translation of the book *Durus Tarikh* by Sheikh Muhy al-Din al-Khayyat. The book consists of 56

written in Jawi script were disseminated widely among the Malay communities in coastal areas and other countries like Singapore, where they can be found today.

Historically, Imran's decision to write interpretations in the Jawi script is associated with his educational background and career closely tied to the sultanate. From a young age, Imran learned Islamic religious knowledge from his father, Muhammad Imran, the Maharaja Imam of the Sambas Sultanate, and also gained foundational religious knowledge at the al-Sultaniyah Malay School.<sup>28</sup> Imran's career took off upon his return from his studies in Mecca and Egypt when he was appointed Maharaja Imam, Qadi, and Mufti in the Sambas Sultanate, succeeding his late father.<sup>29</sup>

From 1919 to 1935 AD, Imran served as Head of Madrasah al-Sultaniyah, an educational institution providing basic religious education and general sciences to the sultan's relatives, children of imperial officials, and people in the palace area.<sup>30</sup> In 1920 AD, he was appointed Plaatselijk Fonds by the Besluit or Decree of the Resident of Borneo Maharaja Imam Sambas, and in 1927 AD, he was appointed President of the Religious Road Court in the Sambas Sultanate<sup>31</sup> by the Besluit Bestuur Commissie of the Sambas Sultanate. During his tenure in these roles, Imran wrote

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pages and is still in manuscript form which is the first work and the only one written perfectly in one book while still in Egypt. See Didik M. Nur Haris and Rahimin Affandi Abd Rahim, "Pemikiran Keagamaan Muhammad Basiuni Imran," *al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 2 (2017):167-168, <http://dx.doi.org/10.18592/al-banjari.v16i2.1464>.

<sup>28</sup> Abdulah Sajad, Abdullah Thaha, Acep Arifudin, Adi Prayitno, Ahmad Sanusi, Ahmad Muawwam and Ahmadie Thaha, *Ensiklopedi Pemuka Agama Nusantara*, (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2016), 1022.

<sup>29</sup> Moh. Haitami Salim, Hermansyah, H. Yapandi, Erwin, Eka Hendry, Zulkifli, and Luqman, *Sejarah Kesultanan Sambas Kalimantan Barat* (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2011), 113.

<sup>30</sup> Machrus Effendy, *Riwayat Hidup dan Perjuangan Maharaja Imam Sambas* (Jakarta: P.T. Dian Kemilau, 1995), 29.

<sup>31</sup> Sajad, dkk *Ensiklopedi Pemuka Agama Nusantara*, 2212.

Tafsir Tujuh Surah and Tafsir Ayat as-Siyam in Malay, using the Jawi script.

Moreover, the writing of interpretations in Malay using the Jawi script was influenced by socio-geographical factors. The spread of Islam in the archipelago not only prompted social change but also fostered language development, resulting in language contact between Arabic and Malay, both serving as a lingua franca. This contact birthed the Jawi script, a blend of Arabic writing and Malay usage. Since the 12th century AD, Arabic began to influence Malay, especially since many kings or queens embraced Islam.<sup>32</sup>

In Sambas, the Islamic influence began during the time of Queen Anom, with the arrival of Raja Tengah from Brunei Darussalam in 1620 AD, which led to the establishment of the Sambas Sultanate in 1630 AD under Raden Sulaiman as Sultan Muhammad Syafiuddin.<sup>33</sup> Through a political marriage between Raden Sulaiman and Mas Ayu Bungsu, a closer relationship was established between the Kingdom of Sambas and the Kingdom of Brunei Darussalam. Islam began to have a place in the government structure when Raden Sulaiman was appointed second vizier at the palace.

Muhammad Basiuni Imran was born and began his career during the reign of the 13<sup>th</sup> Sultan, Sultan Muhammad Syafiuddin II (1866-1922 ADT), under whose rule Islam experienced significant advancement as marked by the development of Islamic institutions.<sup>34</sup> The spread of Islam, during this period, not only induced social change but also language development, including the integration of phonemes, affixes, vocabulary, and

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<sup>32</sup> Ening Herniti, "Islam dan Perkembangan Bahasa Melayu," *Jurnal Lektur Keagamaan* 15, no. 1 (2017): 84-88, <https://doi.org/10.31291/jlk.v-15i1.516>.

<sup>33</sup> Risa, "Islam di Kerajaan Sambas antara Abad XV-XII: Studi Awal Tentang Islamisasi di Sambas," *Khatulistiwa: Journal of Islamic Studies* 4, no. 2 (2014): 114, <https://doi.org/10.24260/khatulistiwa.v4i2.244>.

<sup>34</sup> Zulfikar and Yuda Ardiansyah, "Perkembangan Islam di Kesultanan Sambas Pada Masa Sultan Muhammad Syafiuddin II (1866-1922 M)," *Jurnal Cendekia Sambas: Pendidikan, Humaniora dan Sains* 1, no. 2 (2020): 25.

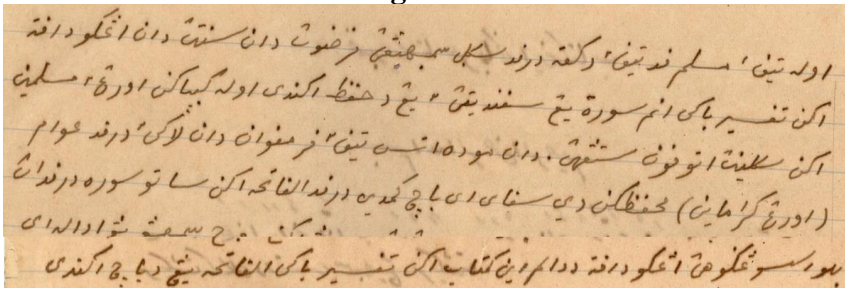
Arabic terms into Malay, making Malay-Jawi the language of daily communication in the Sambas Sultanate.

The decision to write *Tafsir Tujuh Surah* and *Tafsir Ayat as-Siyam* in the Malay-Jawi language was inherently linked to the socio-cultural and religious context of the coastal Malay-speaking community where these interpretations were conceived. Interpretations emerging from a culture or nation undergoing the process of Islamization were naturally expressed in the local language and script, in this case, the Malay language and Jawi script. These interpretations typically adopted a brief and straightforward typology due to the existing conditions and capabilities of the local community at the time.<sup>35</sup>

In his commentary, *Tafsir Tujuh Surah*, Muhammad Basiuni Imran reflected this approach, as shown below.

Source:

**Figure 4.**



Introductory part of the *Tafsir Tujuh Surah*

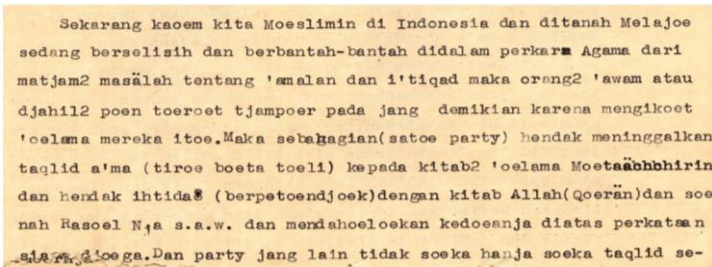
In the introduction to his commentary, Muhammad Basiuni Imran clearly explains that the true understanding of the Qur'an extends beyond mere reading and memorizing. He emphasizes the need for its teachings to be internalized, comprehended and applied in everyday life. This principle guided his choice to interpret certain surahs in *Tafsir Tujuh Surah*. According to him, these surahs are very familiar and frequently recited in prayer and known by heart by the majority of Muslims. Therefore,

<sup>35</sup> Nurmansyah, "Tafsir al-Qur'an Bahasa Melayu-Jawi di Kalimantan Barat ... 18-20.

Muhammad Basiuni Imran intended for these surahs to not only be memorized but also internalized and understood on a deeper, spiritual level to augment the solemnity of worship.<sup>36</sup> The use of the Jawi script, the Malay language as seen in *Tafsir Tujuh Surah* and *Tafsir Ayat as-Siyam* is inseparable from the activities of Muhammad Basiuni Imran's background and roles within the Sambas Sultanate, such as Maharaja Imam, Qadi, and Mufti. He realized that the work of interpretation he wrote was intended for the Malay community in the Sambas Sultanate, not for the wider general public.

As a comparison, *al-Ibanatoe wal Inshafoe*, penned in Indonesian using the Latin script, was aimed at a wider audience, extending beyond the Sambas Malays in the sultanate to all Indonesians. The choice to write interpretations in Latin script in Indonesian was influenced by Imran's educational background in Egypt. His learning process in Egypt, coupled with the valuable influence of his teacher Sheikh Muhammad Rasyid Ridha from Dar ad-Dakwah wa al-Irsyad,<sup>37</sup> shaped his perspective and personality. The diploma he received from his teacher not only described his learning process but also conveyed key messages that influenced the main ideas in his work. One such message emphasized the importance of caring for fellow Muslim brothers. In his introduction, Muhammad Basiuni Imran stated:

Source:



Sekarang kacem kita Moeslimin di Indonesia dan ditanah Melajoe sedang berselisih dan berbantah-bantah didalam perkara Agama dari matjam2 masalah tentang 'amalan dan i'tiqad maka orang2 'awam atau djahil2 poen toeroet tjampoer pada jang demikian karena mengikoet 'oelama mereka itoe. Maka sebahagian (satoe party) hendak meninggalkan taqlid a'ma (tiroe boeta toeli) kepada kitab2 'oelama Moesta'abbihin dan hendak ihtida' (berpetoendjoek) dengan kitab Allah (qoerän) dan soe nah Rasool N,ja s.a.w. dan menda'hoeloe kan kedoeanja diatas perkataan 'a'ma, djoega. Dan party jang lain tidak soeka hanja soeka taqlid se-

**Figure 5.**

Introduction to the *al-Ibanatoe wal Inshafoe*

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<sup>36</sup> Imran, *Tafsir Tujuh Surah ...* 1-2.

<sup>37</sup> Muhammad Rasyid Ridha, "Manuskrip Ijazah Dar ad-Da'wah wa al-Irsyad", (Mesir: 1926), 1



In the introduction of his tafseer, Muhammad Basiuni Imran expressed his concern for the condition of the Muslim community in Indonesia and in the Malay lands at the time. He observes the divisions among Muslims due to differing opinions on religious matters and expresses a desire to mediate these differences. His writings aim to foster unity and understanding among Muslims, reflecting the teachings and principles that he acquired during his education and his experiences. That motivated Muhammad Basiuni Imran to compose a book that specifically discusses how to mediate attitudes in mediating religious issues that were often debated. He aimed to eliminate divisions and guilt in the name of these differences.<sup>38</sup>

Muhammad Basiuni Imran's motivation for writing these books was rooted in his emphasis on the importance of seeking and valuing knowledge. He observed the advanced state of foreign nations and the discord among Muslims, even those adhering to the same religion. He recognized that the Muslim community, once revered for their knowledge founded on the Quran and the Sunnah, had declined in both worldly and spiritual matters. Imran believed that for Muslims to regain their esteemed position, they needed to initiate change from within themselves, underlining this belief by citing Surah Ar-Ra'd [13] verse 11 that change is in the extent to which humans themselves have awareness about whether or not they want to change themselves.<sup>39</sup>

Historically, tafseer *al-Ibanatoe wal Inshafoe* was written after Imran's visit to Java in December 1932. During his month-long stay, he visited various locales, met several individuals, and gained insights into the lives of Indonesian Muslims, particularly those in Java. On Friday 2 December 1932 AD, Muhammad Basiuni Imran departed from Sambas to the island of Java delivering his son and daughter-in-law to Surabaya. For about a month on the island of Java, Muhammad Basiuni Imran visited Betawi, Surabaya and Yogyakarta. He met several figures such as G.F Pijper, Shaykh Ahmad Sorkati, as well as figures of al-

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<sup>38</sup> Imran, *al-Ibanatoe wal Inshafoe filmasaa'iliddiniah wa izalati attafarruqi ...* 5.

<sup>39</sup> *Ibid*, 3-4

Irsyad (Shaykh Abu Bakar Basyarahil and Sayyid Umar al-Habsyi in Surabaya) and Muhammadiyah figures (H. Hasyim and H. Mukhtarschairman and secretary of Muhammadiyah). The trip lasted for about a month and provided a lot of experience and knowledge of how people live in Indonesia and Muslims especially in Java. In Surabaya Muhammad Basiuni Imran attended the vergadering (general meeting) of the Persatuan Syarekat Islam Indonesia (PSII), the Partai Syarikat Islam (PSI) and Indonesia Muda (his characters Dr. Sutomo and Muhammad Yamin) which inflamed the spirit of struggle against colonialism.<sup>40</sup>

Imran's choice to use two different scripts in his interpretations was likely a response to the distinct segments of his readership. These interpretations were conceived during his tenure as a scholar, Maharaja, Qadi, and Mufti in the Sambas Sultanate, a period when he interacted with diverse groups, including figures from al-Irsyad, Muhammadiyah, the Persatuan Syarekat Islam Indonesia (PSII), the Partai Syarikat Islam (PSI), and Indonesia Muda. These interactions heightened Imran's awareness of the need to disseminate Islamic teachings through Quranic interpretation literature to a broader audience, beyond the Malay community in the Sambas Sultanate, to all Indonesians.

Consequently, the most logical choice was to use Indonesian in Latin script through the interpretation *al-Ibanatow wal Inshafow* in 1933 AD. This choice was likely influenced by the growing spirit of nationalism following the 1928 Sumpah Pemuda, which advocated for a single language, Bahasa Indonesia. The use of Latin script for the transliteration of Arabic letters in *al-Ibanatow wal Inshafow* made it more accessible for readers who could not read the Quran in the Arabic script. The use of Indonesian in Latin script also facilitated ordinary readers in their study of Islamic teachings through commentary works. This contrasts with the Tafsir Tujuh Surah and Ayat as Siyam, written in Malay using the Jawi script, which was presumably

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<sup>40</sup> Zulkifli, "Pemikiran Maharaja Imam Kerajaan Sambas Haji Muhammad Basiuni Imran Tentang Kemunduran dan Perbedaan Pendapat Umat Islam," 301.

aimed at a limited segment of readers, specifically the Malay community in the Sambas Sultanate who were generally only able to read the Jawi script.

In one of the letters that Muhammad Basiuni Imran sent to al-Manar magazine, which was later published in 1930 AD in that magazine with the theme of Jawi and Latin writing in Sambas Borneo, Muhammad Basiuni Imran stated:

هذا وإني أرى أنه ينبغي لنا أهل ملايو أن نعرف ونستعمل الحروف اللاتينية في ضرورياتنا كما نعرف ونستعمل الحروف العربية الأصلية والملاوية؛ ولكن لا يحسن، بل لا يجوز لنا أن نترك الحروف العربية (الملاوية) مستبدلين اللاتينية بها، كما لا يحسن لنا أن نستعمل الملاوية فقط دون اللاتينية؛ فإن ذلك ضروري لبعض أمورنا الدنيوية التي تكون عوناً لأمورنا الدينية، وخير لنا أن نأخذ عن أهل أوروبا أو غيرهم ما هو نافع لنا في ديننا ودياننا، وأن نترك ما هو ضار لنا في ديننا ودياننا.<sup>41</sup>

From the quote, it seems that Muhammad Basiuni Imran advocated for Malays to be familiar with and use both the Jawi and Latin scripts, each serving a different purpose. He emphasized that it would be disadvantageous to abandon the Jawi script in favor of the Latin script, just as it would be unwise to use only the Jawi script without the Latin script. He believed that both scripts were beneficial in different worldly affairs, even those related to religious matters. Imran's stance was to adopt what was advantageous from Europeans or other people and discard what was harmful to religion and worldly affairs. This rationale explains why he chose to write his commentary using both the Latin and Jawi scripts.

The choice between different scripts was not limited to script and language considerations, but it also influenced the

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<sup>41</sup> Imran, Muhammad Basiuni. *al-Kitab bil-huruf al-latiniyyati fil Jawi*. Dalam Majalah al Manar, Zulkaidah, Bagian no. 30, hal. 718, 1348 H/ 1930 M.

format and substance of the interpretation of Qur'anic verses, which were tailored to the target audience segment.

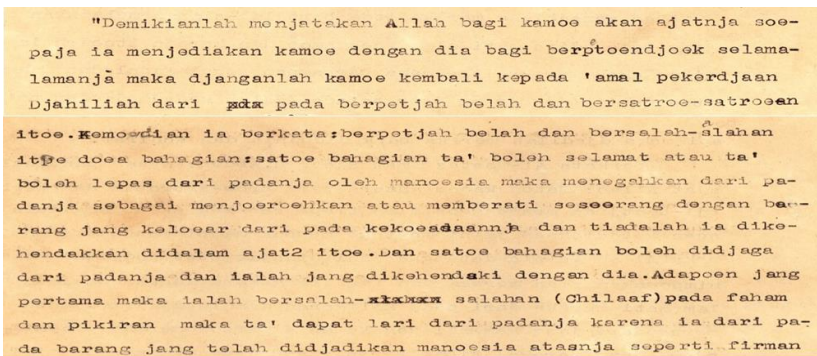
### ***Script and Substance Interpretation of the Qur'an***

As previously mentioned, Muhammad Basiuni Imran used two types of script in writing his commentary on the Qur'an, namely Jawi and Latin script. His commentary works, *Tafsir Tujuh Surah* and *Ayat as-Siyam* were written in Malay using the Jawi script, whereas *al-Ibanatoe wal Inshafoe* was written in Indonesian using the Latin script.

The choice of script used in Muhammad Basiuni Imran's commentary writings significantly impacted the format and presentation of the interpretations. *Tafsir Tujuh Surah* and *Ayat as-Siyam*, written in Malay using the Jawi script and intended for the Malay community in the Sambas Sultanate, were formatted and presented in a manner that catered to the capacity of that community. In contrast, *al-Ibanatoe wal Inshafoe*, written in Indonesian using the Latin script, had a distinct format and interpretation substance, presumably intended for a broader readership.

Considering the format and substance of Muhammad Basiuni Imran's interpretations, there are clear distinctions between the works written in Jawi script, such as *Tafsir Tujuh Surah* and *Tafsir Ayat as-Siyam*, and those written in Latin script, such as *al-Ibanatoe wal Inshafoe*. Below is the example of the format.

Source:



"Demikianlah menjatakan Allah bagi kamee akan ajatnja soe-  
paja ia menjediakan kamee dengan dia bagi berptoendjoeck selama-  
lamanja maka djanganlah kamee kembali kepada 'amal pekerdjaan  
bjahiliah dari ~~pkta~~ pada berpetjah belah dan bersatroe-satroean  
itoe. Kemoedian ia berkata: berpetjah belah dan bersalah-salahan  
itoe doae bahagian: satoe bahagian ta' boleh selamat atau ta'  
boleh lepas dari padanja oleh manoesia maka menegalkan dari pa-  
danja sebagai menjoeeroehkan atau memberati seseorang dengan be-  
rang jang keloear dari pada kekoesaannya dan tiadalah ia dike-  
hendakkan didalam ajat2 itoe. Dan satoe bahagian boleh didjaga  
dari padanja dan ialah jang dikehendaki dengan dia. Adapoen jang  
pertama maka ialah bersalah-~~salah~~ salahan (Chilaaf) pada faham  
dan pikiran maka ta' dapat lari dari padanja karena ia dari pa-  
da barang jang telah didjadikan manoesia atasnja seperti firman

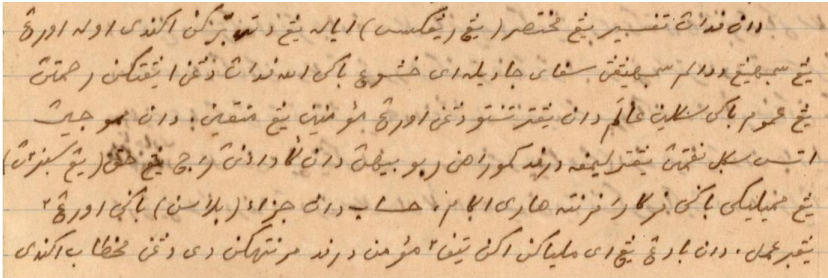
**Figure 6.**

Interpretation of Surah Ali-Imran verse 103 (*al-Ibanatoe wal Inshafoe*)

In *al-Ibanatoe wal Inshafoe*, Muhammad Basiuni Imran, aware of his wide readership, provided a comprehensive explanation when interpreting Surah Ali-Imran [3]: 103, emphasizing the importance of unity among Muslims in the Malay and Indonesian lands. This detailed explanation aims to bridge divisions amongst his diverse readership and promote unity.

The interpretation of verses in *Tafsir Tujuh Surah* and *Ayat as-Siyam*, such as Surah al-Fatihah, emphasizes the internalization and understanding of familiar verses and Surahs often recited in prayer by the Malay community in the Sambas Sultanate. The aim was to deepen the spiritual aspect of these verses, thus enhancing the solemnity of prayer. As such, the surah was not only read or recited in the prayer, but also understood and internalized. For instance, in his interpretation of Surah al-Fatihah in *Tafsir Tujuh Surah*, Muhammad Basiuni Imran explained that the Surah as follows.

Source:



**Figure 7.**

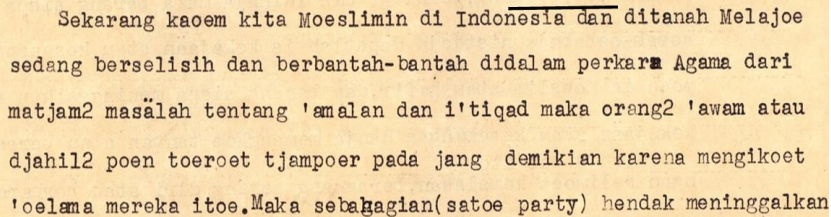
Interpretation of Surah al-Fatihah (*Tafsir Tujuh Surah*)

In this interpretation, Muhammad Basiuni Imran explained that Surah al-Fatihah serves as a reflection for everyone praying, urging humility and remembrance of Allah's widespread mercy, generous blessings, and ultimate authority over the Day of Judgment. People who are praying (*salah*) should remember Allah's mercy and grace to the nature and people of faith and piety. Those who pray must also praise Allah for His abundant blessings from His *rububiyah* generosity, and remember Allah's

form as the true emperor, who controls the Day of Judgment and the Day of Judgment for all human deeds.<sup>42</sup>

In contrast, tafseer *al-Ibanatoe wal Inshafoe*, written in Indonesian using the Latin script, addresses a broader audience beyond the Malay community in the Sambas Sultanate. The discussions in this work encompass national issues, with explicit references to Indonesia in the context of avoiding divisions. The mention of Indonesia can be seen as follows.<sup>43</sup>

Source:



Sekarang kaoem kita Moeslimin di Indonesia dan ditanah Melajoe sedang berselisih dan berbantah-bantah didalam perkara Agama dari matjam2 masalah tentang 'amal dan i'tiqad maka orang2 'awam atau djahil2 poen toeroet tjampoer pada jang demikian karena mengikoet 'oelama mereka itoe. Maka sebahagian (satoe party) hendak meninggalkan

**Figure 8.**

Introduction to the *al-Ibanatoe wal Inshafoe*

Tafsir *al-Ibanatoe wal Inshafoe's* scope of discussion seemed broader and related to national issues, as the segmentation of the readers of this tafseer was the general audience beyond the Malay community in the Sambas Sultanate. This was different from the *Tafsir Tujuh Surah* and *Tafsir Ayat as-Siyam* whose interpretation tends to discuss the verses and surahs that are familiar to the Malay community in the Sambas Sultanate.

From these findings, it indicates that the choice of language and script in Muhammad Basiuni Imran's interpretations is, therefore, a strategic decision aimed at specific reader segments and significantly influences the substance of his Quranic interpretations. The use of Jawi and Latin scripts does not appear to be a symbolic form of resistance against Dutch colonialism. Instead, Imran's stance is moderate, advocating for the use of both scripts for their respective benefits in worldly affairs and religi-

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<sup>42</sup> Imran, *Tafsir Tujuh Surah*, ... 3.

<sup>43</sup> Imran, *Al-Ibanatoe wal Inshafoe filmasaa'iliddiniah wa izalati attafarruqi* ... 5.

ous matters. He encourages the Malays not to abandon the Jawi script in favor of the Latin script and vice versa, emphasizing the importance of gaining what is beneficial and discarding what is detrimental to religion and the world from Europeans and other people.

This article, therefore argues, that the choice of the Jawi script in Muhammad Basiuni Imran's interpretations seems less about symbolic resistance against colonialism, given his simultaneous use of the Latin script brought by the colonizers. Instead, the choice between Jawi and Latin scripts seems more related to writing technicalities and relevance to the intended audience segment, be it the Malay community in the Sambas Sultanate or a wider Indonesian readership. The language and script used by Muhammad Basiuni Imran take a moderate position, not leaning towards symbolic resistance against colonialism or any form of rebellion.

## CONCLUSION

The literature of Qur'anic tafseer in Indonesia manifests in various languages and scripts, reflecting the socio-cultural conditions of the regions where these interpretations are produced. This study has successfully demonstrated that the choice of script in interpretation text is connected to the varied backgrounds of reader segmentation, as well as the attitudes towards Dutch colonialism, as exemplified by Muhammad Basiuni Imran's work.

Imran's *Tafsir Tujuh Surah* and *Tafsir Ayat as-Siyam* were written in the Jawi script to cater to the Malay community in the Sambas Sultanate. In contrast, *al-Ibanatoe wal Inshafae*, written in Indonesian using the Latin script, was intended for a wider Indonesian audience. This difference in script usage also impacts the substance of Imran's Quranic interpretations. *Tafsir Tujuh Surah* and *Ayat as-Siyam*, written in the Jawi script, predominantly explain verses and Surahs that are familiar and often recited in prayer, for the Malay community in the Sambas Sultanate to internalize and understand. On the other hand, *al-Ibanatoe wal Inshafae*, written in the Latin script, mainly discusses issues pertaining to discord among the Muslim communities in Malay

and Indonesian lands over religious matters, aiming to promote unity among Muslims.

Imran's use of both scripts represents a moderate stance in symbolic resistance against Dutch colonialism. He effectively leverages both Jawi and Latin scripts to communicate with different reader segments and address distinct issues within each community. Future studies could delve deeper into the value of moderation in Imran's interpretative works using qualitative research methods such as manuscript studies.

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