

# The History of Islamic Kingdoms in Kapuas Hulu District: A Manuscript Translation of Pangeran Kesoema Anom Soeria Negara

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## Abstract

Kapuas Hulu is an area located in the interior of West Kalimantan and has 23 sub-districts well-known for their ethnicity, race and culture. Kapuas Hulu has also small kingdoms originating from the Sintang region. The Muslims in Kapuas Hulu come from Dayak tribe, who later converted to Islam. The sultanate's presence played an important and strategic role, even determined the development of Islam itself in the territory. At the same time, there were some obstacles to Islamization throughout the coastal Sultanate which caused "Near Pedalaman" area a bit late in accepting Islam. This article discusses the history of the Islamic kingdom in Kapuas Hulu Regency, which is examined from the translation of the manuscript of Prince Kesoema Anom Soeria Negara. This paper traces the development of Islam and the rulers of Islamic kingdoms in Kapuas Hulu Regency. This article is qualitative research. After the data was collected with heuristics, it was analyzed by source criticism, interpretation, and historiography. Study results demonstrate that the kingdoms in Kapuas Hulu have contributed to leading their respective villages and providing a solid cultural system for maintaining cultural and state assets. Thus, many local residents converted to Islam through the royal system. Kiyai Pati Uda was the first king from Jongkong sub-district. Another finding indicates that the Prince Kesoema Anom Soeria Negara manuscript also includes the names of royal descendants from Kapuas Hulu Regency, namely from Jongkong, Nanga Suhaid, Bunut, and other sub-districts.

**Keywords:** Kapuas Hulu, Islamic Kingdom, Manuscript of Prince Kesoema Anom Soeria Negara

### **Abstrak**

*Kapuas Hulu merupakan daerah yang berada pada wilayah pedalaman Kalimantan Barat dan memiliki 23 kecamatan yang terkenal dengan suku, ras, dan budayanya. Selain itu, Kapuas Hulu juga memiliki kerajaan-kerajaan kecil yang berasal dari wilayah Sintang. Penduduk Muslim di Kapuas Hulu aslinya berasal dari suku Dayak yang mengalami Islamisasi. Kehadiran kesultanan memegang peranan penting dan strategis dalam menentukan percepatan perkembangan Islam itu sendiri di wilayah tersebut. Sementara itu, berbagai Islamisasi yang dilakukan melalui Kesultanan pesisir banyak mengalami kendala, sehingga daerah 'Dekat Pedalaman' agak terlambat menerima Islam. Artikel ini bertujuan membahas sejarah kerajaan Islam di Kabupaten Kapuas Hulu yang ditelaah dari terjemahan manuskrip Pangeran Kesoema Anom Soeria Negara. Secara khusus, tulisan ini bertujuan untuk mengungkapkan bahwa raja-raja yang memerintah kerajaan-kerajaan Islam telah berkontribusi pada perkembangan Islam di Kabupaten Kapuas Hulu. Artikel ini merupakan penelitian kualitatif, dimana data terkumpulkan secara heuristik (pencarian sumber) kemudian dianalisis dengan kritik sumber, interpretasi, dan historiografi. Hasil analisis menunjukkan kerajaan-kerajaan yang berada di Kapuas Hulu telah berkontribusi memimpin desa dan memberikan sistem budaya yang kuat dalam mempertahankan aset budaya dan negara, sehingga banyak sekali penduduk lokal yang masuk Islam melalui sistem kerajaan. Salah satunya yaitu Kiyai Pati Uda yang merupakan raja pertama yang berasal dari kecamatan Jongkong. Selain itu, manuskrip Pangeran Kesoema Anom Soeria Negara juga mencantumkan nama keturunan kerajaan dari Kabupaten Kapuas Hulu yaitu dari Jongkong, Nanga Suhaid, Bunut dan kecamatan lainnya.*

**Kata kunci:** *Kapuas Hulu, Kerajaan Islam, Manuskrip Pangeran Kesoema Anom Soeria Negara*

### **Introduction**

Indonesia is one of the largest countries in Asia with various ethnicities, races, cultures, and religions (Akhmadi, 2019; Dodego & Witro, 2020; Mubit, 2016; Yanti & Witro, 2019). Indonesia is known as a nation of communal works, hospitality and polite manners in the order of social life as reflected in Pancasila. This country is also known for valuing mutual respect, a value that has been passed down (Kumar, 2017). Currently, Indonesia is a nation which is able to manage its people of

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different ethnic backgrounds to live in harmony (Prasojo, 2017a). Indonesia is a country of Muslim majority, but Indonesia is not an Islamic country. The Indonesian constitution protects several religions as stated in the law. Recognition of religions in Indonesia cannot be separated from the long history of this nation (Witro, 2020).

In Indonesia, there were many kingdoms in each region. Every kingdom in Indonesia has leadership and identity as a feature of existence in society. These kingdoms were located in the urban area and in some islands. Meanwhile, Indonesian archipelago has been influenced by various major world religions (Jamaluddin & Khaerani, 2020: 140). Rulers, including the kings, have used this influence as a medium for religious preaching. Some studies have explored the spread of Islam and the history of the establishment of kingdoms, one of which was the kingdoms in Kapuas Hulu that have been transferred from one kingdom to another kingdom within the region. The Islamic kingdom of Sintang spread to the Upper Kapuas River (Hermansyah, 2012: 17). Rivers have been vital infrastructure for the people of West Kalimantan (Prasojo, 2017a). The sultanate played a strategic role and determines Islamic development in the area (Yusuf, 2016: 463).

During the Islam spread in the area, people of Kapuas Hulu held diverse religions and beliefs; some still believe in the spirits of their ancestors (Tanggoka & Hawarib, 2021). The spread of Islam in the Kapuas Hulu River was conducted by the successor of Sultan Nata, Ade Abdurrahman Muhammad Jalaluddin or Sultan Aman, who ruled from 1150 to 1200 H (1737-1785 AD). This sultan participated in the spread of Islam in the Kapuas Hulu area (Hermansyah, 2012: 10). Later, it was the descendants of Pangeran Soema Dilaga Mangkoe Negara, a king of an Islam kingdom in 1297 H/1858 AD who brought Islam to West Kalimantan,

Kapuas Hulu Regency, particularly village of Nanga Suhaid. This kingdom has royal bloodlines in various towns or sub-districts in the Kapuas Hulu district. According to royal documents written by Abang Mohd. Hanafiah (2000), several families in Nanga Suhaid were aware of an extensive family starting from a couple who lived in the village. The 7<sup>th</sup> and 8<sup>th</sup> descendants of the Suhaid State royal founders were Abang Oesman, with the title Pangeran Soema Dilaga Mangku Negara.

Studies on local kingdom have found three directions including those focusing on leadership, those discussing social changes and those elaboration the spread of Islam. This present study, on the other hand, aims to discuss the contribution of local kingdom and its kings to the development of Islam in a specific region, the Kapuas Hulu District in Borneo. There is a lineage or genealogy of Islamic kingdoms in the Kapuas Hulu area, West Kalimantan, Indonesia. In specific, this article aims: (1) to discuss the history of the Islamic empire in Kapuas Hulu Regency based on a translated manuscript of Prince Kesoema Anom Soeria Negara, (2) to trace the development of Islam and the rulers of Islamic kingdoms in Kapuas Hulu Regency, and (3) to be a reference for the community about the history of the Islamic Kingdom in the interior.

## Method

This article employs qualitative research method by using historical analysis to explore existing data and facts about the object of research. The sources of data in this study include: 1) primary data, in the form of genealogical documents of the Kapuas Hulu Kingdom, *Manuskrip Terjemahan Bahasa Kapuas Hulu*, 1297 H/1858 AD by Prince Anom Soeria Negara, photos of royal descendants and maps, the Royal Tomb (Dukuh) and the Royal Tiang in Nanga Suhaid; and 2) secondary

sources such as books, scientific articles, and internet websites related to the issues discussed, namely the history of the kingdom in Kapuas Hulu Regency.

After the data was collected, it was analyzed with the following approaches: 1) Source criticism, which is an attempt to analyze, separate, and search for a source to obtain the validity of the required source. In this case, selectors determine whether the data is accurate or not, both in terms of form and content, so that it can be accounted for (Abdurahman, 1999: 11); 2) Interpretation, namely the interpretation of data or historical analysis, which is a combination of some facts that have been obtained (Sulasman, 2014: 107). This stage of interpretation can be done by synthesis or analysis; and 3) historiography, the writing of history after going through the previous process (Sulasman, 2014: 147).

## **Literature Review**

Some studies on kingdom in Indonesia have discussed the issue of leadership. In Indonesia, a country with 34 provinces, the kingdom is a symbol of a regional leadership, an institution controlled by the King or Sultan in a place such as a city and inland. New settlements were established on lands belonging to the Sultanate. Therefore, the Sultan determined what was right, and the Sultan had the right to lead the kingdom (Nurcahyani, 2009: 38; Badan Pusat Statistik, 2021). In addition, multiple areas had old kingdoms such as the Kingdoms of Kutai, Tarumanegara, Kalingga, Sriwijaya, Melayu, Mataram Hindu, Wangsa Isyana, Kediri, Bali, Singasari, Majapahit, Samudra Pasai, Demak, Pajang, Mataram Islam, Banten, Malacca, Aceh, Ternate, Tidore, Makassar and Banjar. In addition, small kingdoms in remote areas include the kingdoms of Sambas, Mempawah, Pontianak, Kubu,

Matan, Sanggau, Sekadau, Sintang, and Kapuas Hulu were located in West Kalimantan. According to the history of the Kapuas Hulu Kingdom, in the East are Semitau, Selimbau, and Silat bordering the Sintang Kingdom (Sjamsuddin, 2018: 36). This history provides context for the struggle of the Sultanate in developing the region and developing Islam (Prasojo, Elmansyah, & Haji Masri, 2019).

Some other studies on kingdom in Kalimantan explored the social changes of its people and their interaction with the influence from outside (Ibrahim, Prasojo & Sulaiman, 2019; Juri & Santi, 2019; Kartini & Kosandi, 2020; Mackay, et.al., 2013; Syukur, 2017). The studies took their locus on the kingdoms existing in Kapuas Hulu region including the Kingdom of Suhaid, Jongkong, Selimbau, Bunut, Piasak and Ensilat. In addition, those studies also discuss the issue of religious and ethnic identities. As various ethnic groups had also been found in Kapuas Hulu including the Dayak, Malay, Iban and Chinese, those studies were of importance to local and international scholars. Included in those studies are on the formation of Malay and Dayak ethnic identity in West Kalimantan, in two ways. One, Muslim Malay identity strengthens non-Muslim Dayak identity. Two, Chinese identity develops from a relationship with Buddhism, Confucianism and Christianity. In addition to the studies of religious and ethnic identities, the studies of the Muslims in Kapuas were conducted by some scholars, including Hermansyah and Prasojo. They found that the Kantuk and Dayak tribes are still affiliated with their ancestral religions in addition to Christianity and Islam (Hermansyah, 2012; Prasojo, 2017b).

## **Result and Discussion**

Islam entered the Kapuas Hulu region when the Sintang Islamic Kingdom was ruled by Ade Abdurrahman (aka Abang Pikai) whose title

Heritage of Nusantara:

‘Sultan Abdurrahman Muhammad Jalaluddin’. However, there is no definite information regarding the origin of Islam spread in Kapuas Hulu Regency. According to Hermansyah (2012: 32), Islam was introduced when Sultan Aman ruled between 1150 and 1200 H by forming royal lineages in various areas of Kapuas Hulu. This strategy confirms Azra's study (2004: 12) that mentions Islam entered Indonesia through four entrances: one, Islam was brought directly from Arabia; two, Islam was introduced by “professional” teachers and poets, namely those who specifically intend to spread Islam; three, the early believers to convert to Islam were the rulers; four, Islam was proliferated by professional Islamic propagators. Islam came to the archipelago in the 12<sup>th</sup> and 13<sup>th</sup> centuries. The power of the Islamic kingdom in Kapuas Hulu Regency illustrates that Islam was legal at that time in various regions.

Malay Islamic kingdom had a big role in the history of the Islam spread in the Kapuas Hulu region. It was evidenced by the existence of Muslim kingdoms that embraced Islam and spread Islamic teachings through da’wah in the kingdom’s territories. According to Uti Hasan (Ibrahim, 2015) in his book entitled “Islam Enters Sintang”, in addition to continuing the development of Islam in its territory together with a royal leader named Madil bin Luan, Sultan Abdurrahman Muhammad Jalaluddin moved to continue broadcasting Islam to neighboring kingdom areas in Kapuas Hulu such as: Silat, Suhaid, Selimbau, and Jongkong which at that time still adhered to the ancestral beliefs. The arrival of Sultan Abdurrahman to Kapuas Hulu Regency was not welcomed by the Kings. The kings in Kapuas Hulu Regency strongly opposed, and it caused war. When the kings were defeated, then Sultan Abdurrahman was able to convert them to Islam. As a bond in Islam, a written agreement was made with a thumbprint by the King of Silat as

coordinator and approved by Sultan Abdurrahman in an agreement on a piece of copper in 1170 H.

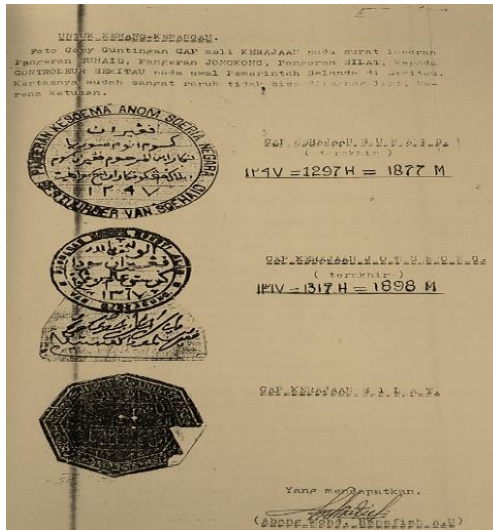
The first king of Suhaid Country came from the Jongkong kingdom. The first king of Jongkong, named Abang Joemboe bin Abang Tedoeng, has the title of Kyai Pati Uda who ruled with his wife Galuh from 1800 to 1917. Their royal lineage is as follows:

First, from 1800 to 1830 Abang Joemboe bin Abang Tedoeng had the title Kyai Pati Uda. His wife Galoeh and his son, Abang Oesman or Pangeran Soema Dilaga Mangkoe Negara, became the king of Nanga Suhaid. Abang Abdullah became the second king of Jongkong, while Abang Alam became king of Silat and Brother Noeh had a wife in Nanga Bunut. Kiyai Pati Uda was appointed Governor of the Hindie Netherlands via contract on March 25, 1882, ratified on August 25, 1882. He was appointed Governor of the Hindie Netherlands with a verbal deed on February 19, 1900. He was abdicated in 1917.



Picture 1. Malay Manuscript (Photo by Author, 2019). A royal contract illustrating the relationship between assistant resident van Sintang and Prince Soema Van Djongkong. Found in Suhaid District





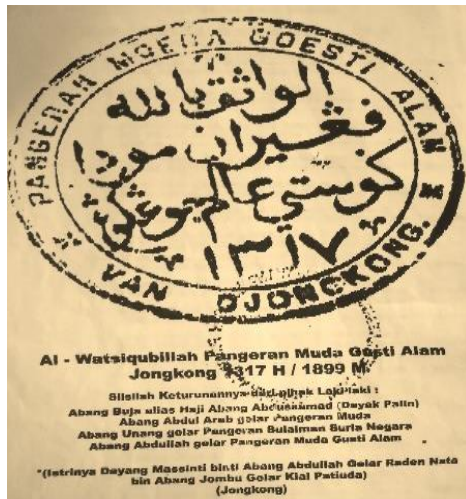
Picture 2. Royal Stamp (Photo by Author, 2019). Found in Suhaid (Photocopy Form) Cap 3 Kingdom, Prince Kosoema Anom Soeria Negara Suehaid, Prince Djongkong, and Prince Silat written in 1297 H/1858 AD

Kiyai Pati Uda was appointed Governor of the Hindie Netherlands via contract on March 25, 1882, and ratified on August 25, 1882. He was appointed Governor of the Hindie Netherlands with a verbal deed on February 19, 1900, and abdicated in 1917. From 1830 to 1850 Abang Abdullah bin Abang Joemboe ruled under the title Raden Nata. His wife, Dayang Minah, came from the Selimbau Kingdom and his only children were Dayang Massinti and Buja.

Third, from 1850 to 1864, Abang Abdul Arab bin Buja had the title of Young Prince. His wife held the title of the young queen of the Jongkong. Abang Abdul Arab was the grandson of Raden Nata/ Dayang Minah.

Fourth, from 1864 to 1886 Abang Unang bin Abang Abdul Arab had the title Pangeran Sulaiman Suria Negara. His wife Dayang Panapt had the title Queen Sulaiman and her son, Princess Isah, was called Paduka Admiral Suhaid, Abang Alam or Abang Abdullah, the fifth king of

Jongkong (last), Abang Gusti Usman, Gusti Hamzah and Gusti Moehamad Oemar.



Picture 3. The Kingdom of Jongkong (Photo by Author, 2019). A royal stamp bearing the inscription of Prince Soema Goesti alam van Djongkong in 1317 was found in Nanga Suhaid

Fifth, from 1886 to 1917 (Dutch Government) Abang Alam or Abang Abdullah bin Abang Unang had the title Pangeran Hadji Muda Gusti Alam. His wife Putri Rajemah was the daughter of Ade Mohammad Saleh in Selimbau. Furthermore, Jongkong was ordered by the head of the village, Raden Nata, to supervise customs in 1917.

Radja's ministers in Djongkong are as follows: (1) Raden Soema Satia Radja; (2) Hadji Raden Perdana Menteri; (3) Raden Laksamana Anoem Kasoema; (4) Raden Paspas Dilaga; (5) Hadji Raden Tjikra Dilaga; (6) Raden Nata Satia; (7) Kiyai Mas Singa Mangsa; (8) Kiyai Mas Soeta Laksana; (9) Kiyai Mas Ngabei; (10) Kiyai Mas Indera Djaya; (11) Hadji Kiyai Satia Laga; (12) Ghatif Abang Abdul Karim; (13) Ghatib Mohamaddin; (14) Bilal Taha; (15) Bilal Djagfar.

## **The Roles of Islamic Kingdom in Djongkong**

From the data, Ibrahim (2015) explains that the Islamic religion adopted by the Djongkong Kingdom, namely since the first opening of the Djongkong village settlement by Kyai Pati Uda. In the past, the Djongkong area was said to be a Santri city by the Kapuas River, because of the existence of a simple educational institution since the 1900s which was fostered and continued by the late Haji Marzuki and Haji Abu Bakar. Furthermore, it was also explained that the process of education and religion was legal which was then continued by the successors, including Al-Mukarram H. Ahmad bin H. Abu Bakr and H. Ani bin H. Marzuki.

In Hermansyah's (2012) writings, the role of the royal family, especially Haji Ahmad bin Haji Abu Bakar in spreading Islamic teachings was through Islamic education. H. Ahmad bin Abu Bakr was a teacher who involved in religious school education in 1943 through consultation with the community under the school "Jajasan Kemadjoen Islam Djongkong". After that, on 9 November 1946, the Madrasah Hidayatullah Mustaqim was built. Hermansyah also explained that the legitimacy of spreading Islam was not only through schools but also through Quranic recitations in villages. H. Ahmad bin Abu Bakr adhered to the notion of *ahl-sunnah wa al-jama'ah*. H. Ahmad bin Abu Bakr believed in three levels of monotheism. One, the recognition of the oneness of God. Two, the understanding and knowledge of the oneness of God, usually owned by ordinary scholars (zahir scholars). Three, a deep feeling as a Sufi.

## **Foundation of the Selimbau Sultanate, 1500-1917**

Selimbau is a sub-district that borders Suhaid District in Kapuas Hulu Regency. Selimbau is the oldest Hindu kingdom, formerly the Kingdom

of Palembang, founded by Sri Paduka Maharaja Bindu Mahkota, located about 2 km from the town of Selimbau. The Selimbau Kingdom started an agreement with the Netherlands in 1823 with its colonies covering the East Hulu Silat Kingdom to reach the Upper Kapuas (A. Ibrahim, Arif, Darmawan, Fauzi, & Mus, 2010). This kingdom expanded its territory to the north bordering the island of Borneo, namely Sarawak, East Malaysia. Selimbau kingdom experienced wars every year to defend the sovereignty of the kingdom's territory. In 1886, the area was conquered by the Selimbau kingdom reached 20.33% of the area of West Kalimantan. The Selimbau Kingdom had a relay that changed frequently for 25 generations. Starting from the king who is Hindu to the government of the Malay Islamic kingdom. The following are the genealogies of the Selimbau kingdom through royal documents:

The first king was named Bindu Mahkota, with the title 'Bindu Mahkota Guntur Baju Bindu Kilat Dambai'. He married Dayang Aji Melayu and reigned from 1500 to 1510 with the center of government in Arak Berigang. The second king, Abang Aji Tuwah, titled Abang Aji Lidi, was the son of Ratu Bungsu', who ruled from 1510 to 1530.

The third King, Abang Tedon married Dayang Rambak. Abang Tedong was the son of Abang Aji Lidi. He reigned from 1530 to 1550. The fourth king, Abang Gamal, titled Abang Jambal, was the son of Abang Tedong and his wife, Dayang Ramati. Abang Jamal ruled from 1550-1570.

The fifth King, Abang Upak, with the title Pati Agong Nata, was the son of Abang Jambal and his wife Abang Jimbah. Abang Upak reigned from 1570 to 1590. The sixth king, Abang Bujang was titled Abang Bujang Nata Sari, son of Abang Jambal and Dayang Bulan. He reigned from 1590 to 1610.

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The seventh king, Abang Ambal, was called Abang Ambal Dipati. He was the son of Abang Bujang. Abang Ambal ruled from 1610 to 1620. The eighth king, Abang Tella I, titled Abang Tella Agung Jaya, was the son of Abang Ambal and Dayang Seri Mawa. Abang Tella reigned in 1620-1630.

The ninth king was Abang Parah, titled Abang Parah Ira, the son of Abang Tella I and his wife Dayang Mayang. Abang Parah reigned from 1630 to 1640. The tenth king, Abang Gunung, known as Abang Gunung Agung, was the son of Abang Parah and his wife Dayang Maryam. Abang Gunung Agung ruled from 1640 to 1650.

The eleventh king, Abang T Gedung II, titled Abang Tentuk Suria Nata, and his wife, Dayang Seri Gamala, reigned from 1650 to 1660. The twelfth king, Abang Idin, known as Abang Idin Agung Sari, was the son of Abang Tentuk II and his wife Dayang Pait. Abang Idin reigned from 1660 to 1670.

The thirteenth king, Abang Tajak, known as Abang Tajak Selimbau Matang, was the son of Abang Idin and Abang Muja. Abang Tajak ruled from 1670 to 1680. The fourteenth king, Abang Upak, titled Raja Surya Negara, ruled with his wife Dayang Payung binti Abang Tajak. Her title was Dayang Payung Surya Negara (Raja Bertahta). Their reign lasted from 1680 to 1690.

The fifteenth king, Abang Kina, was named Kyai Agung Nata Negara Ibn Abang Upak. His wife Dayang Rendu Nata Negara came from Taman Kapuas. They ruled from 1690 to 1700. The sixteenth king, Abang Keladi, titled Kyai Agung Cakra Negara, was the son of Abang Kina. Abang Keladi and his wife Dayang Sinum Cakra Negara Silat reigned from 1700 to 1720.

The seventeenth king, Abang Sasap, took the title of Kyai Agung Kusuma Negara Ibn Abang Keladi. He and his wife Dayang Gambang ruled from 1720 to 1740. The eighteenth king, Abang Tella II, was known as Kyai Dipati Setia Negara Ibn Abang Sasap. He and his wife Dayang Ramani reigned from 1740 to 1760.

The nineteenth king, Abang Kunjan, was named Pangeran Jaya Mangku Negara Ibn Abang Tella II. He and his wife, Dayang Pala Merdeka and Dayang Niya, ruled from 1760 to 1780. The twentieth king, Abang Jalalludin, who took the title Pangeran Suta Ibnu Abang Kunjan, along with his wife Dayang Marini and Leti BT RD. Panglima Dayang Benuis, ruled from 1780 to 1800.

The twenty-first king, Abang Tjundin, titled Pangeran Dipa Ahmad Badarrudin ibnu Pangeran Kunjan, ruled with his wife Dayang Kibun from 1800 to 1820. The twenty-second king Abang Tella III took the title Pangeran Suma Ali Jaya Mangku Negara Ibn Pangeran Suta Mohammad Jalalludin during his rule from 1820 to 1840.

The twenty-third king Abang Mohaam Saleh took the title Pangeran Muda Agung Paku Negara during his reign from 1840 to 1860. The twenty-fourth king, Abang Muhammad Aba, was known as Panembahan Gusti Haji Mohammad Abas Suria Negara Ibnu Raden Sura Mahidin Sutanata Negar. He and his wife, Dayang Lumut binti Abang Barita Nanga Bunut, reigned from 1860 to 1878.

The twenty-fifth king, Ade Mohammad Saleh, took the title Panembahan Adi Mohammad Saleh Ibnu Panembahan Gusti Haji Mohammad Abas. His wife, Ratu Hajjah Mustika Gemala Hajjah Masnah bore three children, and Ratu Zainab bore 16 more sons and daughters. He reigned from 1878 to 1902.

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The twenty-sixth king, Abang Mat Semab took the title Panembahan Gusti Mohammad Usman Ibnu Panembahan Ade Mohd. Saleh had four wives, Puteri Mursia (known as Ratu Gemala), Dayang Rahmat (known as Ratu Anom), Raden Salamah, and Dayang Jamilah (known as Ratu Balqis). He reigned from 1902 to 1917 and died in 1923.

### **The Roles of Islamic Kingdom in Selimbau**

From Ibrahim's data (2015), Selimbau kingdom took an important role in broadcasting Islamic teachings during the reign of Prince Kundjan around the end of the 16<sup>th</sup> century and the beginning of the 17<sup>th</sup> century. The entry of Islamic teachers into the country of Selimbau was marked by Prince Kundjan, followed by his people in embracing Islam. Later, Selimbau country became a focal point for the spread of Islam in the Kapuas Hulu Regency.

The teaching of Islam began with the use of Arabic without punctuation in the teaching of religious and general knowledge to produce scholars both in the field of religious and cultural fiqh. One of the high priest figures of the Selimbau palace namely Gusti Muhammad Ali whose title 'Maharaja Khatib Seri Kusuma' served as the Minister of Religious Affairs in 1303. Gusti Muhammad Ali wrote a poem that reads:

*Adapun Selimbau asal Namanya*

*Mengandung arti dan maknanya*

*Pemulaan masuk agama itulah asalnya*

*Di Hulu Kapuas yang lain kemudian semuanya*

*Negeri selimbau awal masuknya Islam*

*Keluar dari agamanya yang kelam*

*Mengikut syariat nabi 'Alaihissalam*

*Melaksanakan perintah Tuhan Khalikul'alam*

*Makna Islam itu Selamat*

*Dikaruniai Tuhan dengannya rahmat  
Kepada Nabi mengakukan umat  
Mendapatkan syafaat di hari kiamat  
Negeri konon dikatakan selimbau  
Tempatnya tanah Bernama Penimbau  
Ikanpun Makmur Biawan dan Kelabu  
Ada puakannya Tedung dan Nabau.*

This verse (Syair) explains the origin of the country of Selimbau who left the religion of their ancestors. It also invited a returned to Islam by following the Sharia of the Prophet Muhammad and carrying out God's commands. In addition, this poem also explains the meaning of Islam which means salvation through God's blessing to his people and salvation on the Day of Judgment. Selimbau is a city called Penimbau which has a lot of Biawan, fish, crocodiles and wild animals.

### **Bunut Sultanate from 1815 to 1909**

The Bunut Kingdom is a kingdom located by the Kapuas River as a link between sub-districts, capital cities, and districts in West Kalimantan Province (Ibrahim et al., 2010). Early settlements (e.g. Bunut in the upper reaches of the Kapuas River) were large, simple, made of non-durable materials (low-quality wood, bark for roofing, and bamboo) (Purmintasari & Kusnoto, 2018: 77). The Bunut Kingdom was founded in 1877 with a letter from the assistant resident of Sintang no. 91 of 1877 which stated that Bunut had been established for 64 years.

The history of the Bunut kingdom started from the planting area originating from Batang Suruk in the inland waters of Batang Bunut adjacent to the mainland of Mount Lohot. The tribes were the Embaloh in the Embaloh River, the Palin tribe in Batak Palin and Batang Lauk



rivers (Sungai Batang Lauk), the Taman Tapah tribe in the Kapuas River (Sungai Kapuas), and the Embaloh Gulung tribe in the Gulung River (Sungai Gulung).

Two figures were well-known to the local community at the time, namely Kyai Adi Pati Ajan with his family and son, Kyai Adi Pati Turan. Around the 15<sup>th</sup> and 16<sup>th</sup> centuries Kyai Adi Pati Ajan and Kyai Adi Pati Turan settled in the Ulai area; they planned to make a safe village to deal with enemy attacks. After that, they moved to the Kirin Temiang area which is now called the Sunjung River (Sungai Sunjung). The reason they moved was that they had been haunted by anxiety and fear. Some property was stored in the ground with a plant called Bamboo Timiang. The area is called Kirin Timiang Mati Pucuk. After they had a consensus, they decided to create the villages of Nanga Lipat and Nanga Palin at the suggestion of Kyai Adi Pati Turan together with Raden Kasuma Abang Manduh to build the village of Nanga Palin as a defense against enemy attacks.

From Kyai Adi Pati Pati Turan, a son was born named Abang Berita with the title 'Kyai Adi Pati Jaya'. It was this son who founded the Islamic Kingdom around the Ulak Mahkota Raja area, agreed upon by family, friends and attended by Abang Mandoh and Abang Ubai. When they wanted to build an empire, the wood they sought and cut came from the Bunut Tree. It was told that at the time of Bunut tree cutting, the pickaxe made of ironwood always broke, and at night the Bunut tree they cut down returned to its original state. Through the king's dream, the tree had to be cut down using a tin pickaxe. Then, he changed the pickaxe. Around the tree, there was a small river called the Peradoh River. After cutting down using a tin pickaxe, the Bunut tree fell down,

and this tree was used as wood to establish an Islamic kingdom called Nanga Bunut. Below are the descendants of Kyai Pati Turan.

First, Abang Barita, titled Penembahan Abang Berita bin Kyai Pati Turan Maloh Tiliyai, had seven wives. Among them were Queen Dayang Fatimah of Selimbau (1815 to 1855) known also as Raden Suta. Second, Abang Sarian, known as Pangeran Mangku Negara I ibnu Raden Suma Abang Manduh Karin, married Dayang Arbaiyah binti Abang Barita with the title Ratu Pati Bunut. They reigned from 1855 to 1858.

Third, Utih Abdullah, known as Pangeran Mangku Negara II Ibn Abang Sarian, reigned from 1858 to 1876. Fourth, Abang Tella, under the title Pangeran Mangku III ibnu Uti Abdullah, became the consort of Dayang Massurai binti Pangeran Usman Kusuma Negara Piasak and had many wives including in West Java. He reigned from 1876 to 1884. Abang Tella was once banished to Manonjaya because of a clash with Abang Ajan, titled Raden Sura Suta Ruangsa was the son of Abang Barita and Jalemu from Mbau. In Nanga Bunut, there were two kings involved in government. Tella's brother was not involved (his letter was dated April 5, 1896 H/ 24 Syawal 1313 H).

Fifth, Abang Tana, titled Pangeran Ratu Adi Hasan Paku Negara, ruled from 1884 to 1909. Abang Tana and Pangeran Sulaiman Suria Negara established a boundary line between the two kingdoms called the letter lima. Declared on January 13, 1886 AD and 7 Rabiul Akhir 1303 H, the boundary lines of Bunut and Jongkong, Piasak and Selimbau Boven Kapoeas were confirmed in 1886 AD/1303 H.

Ibrahim (2015) mentioned the role of the Islamic kingdom of Bunut in spreading Islamic teachings started with Abang Berita. At that time,

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Abang Berita went to Selimbau country when the royal government was in the hands of Penembahan Hadji Gusti Muhammad Abas. From this, the spread of Islam from Abang Berita to the Kingdom was done through the Suruk River area (Tanjung Buaya). At that time, there was a person who was famous as a preacher of Islam in Tanjung Buaya namely Abang Inggong.

### **Foundation of Piasak Sultanate in 1909**



Picture 4. The Kingdom of Piasak (Photo by Author, 2019). The stamp of Raden Patih Kosema Negara Radja van Piasak in 1909 was found in Nanga Suhaid

According to Ibrahim (2015), the beginning of the emergence of the Piasak kingdom began with the journey of Kiyai Adipati Meranggang from Temawang Alah or the Arak Berigang Perupuk Tuntung kingdom in Ujung Pelimbang together with his followers to establish a kingdom in Kedumbic Bay. The government of the Kedumbic bay kingdom was then mandated to the second king, namely Kiyai Adipati Suara Suryanegara. The Kedumbik Kingdom, which was ruled by Kiyai Adipati Suara Suryanegara, underwent a coup by Raden Djaka Lamaya, a propagator of Hinduism from Java, which turned into the Piasak kingdom. Raden Djaka Layama was the son of a princess in the Majapahit kingdom.

The role of the sultanate in the spread of Islamic teachings was not known for sure, but according to Ibrahim (2015), the legitimacy of the

followers of Islam in the Piasak kingdom is Abang Soeara (Kiyai Dipati Martapura), Abang Aman (Pengeran Aman), Abang Noeh (Prince Oesman) and the last king namely Abang Santoek (Raden Patih Kasoema Negara).

Piasak was a Muslim village in the interior of Ulu Kapuas. Piasak village was a part of the Selimbau District, Kapuas Hulu Regency, West Kalimantan (Ibrahim & Muttaqin, 2019: p. 109). Piasak was part of the Islamic Empire. On 24 May 1916, the Piasak State or Piasak Kingdom was abolished by the Balanda (Netherlands) colonial government. This included the Sanggau Kingdom, according to Waster-Ooster-Afdeeling based on Besluit van den Minister van Staat, Gouverneur-Generaal van Nederlandsh-Indie, on August 27, 1849 (I. Ibrahim & Muttaqin, 2019). The descendants of Piasak kingdom were as follows.

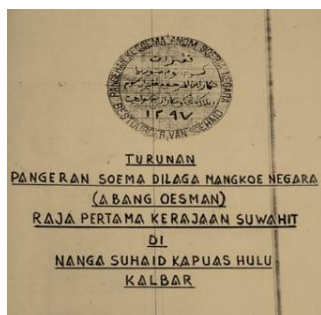
1. Kyai Adipati Marenggang
2. Kyai Adipati Nata
3. Kyai Adipati Ampak
4. Raden Zaka Lemana asal Jawa
5. Abang Suara, titled Kyai Dipati Suara, *alias* Kyai Dipati Martapura, ruled from 1847 to 1850.
6. Abang Noh, *alias* Abang Aman, titled Pangeran Usman Dirja Kusuma Negara ibn Abang Suara, ruled from 1850 to 1896.
7. Abang Santuk, titled Raden Pati Kusuma Negara ibn Pangeran Usman Dirja Kusuma Negara, ruled from 1896 to 1916.

Abang Noh Saleh's wife named Maramun from Mbau, sent away Abang Santuk, who was unhappy with his intervention in the Piasak Sultanate. He was exiled to Johor, where he had a child named Puteri Padelon, who lived from 1898 to 2006. Abang Santuk married Utin Nuraminah binti Ayub bin Abang Jenau, known as Nyei Pati.

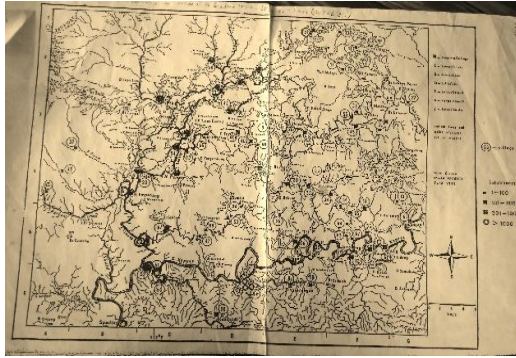
## Foundation of Suhaid Sultanate from 1700 to 1916

Suhaid Subdistrict in Kapuas Hulu Regency was a village with a seventy percent Muslim population, with the largest ethnic group being Malay (Suprianto, 2020: 156). Suhaid had royal relics such as a royal grave called the Dukuh and Tiang of the Royal Palace, located on the coast of the Kapuas River. The Nanga Suhaid Kingdom was founded by Abang Ripong Nanga Tawang who was the first king. According to Ibrahim (2015). the spread of Islam was conducted through teachers who came from outside the Nanga Suhaid area, namely Abang Usman who had the title Prince Kesoema Anom Soeria Negara.

Prince Kesoema Anom Soeria Negara built the oldest mosque in the Nanga Suhaid Kingdom which is located in the village of Keraton Nanga Suhaid as a symbol of Islam. This mosque was the main monument belonging to the Islamic kingdom of Nanga Suhaid. The territory of the Suhaid kingdom was a royal area on the coast of the Kapuas river which has experienced dynamic developments since the Dutch era. It was proven by the fact that the people of the Nanga Suhaid area are all Muslim and are of the Malay ethnicity.



Picture 5. The Kingdom of Suhaid (Photo by Author, 2019). Prince Koesoma Anom Soeria Negara Soehaid in 1297 was found in Nanga Suhaid



Picture 6. Map in Suhaid (Photo by Author, 2019). Unmarked year, located in Nanga Suhaid

Suhaid had royal descendants who still live in the village of Nanga Suhaid, especially in the Keraton and Tanjung Kapuas hamlets. The descendants have been cut off by lineage through an arranged marriage between the Dayang and the common people. Suhaid kings are as follows:

1. Ripong, titled Abang Ripong, Demang Nutup's son, ruled from 1700 to 1720.
2. Abang Semang, titled Pangeran Agung Abang Usman, ruled from 1720 to 1750.
3. Abang Payang, titled Pangeran Anom, ruled from 1750 to 1770.
4. Abang Loyan, titled Kyai Dipati Agung, ruled from 1770 to 1790.
5. Abang Saka, titled Kyai Dipati Mangku, ruled from 1790 to 1809.
6. Abang Oesman, titled Pangeran Suma Dilaga Mangku Negara ibnu Abang Jumbo bin Abang Tedung, ruled from 1809 to 1879.
7. Utin Ismail, titled Pangeran Kesuma Anom Surya Negara, a.k.a Kesuma Anom, had children named Abang Abdulgani (former OAC) and Gusti Ahmad Jazuli. Utin Ismail reigned from 1879 to 1916.

Abang Usman was brothers with Abang Abdullah, titled Raden Nata Negara, who became the king of Jongkong. Abang Alam titled Pangeran

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Mangku Perdana Jumpalin Panjang Ensilat, and Abang Noh titled the minister of the Bunut kingdom.

Abang Saka titled Kyai Dipati Mangku, moved the center of government from Nanga Tawang to Nanga Suhaid. Abang Saka moved to Kirin Lungun and later to Kubu (today's Tanjung). Before he was named Nanga Suhaid, he was named Banjang (meaning Barrier) During Raden's time, Nanga Suhaid moved to Nanga Suhaid where it remains to this day.

### **Descendants of Pangeran Soema Dilaga Mangku Negara**

The first descendant of Utin Massayak had two second descendants. H. Raden Laksamana, married Ratu Isah, who was also Queen Admiral Suhaid (Ratu Suhaid), the daughter of Abang Unang Pangeran Sulaiman Suria Negara, the fourth king (IV) of Jongkong and Raden Pati. The second son of Utin Massayak married Kamah (titled Tawang).

The third child, the son of Raden Laksamana and Puteri Isah, had seven children. The first, Utin Maspiah, was the child of Abang Mustafa. Utin Massinti, the second child, was married Ade Hamid. The third child, Ade Abdullah, married Dayang Unai. The fourth, Ade Dahlan, married Dayang Siti Aisah. The fifth, Ade Ahmad, married Habibah. The sixth, Utin Mastelaha, married Ade Yahya, known as Abang Utir. The seventh, Ade Hasan, married Dayang Masdinar.

The third descendant of Utin Massayak's second child, Raden Pati (Abang Usman) and Kamah, had three children: Dayang Unai, nicknamed Ayab, married Ade Abdullah; Dayang Umi, known as Siak; and Ade Kasim, married to Dayang Murat A. Ship.

## **Descendants of Pangeran Kesuma Anom Surya Negara**

The first descendant, Uti Ismail, titled Pangeran Kesuma Anom Surya Negara, married Asiah and had six children. The first was Ade Putit followed by Ade Hamid (married to Utin Massinti), Utin Ratena (married to Abang Ship U. Juned), Utin Masayu (married to Raden Pati or Abang Til), Gusti Abdurrani (married to Dayang Jinan) and Utin Indun (married to Gusti M. Saleh).

### **The third descendant of Ade Putit**

The third descendant, Ade Putit, had a first child, Utin Zubaidah, and a second child, Utin, who was married to Abang Abdurrahman. They were the grandsons of the first Prince Kusuma Anom Surya Negara. They were descendants of a royal child. Their descendants lived in the village of Nanga Suhaid, Kapuas Hulu Regency in the Suhaid Palace area. Ade Putit's descendants were one of the first born from the descendants of Prince Anom Surya Negara and Asiah.

### **The third descendant of Utin Ratena and Abang Ship**

The third descendant of Utin Ratena and Abang Ship U. Juned had eight children. The first, Dayang Rahman, married Abang Kasiman and had five children, namely Abang Roslan (known as Abang Buyung), Abang Sofyan, Abang Bernawin (known as Kitab), Abang Jafar, and Dayang Sairun. The second child of Abang Malidin married Dayang Maspawati and had six children, namely Dayang Mascitrawati, Abang Zan, Dayang Masjuarti, Abang Jaruddin, Dayang Maskansanawati, and Dayang Ismarawati.

Dayang Sahara's third child married Abang Noi and Abang Arifin. They were both childless. The fourth child, Dayang Zubaidah, married Awang Bakar and had three children named Dayang Hanibar (Ondo), Dayang



Rukiah, and Dayang Sutarni. The fifth child, Dayang Murat, married to Ade Kasim, had six children named Ade Umar, Utin Halimah, Ade Sulaiman, Dayang Saleha, H. Ade Abu Bakar, and Ade Ibrahim.

The sixth child, Abang Mohammad Tahir, married Dayang Habibah, blessed with seven children named Abang Syafi'i, Dayang Asia, Abang Danu, Abang Ismail, Dayang Indun Saleha, Hj. Dayang Indun Saleha, Hj. Dayang Seri Lagendi, and Hj. Banun. The seventh child, Dayang Latifah, was married to Brother Yusuf A. Palil. They had seven children: Dayang Zaitun, Dayang Asia, Dayang Suasa, Dayang Johar, Dayang Ambia, Dayang Hadissah, and Abang Zainal. The eighth child, H. Abang Ali, married to Dayang Belkis, had seven children: Abang Yusuf, H. Abang Alang Zawawi, Abang Hatta, Dayang Maspa, Dayang Massurai, Abang Masgondo, and Dayang Munir.

### **The third descendant of Utin Masayu and Radin Pati**

The third descendant of Utin Masayu and Raden Pati had seven children. The first child, Utin Masumma, married Ab. Mattahar and had two children: Abang Majid and Abang Massahar. The second child, Ade Yahya, known as Ab. Utir, married three women: Utin Mastelaha, Jubaidah, and Dara. Utin Mastelaha had three children: Ade M. Fuad, Ut. Zahara and Ut. Massayak. Jubaidah had two children: Ut. Aisah and H. Ade Hamid. Meanwhile, Dara had one child named Ade Marwan.

The third child, Uti Maimun, married H. Syeh Abdurrahman, who had two children: Syeh Taufik and Syeh Abulhuda. The fourth child, H. Ade Syaharman, married Dayang Raba'a, had seven children: Ade Ahmadun, Ut. Masisitah, Ut. Sahara, Ade Mahbar, Ab. Mukti, Ab. Arbi, and Ab. Usman. The fifth child, Ade Basarman, married Dayang Massinti and had four children: Ade Abdullah, Ut. Saleha, Ade Umar, and Ade Husin. The sixth child of Ade Bakar and Dayang Suma had

seven children, namely Ut. Massudun, Ade Anwar, Ade Mohtar, Ade Murad, Uti Hadijah, Ut. Haniyah, and Ut. Hasanah. The seventh son of Ut. Masrenum and Abang Abdul Gafur.

### **The third descendant of Gusti Abdurrani and Dayang Jinan**

Descendants of Gusti Abdurrani and Dayang Jinan had seven children. The first child of Gusti Djazuli married Hj. Nurhayati and Uti Atiah. The wife of Hj. Nurhayati had nine children named Gusti Jaka Suryani, Uti Galuh Candra Wati, Gusti Bulhari, Hj. Uti Khadijah, Gusti Rahmat, Uti Apriani Nurjanah, Uti Dewi Anggaini, Gusti Saiful Muharram, and Uti Nuraini. The second wife, Uti Atiah, had one child named Ujang.

The second child of Gusti Abdurrani, Utih Ham, married Raden Ahkam had eight children: Uti Datun, Uti Let, Gusti Abang Manan, Gusti Ismail, Gusti Mohai, Gusti Adrak, Gusti Paus, and Uti Ayang. The third child, Gusti Isbul Bahri, had three children named Lola, Ita, and Isai.

The fourth child, Utin Amin had three children, namely Abang Syaiful, Abang Aswan, and Utin Djubaidah. The fifth child, Utin Mahrin, married to Gusti Ahmad and had two children, Gusti Daud and Gusti Sudarso. The sixth child was Gusti Ahmad Kesuma Anom. The seventh child, Gusti Muhammad Syafril, married Rokayah.

### **The third descendant of Utin Indun and Gusti Muhammad Saleh**

Descendants of Utin Indun and Gusti Muhammad Saleh had three children, Utin Masluyah, married Ade Saibun with three children: Ade Hijas, Ade Junaidi, and Ade Aflus. The second child, Ade Damsit, had no offspring. The third child, Gusti Arfa, married to Dayang Sa'ada, had nine children: Utih Hairani, Gusti Atim Sulaiman, Utih Mukmin, Utih Habibah, Gusti Bair, Gusti Nata, Gusti Arsyad, Gusti Zulkifli, and Gusti Syahdan.

## **King Suhaid's Letter of Agreement uses Kapuas Hulu Malay**

*Hajrat Nabi Saw 1297 bertuliskan tentang surat peringatan bersama Kusuma Anom Surya Negara Raja Negeri Suhaid tentang riwayat tembang mula adanya.*

*Adapun tembang itu adalah tugu perjanjian bahwa bukti tanda berdamai antara seluruh Iban Batang Lupar dengan Pangeran Suma Dilaga beserta seluruh rakyat Laut Tawang Nanga Suhaid berhenti tidak bermusuhan dan tidak berbunuh lagi dengan sejak didirikan tembang itu amanlah kedua belah pihak, adapun tembang itu didirikan dua butik bersama-sama Iban Batang Lupar dan Pangeran Suma Dilaga Raja Laut Tawang Nanga Suhaid sejak tahun 1232 Hajrat Nabi Saw.*

*Letak Tembang itu didirikan ditepi sungai Tangit, yang satu Tembang itu menghadap ke darat itu tempat Iban Batang Lupar. Menghadap Pangeran Suma Anom Dilaga Raja Laut Tawang Nanga Suhaid dan yang satu lagi Tembang itu menghadap ke Laut. Pangeran Suma Dilaga Raja Laut Tawang duduk menghadap Iban Batang Dilaga Raja Laut Tawang. Berucap berakuk beradik lalu berpantit darah, Pangeran Suma Dilaga menyucup darah Iban Batang Lupar dan Iban Batang Lupar menyucup darah Pangeran Suma Dilaga beserta buat tanda adik beradik sedarah sedaging. Lalu setelah itu Iban Munuh Babi, Pangeran Suma munuh kambing disitu.*

*Kemudian Iban memberi Pangeran Suma satu buah Sangkuh dan Sebilah Perisai kepada disertai Nyabur. Pangeran Suma mengasih satu buah Sangkuh dan Sebilah Pedang kepada Iban Batang Lupar, lalu setelah itu berjanji bersumpah janji.*

*Pertama, seluruh Iban Batang Lupar tidak boleh munuh mungkal nyawa Laut Tawang, kalau munuh mungkal lagi maka yang munuh itu dihukum bunuh dengan sangkuh ataupun isau nyabur pejanji tanda adik beradik. Begitu pula seluruh Laut Tawang tidak boleh membunuh mungkal nyawa Iban Batang Lupar lagi, maka kalau munuh mungkal nyawa Laut Tawang yang munuh itu di hukum bunuh juga dengan sangkuh atau pun pedang pejanji antara adik beradik.*

*Janji kedua, maka salah satu Iban ataupun Laut Tawang apabila munuh mungkal nyawa dan lari maka yang munuh itu di cari bersama-sama antara Iban dan Laut Tawang maka yang munuh di sumpah dengan sumpah janji.*

*Bunyi sumpahnya barang siapa yang kalau dia berhuma tidak bulih padi mati na makan. Kalau ia berjalan ia mati, kalau ia berjalan ke*

*rimbak di timpa punggung, kalau turun ke aik mati ditangkap buaya gana, kalau ia nemuai mati makan racun bisa, kalau ia bekerja na bulih pengidup, lama merinsak berturun-temurun.*

*Janji ketiga, kalau Iban Batang Lupar diserang musuh Iban Batang Lupar kirim berita mendatangi Pangeran Suma Dilaga Raja Laut Tawang Nanga Suhaid harus melawan musuh, begitu pula kalau Pangeran Suma diserang musuh.*

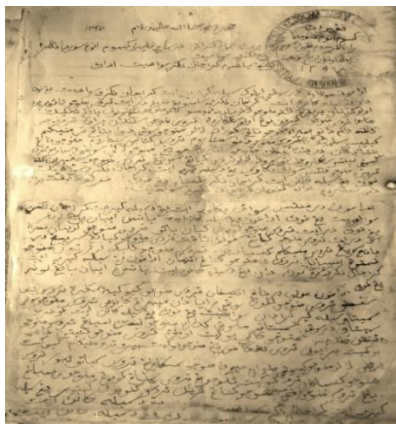
*Janji keempat, arti tanda tugu temang yang menghadap kepada tanah darat Iban Batang Lupar yang menguasanya seperti tanah bukit, munguk, tanah yang di tumuh belian, tekam, penyauk, kayu galau durian, yang tau pakai behuma betanam bekemun damun, Iban Batang Lupar yang punya.*

*Janji kelima, arti tanda tugu tembang yang menghadap ke laut Pengeran Suma yang punya, seperti tanah amparan, tanah danau, di tumuh kayu tembesuk, kawi, kamsiak, kayu kubah, kayu taun, kayu rengas yang tau pakai tikung, periau lalau, sungai danau, dan sungai lebak tempat berikan Laut Tawang yang punya.*

*Janji keenam, kalau Iban Batang Lupar turun ke danau Laut Tawang mencari ikan, labi, biukuk, Laut Tawang ndak tau dilarang, karena Iban ndak ada rabai, kail, bubu, pengilar, jala, maka kalau Laut Tawang ada ikan harus ngasi Iban buat bekal pulang.*

*Janji ketujuh, demikian juga orang Laut Tawang harus madah Iban Batang Lupar kalau merlu utan di tanah Iban. Ibanpun tidak boleh melarang seperti minta kayu, batu, durik, buat pakai beridup. Dan apabila Laut Tawang bejalan ke tanah Iban nemu buah layah di jalan tau dimakan, dan buah na tau di bai pulang, dan jika Laut Tawang datang kerumah Iban, Iban harus sanggup memberi makan minum nasik aik. Iban yang hidup senang lantang dengan memberi beras kebun damun buah layah.*

*Adapun Iban Batang Lupar menimbang bersama memakai simpul tali penuk. Adapun Pangeran Suma Dilaga raja Laut Tawang memegang janji Makai tulis atau ukir.*



Picture 8. Manuscript Malay (Photo by Author, 2019). History of Tembang was written in the 1297 government and translated in 1976

The King Suhaid Agreement was written in Kapuas Hulu Malay Arabic. This letter was translated by Ab. Syarifuddin Hs, dated 25 June 1979. The notes on the translated text mentioned that it was copied according to the original text. The translation was conducted by philology reading and interpreting Kapuas Hulu Malay Arabic text, then rewriting it into Indonesian (Latin letters). This letter is a letter of agreement between prince Kusuma Anom Surya Negara and Suhaid kingdom. The agreement described the areas that the Dayak Iban and Malays could not violate in a struggle or enmity between tribes. Should the agreement was violated, sanctions or law would be enforced according to applicable customs. In addition, the letter provided an explanation of the relationship between the Malay community from Pangeran Surya Negara and the Dayak Iban in protecting the natural environment such as fishing and protecting their rivers. The letter contained seven agreements that have been written and agreed upon between the Iban and Malay Dayak tribes.

The role of Prince Keseoma Anom Soeria Negara in this agreement was to avoid attacks from Pengyau (Iban Dayak Tribe) who like to attack

other area for the collection of human heads and also to dismantle graves to look for human skulls. This letter was made to avoid disputes and conflicts between the Malays and the Dayaks.

### **Sultanate of Jumpalin Panjang Ensilat from 1700 to 1916**

The Nanga Silat Kingdom was a kingdom that was originally named Jumpalin Panjang, which was ruled by Siu. According to Ibrahim (2015) under Siu's power, a small long river was found. At that time, the river was covered with a type of dense fern forest called Pakis Silat. With Siu's power, the fern forest was destroyed, so that the river path known as the Silat River could be seen. Since then the name Jumpalin Panjang changed to Nanga Silat. The descendants of this kingdom were as follows.

1. Siu with the title 'Abang Siu', the biological son of Demang Nutup.
2. Penyalu with the title 'Pangeran Acit' and also the title 'Sultan Acit ibnu Siu'.
3. Abang Titi with the title 'Penembahan Titi' from the Sultanate of Sanggau, married Dayang Minah bint Sultan Acit then held the title 'Penembahan Agung Kesuma Negara'.
4. Abang Mastulin with the title 'Pangeran Anom Kesuma Negara ibnu Penembahan Titi'.
5. Abang Bagub with the title 'Penembahan Kesuma Negara ibnu Abang Mastulin'.
6. Abang Ibrahim with the title 'Pangeran Ahmad Kesuma Negara ibnu Abang Bagub'.
7. Abang Masjumah with the title 'Pangeran Ratu Muda Paku Negara' of descendants Bestuur Commisie antara Raden Laksamana, Raden Suria dan Raden Pati from ruled 1829-1916.

## **The Roles of Islamic Kingdom in Silat**

Ibrahim (2015) mentioned that when Siu died, the power in Nanga Silat was continued by his son named Penjalu with the title Pangeran Acit. When he was young, Prince Acit liked to wander around the islands of Borneo such as Malacca, Brunei, Mempawah, and others. After wandering, Prince Acit returned to a state of embracing Islam.

When Prince Acit was in power in the kingdom of Nanga Silat, the spread of Islam was developed and faced challenges from indigenous people who were still affiliated with the Iban Dayak tribe. According to Ade Ibrahim, the arrival of Islam in Nanga Silat was not only the role of the Acit Sultanate but also due to marriage and others.

After that, a royal princess named Dayang Ninak married a young nomad from Sanggau who was known to be wise and powerful so that he was crowned Penembahan Silat kingdom which was the first to have the status of an Islamic kingdom. The addition of the Silat kingdom was named Penembahan Titi, who received the title Penembahan Agung Kesuma Negara ruling around 1600 AD.

Political contract with the Gubernement of Hindie Nederland on 28 April 1879 number 35 was signed by Raden Laksamana, Raden Seria, Raden Patie, Abang Gompong, Soeta Dipa and Imam Djawa De Imam with the title Pangeran in 1850 and Penembahan in 1878. Notes in the manuscript of Prince Moeda Gusti Alam also mentioned a political contract with the Dutch East Indies Government on 28 April 1879, number 35 which was signed by Raden Laksamana, Raden Seria, Raden Patie, Abang Gompong, Soeta Dipa, and Imam Djawa De Imam with the title of Prince in 1850 and Penembahan in 1878. The contract lists the names of descendants who served as kings of Ensilat as a regional power for the kingdom and the government of the Dutch East

Indies. Both parties agreed upon the contract to avoid a dispute or a violation between the King, the term of office, and the power possessed.

## Conclusion

Some important kingdoms in the early era of Islam spreading in West Borneo area found their glories and spanned every sub-district of Kapuas Hulu Regency. The spread of Islam in this region were much influenced by the roles of the local kingdoms found in some sub-district within Kapuas Hulu. Among them are the Districts of Nanga Suhaid, Djongkong, Selimbau, Silat and Bunut which are located in Nanga's water or river area. Rivers helped the kingdoms to spread Islamic teachings. Therefore, in every sub-district, there remain legacies of royal heritage, such as the former Palace of the King, royal documents, and royal descendants. These kingdoms have contributed to leading their villages and providing a solid cultural system that maintains cultural and state assets. Thus, many local residents have converted to Islam through the royal system. One of them is Kiyai Pati Uda, the first king from Jongkong sub-district. The king was highly respected by the people. His descendant named Prince Soema Mangku Negara, was an Islamic leader in the Suhaid area. Many Suhaid kings who came from Nanga Suhaid were called Kyai, such as Kyai Dipati Agung and Kyai Dipati Mangku. Prince Kesoema Anom Soeria Negara's manuscript also includes the names of royal descendants from Kapuas Hulu Regency area, such as: Jongkong, Nanga Suhaid, Bunut, and other sub-districts. The manuscript also mentions about a warning letter written by the Suhaid Kingdom among the Kapuas Hulu Malays.

Having discussed the contribution of local kingdoms to the development of Islam in the colonial era in West Borneo area, this paper contributes to the debates of the spread of Islam and the history of local kingdoms.



Some studies have discussed the important roles of Islamic missionaries from outside of the region, but very limited studies discussed the contributions of local agencies to the development of Muslim communities and their political institutions. This paper finds it important to acknowledge the local key figures with regards to their significant contributions to the history of Islam in the region. Therefore, it is obvious to record that the present study is of an important contribution to the studies of Nusantara history.

The authors are aware that elaborating to big picture of the development of Islam in Kapuas Hulu is a complex effort. The issue is limited to the studies of the contributions of the local kingdoms to the development of Islam during colonial era. Therefore, some further studies of the history of interaction between Islam and local cultures and traditions need to be conducted. Some other issues may be explored further such as the responses of local traditional leaders and their religious life. The key elements of harmonious interactions within communities that existed in the region would be a great contribution to religious and cross-cultural studies in Nusantara.

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