

The Contribution of West Kalimantan Sufi Scholars In Promoting Community Resilience: The Great Works of The Sufis to Fulfill the Basic Needs of Societies

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Abstract: West Kalimantan is known as a region that produces Sufism thought, which is widely developed and utilized in various areas in Indonesia and the world. It can be seen from their great works in the form of books and development applications that they have created, even in integrating congregations. This research aims to reveal the works of West Kalimantan Sufism Ulama related to their efforts to build social, national and state resilience. The study is carried out over a long period, from 2012 to 2021. Several articles have been published in scientific journals and in book form. The research was conducted using a biographical approach through stories about their activities, the books they wrote, and other works still useful today. The study results show that Sufism scholars in West Kalimantan have their way of responding to changing times. The results of this work can be applied to Indonesia, which continues to grow towards becoming a developed and authoritative country.

Keywords: Works of Sufis, West Kalimantan, Social Resilience

A. Introduction

Sufism scholars are known to be very tolerant of the customs, culture and traditions of the communities in which they live and develop Islamic preaching. Through this tolerant attitude, slowly but surely, they Islamized the customs, traditions and culture that developed in society¹. Tolerance is their strategy in preaching, both to the authorities and the general public². After the rulers and the

¹ Akhiyat, "Tasawuf Dan Akulturasi Budaya: Telaah Tasawuf Dalam Perspektif Culture and Education," *Jurnal As-Salam* 1, no. 1 (2016): 1-17, <http://jurnal-assalam.org/index.php/JAS/article/view/40>.

² Muhammad Abdulloh, "Dakwah Kultural Dalam Bingkai Toleransi Agama (Studi Di Kampung Panca Mulya Kecamatan Banjar Baru Kabupaten Tulang Bawang Lampung)," *Tesis* (Universitas Islam Negeri Sunan Ampel Surabaya, 2018).

general public embrace Islam, sufism scholars will try to educate Muslims in various ways to create the strength of monotheism and social resilience. They will also show example save in the nation and state.

History proves that Sufism scholars played many roles in education and the formation of social resilience, for example Kyai Ahmad Rifa'I's resistance to Dutch colonialists in Batang, Central Java³, Bilal Lumbuk's fatwa against farmers in Selimbau⁴, Handling of Insane and Homeless People in Pondok Inabah Suryalaya, Banten by Abah Anom⁵, Thayyibah Economic Development by Tarekat Shiddiqiyah in Ploso Kediri⁶, and so on.

Likewise, in West Kalimantan, people are doing various things in an effort to build social resilience. Solutions are always sought for various problems faced by society in ways that are in accordance with Islamic teachings and the principles of Sufism. They create various works that can help Muslims solve life's problems, carrying out mahdhah worship and mahdhah ghiru. The community then studies and develops these works as everyday life guides.

B. Method

This qualitative research uses a character study approach. This research refers to 3 indicators of character, namely: 1) Integrity (morality, knowledge, leadership, and success in their field); 2) Monumental works in physical or non-physical form; and 3) Contribution and Influence⁷. Thus, this research is historical-based research collected from various literature. Some of this literature

³ Abdul Basit Atamimi and Aip Syarifudin, "Mengkaji Pemikiran Tasawuf Kiai Ahmad Rifa'I Kalialak Dalam Kitab Tarajumah," *An-Nufus* 2, no. 1 (2020): 1–38, <https://doi.org/10.32534/annufus.v2i1.1687>.

⁴ Hermansyah, *Islam & Melayu Di Borneo* (Pontianak: IAIN Pontianak Press, 2015), <https://ur.id1lib.org/book/19112044/b8f296>.

⁵ Puji Lestari, "Metode Terapi Dan Rehabilitasi Korban Napza Di Pondok Pesantren Suryalaya Tasikmalaya," *SOCIA: Jurnal Ilmu-Ilmu Sosial* 10, no. 2 (2015): 100–107, <https://doi.org/10.21831/socia.v10i2.5346>.

⁶ Syahrul A'dam, "ETOS EKONOMI KAUM TAREKAT SHIDDIQIYAH," *Al-Iqtishad* 3, no. 2 (2011): 313–30.

⁷ Rahmadi, "Metode Studi Tokoh Dan Aplikasinya Dalam Penelitian Agama," *Al Banjari* 18, no. 2 (2019): 274–95.

is in the form of works by writers about characters, and some is in the form of works by the characters themselves.

The approach used is an inductive descriptive approach without abandoning critical analysis. The researcher chose this approach on the grounds that the researcher only collected (inventoried) various works of Sufism scholars from West Kalimantan, which were related to the field of study. The data sources used consist of primary and secondary data. Primary data was taken from various original works of West Kalimantan Sufis, while secondary data was taken from various works of other relevant scientists. Scattered data is displayed randomly and then rearranged as needed. Before the performance returns, a critical analysis is carried out by looking at the suitability of the data with social resilience needs.

The analysis used is the Keck & Sakdapolrak model of social resilience analysis. This model refers to 3 indicators of capacities, namely Coping Capacities, Adaptive Capacities, and Transformative Capacities)⁸. The works of the Sufi scholars are then shown in accordance with the specified types. To complement the Keck & Sakdapolrak model, this research uses the intellectual history research method, as concluded by Wasino and Endah Sri Kartatik, namely by searching for historical sources (Heuristics), providing assessments (Criticism), and writing/narrating in a coherent manner (synthesis)⁹.

Researchers are trying to reveal the work of West Kalimantan Sufism scholars in creating social resilience, which will then impact the attitudes of Muslims in the nation and state. Therefore, the description presented is a study of the figures' thoughts and works.

C. Result

Like other provinces on the island of Kalimantan, West Kalimantan cannot be separated from the Dayak identity, which is believed to be the original tribe that inhabited this island (native of Borneo Land) ¹⁰. They initially adhered to

⁸ Markus Keck and Patrick Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward," *Erdkunde* 67, no. 1 (2013): 5–19, <https://doi.org/10.3112/erdkunde.2013.01.02>.

⁹ Wasino; Endah Sri Hartatik, *Metode Penelitian Sejarah Dari Riset Hingga Penulisan*, ed. Priyo Sudarmo, 1st ed. (Yogyakarta: Magnum Pustaka Utama, 2018), 12.

¹⁰ Hamid Darmadi, "Dayak and Their Daily Life," *JETL (Journal Of Education, Teaching and Learning)* 2, no. 1 (2017): 101, <https://doi.org/10.26737/jetl.v2i1.145>.

cultural beliefs and customs passed down from generation to generation, which came from the sacred legends of their ancestors, until the arrival of other religions (Hinduism, Buddhism, Islam, Christianity, and Catholicism) from outside the island. After the arrival of these religions, Dayak people migrated to various religions¹¹.

One thing that needs to be noted here is that for those who convert to Islam, their Dayak identity changes to Malay¹². Meanwhile, for those who convert to another religion (other than Islam), their Dayak identity is not abandoned. This dating of identity is caused by 3 critical factors, namely: First, other religions (aside from Islam) do not conflict with previous Dayak teachings and traditions; Second, when they have chosen Islam as their religion, they are worried that the image of differences from the old traditions will still be attached to those who are already Muslims; Third, the New Order government's obligation to adhere to one of the religions recognized in Indonesia requires the Dayak tribe to embrace a religion so that those who do not want to give up tradition choose a religion that is similar to the traditions they believe.

Based on historical data, Islam entered West Kalimantan around the 15th century AD due to the struggle of the Middle King of Brunei. Before Islam came, some residents in this area had embraced Hinduism from Majapahit. Others still adhere to beliefs passed down from their ancestors.

After the arrival of the Muslim community to West Kalimantan, there was not much significant development until the Sufis came who preached in their way. The most influential method is the method of Sufism. This method has proven successful in developing Islam in various places, including in remote areas.

Facing societal conditions like this, a preacher must have principles in preaching. A principle results from long reflection on phenomena that emerge to the surface and then responded to with consistent action based on deep beliefs. To find out the principles of someone who has been gone for a long time, all you

¹¹ Hamid Darmadi, "Dayak Asal-Usul Dan Penyebarannya Di Bumi Borneo," *Sosial Horizon* 3, no. 2 (2016): 322–40.

¹² Nasrullah, "The Islamic Tradition of Bakumpai Dayak People," *Al Albab: Borneo Journal of Religious Studies (BJRS)* 3, no. 1 (2014): 39–54, <https://doi.org/https://doi.org/10.24260/alalbab.v3i1.93>.

can do is look at his actions through various data sources. One of the most accessible sources of data to see is the work he has produced.

Meanwhile, West Kalimantan Province has been known from the start as a province predominantly inhabited by the Dayak tribe. As followers of the sacred religion of their ancestors, their divine teachings are undoubtedly different from the values of monotheism in Islam. However – interestingly – Islam was accepted and developed in West Kalimantan, from the coast to the interior.

This raises a big question: What have previous preachers done so that they can be accepted by a society with very different views? As far as can be traced from historical records, Islam entered West Kalimantan around the 16th century, after the arrival of Islam to Brunei, which was marked by the founding of the kingdoms of Sambas, Sukadana and Landak¹³; ¹⁴; ¹⁵, and ¹⁶.

As is known, West Kalimantan has its own icon in the world of Sufism, where a great scholar was born from this region. Even though this cleric was only born and grew up to the age of 17, at least he came from West Kalimantan. The great cleric was Sheikh Ahmad Khatib al-Sambasi, founder of the Qadiriyyah wa Naqsyabandiyah Order. The birth of a great scholar of Sufism like him cannot be separated from the pattern of preaching which is believed to have a Sufism style brought by Sheikh Abdul Jalil al-Fattani ¹⁷. Since Sheikh Ahmad Khatib Sambas taught his students about the order, Islam and this order have spread to various corners of West Kalimantan, including in the interior of Kapuas Hulu ¹⁸.

In this context, various books with Sufism nuances were found in West Kalimantan. Based on the results of investigations into several manuscript collectors in West Kalimantan, data was obtained regarding collections of

¹³ Victor T. King, *The People of Borneo* (Oxford: Blackwell Publishing Ltd., 1993).

¹⁴ Graham Irwin, *Borneo Abad Ke-19*, ed. Moh. Nor Ghani and Noraini Ismail (Kuala Lumpur: Institute of Language and Literature, 1986).

¹⁵ M. D. La Ode, *Tiga Muka Etnis Cina* (Yogyakarta: Bigraf Publishing, 1997).

¹⁶ Abdurrahman Abror, *Pantun Melayu: Titik Temu Islam Dan Budaya Lokal Nusantara* (Yogyakarta: LKiS, 2009).

¹⁷ Pabali Musa, *Sejarah Kesultanan Sambas Kalimantan Barat: Kajian Naskah Asal Raja-Raja Dan Salsilah Raja Sambas* (Pontianak: STAIN Pontianak Press, 2003).

¹⁸ Hermansyah; Erwin Mahrus; Rusdi Sulaiman., "Studi Naskah Tasawuf Abdul Malik Bin Abu Bakkar Krui Panengahan Lahai," *Jurnal Penelitian Keislaman* 6, no. 2 (2010): 293–314.

influential books, including: the Book of Fathul 'Arifin (which is attributed to Sheikh Ahmad Khatib Sambas); The book "Syarah Al-Hikam" by Sheikh Muhammad As'ad Selakau ¹⁹. Haji Abdul Malik Krui's Sufism Manuscript in Jongkong, Kapuas Hulu ²⁰, and the Manuscript of the Book of the Twenty-Semitic Nature (Manuscript of Semitau) ²¹. Several books with Sufism nuances circulating in West Kalimantan can still be found, including: Nasihat Al-Zaman by Syarif Salih bin Idrus Alaydrus, Akidah Bek Sanusiyah Matan Um Al-Barahin (Translated into Malay) by Abdul Qadir bin Abdul Rahman Fattani, Safinat al-Naja fi Ilmi Fiqh (and translated into Malay) by Haji Muhammad Nashir bin Haji Muhammad Shalih Krukut Betawi, by Tuan Sheikh Salim bin Samir Hadhrami, Al-Tauhid Nature of Twenty, by Ustman bin Abdullah bin Aqil bin Yahya al- 'Alawi al-Husain, Al-Bayan fi 'ilmi al-Hakikah wa al-Makrifah, Tuan Guru Haji Anang Ali Martapura, which was re-copied by Muhammad Nawawi Hamdi in 1992 in Tanjung South Kalimantan, and Zikir Tauhidiah by H. Ismail bin Daeng Abdul Karim Teluk Pak Kedai.

After selecting from the various Sufism books found in this region, four books are truly the work of native Sufi scholars from West Kalimantan: the Book of Fathul 'Arifin by Sheikh Ahmad Khatib Sambas, the Book of Hikam by Sheikh Muhammad As'ad, The Book of Nasihat Zaman by Syarif Sholeh al-Idrus, and the Book of Dhikr Tauhidiah by Sheikh Ismail bin Abdul Karim.

Discussing Sufism in West Kalimantan cannot be separated from the great figure of the world order, namely Sheikh Ahmad Khatib al-Sambasi, founder of the Qadiriyah wa Naqsyabandiyah Order ²². However, long before that, although it is not known precisely what order he belonged to, there was Sheikh Abdul Jalil al-Fattani who was known to be sacred, buried in Lumbang, Sambas Regency, where the people were called Keramat Lumbang ²³. In Sheikh Ahmad Khatib's

¹⁹ Hermansyah, Erwin Mahrus, and Rusdi Sulaiman, *ISLAM DI BORNEO: Jejak Tasawuf Dalam Naskah Muhammad As'ad Sambas* (Pontianak: IAIN Pontianak Press, 2017).

²⁰ Hermansyah; Erwin Mahrus; Rusdi Sulaiman., "Studi Naskah Tasawuf Abdul Malik Bin Abu Bakkar Krui Panengahan Lahai."

²¹ Faizal Amin, "Naskah Kitab Sifat Dua Puluh-Semitau: Teologi Sufistik Doktriner Dari Semitau Pedalaman Kalimantan Barat Pada Awal Abad Ke-19," in *Proceedings of the International Conference on Nusantara Manuscripts*, ed. Zaenuddin Hudi Prasojo (Pontianak: IAIN Pontianak Press, 2015).

²² (Fuad, 2012: 56)

²³ (Patmawati & Elmansyah, 2019: 84)

biographical notes, it is stated that the uncle who was very close to him and who had been his mentor since childhood was a 'pious and wara' person ²⁴.

Furthermore, since the arrival of Habib Hussein, a cleric from Hadramaut, to the Islamic Kingdom of Matan in 1735 AD (1149 H), he remained until he died in the Mempawah Kingdom (1771 AD (1184 H). From the beginning, Sufistic teachings were visible until later, when He served as Mufti Mempawah; he taught the teachings of Sufism in the form of sharah (explanation). Habib Hussein was suspected of adhering to the 'Alawiyah Order (because of the Ba' Alawi lineage in his lineage), which is generally adhered to by the descendants of the Prophet Muhammad, who came from Yemen and taught the Qadariyah-style congregation. Habib Hussein showed his karamah when he arrived in Matan Country ²⁵.

The teachings of Sufism through tariqa spread in West Kalimantan, along with the development of Sufism itself. Quite a lot of orders have developed today: Tarekat Naqsyabandiyah Muzhariyah (among the Madurese ethnic community), Tarekat Qadiriya wa Naqsyabandiyah (the largest congregation), Tarekat Haq Naqsyabandi (from Lombok, NTB), Tarekat Sammaniyah (in Mempawah Regency), Tarekat Nur Al-Mu'min (from Singkawang City), and so on.

The results from various sources show West Kalimantan has many prominent Sufism scholars. Their existence greatly influences social resilience in facing multiple changes over time, including those related to national and state issues. These Sufi scholars include Sheikh Ahmad Khatib As-Sambasi (Founder of the Qadiriya wa Naqsyabandiyah Order from Sambas Regency), Sheikh Ismail bin Abdul Karim Teluk Pakedai (Mufti of the Kingdom of Kubu, Kubu Raya), Bilal Lumbuk (Author of the Book of Fiqh, in Jongkong Kapuas Hulu), Sheikh Abdul Rani Mahmud (Creator of the All-Time Prayer Time Formula from Pontianak), and Sheikh Muhammad Efendi Sa'ad (Founder of the Nur Al-Mukmin Order, Singkawang). Each represents era after era in West Kalimantan and has many works that have enlightened the people.

²⁴ (Jayadi M. Zaini, 2015: 19-20)

²⁵ (Patmawati & Elmansyah, 2019: 76)

The following are several Sufism figures in West Kalimantan who have great works and are of broad benefit to society:

1. Syeikh Ahmad Khatib As-Sambasi

His full name is Muhammad ibn Abd al-Ghaffar ibn Abdullah bin Muhammad ibn Jalaluddin. Born in Trading Village, Sambas, West Kalimantan 1217 H/1803 AD, and died in Makkah 1289 H/1872 AD. He was born in Sambas, but from the age of 19, he went to Mecca, studied, became a teacher, and settled there until the end of his life ²⁶.

Ahmad Khatib's early life was in the Sambas Sultanate, where there were many pious people and religious figures. One of the famous figures is H. Nuruddin Mustafa, Grand Imam of the Jami Mosque, Sambas Sultanate. From this figure, he gained much religious knowledge ²⁷.

Then he went to Mecca and studied in Mecca with Sheikh Daud bin Abdullah bin Idris al-Fatani (d. 1843 AD), who also accommodated him when he was first there. After that, he studied with Sheikh Syamsuddin, a prominent Qadiriyyah figure. He also had contemporaries who eventually settled in Mecca, such as Sheikh Muhammad Arsyad al-Banjari (d. 1812 AD) and Sheikh Abd al-Samad al-Palimbani (d. 1800 AD). His sincerity, intelligence and humility made him successful in reaching the rank of Mursyid Kamil and replacing Sheikh Syamsuddin ²⁸.

Seeing that there were two orders which, if united, would be very beneficial, namely the Qadiriyyah Order and the Naqsyabandiyah Order, where these two orders had the same views regarding Sufism, he tried to unite the two because neither of them put aside the Sharia and oppose the *Wihdah al-Wujud* ideology. The Qadiriyyah Order teaches the *Dhikr Jahr Nafi Itsbat*, while the Naqsyabandiyah Order teaches the *Dhikr Sirr Ism Essence*. Sheikh Ahmad Khatib al-Sambasi united the two into the Qadiriyyah wa Naqsyabandiyah Order. This order has its

²⁶ (Farisi, 2021: 168)

²⁷ (Farisi, 2021: 168)

²⁸ (Nurkholim, 2017: 27)

uniqueness, where it teaches two things, namely: Latha'if (the subtle part of the human self) and Muraqabah (behaviour of getting closer to Allah SWT ²⁹).

The idea of uniting these two outstanding Orders is intelligent. How come? A congregation generally has its characteristics, which cannot be equated or compared with other congregations. This unification is also a great success produced by Sheikh Ahmad Khatib al-Sambasi, apart from the book his students wrote, which is known by the title *Fath al-Arifin*.

The book *Fathul 'Arifin* is attributed to Sheikh Ahmad Khatib al-Sambasi, a Sufism scholar born in Sambas around 1217 H/1802 AD. He went to Mecca at age 20 and died there in 1292 H /1875 AD. He was the founder of the Qadiriyyah wa Naqsyabandiyah Order.

The book *Fathul 'Arifin* is a book that explains several essential things in the order of Sheikh Ahmad Khatib Sambas, namely, procedures for taking allegiance, techniques of remembrance, and the genealogy of Khatib Sambas. Sheikh Ahmad Khatib Sambas combines two methods of remembrance and spiritual meditation from two large orders, namely the Qadiriyyah Order and the Naqsyabandiyah Order. However, this book was not written directly by Sheikh Ahmad Khatib Sambas but was written by his students. Three of his most famous students as authors of *Fathul 'Arifin* were Muhammad al-Bali (1295 H), Abdul Wahid al-Palimbany (1282 H), and Ma'ruf al-Palimbany (n.d.) ³⁰.

This book is widely circulated in West Kalimantan, especially among the descendants of his students who have been active or are still active in the practice of the Qadiriyyah wa Naqsyabandiyah Tarekat. The results of Qurrata A'yuni's 2018 research show that one of the manuscripts is still remarkably intact. This manuscript was obtained from the Sheikh Sandi Marbuan congregation in Kuala Sepatah, Mempawah, and printed by Maktabah Miriyah.

This congregation then developed worldwide and became the largest congregation in Indonesia. This congregation has made many contributions to society through its students, spread across Kalimantan and Java. One of them is what Pondok Inabah Suryalaya does, where this cottage becomes a place to solve

²⁹ (Hayunira, 2020: 229)

³⁰ Ali Muzakir, "Petunjuk Baru Silsilah Ahmad Khatib Sambas: Tiga Teks Tulisan Melayu," *Jurnal Lektur Keagamaan* 13, no. 2 (2015): 513, <https://doi.org/10.31291/jlk.v13i2.238>.

problems for people with mental disorders (ODGJ) in the surrounding area. They were cleaned, humanized and treated, with Allah's permission, using the teachings of the Qadiriyyah wa Naqsyabandiyah Order by Sheikh Ahmad Khatib al-Sambasi. Not a few people managed to recover and become close to Allah SWT. Community problems, in this case, have been resolved well. Apart from that, TQN Suryalaya also has many social institutions, such as Islamic Boarding Schools, Schools, and even Universities. Apart from that, cooperative business institutions have abundant assets, employing local people and Islamic boarding school communities.

Not to mention, recently, there was the Al-Fithrah Islamic boarding school, Kedinding Kediri, whose branches are spread across Java. This lodge was initially led by Musryid TQN Kyai Haji Ahmad Asroqy al-Ishaqy when he was still alive. After he died, murshid had no continuation, but the Al-Fithrah Islamic Boarding School continued to develop, even becoming a university.

Furthermore, in West Kalimantan, three students of Sheikh Ahmad Khatib al-Sambasi were given the mandate to teach this tariqa: Sheikh Marzuqy Kampung Makrampai, Sambas; Sheikh Nurdin in Tekarang; and Sheikh Muhammad As'ad in Selakau. This latter student became known as having written the book *Al-Hikam* by the Syaziliyyah religious scholar Ibnu Atho'llah al-Sakandari.

This book was written by Muhammad As'ad bin al-Hajj Yasin Al-Banjariyyah (1807-1922 AD). Muhammad As'ad is a direct student of Sheikh Ahmad Khatib Sambas, who spread his teachings in Selakau, Sambas. Apart from teaching the book *Fathul 'Arifin*, he also wrote a book, namely the book *Hikam*. The completion date is written at the end of this book, namely Saturday, 29 Rabi'ul Awwal 1280 H. The manuscript of this book consists of 32 pages, with the name *Hikam Ibn 'Athallah* ³¹.

Thus, this book is a copy of a book that is famous among the congregation, namely the book *Al-Hikam* by Ibnu Atha'llah al-Sakandari. Because this book is very well-known in the archipelago, it may have been written in many versions. Hermansyah, Erwin Mahrus and Rusdi Sulaiman tried to compare the contents of

³¹ Erwin; and Rusdi Sulaiman Hermansyah; Mahrus, *Islam Di Borneo: Jejak Tasawuf Dalam Naskah Muhammad As'ad Sambas* (Pontianak: IAIN Pontianak Press, 2017).

this book with other printed manuscripts, such as the manuscript written by Abdullah al-Syarkawi and Ibrahim bin 'ibad al-Nafzi al-Randi published by Pustaka Hidayat Surabaya. As a result, many letter deficiencies were found, which caused differences in meaning. There are also several parts whose meaning cannot be traced (Hermansyah, Mahrus, Sulaiman, 2017)

2. Syeikh Ismail bin Abdul Karim Teluk Pakedai

Sheikh Ismail Mundu, was born in Sungai Kakap, 1287 H/1870 AD. His father was Daeng Abdul Karim (Daeng Talengka) bin Daeng Palewo Arunge Lamongkona bin Arunge Kaceneng Appalewo bin Arunge Betteng Wajo, a descendant of Maduk Kelleng, from the Kingdom of "Ussu" South Sulawesi. Meanwhile, his mother, Zahra (Wak Sora), came from the Kakap area (currently Kubu Raya Regency), West Kalimantan ³².

Haji Ismail Mundu studied with several teachers, including Haji Muhammad bin Haji Ali and Haji Abdullah Ibnu Salam, who lived in Kakap. After that, Ismail Mundu studied in Mecca with a cleric named Abdullah Az-Zawawi before returning to Bugis land and deepening Islam with Tuan Umar Sumbawa, then going to Mecca. In around 1904 AD, Haji Ismail Mundu returned to Indonesia and settled in Teluk Pakedai Village to promote Islamic values ³³.

Many works have been produced by Tuan Guru H. Ismail Mundu, including: Tafsir of the Holy Book of the Koran, Bugis translation, Mukhtasar al-'Aqa'id, Mukhtasar al-Mannan 'ala 'Aqidah al-Rahman, Book of Marriage Schedules, Majmu' al-Miratha, Book of Dhikir Tauhidyyah, Collection of Isra' and Mi'raj stories, Collection of sermons for Great Days, Book of Faidah Istighfar Rajab, printed by al-Matba'ah al-Ahmadiyah Singapore ³⁴.

One of the books on Sufism written by Sheikh Ismail Mundu is the Book of Zikir Tauhidyyah. This book contains dhikr, which Sheikh Ismail Mundu taught. This book was printed by Matba'ah al-Sayyid Ali al-Idrus in lithographic form (stone print) in Batavia. It is suspected that its distribution was quite broad, because it was printed outside West Kalimantan (Luqman Abdul Jabbar, Mahrus,

³² (Baidillah Riyadhi, 2011: 16)

³³ (Baidillah Riyadhi, 2011: 34)

³⁴ (Haris, 2016: 12)

Bunsu, and Yapandi, 2013). The manuscript of the book *Dzikir Tauhidiah* is the work of Sheikh Ismail bin Daeng Abdul Karim (Sheikh Ismail Mundu), Mufti of the Kubu Sultanate in 1907. Practising the contents of this book is required through the *Ijazah* system (direct permission from the teacher to student).

Syeikh Ismail Mundu adalah seorang Mufti Kesultanan Kubu (saat ini berada di bawah pemerintahan Kabupaten Kubu Raya Provinsi Kalimantan Barat). Sejarah mencatat bahwa ia adalah salah seorang ulama kharismatis yang sangat disegani karena keluhuran budi pekerti dan luasnya ilmu yang dimiliki. Ia seorang penulis yang produktif dalam bidang sosial keagamaan.

3. Syeikh Abdul Rani Mahmud

Abdurrani Mahmud, born in Tambelan Sampit Village, Pontianak, West Kalimantan, 19 Sha'ban 1330 H or 2 August 1912. Abdurrani Mahmud's full name is Sheikh K.H. Abdul Rani (Ghani) Mahmud bin H. Muhammad Arsyad bin Abdurrahman bin Khidir bin Yusuf bin Abdullah (Bujang) bin Sheikh Ahmad Al-Hatimiy al-Yamani. His ancestors came from Bani Amir Village between Yemen and Hijaz³⁵.

Pontianak is known as an area of the Sultanate mostly inhabited by 'Alim 'Ulama. These include Tuan Guru Ismail Jabal al-Hindi, Tuan Guru H. Abdul Aziz, Tuan Guru H. Muhammad Qasim, and Tuan Guru Abdul Gani in Tambelan Sampit Village. Tuan Guru H. Usman is also in Kampung Kuantan (Parit Tokaya), Tuan Guru H. Abdurrahman bin H. Ismail, and Tuan Guru Husin in Kampung, Kamboja. Tuan Guru Syarif (Sayyid) Ja'far Al-Qadry in Kampung Melayu Laut, Tuan Guru H. Muhammad Arsyad in Kampung Saigon³⁶.

His education began with his family, H. Muhammad Arsyad, his grandfather and grandmother while studying with Tuan Guru Ahmad in Kampung Kuantan until 1922 AD. Then, he studied at the Pontianak Governor's School for five years (1923-1928 AD) until he obtained a diploma³⁷. Even though he studied at a

³⁵ (Fahmi, 2017: 567)

³⁶ (Rahmatullah, 2014: 170)

³⁷ (Rahmatullah, 2014: 171)

formal school from morning to afternoon, from afternoon to evening, he continued studying religion and Islamic arts and culture ³⁸.

Abdurrani Mahmud is thirsty for knowledge. He studied many books, including Nahwu, Sharaf, Ma'ani, Badi', Bayan, and so on, to master Arabic. He also studied Tauhid, Mantiq, Fiqh and Sufism. He studied at the Suraus of Tuan Guru, who lived in his time (between 1929-1936). Some of his teachers were well-known scholars, including Tuan Guru Haji Thaha, Tuan Guru H. Ismail Jabal, and Tuan Guru H. Muhammad in Tambelan Sampit Village ³⁹. Through Tuan Guru-Tuan Guru, he obtained knowledge of Falak, such as Hisab Urfy, Hisab Haqiqy, and Rubu' Mujayyab. Meanwhile, the cleric thought to have first spread the science of Falak in the Pontianak area was H. Ismail Kelantan, Mufti of the Kingdom of Pontianak in 1910 AD ⁴⁰.

Many of Sheikh Abdurrani Mahmud's great works are based on Fiqh, but he also mastered other fields, such as Tauhid, Sufism, Tarekat, Akhlak, Al-Qur'an, Tafsir, Hadith, and so on. One of his famous works is the All-Time Prayer Schedule, which he created in 1970 ⁴¹.

Sheikh Abdul Rani Mahmud is also the talqin representative of Abah Anom TQN Suryalaya in Pontianak. Thus, apart from his expertise in the science of Fiqh, he is also an expert on the tariqa. He has the right to do talqin congregations in the West Kalimantan region who wish to take allegiance to become jam'iyah TQN Suryalaya.

As a form of respect for his works, the name Sheikh Abdul Rani Mahmud was immortalized by IAIN Pontianak as the name of the mosque so that this name continues to be heard by the wider community, especially the IAIN Pontianak campus community itself. The frequent holding of significant activities in the Mosque Hall adds to the resonance of Sheikh Abdul Rani Mahmud Al-Yamani's big name in society. Apart from that, frequent studies of Abdul Rani's thoughts and works at IAIN Pontianak have increased the influence of his figure in the academic world.

³⁸ (Fahmi, 2017: 568)

³⁹ (Rahmatullah, 2014: 172)

⁴⁰ (Fahmi, 2017: 569)

⁴¹ (Fahmi, 2017: 570)

4. Bilal Lumbuk

Bilal Lumbuk was a famous cleric in the upper reaches of the Kapuas River in the 20th century. Apart from being a student and representative of talqin Haji Abdul Malik Krui, Bilal Lumbuk, also wrote a phenomenal fiqh book, in which there is a fatwa which states that when one is harvesting rice or building a house, one is allowed to break the fast. According to Hermansyah, perhaps Bilal Lumbuk believes that the rice harvest is related to guaranteeing food availability. If you fail, you will have difficulties within a year, while fasting will be replaced with another day⁴².

Bilal Lumbuk was born in Nanga Nerian village; the exact date and year is unknown. He died at the age of 80 years, on January 21 1961. The third of 4 children of a father named Bingkai and a grandfather named Muang. After going on the Hajj in 1920, he changed his name to Haji Masabran⁴³.

His educational background states that he studied scholars who came to Jongkong, such as Haji Abdul Malik Krui from Lampung, Sheikh Abdurrahman Saman from Medina, and Haji Abdul Hamid from Palembang. Through these scholars, he learned to read the Al-Qur'an, Tauhid, Fiqh and Sufism in the Ahlu al-Sunnah wa al-Jama'ah version. He wrote the book of fiqh before leaving for the Hajj to Mecca⁴⁴.

Bilal Lumbuk's fatwa really helps people in farming and gives the impression that Islam is not rigid, like Sharia experts. Through this fatwa, Bilal Lumbuk has helped the community achieve good agricultural productivity, saving lives and livelihoods.

Even though Bilal Lumbuk's fatwa is no longer implemented, what he did has become a significant solution in society, which is still being told from generation to generation. His presence as a scholar on solutions for food security is significant. Despite the controversy, the fatwa has contributed to social resilience.

⁴² (Hermansyah et al., 2010: 8)

⁴³ (Hermansyah, 2015: 27)

⁴⁴ (Hermansyah, 2015: 28)

5. Syeikh Muhammad Efendi Sa'ad

Sheikh Muhammad Effendi Sa'ad founded the Nur al-Mu'min Order from Singkawang. This congregation has increased in West Kalimantan. In fact, according to one of the administrators of the Nur Al-Mu'min Foundation (Ust. Sumin), his followers reach 10,000 people throughout Indonesia and abroad ⁴⁵.

No one has written the complete biography of Sheikh Muhammad Efendi Sa'ad in detail yet, but the Foundation administrators say that until this manuscript is completed, the biography is still in progress. Therefore, information regarding Sheikh Muhammad Efendi Sa'ad can only be conveyed because he comes from Singkawang City, West Kalimantan.

One of the most exciting things about Sheikh Muhammad Efendi Sa'ad is that his Dhikr teachings are made so that they follow the times. The Dhikr and Prayers of the Tarekat Nur Al-Mu'min were developed with a particular application based on Android⁴⁶. This is work that should be used as an example of tariqa development to bridge the needs of society in the digital era ⁴⁷.

The existence of the congregation formed by Muhammad Efendi Sa'ad had a significant influence on the development of the congregation in West Kalimantan. Many academics, students and the general public have joined this congregation. Especially for the millennial generation, digital remembrance tools are part of the existence of the current digital generation.

D. Discussion

The analysis of social resilience in this research uses the Markus Keck and Patrick Sakdapolrak model, where social resilience refers to 3 types of capacities, namely Coping Capacities, Adaptive Capacities, and Transformative Capacities) ⁴⁸. According to Nurul Hidayah et al., these three types of capacity can be translated

⁴⁵ (Patmawati & Elmansyah, 2019: 94)

⁴⁶ (Ibnu Qayyim Rabbani, 2014: 14)

⁴⁷ (Elmansyah; Saimi bin Bujang; Muhammed Sahrin bin Haji Masri, 2019: 43-56)

⁴⁸ (Keck & Sakdapolrak, 2013: 5-19)

into coping, adaptive, and transformative. To understand these three capacities, you must look at the table compiled by Keck and Sakdapolrak ⁴⁹:

Three Capacities of Social Resilience

	Coping Capacities	Adaptive Capacities	Transformative Capacities
Response to Risk	Ex-post (based on the condition after done)	Ex-ante (based on the assumption or prediction)	Ex-ante (based on the assumption or prediction)
Temporal Scope	Short-term	Long-term	Long-term
Degree of Change	Low, status quo	Medium, incremental change	High, radical change
Outcome	Restoration of present level of well-being	Security of future well-being	Enhancement of present and future well-being

Source: Keck & Sakdapolrak (2013).

Three main capacities, adaptive, coping, and transformative, become measures in the social resilience system. Each of the West Kalimantan Sufism scholars' works reflects their response to the challenges of the times.

Sheikh Ahmad Khatib al-Sambasi faced the Sambas community, which was already religious and firmly understood religion. This condition certainly only requires development. When the Aqeedah is strong, the Sharia is understood, and only the morals remain to be corrected in operation. In Islam, three main pillars

⁴⁹ (Hidayah et al, 2017: 161)

have derivatives in the form of development: Faith, Islam and Ihsan⁵⁰. The derivative of Iman is Aqidah, Islam is Sharia, and Ihsan is Morals. While the derivative of Aqidah is kalam science, Sharia is Fiqh/Ushul Fiqh, and Akhlak is Sufism⁵¹.

In the Sambas area, all that is needed is strengthening. That is why Sheikh Ahmad Khatib Sambas offers social resilience through the Qadiriyyah wa Naqsyabandiyah Order, with the leading guide being the Book of Fath al-Arifin. If you look at the socio-cultural perspective of the Sambas community at that time, this offer was very appropriate, as the Sambas community only needed the strengthening of al-Ihsan. Even though Sufism had developed previously, the result of the merger between two large orders, such as Qadiriyyah and Naqshbandiyah, was able to become a very significant influence in the Sambas region and its surroundings.

The book Fath al-Arifin contains the procedures for remembrance and the genealogy of the Qadiriyyah wa Naqsyabandiyah order. It was written by his students when they were studying with him. The manuscript has many versions, but there are not many significant differences. According to Khairul Fuad, this book is part of the Pre-Modern West Kalimantan Sufistic Literature⁵².

This book's existence, amid the social setting of the Sambas community at that time, became part of an alternative solution. According to the research results of Muhammad Zukham Efendi and Asep Yudha Wirajaya, practising the dhikr taught in the text Futuhu 'l-'Arifin can create sensitivity to society (mu'amalah well) and provide calm/tranquility⁵³.

Sheikh Ismail bin Abdul Karim (Ismail Mundu) is the Mufti of the Kingdom of Kubu. He is a role model and reference for the community and the Kingdom regarding religious (Islamic) fatwas. He wrote the book Zikir Tauhidiah, one of the texts on the nuances of Sufism in Teluk Pakedai. This book contains remembrance that can make a person (the practitioner) have enough in this world and be happy in the afterlife.

⁵⁰ (Hadi, 2019: 1-18)

⁵¹ (Nurdin, 2008: 100-109)

⁵² (Fuad, 2012: 58)

⁵³ (Effendi & Wirajaya, 2019: 222)

Sheikh Ismail Mundu is a moderate Muslim. He demonstrated Islamic moderation when the large kingdoms in the West Kalimantan region fell into the hands of the Dutch colonialists, including the Kubu kingdom (27 August 1849); he was willing to cooperate with the Dutch government so that on 13 February 1936 AD, he was appointed as the highest figure in charge of Islamic religious affairs in the Kingdom of Pontianak and small kingdoms under Dutch East Indies rule, even received service stars and honorariums from Queen Wilhelmina ⁵⁴.

Not to mention the story of his friendship with various Indonesian ulama, such as Sheikh Alawi bin Tahir bin Abdullah al-Haddad (Mufti of the Kingdom of Johor, Malaysia), Sheikh Abbas bin Muhammad Taha (official Qadli Qudlat Singapore), Sayyid Hasan Jufri (Mufti Hadramaut)), his character is visible it is clear from the official visit of the first presidential envoy of the Republic of Indonesia, Ir. Soekarno came to ask for views and solutions to the nation's problems ⁵⁵.

Based on the description above, it is evident that Guru Haji Ismail Mundu was a cleric who had a significant influence in shaping Islamic moderation in the archipelago. He is a reformer, glue, builder and role model for the people. One of his most important works with Sufism nuances is the book *Dhikr Tauhidiah*. This book has a significant influence on the formation of the Islamic style of the Indonesian Muslim community.

Next, Bilal Lumbuk's masterpiece in Jongkong. Hermansyah explained that the Jongkong community's social setting was that initially, the community upstream of the Kapuas River (including Jongkong) was an inland community whose majority were Hindu. Most people are traditional farmers who do not own large land areas, and many still move from place to place ⁵⁶.

Bilal Lumbuk's text describes Islam as first spread in the interior of West Kalimantan. It is simple in practice and detailed by the community's needs. The book of *Fiqh* by Bilal Lumbuk contains instructions for daily worship, prayer, *taharah*, fasting and *zakat*. This manuscript is Sufistic ⁵⁷.

⁵⁴ (Nurharis, 2017: 57)

⁵⁵ (Nurharis, 2017: 56)

⁵⁶ (Hermansyah, 2015: 101-102)

⁵⁷ (Hermansyah, 2015: 34-37)

In the context of a society that does not fully understand Islam, efforts to be interesting without being burdensome are the proper steps. It will be able to create social resilience for Muslims amidst complex life and living problems, especially in inland areas during the early spread of Islam.

One of Sheikh Abdul Rani Mahmud's great works is the All-Time Prayer Schedule. With the Falaki calculations he mastered, he formulated a prayer schedule that could be applied forever. This is a great work that answers the needs of Muslims at that time, even today. Of course, the existence of this work really helps Muslims in worship.

Muhammad Hasan even compared the calculations of the Ministry of Religion and those of Sheikh Abdul Rani Mahmud to straighten out the correct schedule of prayer times and then converted them to his own version⁵⁸. This means that the formula created by Sheikh Abdul Rani Mahmud is still very meaningful today, even though technologically, there are many more accurate applications.

Keeping up with the times, Sheikh Muhammad Efendi Sa'ad, founder of the Al-Mu'min Tarekat from Singkawang, created a particular application for his congregation to learn Dhikr and Prayer. This is interesting because, in general, the congregation does not easily share the secrets of their Dhikr with the general public. Of course, anyone can access the Android application through the terms and conditions that apply⁵⁹.

The use of applications in teaching the congregation's Dhikr and Prayers certainly helps the community (congregation) practice the teachings of the congregation. This is a new breakthrough in the congregation. This application can create social resilience in the digital era.

C. Conclusion

Sufism scholars in West Kalimantan have their way of responding to changes in times, nation, and state. The results of this work can be developed in Indonesia, which continues to grow towards a developed and authoritative country.

⁵⁸ (Muhammad Hasan, 2014: 179-196)

⁵⁹ (Ibnu Qayyim Rabbani, 2014: 15)

The great works of the Sufism ulama who came from West Kalimantan, if measured using the Keck and Sakdapolrak models, clearly support the creation of social resilience, both in the people of West Kalimantan, in Indonesia, and even in the world. Sheikh Ahmad Khatib Sambas (the era of colonialism and the glory of the Islamic sultanate) offered the Qadiriyyah wa Naqsyabandiyah Order as a cure for the spiritual thirst of the world community; Sheikh Ismail Mundu (the era of colonialism and the collapse of the Islamic sultanate) exemplifies an attitude of religious tolerance in a pluralistic society and conditions of distress; Bilal Lumbuk (the beginning of the development of Islam in a region) teaches to look at the situation and conditions of the people in determining Islamic law; Sheikh Abdul Rani Mahmud (pre-independence era) demonstrated mathematical intelligence to Muslims; and, Sheikh Muhammad Efendi Sa'ad (reformation era) exemplifies the development of the tariqa in the digital era.

Specifically, the presence of the Qadiriyyah wa Naqsyabandiyah Sheikh Ahmad Khatib Sambas Order has become an alternative for society to fulfill its spiritual thirst. This contributes to creating spiritual calm and happiness among the people of West Kalimantan in particular, and Indonesian society in general, many of whom adhere to the tariqa. Meanwhile, Sheikh Ismail Mundu contributed to creating a religious and tolerant society. Then, Bilal Lumbuk has provided a solution to the problems of religious communities in facing pressing economic problems through the facts he established. Meanwhile, Sheikh Abdul Rani Mahmud has made very useful contributions to the Muslim community in carrying out daily worship. Lastly, Sheikh Muhammad Efendi Sa'ad, has made it easier to get closer to Allah in today's digital era.

They did all this to build social resilience and how Muslims function as a nation and state. The great works of the West Kalimantan Sufis above can be used well in living a harmonious daily life, between religions, society, and developing in times that are constantly changing. []

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