



**KITAB RUKUN ISTINJAK:
Integration of Fiqh and Sufism in the Early 19th Century
of West Borneo Hinterland**

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Abstract: *Kitab Rukun Istinjaq* [Book on the Procedure for Cleaning the Private Parts after Relieving Oneself] is a manuscript that originated from interior Borneo of West Kalimantan in the early 19th century. The text describes the concepts of *fiqh* [Islamic jurisprudence], which provides not only technical explanations for the implementation of rituals but also a description of philosophical concepts for the consumption of the heart/soul. The context of the private collection of manuscripts is for a minimal audience, namely the *sālik* [follower of Sufism] who study and practice the teachings of Sufism in the way of *Nūr Muḥammad* [Light of Muhammad]. This *Rukun Istinjaq* manuscript records Islamic teachings, which show the integration of Islamic jurisprudence into Islamic mysticism, which initially developed in hinterland Borneo. Even though the text indicates the existence of Sufistic-style Islamic teachings adopted by the indigenous Muslim community of West Kalimantan in the Putussibau area, in particular, there are no clues that explain their affiliation or relations with a specific *tariqa* order.

Keywords: Malay manuscript; *sālik*; *fiqh*; mysticism; *mushāhada*; *Nūr Muḥammad*.

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Introduction

DISCUSSING *Islam Nusantara* [Islam of the Indonesian Archipelago or Indonesian Islamic Model] is discussing Islam as part of a social phenomenon that continues to change, not as an absolute and always relevant doctrine (*ṣāliḥ li kulli zamān wa-makān*). *Islam Nusantara* is a civilization that is an inseparable part of the Islamic

cultural spheres.¹ As a social phenomenon that functions in society, Islam will affect its social reality as social reality will also affect Islam. Therefore, it is irrelevant when the discussion about Islam is limited to Arab Islam because Islam has become a cosmopolitan religion after expanding outside the Arabian peninsula. Similarly, it is no longer relevant when scholars deliberately position *Islam Nusantara* as peripheral Islam, which is syncretic, impure, and marginalized from the rest of the Islamic world because of its geographical location, which is far from the Arabian Peninsula and culturally has the minor influence of Arabism. As a world civilization, Islam has become a cosmopolitan religion that has gone through interrelationships with various foreign cultures (*thaqāfat 'ajamiyyah*) through multiple networks.² Manuscripts are the primary sources for studying the Islamic network of Southeast Asia or *Islam Nusantara*. The network of scholars and transmission of Islamic knowledge in Haramayn, Cairo, India, Persia, China, and the Indonesian Archipelago have generated responses in the form of adaptation and translation of Islam into the local context of the Indonesian Archipelago.

Islamic culture with Arabs as 'mega cosmopolitan' constantly undergoes domestication or indigenization when entering 'rural' areas.³ Ibrahim has examined this phenomenon⁴ in his study on

¹ Azyumardi Azra has divided Islamic cultural spheres into eight categories, namely (1) Arab, (2) Persia (Iran), (3) Sino-Islam, (4) Nusantara (Southeast Asia), (5) Indian subcontinent, (6) Turkey, (7) Balck Africa (Sub-Sahara Afrika), and (8) Western hemisphere. Azyumardi Azra, "Kajian Islam CUHK-1," *republika.co.id*, Kamis, Oktober 2014, sec. Berita Kolom Resonansi; Compare with seven Azra's previous categories Azyumardi Azra, *Renaissans Islam Asia Tenggara: Sejarah Wacana Dan Kekuasaan*, 2nd ed. (Bandung: Pt. Remaja Rosdakarya, 2000), 20.

² Faizal Amin, "Kitab Berladang: A Portrait of Hybrid Islam in West Kalimantan," *Studia Islamika* 20, no. 1 (2013): 59–96; Ronit Ricci, *Islam Translated: Literature, Conversion, and Arabic Cosmopolis of South and Southeast Asia* (Chicago and London: The University of Chicago Press, 2011).

³ Azyumardi Azra, "Interaksi Dan Akomodasi Islam Dengan Budaya Melayu Kalimantan," in *Ruh Islam Dalam Budaya Bangsa: Aneka Budaya Nusantara*, ed. Mahasin Aswab (Jakarta: Yayasan Festival Istiqlal, 1996), 191-192.; Abdul Munir Mulkan, *Islam Murni Dalam Masyarakat Petani* (Yogyakarta: Yayasan Bentang Budaya, 2000), 40.

living traditions of indigenous people in interior West Kalimantan. His analysis demonstrates the interaction between Islam and regional tradition, where these two elements are mutually interwoven, in the traditions of Pantang Larang, Perladangan (Buma), Berobat Kampung, and Tepung Tawar. Islam reshapes these traditions rather than altering them. Instead of eradicating local customs, Islamic propagation (dakwah) in West Kalimantan builds a solid foundation of mutually reinforcing religion and tradition by incorporating itself into them.

This article is an introduction to the traces of the integration of the concept of Islamic jurisprudence (*Fiqh*) into Islamic mysticism (*Tasawuf*) in the religious practice of Muslims in Hinterland Borneo of interior West Kalimantan in the early 19th century. This article was written based on the results of philological research on a manuscript entitled "*Rukun Istinja' yang Masuk Qawaid Lima Puluh kepada Kalimat La Ila-ha Illa Allah Muhammad Rasulullah* [Procedure for Cleaning the Private Parts after Relieving Oneself Which is Part of the Fifty Principles of the Phrase "*La Ila-ha Illa Allah Muhammad Rasulullah*", hereafter referred to as *Kitab Rukun Istinja'*. *Kitab Rukun Istinja'*, written in 1350 AH (1931 AD) contains a descriptive text of *istinjak*, namely the procedure for purifying oneself from dirt. The text of the *Kitab Rukun Istinja'* recorded a description of a form of ritual in Islamic teachings that the people in interior West Kalimantan practice. This is because the *Kitab Rukun Istinja'* was written by Abang Ahmad Thahir, a local ulema [Islamic scholar] in Putussibau from the indigenous community of West Kalimantan.⁵

⁴in his piece entitled, "Contiguity of Islam and Local Tradition on The Hinterland Malays of West Kalimantan," *Ulumuna: Journal of Islamic Studies Published by State Islamic University Mataram* 22, no. 2 (2018): 277–300.

⁵ Three factors make Islam become unique religion in Borneo. Firstly, the geological and economic environment has been similar to the coastal inhabitants in other islands or archipelagos; Secondly, the heritage of "Indonesia" ancestors, insights, and customs of a pre-Islamic era which is firmly held by the indigenous people, has made the success incoming new belief or religion absorbed or tolerated it. Thirdly, the spread of a general mental attitude towards primitive superstition. Samuel Bryan Scott, "Mohammedanism in Borneo: Notes for a Study of the Local Modification of Islam and the Extent of Its Influence on the Native Tribes," *Journal of The American Oriental Society* (1913): 322.

In contrast to most texts in religious manuscripts in general, which usually contain an intellectual historical description of the debate between Sufism and Sharia, technical instructions for carrying out rituals, or compilations of *wirid* [remembrance of Allah] and *du'a* [asking for something from Allah], the text of *Kitab Rukun Istinja* does not merely describe technical guidelines for Islamic jurisprudence (*Fiqh*) that go hand in hand (read: integrate) with philosophical concepts in Islamic mysticism (Sufism). Thus, *Kitab Rukun Istinja* does not record the polemics and debates of ulemas to legitimize Islamic orthodoxy but is a guiding text for its audience to reflect on and practice. Overall, the text of *Kitab Rukun Istinja* begins with a description of the attributes of Allah and His Messenger,⁶ but the more significant proportion contains a description of the teachings of Sufism in the way of *Nur Muhammad*.⁷ The *Kitab Rukun Istinja* manuscript for its users has an essential function as it contains a description of the *fiqh* of worship, which is integrated with the concept of philosophical Sufism, which can only be accessed by followers of Sufism.

This philological research on one of the Indonesian Islamic model manuscripts originating from interior West Kalimantan is a small step toward revealing the reality of Islamic practices of the indigenous peoples of West Kalimantan in the early 19th century, particularly in Putussibau, the upstream region of the Kapuas River. It is undeniable that the Indonesian Archipelago is an area that has an extraordinary treasure of manuscripts.⁸ It is believed that there are more manuscripts located abroad than those within

⁶ Abang Ahmad Tahir, "Risalah Hukum Najis/Kitab Rukun Beristinja," *Manuskrip Jawi* (Putussibau, 1931), iv, Abang Iskandar Sabrie.

⁷ Tahir, "Kitab Rukun Istinja," 2r–6r.

⁸The number of manuscripts of the Indonesian Archipelago is huge; Ismail Husen (1974) put the number at 5,000, Chambert-Loir (1980) put it at 4,000, and Russell Jones put the figure up to 10 thousand. The manuscripts are found in several regions in Indonesia such as Java, Bali, Madura, Lombok, Bima, Aceh, North Sumatra, West Sumatra, South Sumatra, and West Kalimantan. Many of these manuscripts are scattered in various countries, such as the UK, Germany, France, the Netherlands, Malaysia, Singapore, and Brunei Darussalam.

the country (read: in Indonesia).⁹ Meanwhile, there are still many manuscripts being kept by the community or individuals that require rescue and preservation efforts. Among them was the discovery of more than 218 classic manuscripts from the collection of H. Abdurrahman Husin Fallugah.¹⁰

Studying the *Nusantara* (Indonesian Islamic) manuscripts is studying the Islamic civilization of the Indonesian Archipelago. Analyzing the Islamic manuscripts of the Archipelago is not only to explore the Islamic heritages or *turāth*, but also to revive the scientific thoughts of classical Indonesian scholars. The results of the study of the *Nusantara* manuscripts make it possible to build a hypothesis that the further rooted the source, the stronger the assumption. Like an arrow, the farther and more potent it is pulled back from the bow, the more it will firmly be stuck in the target. The contribution of the study of Nusantara manuscripts is to produce genuine scientific works; contribute to science and civilization; preserve, revitalize, and revive historical and cultural artifacts.

However, the study of classical texts in Indonesia, especially the classical texts of *Islam Nusantara*, is quite rare and classified as less popular since human resources who have expertise in the field of philology are still limited. In addition, there are still obstacles because they are not supported with facilities and infrastructure,

⁹ The Center for Research and Development of Religious Literature made an inventory of classical manuscripts from 1997-1999, then published two catalog books containing 769 manuscripts (Puslitbang Lektur Keagamaan, 1999). From 2003-2007, the Research and Development Center for Religious Literature, in collaboration with UIN, IAIN, STAIN, STAHN, and STAKN, made an inventory of 1266 religious texts. (Puslitbang Lektur Keagamaan, 2007). In 2008, Puslitbang Lektur Keagamaan has digitized 100 manuscripts from four provinces, namely Southeast Sulawesi, South Sulawesi, West Nusa Tenggara and Riau (Ahmad Rahman, 2010).

¹⁰ Faizal Amin, "Potensi Naskah Kuno Di Kalimantan Barat: Studi Awal Manuskrip Koleksi H. Abdurrahman Husin Fallugah Di Kota Pontianak," *Jurnal Thaqa'fiyat* 13, no. 1 (June 2012): 49–82; Faizal Amin, "Religion and Heritage: The Islamic Manuscript Collection of The Quran by Abdurrahman Husin Fallugah (d. 2010 AD)," *Al-Albab* 3, no. 2 (2014): 249–271.

especially funds and finance. The lack of study of classical manuscripts of *Islam Nusantara* has impoverished our knowledge of our identity as a civilized nation.¹¹ This awareness needs to be built because manuscripts are the most authentic sources of knowledge about the identity of humans and their predecessors' cultural backgrounds, which can be materialized to maintain, study, and preserve them. Manuscripts are, in fact, traditions that live amid a society that reflect the advance of civilization of the nation's offspring. Manuscripts contain divinity, character teachings, history, folk tales or fairy tales, legends, traditional technology, mantras, genealogy, amulets, poetry, politics, governance, laws, customary law, traditional medicine, saga, etc.

In addition to inscriptions and other archaeological objects, manuscripts serve as sources of accurate data about the past. The text in the manuscript contains relatively more complete information than pre-historic inscriptions or monuments. As a form of culture that gave birth to a historical period, the text of a manuscript can 'speak' more in an 'honest' manner about facts, events, and brilliant ideas surrounding the life of its era. Our ability to explore the treasures of scientific traditions recorded in manuscript texts will significantly affect our ability to make 'historical leaps' to deal with current issues. The Western world got out of the Dark Ages. It succeeded in achieving the Age of Awakening by exploring the richness of the ancient Greek scientific tradition contained in manuscripts. With this spirit, philological studies of the Islamic treasures of *Nusantara* manuscripts should continue to be facilitated and developed.

In the context of Indonesian Islamic knowledge, philological studies of Indonesian Islamic texts are critical. The older the age of a manuscript, the more accurate the data it shows because it lays the foundation for an explanation of the reality of Islam from a local perspective (from within) and not an outside paradigm (from without). As we all know, the latter is widely used by orientalist

¹¹ Redaktur ROL, "Oman Fathurrahman: Filologi Merekonstruksi Peradaban," *REPUBLIKA.CO.ID* (Jakarta, June 29, 2015), ROL edition, sec. Koran, <https://www.republika.co.id/berita/nqowk835/oman-fathurrahman-filologi-merekonstruksi-peradaban>.

who often deliberately distort data for their purposes. For example, Snouck Hurgronje pointed out that the book *Turjumān Al-Mustafid* was not the original work of Abdurrauf Singkel but was adapted from the work of interpretation by Al-Baidlawi even though this opinion is wrong and contradicts historical facts.¹² Therefore, manuscripts should be used as sources of factual data about the past, in addition to inscriptions and other archaeological objects. The text in the manuscript contains relatively more complete information than pre-historic inscriptions or monuments. As a form of culture that gave birth to a historical period, the text of a manuscript can 'speak' more and in an 'honest' manner about facts, events, and brilliant ideas surrounding the life of its era.

Recognizing the importance of philological research in claiming the originality of authoritative sources and also the large number of manuscripts kept at home and abroad, there are still many that have individuals and scattered throughout the Indonesian Archipelago, the study of *Nusantara* manuscripts must be carried out en masse and sustainably. Philological research on the *Kitab Rukun Istinja'ak* manuscript is a small step that I did at the IAIN Pontianak campus. This article reflects the results of philological research to examine the text in the *Kitab Rukun Istinja'ak* manuscript. Our ability to explore the treasures of scientific traditions recorded in manuscript texts will greatly affect our ability to make 'historical leaps' to deal with current problems. The Western world got out of the Dark Ages and succeeded in achieving the Age of Awakening simply because they explored the richness of the ancient Greek scientific tradition contained in manuscripts. With this spirit, philological research on *Islam Nusantara* manuscripts should continue to be facilitated and developed. The essence of studying the treasures of *Islam Nusantara* manuscripts is oriented towards exploring the causes of the decline of Islamic civilization by not abandoning critical power with the principle of "*al-muḥāfaḍah 'alā al-qadīm al-ṣālih wa-al-*

¹² Azyumardi Azra, "Kajian Naskah Islam Nusantara Minim," *REPUBLIKA.CO.ID* (Jakarta, July 20, 2010), ROL edition, sec. Khazanah, <https://www.republika.co.id/berita/125424/kajian-naskah-islam-nusantara-minim>.

akhdhu bi-al-jadīd al-aṣlah” or maintaining good old traditions and always strive to adopt new, better traditions.

About the Manuscript of *Kitab Rukun Istinjaḥ*

The main objective of philological research is to present a clean text edition with the best reading quality. This research on *Kitab Rukun Istinjaḥ* manuscript applies methods and steps of philological research plus contextualization in Islamic studies. This study reveals the unique origins of *Kitab Rukun Istinjaḥ* manuscript from inventory data, physical description of the manuscript and its text, and the position of *Kitab Rukun Istinjaḥ* manuscript compared to other similar manuscripts. The text criticism resulted in the editing of the text of the manuscript in the form of a diplomatic edition and a critical edition, as well as a translation of the text of the manuscript in the section needed for this research.

The corpus of this research is the *Kitab Rukun Istinjaḥ* manuscript – Putussibau. The name of this Malay manuscript is my modification of the title written on the manuscript's cover and its colophon. On the surface of the title of the manuscript, it is written “*Inilah Rukun Istinjaḥ yang Masuk Qawaid Lima Puluḥ kepada Kalimat La Ila-ha Illa Allah Muhammad Rasulullah*” [This is the Procedure for Cleaning the Private Parts after Relieving Oneself Which is Part of the Fifty Principles of the Phrase “*La Ila-ha Illa Allah Muhammad Rasulullah*”],¹³ while on the colophon, it says “...Handwritten in Semitau ** on the day of the month of Jumadil Awal 1350 AH.”¹⁴ The original owner of the *Kitab Rukun Istinjaḥ* manuscript – Putussibau is H. Abang Iskandari Sabrie, a community leader who is also a retired civil servant in the local government of Kapuas Hulu Regency. This manuscript was found in Putussibau, precisely in Prajurit Village, located in the South Putussibau Sub-District of Kapuas Hulu Regency. However, this manuscript was written by Abang Ahmad Tahir, the ancestor of its owner, when it was found in the Putussibau area, which is approximately 571 kilometers from Pontianak, the capital city of West Kalimantan Province.

¹³ Tahir, “*Kitab Rukun Istinjaḥ*,” 1r.

¹⁴ Tahir, “*Kitab Rukun Istinjaḥ*,” 2r.

I first discovered the *Kitab Rukun Istinjaq* manuscript during a working trip to Putussibau Regency on 14 April 2012. I met with H. Abang Iskandar Sabrie twice at his residence. After discussing the origin and existence of the manuscript, I was also allowed to see, touch, and read some parts of the text with H. Abang Iskandar Sabrie and his wife. H. Abang Iskandar Sabrie and his wife also allowed me to photograph all the manuscripts in their possession. Therefore, I only have the duplicates of the digital photographs, while the *Kitab Rukun Istinjaq* manuscript is still with H. Abang Iskandar Sabrie.

Kitab Rukun Istinjaq was found only in one of the Malay manuscripts belonging to H. Abang Iskandar Sabrie. I searched the text of *Kitab Rukun Istinjaq* in manual and digital manuscript catalogs but did not find any variants or versions. Although many other manuscript texts also contain descriptions of the worship *fiqh*, the text of *Kitab Rukun Istinjaq* itself is not a copy of another text. The text of *Kitab Rukun Istinjaq* has an entirely different structure while still assuming that these books can be reference material for the writer or copyist. The *Kitab Rukun Istinjaq* manuscript is a personal heirloom that has been passed down from generation to generation.

In addition to not having a manuscript number and code, the variant and/or text version of *Kitab Rukun Istinjaq* is also not found in the catalog of manuscripts that have been published, both the manual and digital versions. However, it is possible that other texts of *Kitab Rukun Istinjaq* can also be found in other areas with the same or different languages. This is because the style of Islam that initially developed in the communities of the Indonesian Archipelago, including West Kalimantan, is the teachings of Islam with a Sufistic pattern.¹⁵

¹⁵ Hermansyah, Erwin, and Marluwi, *Islam Sufistik Di Kalimantan Barat Berdasarkan Naskah Abdul Malik Bin Haji Abu Bakar Krui*, Penelitian Dosen, Laporan Penelitian Kolektif (Pontianak: IAIN Pontianak, 2009); Hermansyah, Erwin Mahrus, and Rusdi Sulaiman, "Studi Naskah Tasawuf Abdul Malik Bi Abu Bakar Krui Penengahan Lahai," *Jurnal Penelitian Keagamaan* 6, no. 2 (2010): 293–314; Hermansyah, Erwin, and Rusdi Sulaiman, *Tasawuf Di Kalimantan Barat Berdasarkan Naskah Abdul Malik Bin Haji Abu Bakar Krui* (Pontianak: STAIN Pontianak Press, 2013); Rustam Abung, Hermansyah, and Rusdi Sulaiman, *Islam*

Kitab Rukun Istinja is one of the few Malay manuscripts with a colophon that clearly states the place and time of copying. The *Kitab Rukun Istinja* manuscript is a collection belonging to individuals that do not have a manuscript number and code. Therefore, the *Kitab Rukun Istinja* is assumed to be a manuscript that has never been recorded, researched, or published by any party. The colophon of *Kitab Rukun Istinja* also mentions the name of the place, date, and month of copying. The manuscript has the title printed on the cover, i.e., *Inilah Rukun Istinja yang Masuk Qawaid Lima Puluh kepada Kalimat La Ila-ha Illa Allah Muhammad Rasulullah* [This is the Procedure for Cleaning the Private Parts after Relieving Oneself Which is Part of the Fifty Principles of the Phrase “*La Ila-ha Illa Allah Muhammad Rasulullah*”]. The type of ink and letters used to write the title is the same as that used in the text of the manuscript. This similarity in the use of letters and ink implies that the title was deliberately created by the original copyist or writer, not by the reader or his later heirs.

The physical condition of the *Kitab Rukun Istinja* manuscript is moderately damaged. There are two holes in the binding thread, while the right-left and top-bottom edges are starting to become brittle, but the text is still legible. The manuscript is bound on the right using lines that are too loose or almost detached from the stack of the sheet and do not have a cover made of a different material from the base of the manuscript. The type bottom of *Kitab Rukun Istinja* is a yellowish white lined paper twice the size of the folio paper. The manuscript does not have a watermark or a countermark. Nor does it have thick and thin lines with a certain distance and number, as usually found in European paper. The writing in the manuscript is entirely in black ink and is still legible quite clearly. Some pages use two thin blue/purple line guides.

Kitab Rukun Istinja consists of one copy with a total of 6 sheets consisting of 12 pages (6 Recto and 6 Verso). There are two blank pages altogether, namely on pages 3r and 6v. The number of lines per page varies between 30-31, except for those containing

Sufistik Di Kalimantan Barat : Studi Filologi Atas Naskah H. Muhammad Saad Selakau, Sambas, Penelitian (Pontianak: Sekolah Tinggi Agama Islam Negeri Pontianak, 2010).

illustrations. The size of the manuscript is 30 x 19 cm, while the size of the text in the manuscript is 15 x 25 cm. There is an attempt at numbering the pages of the manuscript. Still, the page numbers appear to have been made by a different person, not the author of the manuscript, as indicated by the different shapes of the letters and the color of the ink used as well as the irregularity of the numbering, for example on pages 1v and 2r written as page 1, page 2v is written as page 2, page 3r is not written because it is a blank page and on subsequent pages starting from 3v to 6r, the pages are written as 4-5-6-7-8. The following table 1 describes the overall numbering distribution in *Kitab Rukun Istinjak*:

Table 01
Distribution of Page Numbering on *Kitab Rukun Istinjak*

Page	Description	Page	Description
1 Recto/1r	Title page	1 Verso/1v	Page #1
2 Recto/2r	Page #1	2 Verso/2v	Page #2
3 Recto/3r	No page number	3 Verso/3v	Page #3
4 Recto/4r	Page #4	4 Verso/4v	Page #5
5 Recto/5r	Page #6	5 Verso/5v	Page #7
6 Recto/6r	Page #7	6 Verso/6v	No page number

Source : *Kitab Rukun Istinjak* Manuscript

As a Malay manuscript, the script or letters and the language used in the text of *Kitab Rukun Istinjak* is the Jawi script in the Malay language. The type of *khat* used in the manuscript text is *Far'i khat* which looks like *naskhiy* and *riq'iy khat*. One of the features of the text of the Manuscript is that it has a colophon on page 6r, which is the end of the text.

The manuscript also has two illustrations in the text on page 2 Recto, and 3 Verso, in the form of a simple table or column. The illustrations visualize the relationship pattern of several important concepts described in the text before and after.

This study did not include a comparison of the *Kitab Rukun Istinjak* manuscript as the manuscript inventory data did not show the existence of other manuscripts in the same corpus. Therefore, *Kitab Rukun Istinjak* is treated as a single manuscript (codex

unicus) because there are no different versions or variants found. This is because this manuscript was circulated among a limited circle, namely the *salik* who pursued the teachings of Sufism. If the *salik* is assumed to be people who were considered to have good Islamic knowledge, then the existence of the Rukun Istinjau – Putussibau Manuscript presupposes the presence of a significant lay Muslim community. There seems to be a concern should lay people read this text; it would cause misunderstanding.

The *Kitab Rukun Intinjau* manuscript was found in a village situated on the upstream bank of the Kapuas river in interior West Kalimantan. The name is Prajurit Village's town, which is located in South Putussibau Sub-District, Kapuas Hulu Regency, West Kalimantan Province. The owner of the *Kitab Rukun Istinjau* manuscript is H. Abang Iskandar Sabrie, a retired civil servant in the local government of Kapuas Hulu Regency. H. Abang Iskandar Sabrie himself inherited the manuscript from the legacy of his ancestor named Abang Ahmad Tahir, who was a nobleman from the Sanggau kingdom who spread Islam in Putussibau. The biological parents of H. Abang Iskandar Sabrie were descendants of Abang Ahmad Tahir from his marriage to a Taman, a native of the Putussibau community from the Martinus area. Abang Ahmad Tahir's extended family members were the first Islamic preachers in the Putussibau area and have passed down several manuscripts, one of which is *Kitab Rukun Istinjau*. Based on the records provided by the heirs, the genealogy of the owner of this manuscript is as follows: H. Abang Iskandar Sabrie, son of H. Achmad Sabrie, son of H. Abang Ahmad Pasir, son of H. Abang Achmad Tahir. The only information on Abang Ahmad Tahir's final years was provided by Abang Iskandar Sabrie, who said that his great-grandfather passed away in 1945 and was buried in Benua Martinus, Putussibau.¹⁶

The author of *Kitab Rukun Istinjau* is Abang Ahmad Thahir, Abang Iskandar Sabrie's great-grandfather. There are three names associated with the author of MSS AAT: Abang Ahmad Tahir

¹⁶ Interview at the residence of H. Abang Iskandar Sabrie on 18-20 April 2012 and May 2014

Imam,¹⁷ Imam Abang Ahmad Tahir,¹⁸ and Abang Ahmad Tahir.¹⁹ Author *Kitab Rukun Istinja'ak's* name contains two separate West Kalimantan slang terms for unique persons. The term "Abang" is used as an adjective to refer to a person with aristocratic ancestry or a member of a local kingdom in West Kalimantan. The term "Imam" is also used to refer to the guy appointed as the spiritual head of the local Islamic monarchy. The word "Imam" has two variations as an epithet that stand for the hierarchy of religious authority. As the Mufti of the Kingdom with the most significant level of religious authority, the royal court is referred to as Maharaja Imam. On the other hand, the term "Imam" is a variant term for ordinary people. Practically speaking, the title of imam refers to religious leaders of ritual activities, including public worship, scripture recital, and other salvation ceremonies.²⁰ However, the term "Imam" in the Sufi tradition refers to Sufi Leaders who can impart Sufistic knowledge and those who can serve as *Murshids* or *Murabbis al-Rūh* for those who follow a spiritual path.

Content of *Kitab Rukun Istinja'ak* Manuscript

Textual criticism is one of the most critical stages in manuscript research that uses philological theory. This distinguishes philology from other approaches, such as history, in treating a written source in the text.²¹ Text criticism can be

¹⁷ Terbuat di Semitau kepada Bulan Jumadil Awal tahun 1325 saya Abang Ahmad Thahir Imam. Lihat Abang Ahmad Tahir, "Sifat Dua Puluah Semitau," Manuskrip Jawi (Putussibau, 1902), /6r/, Abang Iskandar Sabrie.

¹⁸ Di Semitau kepada Hari Bulan Jumad al-Akhir tahun 1340 yang menyurat ini Kitab Saya Imam Abang Ahmad Tahir. Lihat Abang Ahmad Tahir, "Kitab Risalah Perukunan Islam," Manuskrip Jawi (Putussibau, 1921), /15v/, Abang Iskandar Sabrie.

¹⁹ Abang Ahmad Tahir, "Babul Jumat: Fiqh Ibadah Jumat," Manuskrip Jawi (Putussibau, 1928), /11r/, Abang Iskandar Sabrie.

²⁰ Ade Unang et al., "Sejarah Islam di Kapuas Hulu Kalbar (Putussibau)," Voice Recorder, 3 Mei 2019; Ahmadin et al., "Sejarah Islam di Kapuas Hulu Kalbar (Semitau dan Nanga Suhaid)," Voice Recorder, 5 Mei 2019.

²¹ Oman Fathurahman, *Filologi Dan Islam Indonesia*, ed. Muchlis, Asep Saefullah, and Masmedia Pinem (Jakarta: Puslitbang Lektur Keagamaan Balitbang dan Diklat Kemenag RI, 2010), 25.; Oman Fathurahman, *Filologi*

understood as an attempt to determine, as far as possible and as much as possible, the authenticity of a text being studied. Text criticism is also an activity that evaluates the text, examines and seeks to put the text in the right place by considering errors and bringing them back into a text that can be accounted for as a source for the benefit of various studies in the field of other sciences.²² The result of textual criticism of *Kitab Rukun Istinja* is an edited edition of the text. The *Kitab Rukun Istinja* manuscript belonging to H. Abang Iskandar Sabrie bin H. Abang Ahmad Sabrie was found in Prajurit Village, South Putussibau Sub-district, Kapuas Hulu Regency, West Kalimantan Province, is treated as a single manuscript (codex unicus). The edited text from a handwritten version in Malay with Jawi script into the Indonesian language with Latin script is presented in the form of Edition Critique. There is no significant translation of the text because it was written in the Jawi script and the Malay language. The following is a summary of the edited text extracted from the Edition Critique:

Page 1r contains one line of text, which is the title of the manuscript which reads: "*Inilah Risalah Hukum Najis yang Kita Istinja dan Rukunnya*" [This is the Monograph of the Rule on the Impurities that We Clean and its Procedure].

Page 1v is a blank page. Page 2r contains a message about the secrecy of the 'content' of this book so that it should not be taught to people with no professional knowledge. On this page, there is also a colophon that explains that this book was completed in Semitau ** the day of the month of Rabiul Awal in 1350 AH

Indonesia: Teori dan Metode, 2nd ed. (Jakarta: Kencana - Prenadamedia Group, 2016).

²² Siti Baroroh Baried et al., *Pengantar Teori Filologi*, ed. Fadlil Munawwar Manshur and Sudibyoy, 2nd ed. (Yogyakarta: Badan Penelitian dan Publikasi Fakultas (BPPF) Seksi Filologi, Fakultas Sastra Universitas Gadjah Mada., 1994), 61.

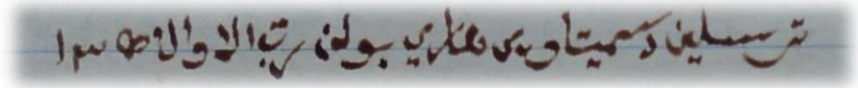


Figure 1: Colophon of *Kitab Rukun Istinja* Manuscript
Source : *Kitab Rukun Istinja* Manuscript, p. 2r.

Page 2v contains text which states that the 'foreword' or descriptions contained in this chapter of the book come from the book of Fathu al-Wahab. In this section, the author emphasizes the importance of *Istinjak* [cleaning oneself] to the point that those who do not have knowledge of it are like dogs and pigs. Furthermore, it is mentioned about the various kinds of *istinjak* and the level of *istinjak* in the heart of the believer. Page 3r is a continuation of the description of the level of *istinjak* of the heart of the believer, which consists of physical *istinjak*, *jism lutf*, *ruh lutf*, and *hakekat lutf* with each explanation, respectively. Page 3v contains a description of four things related to *istinjak* in the Sharia. On this page, there is also an explanation of the six 'doors of impurity' that exist within us, such as the mouth, nose, eyes, and ears.

Page 4r mentions a little about the waist order in our outer dimension, followed by a description of the ten rules for entering the bathroom, such as using the left foot first, not looking at the moon and stars, and so on. Page 4v contains a further description of the six places where it is forbidden to dispose of waste, such as not to throw the dirt into a still water area. On this page, there is an explanation of what *istinjak* is and the three components of *istinjak*, which consist of eliminating appearance, taste, and smell. In addition, it is explained the media used for purification and the four conditions for purification. Page 5r still contains the same continued explanation as the text on page 4v, which further emphasizes the detailed description regarding the essence of completing the purification ritual.

Page 5v contains a description of the concept of the dignity of seven which is said to be derived from the book Bayan chapter eighty by Shaykh Abdullah bin 'Arabiyy, the teacher of Mu'arat Salih. Page 6r contains text that explains the concept of Sharia from a Sufistic perspective. On page 6r there is also a description of the

actual impurity associated with the concept of *insan kamil* in Sufism. Page 6v contains a continuation of the description of the impurity concept on page 6r. This explanation is related to the definition of the concept of men and women and their position in the impurity context.

Page 7r contains a further description of the concept of men and women in the essence of Sufism. This description is followed by an article on impurity [caused by the discharge of semen or sexual intercourse]. Page 7v is a continuation of the definition of page 7r, which precisely describes the marriage of the body to the soul in the *jimak* ritual. Pages 8r and 8v are blank pages.

Integration of Fiqh and Sufism as in West Kalimantan

The history of Islam in West Kalimantan is not well known, particularly in outlying regions like Kapuas Hulu Regency. The early arrival of Islam in West Kalimantan is explained by four different theories. First, Nurcahyani²³ asserts that the introduction of Islam into the Tanjungpura kingdom in West Kalimantan began in the 13th century AD. She bases this claim on historical evidence, specifically the Arabic-engraved tombs of Keramat Tujuh and Keramat Sembilan, which are believed to date from this period and bear their names. The locals refer to the tombs as Keramat Sembilan and Keramat Tujuh, respectively, meaning "Sacred Seven" and "Sacred Nine," respectively. No archaeological or epigraphic research has been done to support this theory, despite Umberan's support.²⁴ Second, Hermansyah,²⁵ Who thinks that in the 15th century AD, the Chinese brought Islam to West Kalimantan. This opinion is supported by the knowledge that Sambas was home to the Hanafi Muslims, a Chinese Muslim

²³ Lisyawati Nurcahyani, *Pendataan Sejarah Kerajaan Tanjungpura-Matan Di Kabupaten Ketapang* (Pontianak: Balai Kajian Sejarah dan Nilai-nilai Tradisional (BKSNT) Kemendikbudpar, 1999), 22–23.

²⁴ Musni Umberan, *Sejarah Kebudayaan Kalimantan*, Penelitian, Proyek Inventarisasi dan Dokumentasi Sejarah Nasional (Pontianak, 1994), 15.

²⁵ Hermansyah, "Sejarah Masuknya Islam Ke Kalbar," ed. Yusriadi (Pontianak: STAIN Pontianak Press, 2007), 3.

group, around 1407 AD. Third, Usman²⁶ asserts that Panembahan Barukh's rule in the 16th century AD is when Islam is believed to have first spread to West Kalimantan. This viewpoint is corroborated by Lontaan,²⁷ who contends that during the reign of Panembahan Giri Kusuma, the heir of the Barukh or "Dibarokh" who ruled from 1538 to 1550 AD, the Tanjungpura Kingdom started to accept Islam, which was brought to Sukadana by Shaykh Husin. The fourth viewpoint claims that West Kalimantan was first colonized by Islam in the year 17 AD, as claimed by Purba,²⁸ supported by evidence of Hanafi Islam in Sambas and Yusriadi,²⁹ who also provided evidence of Matan people's prior use of Islam before Habib Husein Alkadrie's arrival.

The contact of Islam with foreign nations outside the Arabian peninsula (*'ajamiyyūn*) is one reason Islam became a cosmopolitan religion. Islam has spread to various regions and given birth to different Islamic cultural spheres worldwide. Islam is a cosmopolitan civilization that is no longer synonymous with the realm of Arabian culture but also with Persia, India, Africa, China, Turkey, Europe, and the Indonesian Archipelago. Each domain of Islamic civilization has unique characteristics (*al-khaṣā'is wa mumayyizāt*), so Islam in Arabia is no longer relevant to claiming to be the owner of a single pure truth, while other areas of Islamic culture are considered as impure peripheral Islam. The tendency to marginalize Islam far from the Arab cultural area is not only done by scholars from outside but also by Islamic scholars themselves as insiders.

These scholars use geo-cultural arguments and differences in Islamic orthodoxy as a norm for the marginalization of Islam outside the Arabian peninsula. The different geographical locations of Haramayn; the less Arab cultural influence it receives,

²⁶ Syafarudin Usman, *Setetes Embun Penyejuk Jagad: Biografi H. Ahmad Mawardi Dja'far* (Pontianak: Universitas Tanjungpura, 1996), 3.

²⁷ J. U. Lontaan, *Sejarah Hukum Adat Dan Adat Istiadat Kalimantan Barat* (Pontianak: Pemda Tingkat I Kalbar, 1975), 83.

²⁸ Juniar Purba and dkk., *Sejarah Dan Perkembangan Budaya Melayu Di Kalimantan* (Jakarta: Ditjen Sejarah dan Kebudayaan, Kemendikbud RI, 2009).

²⁹ Yusriadi, *Dialek Melayu Ulu Kapuas Kalimantan Barat: Siri Monograf Sejarah Bahasa Melayu*, 1st ed. (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2007).

the more marginalized its existence will be. Similarly, the further the Islamic orthodoxy is practiced by its followers, the more incorrect and impure Islam is. These primordial primitive assumptions about Islam are no longer valid and relevant to Islamic cosmopolitanism and the mission of the Prophet Muhammad as *rahmatan li al-'ālamīn* [mercy to all]. Realizing this, the main idea in this article is to show textual evidence that Islam that developed in the Indonesian Archipelago has been able to relate to the cultures of the nations of Southeast Asia.

There are at least five forms of relations between Islam and the culture of foreign nations (*'ajamiyyūn*) that come into contact with each other. The five forms are conflict or opposite of each other, independent or not greeting each other, Islamization, dialogic or greeting each other, and integration or going hand in hand. There are three main findings that show the integration of *fiqh* into Sufism in the text of *Kitab Rukun Istinjak*, i.e first, the narrative content of the text emphasizes the description of the doctrinal concept of Sufism rather than containing technical instructions for the implementation of rituals; Second, restrictions on the audience who are allowed to access the text in the manuscript because it can only be accessed certain individuals among a limited number of people; and Third, the content of the text, which is kept secret, no mentioning of its affiliation to a particular *tariqa* order, but in the form of an explanation of Sufi concept of *Nur Muhammad*.

Narrative text of the script Kitab Rukun Istinjak is a sufistic doctrine.

The procedure for cleaning oneself is a *fiqh* concept found in many Islamic manuscripts spread throughout the Indonesian Archipelago. For example, there are books in Arabic such as *Hadīyat al-Bashīr fī Ma'rifat al-Qadīr* written by Muḥammad 'Aydrūs Qā'im al-Dīn bin al-faqīr Badr al-Dīn al-Buṭūnī. There are also books in Malay, such as *Kifāyat al-Mabādi' 'alā 'Aqīdat al-Mubtadi'* written by 'Abd al-Majīd al-Mindānāwi. The explanation of the concept of the procedure for cleaning oneself in these books uses rational arguments so that it can be accepted by reason and/or "satisfy" the curiosity and sometimes fight the arguments of other different schools of *Fiqh*. Sufism, or religious mysticism, was born out of human dissatisfaction with using the rationale to

understand and feel integration with God. The saturation of routine religious ceremonies emphasizing the material aspect has prompted humans to seek new formats to satisfy spiritual desires.

In contrast to these books, the narrative text of *Kitab Rukun Istinjaq* describes the concept of *fiqh* to be believed as *aqidah* for the audience. The images it explains are not for argumentation of *Fiqh* debate against different schools of *Fiqh*, but to be justified, internalized, and practiced. In this context, the text of *Kitab Rukun Istinjaq* is more accurately referred to as the book of Sufism or Islamic mysticism. This is because the description describes the Sufistic doctrines that guide the mystical journey of a *salik* or a disciple in Sufism. The combination of basic *fiqh* teachings, which are usually taught to ordinary people, on the one hand, and Sufism teachings, on the other, that are devoted to a *salik* in one text, shows the existence of the Sufi *fiqh* concept that has been taught to Muslims who came from the indigenous people of West Kalimantan in the early 19th century.

The integration of the Sufism tradition, which emphasizes esoteric aspects, into the Sharia tradition, which highlights more exoteric elements, can be traced from the network of *Haramayn* and Southeast Asian scholars that developed in the early 17th century.³⁰ The encounter of a circle of Sufism-oriented and sharia-oriented ulemas has given rise to the typology of "Neo-Sufism". According to Fazlur Rahman as quoted by Azyumardi Azra,³¹ Neo-Sufism refers to reformist Sufism, which is mainly replaced by its ecstatic and metaphysical characters and contents with contents that are none other than orthodox Islamic teachings. As Fazlur Rahman³² explained that this new typology of Sufism

³⁰ Azyumardi Azra, *The Origin of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries* (Honolulu: Asian Studies Association of Australia in association with ALLEN & UNWIN and University of Hawai'i Press, 2004), 31-32.

³¹ Azra, *The Origin of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries*, 33-36.

³² Fazlur Rahman, *Islam*, 2nd ed. (Chicago: University of Chicago Press, 1979), 193-6, 205-6.

emphasizes and reforms the original moral factor and puritanical self-control in Sufism which then brings the center of attention to the moral reconstruction of Muslim society. This contrasts with earlier Sufism, which emphasized the individual rather than society. Therefore, Fazlur`Rahman concludes that the overall characteristics of Neo-Sufism are puritanical and involved in activism.

Audience Restrictions of Kitab Rukun Istinjaq Text

In addition, the evidence that *Kitab Rukun Istinjaq* is not an ordinary *Fiqh* text is the audience that is intended for a *murid* or *sālik* in seeking to be a true student of Sufism where only a limited number of people are involved. The specificity of the subject that is allowed to access the contents of the *Rukun Istinjaq* manuscript is explicitly written in the colophon of the manuscript. Thus, this text supports the thesis, which states that there is a difference between having religion and being religious. Indicators of religious people can be seen, for example, from knowledge about the concept of divinity, the law of worship, and *mu`āmalah*. While the level of the piety of a person in religion covers all aspects of his outer and inner life. That's why an individual's knowledge and religious activities are not directly proportional to his level of piety in religion.

Although the *Rukun Istinjaq* manuscript is classified as a *Fiqh* book, the discussion begins with a description of Ash'ar Theology which discusses the attributes of necessary, impossible, and probable for Allah that every *mukallaf* or person in religious charge must know. Furthermore, *Kitab Rukun Istinjaq* contains a unique description of Nur Muhammad's way of Sufism regarding the origin of humans, which is also explained at the end of the manuscript. Even the colophon of *Kitab Rukun Istinjaq* manuscript, which is on the first page, has clearly stated that the content of the text is not "opened" to people who are not entitled to receive it. The specificity of the audience and subjects who are allowed to access the contents of the *Kitab Rukun Istinjaq* manuscript are explicitly written on the colophon of the manuscript, which reads:

"Kitab Rukun Beristinjaq. Inilah jangan diujukkan kepada sembarang-sembarang orang jika bukan ahlinya yang sampai disini.." [The Book on the

Procedure of Cleaning Oneself. This is not to be shown to anyone with no expertise to this extent]..”³³

In another part, the text of *Kitab Rukun Istinja'ak* greets its audience with a special designation (read: *Salik* and *Talib*). For example, at the beginning of its description: "As for Allah Ta'ala, O Salik, twenty attributes are obligatory for us to know...".³⁴ While in another part, it is stated: "Have knowledge of this matter, O Talib, as for us humans in four ways."³⁵

Based on these data, we believe that the *Kitab Rukun Istinja'ak* manuscript was written or copied by a *murīd* or *sālik* in seeking true Sufism lessons. In *Syarh Kitab Al-Hikam Ibn Atha 'illah al-Iskandari* it is stated that the *murīd* who expects nothing but from Allah or *sālik* who walks the path to Allah is one of the designation categories used to refer to people who are close to Allah. Their journey to God is still hindered due to their view of the world and the universe. They take nature as proof of the existence of Allah. They get enlightenment through worship and *riyādhah* spirituality which they use as the path to Allah.³⁶

However, the role of Islam in Javanese mysticism, particularly in the concept of *wadah al-wujd* or the Oneness of God, has elevated it to the position of the supreme source of all existence. Nothing else has existence unless it comes from Him. It compares the Creator and his creations to the sun's rays. The research of pegon manuscripts on Javanese mysticism established the crucial point that the deep-seated philosophy in Java—the union between the servant and the Lord—is actually rooted in Islamic teachings, taking into account all the basic Javanese esoteric concepts in manuscripts examined.³⁷

³³ Tahir, "Kitab Rukun Istinja'ak," 2r.

³⁴ Tahir, "Kitab Rukun Istinja'ak," 1v.

³⁵ Tahir, "Kitab Rukun Istinja'ak," 5v.

³⁶ Shaikh Abdullah Al-Syarkawi al-Khalwati, *Al-Hikam Kitab Tasawuf Sepanjang Masa: Syarh al-Hikam Ibnu Atha'illah al-Iskandari*, trans. Iman Firdaus (Jakarta: Tuross Pustaka, 2014), 46–52.

³⁷ Nur Ahmad, "Shedding New Lights on Javanese Mysticism: Pegon Manuscripts in the Javanese World," *Ulumuna: Journal of Islamic Studies Published by State Islamic University Mataram* 23, no. 2 (2019): 221–241.

Thus, it is clear that the purpose of the *Rukun Istinja* manuscripts examined in this study is as a unique reference book used to learn Sufism by H. Abang Achmad Tahir. As a prominent preacher of Islam, the manuscript could also be used by H. Abang Achmad Tahir to teach Islamic religious knowledge to a limited group of indigenous people of Kapuas Hulu who lived in the village of Prajurit, South Putussibau Sub-district, Kapuas Hulu Regency, West Kalimantan Province.

The Kapuas Hulu community plural consists of indigenous people and migrants. The indigenous tribes of the Kapuas Hulu community include: Iban, Punan or Penan, Bukat, Suhaid, Mmayan, Pengaki, Tamambaloh, Suruk, Mandai, Aoheng, Semukung, and Malay. While the migrant tribes include: Chinese, Batak, Javanese, Sundanese, Madurese, Minang, and Bugis.³⁸ In this case, there are two theories that explain the early history of the arrival and adoption of Islam by indigenous tribes in interior West Kalimantan, namely manuscript data and King's opinion.³⁹ First, based on data from a manuscript written by Prince Ratu Idris in 1241 AH or 1827 AD, Islam was spread to Kapuas Hulu by the Islamic Kingdom of Sintang. The incident occurred during the reign of Ade Abdurrahman a.k.a Abang Pikai, who held the title of Sultan Abdurrahman Muhammad Jalaluddin. He was better known as Sultan Aman, who ruled in the period of 1150-1200 AH. or 1737-1785 AD.

Meanwhile, according to King as quoted by Hermansyah,⁴⁰ the process of Islamization in Kapuas Hulu began in the early 19th century by Prince Haji Muhammad Abas, which coincided with the peak of the glory of the Bunut Kingdom. The process of Islamization was continued by Abang Barita from Selimbau. These two sources of information explaining the early spread of Islam in

³⁸ Hermansyah, *Ilmu Gaib Di Kalimantan Barat*, 1st ed. (Jakarta: KPG, EFEO, STAIN Pontianak Press, KITLV, 2010).

³⁹ Hermansyah and Yusriadi, *Islam Di Pedalaman Kalimantan Barat Berdasarkan Naskah Fiqh Bilal Lumbuk*, Penelitian (Pontianak: Sekolah Tinggi Agama Islam Negeri Pontianak, 2006), 27-28.

⁴⁰ Hermansyah, "Islam Orang Embau," in *Islam Dan Etnisitas Di Kalimantan Barat*, ed. Yusriadi and Ambaryani, 1st ed. (Pontianak: STAIN Pontianak Press, 2008), 28.

Kapuas Hulu both state that the initial efforts to spread Islam in Kapuas Hulu were made by Islamic preachers who came from Sintang in the late 18th century and continued when the Bunut Kingdom became strong and also during the establishment of the Jongkong Kingdom in the mid-19th century.

The concept of Sufistic fiqh in Kitab Rukun Istinja

The text of the *Kitab Rukun Istinja* manuscript contains the concept of Sufistic *fiqh* in the way of Nur Muhammad. For example, the text mentions its reference, namely: *Daqāiq al-Ibzi* (دقائق الابز) in its description:

“... if you want to use the letters *Muhammad* (محمد) the head is like the first *mim* (م); and the two arms are like *hā* (ح), and the belly is the second *mim* (م) and the two legs are like *dāl* (د). Because it's in the hadith of the book *Daqāiq al-Ibzi* (دقائق الابز) : “*Lā yahriqu ahadun min al-kuffāri ‘alā’ shurura bal tubaddalu shuratumū ‘alā’ shurati al-khinzīri.*”⁴¹

Furthermore, the text of the *Rukun Istinja* manuscript also describes the nature of the movement of a person who establishes the prayer, which represents the name Ahmad (أحمد) :

"As for Allah, the Exalted ordered all his servants to pray in agreement with the letters of the name Ahmad (أحمد). Starting with standing right, it's like alif (ا); and bowing' like *hā* (ح); and prostration like *mīm* (م) and sitting like *dāl* (د)."⁴²

The findings on knowledge of the concept of Sufistic *fiqh* from the text of the *Rukun Istinja* manuscript are one the authentic evidence that explain the background of the basic structure of the Islamic religious belief system which was taught to the indigenous people of West Kalimantan as the first generation to accept Islamic teachings. The results of this study should be codified into one or several documents and typical scientific works from Putussibau, which for the time being have not been found from other places or sources, so that they become a companion or complement to documents about manuscripts in West Kalimantan. The results of this study should also be an integral part of efforts to develop local Islamic studies in the Indonesian Archipelago, especially in

⁴¹ Tahir, “Kitab Rukun Istinja,” 2r.

⁴² Tahir, “Kitab Rukun Istinja,” 2r.

Putussibau, Kapuas Hulu, which is essential to find out about the Islamic identity of the people of West Kalimantan. Thus, this philological research is part of efforts to secure the national asset, especially the knowledge and cultural treasures embedded in the Indonesian Archipelago's classical manuscripts, so that they are no longer stolen (claimed) by other parties or countries. This significance allows the Indonesian state and people to be independent and sovereign in civilization, especially in maintaining the continuity of the history of the Indonesian civilization. This will encourage the birth of ethics in cultural and traditional preservation, with accountability not only to humans and the law but also to God and morals. This holistic-integral ethical system with social and human values should be built along with technological developments in the field of classical manuscripts.

The things I find interesting to elaborate further from the text of *Kitab Rukun Istinjak* are the systematic and demonstrative descriptions of Sufism that guide a student or *salik* in understanding, embracing, and practicing his faith as well as The Book of *Şirāt Al-Mustaqīm*.⁴³ The discussion is indeed inseparable from assumptions about the process of Islamization of the indigenous Kapuas Hulu people in West Kalimantan. However, the descriptions in this book will not be easily "accepted" by those who focus on the text's authority or reason alone without integrating it with religious experience. In this case, it can be understood why the author of *Kitab Rukun Istinjak* recommended that this book should not be presented to the general public. With this perspective, I will write a scientific article to prove the existence of different models of religious practice which can be part of the portrait of local Islam of West Kalimantan. It is the reader who can judge the success or failure of my efforts.

⁴³ Abdul Quddus, "The Book of *Şirāt Al-Mustaqīm* by Nūr al-Dīn al-Rānīrī and The Development of *Taşawwuf* in Lombok," *Ulumuna: Journal of Islamic Studies Published by State Islamic University Mataram* 23, no. 2 (2019): 402–424.

Conclusion

In summary, we have shown that the *Rukun Istinja'k* manuscript describes the existence of Sufistic doctrine, which goes hand in hand or integration with the practical guidelines of worship *fiqh*. This supports the thesis of the Nusantara Islamic ulema network, which states that the Sufistic style of Islamic teachings, which first grew in the Indonesian Archipelago, including interior West Kalimantan, has enabled the process of Islamization to run in a peaceful and authoritative way. Based on these findings, I consider that Sufistic *Fiqh* in the form of integration of *Fiqh* into Sufism has proven to be a milestone in the spread of adaptive, flexible, and dynamic Islam in the Indonesia Archipelago, promoting moderate, inclusive, and humanist practices of Islam. This nature of the Indonesian Islamic Model should be a reference for the development of Islamic da'wah, which has been proven successful in Islamizing the people in the Archipelago. However, further research still needs to be done to determine the distribution of *salik*/students who are still 'using' the teachings of the *Rukun Istinja'k* manuscript in Putussibau, Kapuas Hulu, as a representation of the indigenous community of West Kalimantan.

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