



## Religion, Power, and Culture: Islamization in the Mempawah Kingdom under Opu Daeng Manambon (1741-1761)

This study examines the historical spread of Islam within the Mempawah Kingdom, focusing on the interplay between religion and culture during the reign of Opu Daeng Manambon (1741–1761). Specifically, it seeks to elucidate the processes of integrating religion and culture, the implementation of *da'wah* strategies in the propagation of Islam, and the respective roles of the *umarā'* and *'ulamā'* during this period. Employing qualitative research methods grounded in a historical approach, the study utilizes heuristic techniques, including criticism, synthesis, and historiography, applied to historical materials from West Kalimantan, with particular emphasis on the Mempawah Kingdom. The findings reveal that Islamization under Opu Daeng Manambon was not merely a peaceful cultural diffusion but rather a politically structured and culturally negotiated transformation. This process was shaped through interactions among royal authorities, networks of *'ulamā'*, trade relations, and local socio-cultural dynamics. The study further demonstrates that Islamization developed through a hybrid *da'wah* model that integrated political influence, cultural adaptation, and dialogical engagement, reflecting a collaborative power dynamic between rulers and *'ulamā'* within a multicultural society. Ultimately, this study contributes to ongoing discussions on the processes of Islamization in Southeast Asia.

**Keywords:** The spread of Islam, religion, culture, Mempawah Kingdom, Opu Daeng Manambon.

Penelitian ini mengkaji penyebaran Islam di Kerajaan Mempawah dengan memfokuskan perhatian pada relasi antara agama dan budaya pada masa pemerintahan Opu Daeng Manambon (1741–1761). Secara khusus, penelitian ini bertujuan untuk menjelaskan proses integrasi agama dan budaya, implementasi strategi dakwah dalam penyebaran Islam, serta peran umara dan ulama pada periode tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan historis. Data dianalisis melalui tahapan heuristik, kritik, sintesis, dan historiografi terhadap berbagai sumber sejarah yang berkaitan dengan Kalimantan Barat, khususnya Kerajaan Mempawah. Hasil penelitian menunjukkan bahwa proses Islamisasi pada masa Opu Daeng Manambon bukan sekadar penyebaran budaya yang berlangsung secara damai, melainkan merupakan transformasi yang terstruktur secara politik dan dinegosiasikan secara kultural. Proses tersebut dibentuk melalui interaksi antara otoritas kerajaan, jaringan ulama, hubungan perdagangan, dan dinamika sosial-budaya masyarakat setempat. Penelitian ini juga menunjukkan bahwa Islamisasi berkembang melalui model dakwah hibrida yang memadukan pengaruh politik, adaptasi budaya, dan pendekatan dialogis. Model tersebut mencerminkan pola relasi kekuasaan yang kolaboratif antara penguasa dan ulama dalam masyarakat yang multikultural. Pada akhirnya, penelitian ini berkontribusi pada diskusi yang terus berkembang mengenai proses Islamisasi di Asia Tenggara.

**Kata kunci:** Penyebaran Islam, agama, budaya, Kerajaan Mempawah, Opu Daeng Manambon.

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## Introduction

The process of Islamization in West Kalimantan should not be understood solely as the dissemination of a religion via trade networks; rather, it also encompassed transformations in political authority, cultural negotiation, and social integration within multiethnic societies. Since the sixteenth century, the development of strategic ports such as Tanjungpura, Sukadana, Sambas, and Landak facilitated not only economic exchange but also the circulation of Islamic religious authority through Arab traders, *'ulamā'* networks, and political alliances.<sup>1</sup> The presence of Arab traders in these ports emerged as a primary factor in the initial spread of Islam within the kingdoms of West Kalimantan.<sup>2</sup> The Islamic preaching conducted by these traders produced significant outcomes, including the conversion of King Landak, Raden Ismahayana, in 1472.<sup>3</sup> This was followed by the conversion of Giri Kesuma of the Sukadana Kingdom, who embraced Islam through the preaching of Sheikh Syamsuddin from Mecca, as well as the Islamization process in Sambas, which occurred through the marriage of King Tengah of the Sultanate of Brunei to Queen Soraya of the Sukadana Kingdom, who subsequently settled in Sambas.

In addition to the dissemination of Islam via trade routes and the missionary activities of Arab traders, the religion also expanded through processes of social and political assimilation. For instance, as noted by Willer, the Islamisation of the Mempawah Kingdom was initiated through the marriage of Princess Kesumba to a

descendant of Mas Indrawati,<sup>4</sup> alongside kinship ties with Sultan Zainuddin, son of Giri Kesuma from the Sukadana Matan Kingdom, who was married to Opu Daeng Manambon from the Luwu Kingdom in South Sulawesi.<sup>5</sup> This case exemplifies how Islamic governance in Mempawah was legitimized through the interplay between political elites and religious authorities. Therefore, the study of Islamisation in the Mempawah Kingdom holds considerable academic significance, as it contributes to the broader discourse on the interrelations among religion, power, and cultural accommodation in the Islamisation of Southeast Asia.

These political and marital alliances extended beyond mere dynastic connections, serving as crucial socio-political mechanisms that promoted the dissemination and legitimization of Islam within the Mempawah Kingdom. This historical process illustrates that the Islamization of Mempawah was intricately linked to networks of power, kinship, and cultural integration, which subsequently formed a foundational basis for the institutionalization of Islamic authority in the region.

The establishment of the Islamic Kingdom of Mempawah marked the beginning of a governance system that incorporated Sharia law alongside the pre-existing customary law. The kingdom's development accelerated following the arrival of Habib Husein Al-Qadri, who was

<sup>1</sup> Ahmad Suriadi, *Syekh Muhammad Arsyad Al-Banjari dalam Dinamika Politik Kerajaan Banjar Abad XIX* (Pusat Penelitian dan Penerbitan LP2M IAIN Antasari, 2014), 37.

<sup>2</sup> Patmawati Patmawati and Fitri Kusumayanti, 'Kaum Al Hadramaut dan Penyebaran Islam di Kalimantan Barat', *Jurnal Pendidikan, Kebudayaan dan Keislaman* 2, no. 1 (2023): 49–65.

<sup>3</sup> Nur Khalik Ridwan and Abdur Rozaki, 'Gerakan Kultural Islam Nusantara' (Jamaah Nahdliyyin Mataram (JNM) bekerjasama dengan Panitia Mukhtamar NU Ke-33, 2015), 39–52.

<sup>4</sup> J.T. Willer, *Kronik Mempawah (dan Pontianak)*, trans. P. Yeremias (Yogyakarta: Pohon Cahaya - Institut Dayakologi, 2015), iii.

<sup>5</sup> Ahmad Farhan bin Abdullah Zakaria, 'Opu Bugis Lima Bersaudara: Peranan Daeng Menambun dan Daeng Kemasi dalam Kerajaan di Kalimantan pada Abad ke-18', *Jurnal Ilmu-Ilmu Sosial dan Humaniora* 19, no. 2 (2014): 47; Ema Ema and Nunik Esti Utami, 'Kerajaan Mempawah pada Masa Opu Daeng Manambon tahun 1737–1761 di Kabupaten Pontianak', *Sosioedukasi: Jurnal Ilmiah Ilmu Pendidikan dan Sosial* 6, no. 1 (2017): 19; Beti Yanuri Posha, *Sejarah Mempawah (Kerajaan dan Dinamika Tradisi Robo-Robo)* (Jejak Publisher, 2022), 29.





invited to the region by Opu Daeng Manambon.<sup>6</sup> The presence of this cleric not only reinforced religious growth in Mempawah but also transformed the area into a center of Islamic learning. Consequently, visitors to the region were motivated not solely by economic pursuits but also by the opportunity to study Islamic teachings under Habib Husin Al-Qadri, who was previously renowned as the mufti of the Matan Kingdom.<sup>7</sup>

Previous scholarship has inadequately addressed the spread of Islam in the Mempawah Kingdom from religious and cultural perspectives during the reign of Opu Daeng Manambon. Although several studies concerning the Mempawah Kingdom and the figure of Opu Daeng Manambon exist, these works predominantly focus on the broader historical context of the Mempawah Kingdom and other kingdoms in West Kalimantan. Notable examples include research on the history of Mempawah,<sup>8</sup> the kingdoms of West Kalimantan,<sup>9</sup> historical accounts of Mempawah in various narratives,<sup>10</sup> chronicles of Mempawah and Pontianak,<sup>11</sup> the Mempawah Kingdom

during Opu Daeng Manambon's rule from 1737 to 1761 in Pontianak Regency,<sup>12</sup> the role of royal palaces in West Kalimantan as sources for historical inquiry,<sup>13</sup> and the history of Mempawah in relation to the dynamics of the Robo-Robo tradition.<sup>14</sup>

Other studies have focused on various historical themes, including migration, the Bugis people, and their genealogy, with particular reference to *Tuhfah an-Nafis*.<sup>15</sup> These studies examine the migration of the Opu Daeng Manambon brothers and their origins,<sup>16</sup> the Malay and Bugis lineages and their respective monarchs,<sup>17</sup> broader patterns of Bugis migration,<sup>18</sup> and the identity of the Bugis as seafaring adventurers.<sup>19</sup> Other research has focused on the culture and history of the Mempawah Kingdom, including the dissemination of the *robo'-robo'* tradition from the Amantubillah Mempawah Kingdom and its development as a potential tourism asset in Sintang Regency.<sup>20</sup>

Previous research has primarily concentrated on the political history of the Mempawah Kingdom, Bugis migration, royal

<sup>6</sup> Ema and Utami, 'Kerajaan Mempawah pada Masa Opu Daeng Manambon tahun 1737-1761 di Kabupaten Pontianak', 20.

<sup>7</sup> Muhammad Syamsu, *Ulama Pembawa Islam dan Sekitarnya* (Jakarta: Lentera, 1999), 91.

<sup>8</sup> J. U. Lontaan, *Sejarah, Hukum Adat, dan Adat Istiadat Kalimantan-Barat* (Pemda Tingkat I Kalbar [Penyalur tunggal, Pilindo], 1975), 598-600.

<sup>9</sup> Ali Haji, *Silsilah Melayu dan Bugis dan Sekalian Raja-Rajanya* (Singapura: Matba'ah al-Imam, 1909), 339-381.

<sup>10</sup> Ellyas Suryani Soren, *Sejarah Mempawah Tempo Doeloe* (Kantor Informasi, Arsip dan Perpustakaan Daerah Kabupaten Pontianak, 2003).

<sup>11</sup> J. T. Willer, 'Eerste Proeve Eener Kronijk van Mampawa En Pontianak', *Tijdschrift voor Indische Taal-, Land-, en Volkenkunde* 6 (1857): 1-72.

<sup>12</sup> Ema and Utami, 'Kerajaan Mempawah pada Masa Opu Daeng Manambon tahun 1737-1761 di Kabupaten Pontianak', 17-21.

<sup>13</sup> Yuver Kusnoto and Haris Firmansyah, 'Eksistensi Istana Kerajaan di Kalimantan Barat sebagai Sumber Belajar Sejarah', *Historia: Jurnal Program Studi Pendidikan Sejarah* 4, no. 1 (2016): 19-28.

<sup>14</sup> Posha, *Sejarah Mempawah (Kerajaan dan Dinamika Tradisi Robo-Robo)*.

<sup>15</sup> Raja Ali Haji, *Tuhfat an-Nafis*, ed. Baginda Marah and Adjunct Djaksa Olehleh, 1866; Haji Raja Ahmad and Haji Raja Ali, *Tuhfat al-Nafis Naskhah Terengganu* (Kuala Terengganu: The House of Tengku Ismail, 1991).

<sup>16</sup> Zakaria, 'Opu Bugis Lima Bersaudara: Peranan Daeng Menambun dan Daeng Kemasi dalam Kerajaan di Kalimantan pada Abad ke-18', 45-53.

<sup>17</sup> Haji, *Silsilah Melayu dan Bugis dan Sekalian Raja-Rajanya*, 339-381.

<sup>18</sup> Ima Kesuma, *Migrasi dan Orang Bugis: Penelusuran Kehadiran Opu Daeng Rilakka pada Abad XVIII di Johor* (Makassar: Rayhan Intermedia, 2004), 170.

<sup>19</sup> Christian Pelras, *The Bugis* (John Wiley & Sons, 1997); Christian Pelras, *Manusia Bugis*, ed. Nirwan Ahmad Arsuka, Ade Pristie Wahyo, and J.B. Kristanto, trans. Abdul Rahman Abu, Ary Hasriadi, and Nurhady Sirimorok (Nalar [bekerjasama dengan] Forum Jakarta-Paris, Ecole française d'Extreme-Orient, 2006).

<sup>20</sup> Aurel Maynanda and Usman Radiana, 'Penyebaran Budaya Robo-Robo dari Kerajaan Amantubillah Mempawah hingga Menjadi Potensi Wisata di Kabupaten Sintang', *Jurnal Budaya Nusantara* 6, no. 1 (2023): 240-246.





genealogy, and cultural traditions. However, the processes by which Islam was socially and politically institutionalized within the local society have received comparatively little scholarly attention. Specifically, the role of Opu Daeng Manambon and his entourage—comprising *To Warani* (warriors), *To Acca* (intellectuals), *To Sugi* (economists), and *To Sulase'na* (professionals)—in transforming religious authority, social structures, and customary governance within a society that already maintained established cultural and legal systems remains underexplored.<sup>21</sup> Similarly, the ways in which local communities accepted immigrant groups, negotiated religious conversion, and integrated Islamic law into preexisting customary practices have not been adequately investigated. Accordingly, this study aims to examine how political elites, religious figures, and migrant networks collaboratively employed Islamic *da'wah* strategies through cultural accommodation and social adaptation during the Islamization of the Mempawah Kingdom.

Building upon previous research, this paper examines the history of the spread of Islam in the Mempawah Kingdom from the perspectives of religion and culture, with particular emphasis on the period of Opu Daeng Manambon's reign (1741–1761). The study specifically aims to investigate the integration of religion and culture, the implementation *da'wah* strategies during the propagation of Islam at that time, and the roles of the *umarā'* and *'ulamā'* in this process. By adopting a religious and cultural lens, this research seeks to offer new insights into the historical dissemination of Islam in the Mempawah Kingdom as it is understood today.

The spread of Islam within the Mempawah Kingdom appears to have occurred not solely through formal religious proselytization but also through multifaceted interactions involving trade networks, the migration of political elites,

and religious authorities embedded within the kingdom's social fabric. The successful propagation of Islam during the reign of Opu Daeng Manambon can be attributed to the integration of religious and cultural elements, which promoted harmony across social, cultural, political, and religious domains, as well as the institutionalization of Islamic law within the kingdom's governance. Consequently, examining the spread of Islam in the Mempawah Kingdom from both religious and cultural perspectives is a subject of scholarly interest.

This study originates from the observation that prior research has predominantly concentrated on political chronologies, royal genealogies, and cultural traditions, thereby limiting its scope to the mechanisms of interaction among political authorities, religious networks, and local cultures in the process of Islamization. Existing literature often portrays the spread of Islam as a gradual historical phenomenon without critically interrogating how Islamic authority was negotiated, legitimised, and institutionalised within the socio-political framework of the kingdom. To address this lacuna, the present research adopts a qualitative historical methodology, employing heuristic techniques, source criticism, synthesis, and historiographical analysis. It draws upon oral traditions, written records, and historical artefacts pertinent to the dissemination of Islam in the Kingdom of Mempawah, West Kalimantan. Through this approach, the study seeks to offer a more critical and multidimensional examination of the interplay among religion, power, and culture in the Islamization of Mempawah during the reign of Opu Daeng Manambon.

### A Glimpse into the Mempawah Kingdom

The Mempawah Kingdom originated as a realm established by the Dayak tribal community, specifically by Patih Gumantar,

<sup>21</sup> Patmawati and Besse Wahida, *Konsep Ketauhidan dalam Naskah Kuno Lontara Attorioloang Ri Wajo* (Pontianak: IAIN Pontianak Press, 2018), 50.





under the name Bangkule Rajakng Kingdom in 1380. Its capital was located in Sidiniang, which is why the kingdom is sometimes referred to as the Sidiniang Kingdom. During Patih Gumantar's reign, the practice of *ngayau* (ritual headhunting) was prevalent, and sudden outbreaks of *kayau* warfare occasionally occurred. Patih Gumantar himself was the wealthiest member of the Biaju (Bidayuh) tribe in Sungkung. Since Patih Gumantar's death, the Bangkule Rajakng Kingdom experienced decline and destruction. Several centuries later, around 1610, the kingdom was revived under King Kudong. The government center was relocated to the Pekana (Karangan) area. After his death, the kingdom was succeeded by King Senggaok, who established the government center in Senggaok, upstream of the Mempawah River.

King Senggaok married Princess Cermin, the daughter of King Qahar from the Baturijal Inderagiri Kingdom.<sup>22</sup> From this union, they had a daughter named Utin Inderawati. Utin Inderawati married Sultan Muhammad Zainuddin of the Tanjungpura Kingdom, and they had a daughter, Princess Kesumba.<sup>23</sup> During Sultan Muhammad Zainuddin's reign, he was overthrown by his younger brother, Pangeran Agung, who was aided by his two sons-in-law, Daeng Matak and Tuan Haji Hufas, both originating from the Bugis region of South Sulawesi. Following the coup, Sultan Muhammad Zainuddin wrote a letter to the Opu Daeng Manambon brothers, requesting their assistance in reclaiming the kingdom that Pangeran Agung had seized.

The Opu Daeng Manambon brothers were the sons of Opu Tendri Borong Daeng Rilekke, who hailed from the Luwu Kingdom in South Sulawesi. They were renowned as *pasompe* (seafarers) and courageous men. Their bravery became well known throughout the archipelago, often leading them to assist kingdoms under

attack, intervene in coups d'état, or support palace rebellions. As a result, Sultan Muhammad Zainuddin sent a letter to the five brothers. The Opu Daeng Manambon brothers successfully helped restore Sultan Muhammad Zainuddin to the throne. In gratitude for their assistance, Opu Daeng Manambon married Princess Kesumba, the granddaughter of King Senggaok. From this marriage, ten children were born, including Gusti Jamiril, Utin Dawaman, and Utin Cendramidi.

Princess Kesumba, the granddaughter of King Senggaok and daughter of Mas Indrawati, inherited the throne of the Mempawah Kingdom and later married Opu Daeng Manambon, who subsequently became the kingdom's fourteenth ruler. Upon his arrival in Senggaok Mempawah, Opu Daeng Manambon brought Muslim followers and established close relations with the Dayak community, the indigenous inhabitants of the kingdom. Through kinship ties with local royal descendants and an inclusive political approach, he succeeded in strengthening social integration between Bugis-Muslim migrants and the Dayak population. This relationship became a crucial foundation for consolidating political authority and the gradual spread of Islam within the multicultural society of the Mempawah Kingdom.<sup>24</sup>

The Mempawah society comprises various nations or kingdoms. Mas Indrawati and Putri Kesumba possess Sumatran, Dayak, and Malay ancestry. The descendants of Putri Kesumba and Opu Daeng Manambon gave rise to generations of Dayak, Malay, and Bugis peoples. One of Opu Daeng Manambon's daughters, Utin Cendramidi, married Syarif Abdurrahman Al Qadri, who was of mixed Dayak and Arab descent. The diverse ethnicities within the Mempawah Kingdom have influenced the development of a rich and varied culture, including traditions such as plain flour rituals,

<sup>22</sup> Posha, *Sejarah Mempawah (Kerajaan dan Dinamika Tradisi Robo-Robo)*, 16.

<sup>23</sup> Soren, *Sejarah Mempawah Tempo Doeloe*, 15–18; Paul Michel Munoz, *Early Kingdoms of the Indonesian*

*Archipelago and the Malay Peninsula* (Singapore: Editions Didier Millet, 2006), 305.

<sup>24</sup> Willer, *Kronik Mampawah (dan Pontianak)*, 1–8.





*robo'-robo'*, and *mapacci*, which are commonly practiced by the Bugis Malay ethnic group. In particular, the *robo'-robo'* tradition serves as a commemoration of Opu Daeng Manambon's arrival in the Mempawah region; this tradition continues to be observed by both the royal family and the general public.<sup>25</sup>

After Opu Daeng Manambon died and was buried in Sebukit Rama, he left behind ten children: Utin Dawaman (married to Ratu Bagus Raja Landak), Gusti Jamiril, who held the title of Prince Adiwijaya; Gusti Jamadin, titled Prince Cikra; Utin Cendrasari; Gusti Jalandri, titled Prince Mangku; Ratu Surya Kusuma; Gusti Jelma; Utin Cendramidi (married to Syarif Abdurrahman al-Qadri, Raja of Pontianak); Gusti Setia, titled Prince Jaya Putra; and Utin Tawang, known as Utin Bungsu, who married Prince Kapur, a cousin of the Sultan of Brunei.<sup>26</sup> Gusti Jamiril succeeded as the leader of the Mempawah Kingdom, adopting the title Panembahan Adijaya Kesuma Jaya. He was renowned for his staunch anti-colonial stance, famously declaring, "My body is forbidden to be buried on land that the Dutch have stepped on." Under his reign, the Mempawah Kingdom experienced prosperity and a golden age. However, Dutch attacks disrupted this peace, prompting Gusti Jamiril to relocate the seat of government from Sebukit Rama to Karangan (Upper Mempawah). This move posed significant challenges for the Dutch, as transportation to Karangan was extremely difficult.

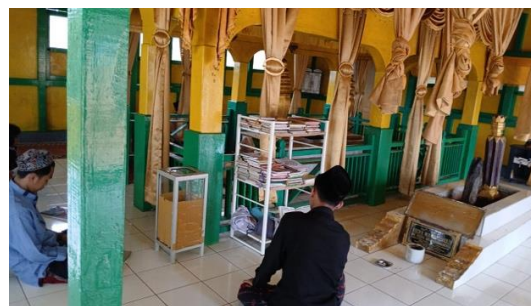


Figure 1. Opu Daeng Manambon grave in Sebukit Rama

The Dutch colonial presence in the Mempawah Kingdom aimed to colonize and control the people's land, impose taxation, and engage in land grabbing.<sup>27</sup> Gusti Jamiril's resistance persisted through subsequent rulers, continuing even in 1914 during the reign of Panembahan Ibrahim Muhammad Tsafiuddin. A Dayak rebellion against the Dutch, known as the Sangking War, also emerged.<sup>28</sup> Resistance to Dutch colonialism occurred in other kingdoms as well, such as the Simpang Kingdom with the Belangkait War, the Matan Kingdom with the Tumbang Titi War, and the Sintang Kingdom, where several conflicts were recorded by the Dutch, including "oorlogen" (Tebidah Oorlogen, 1855–1857; 1891 and 1900) and "onlusten" (Melawi Onlusten, 1864–1867; De Ketoengaoe Onlusten, 1874 and 1880–1881).<sup>29</sup>

The reign was subsequently continued by Gusti Muhammad Taufik, who held the title Panembahan Muhammad Taufik Accamaddin. He was captured along with other kings, community leaders, scholars, businesspeople, and individuals suspected of disrupting the smooth operation of the Japanese occupation. Approximately 21,037 victims from Mandor were imprisoned and executed in the Mandor region. Gusti Muhammad Taufik had four children: Prince Muhammad (Jimmi Muhammad Ibrahim), Prince Faitsal Taufik,

<sup>25</sup> Zulkarnain, *Sejarah Budaya Robo'-Robo' Kabupaten Mempawah* (Mempawah: Dinas Perpustakaan dan Kearsipan Kabupaten Mempawah, 2018), 142.

<sup>26</sup> Haji, *Silsilah Melayu dan Bugis dan Sekalian Raja-Rajanya*, 339–381.

<sup>27</sup> James T Collins, *Bahasa Melayu Bahasa Dunia: Sejarah Singkat*, 1st ed. (Jakarta: Yayasan Obor Indonesia, 2005), 147.

<sup>28</sup> Soren, *Sejarah Mempawah Tempo Doeloe*, 155–176.

<sup>29</sup> Helius Sjamsuddin, *Perlawanan & Perubahan di Kalimantan Barat: Kerajaan Sintang, 1822-1942* (Yogyakarta: Penerbit Ombak, 2013), 469.





Prince Abdullah, and Princess Ratu Hajjah Taufiqiyah Muhammad Taufik. The successor to Gusti Muhammad Taufik as king of Mempawah was Mardan Adijaya, who held the title Prince Ratu Mardan Adijaya Kesuma Ibrahim Panembahan Istana Amantubillah XIII.

Since its founding, the Mempawah Kingdom's center of government has relocated five times. These centers included the Sidiniang Mountains, Pekana (Karangan), Senggaok, Sebukit Rama, and Mempawah. The kingdom's history is divided into two periods: the Hindu period and the Islamic period. Patih Gumantar ruled during the Hindu period around 1380 AD, with the government centered in the Sidiniang Mountains; King Kudong ruled around 1610 AD, with the center in Pekana; and Panembahan Senggaok ruled around 1680 AD, with the center in Senggaok. During the reigns of these three rulers, the government system and structure were based on the customs of the Dayak people, closely tied to traditional rituals and beliefs in the supernatural. However, during the Senggaok period, Islamic teachings began to influence the kingdom, as the king's wife, Putri Cermin, originated from Sumatra, where Islam was already widespread.<sup>30</sup>

Entering the Islamic era, the Mempawah Kingdom began under the leadership of Opu Daeng Manambon, who held the title Prince Mas Surya Negara (1741–1761). The center of government was in Sebukit Rama. Gusti Jamiril, titled Panembahan Adijaya Kesuma Jaya (1761–1787), moved the center of government to Mempawah. Syarif Kasim bin Abdurrahman al-Qadri held the title Panembahan Mempawah (1787–1808), followed by Syarif Husein bin Abdurrahman al-Qadri (1808–1820). Gusti Jati assumed the title Sultan Muhammad Zainal Abidin (1820–1831), succeeded by Gusti Amir, titled Panembahan Adinata Krama Umar

Kamaruddin (1831–1839). Gusti Mukmin held the title Panembahan Mukmin Natajaya Kesuma (1839–1858), followed by Gusti Mahmud, titled Panembahan Young Mahmud Accamaddin (1858). Gusti Usman, with the title Panembahan Usman, ruled from 1858 to 1872; Gusti Ibrahim, titled Panembahan Ibrahim Muhammad Tsafiuddin, from 1872 to 1892; and Gusti Intan, known as Queen Empress (1892–1902). Gusti Taufik held the title Panembahan Taufik Accamaddin (1902–1944), followed by Gusti Mustaan (1944–1955), who was appointed by Japan. Gusti H. Jimmi Ibrahim, titled Panembahan Pangeran Muhammad (1955–2002), was Panembahan XII. The current ruler, Mardan Adijaya, holds the title Prince Ratu Mardan Adijaya Kesuma Ibrahim (2002 to present) as Panembahan XIII.

### Religion of the Mempawah Community

Before the arrival of Islam, the religion of the Mempawah people was Hinduism, beginning with the reign of Patih Gumantar and continuing through Senggaok. However, Islam began to influence the palace through the marriage of King Senggaok to Princess Cermin of the Indragiri Kingdom in Sumatra. The presence of Islam in the Mempawah kingdom expanded further with the arrival of Opu Daeng Manambon. According to Erwin Mahrus, "Opu Daeng Manambon is the unifier of Islam and culture, as well as the catalyst for the establishment of the Islamic kingdom."<sup>31</sup> Mahrus's statement aligns with H.A.R. Gibb's observation, as quoted by M. Natsir: Islam is indeed much more than a system of theology; it is a complete civilization.<sup>32</sup>

The existence of Islam and its teachings does not eliminate community traditions; rather, Islam adapts to them, even using tradition as a medium for preaching. This demonstrates that

<sup>30</sup> Andri Zulfikar, *Sejarah Gemilang Kerajaan-Kerajaan Islam di Kalimantan Barat* (Pontianak: Bina Insan Mulia, 2009), 202–207.

<sup>31</sup> Erwin Mahrus (lecturer of Islamic civilization history and researcher of West Kalimantan history), interview dated August 4, 2025.

<sup>32</sup> M. Natsir, *Capita Selecta* (Djakarta: Bulan Bintang, 1973), 15.





Islam is a flexible, adaptive, and accommodating faith within its local cultural context. Islam preserves positive community customs rooted in its theological foundation while gradually diminishing negative practices that conflict with Islamic teachings.<sup>33</sup> The spreaders of Islam in the Mempawah Kingdom employed gradual methods, such as incorporating the tradition of cockfighting among both the nobility and the general public. The history of Opu Daeng Manambon's travels is closely linked to cockfighting. The Opu Daeng Manambon brothers visited the Cambodian Kingdom to pit their roosters against those of the Minangkabau king, Raja Culan.

The symbol of the chicken accompanied the journey of the Opu Daeng Manambon brothers. Researchers also discovered this from documents provided by an informant from Singapore named Syarafian, a Bugis descendant and author of the book *Tuah Bugis*. This book discusses the life of the Bugis people as *pasompe* who navigate the oceans and possess extensive expertise in sea conditions, including knowledge of coral presence and sea depth.

Opu Daeng Manambon's ownership of a rooster is symbolized by the chicken coop located near his grave. The rooster serves as a medium of interaction for Opu Daeng Manambon. The Dayak people of Mempawah are accustomed to cockfighting, and Opu Daeng Manambon himself participated in these events.<sup>34</sup> Cockfighting is not only a form of community entertainment but also reflects the owner's ability to select a physically capable rooster equipped with effective fighting attributes. Success in these fights earns the respect and submission of opponents, as it signifies that the owner holds greater status within the community. Patmawati, in her dissertation titled "Migrasi Orang Bugis in

West Kalimantan XX-XXI," discusses the character of the Bugis people, shaped by three factors: first, maritime traditions; second, competitive traditions; and third, enduring hardship due to colonialism. These factors gave rise to what is known as the charismatic theory.<sup>35</sup>



Figure 2. Rooster Symbol

The arrival of Opu Daeng Manambon in the Mempawah area, accompanied by Muslim followers, significantly influenced the Islamic faith of the Mempawah community, which comprised various professions. Opu Daeng Manambon, along with his family and entourage, was warmly welcomed by the community at the mouth of the Mempawah River. This group performed the call to prayer for the first time.<sup>36</sup> The event continued with a congregational noon prayer followed by a communal lunch. According to Sulaiman, the noon prayer, led by Opu Daeng Manambon, was also observed in the village of Sungai Lohor at the end of Segedong; the village retains the name Sungai Lohor to this day. Religious experts held positions as *patihs*, or royal advisors, and as *muftis*, who were responsible for resolving

<sup>33</sup> Patmawati and Kusumayanti, 'Kaum Al Hadramaut dan Penyebaran Islam di Kalimantan Barat', 49–65.

<sup>34</sup> Musni Umberan, Lisyawati Nurcahyani, and Juniar Purba, *Sejarah Kebudayaan Kalimantan* (Jakarta: Dwi Jaya Karya, 1993), 139.

<sup>35</sup> Patmawati, 'Migrasi Orang Bugis Kalimantan Barat Abad XX-XXI: Analisis Kritis Sejarah Sosial dan Kultur' (UIN Alauddin Makassar, 2012).

<sup>36</sup> Research Team, *Upacara Selamatan Masyarakat Muslim Kalimantan Barat* (Fakultas Tarbiyah IAIN Syarif Hidayatullah Pontianak atau STAIN Pontianak, 1996), 56.





religious matters such as marriage and inheritance.<sup>37</sup>

Regarding the cleric Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad al-Yamani, whose tomb is located next to that of Opu Daeng Manambon, researchers obtained information from Haji Gusti Amar, the tomb's caretaker, that he served as the mufti of Mempawah during the time of Opu Daeng Manambon in Sebukit Rama. In discussing Mempawah and the network of Indonesian clerics in the 17th and 18th centuries, the As-Shamad surname appears in Azyumardi Azra's book, which examines the biographies of Malay-Indonesian clerics recorded in the Arabic biographical dictionary under the name 'Abd al-Shamad al-Palimbani.<sup>38</sup> The presence of al-Shamad in both Palembang and Mempawah is significant because these two regions played important roles in the spread of Islam and maintained close ties, evidenced by the marriage alliance between the Palembang Kingdom and the Mempawah Kingdom through the union of the king of Senggauk and Princess Cermin, daughter of King Qahar of Palembang.

The spread of Islam was established not only through the relationships between kings and scholars but also through mutual exchanges, such as the copying of the Qur'an and the gifting of a bedug by the Palembang Kingdom to the Sukadana Kingdom, which can still be seen in the Jami Qudsy Sukadana Mosque. According to Muhammad Shohib, Palembang scholars played a significant role in the spread of Islam in West Kalimantan.<sup>39</sup> Islam entered and developed in West Kalimantan through three main routes. The first route involved Islam coming from Johor, Bintan, and Brunei into Sambas. The spread of Islam in West Kalimantan accelerated after the Portuguese captured Malacca in 1511 AD.

Following this event, Malay Muslims from Malacca relocated to Johor, then to Riau via the Tambelan, Siantan, and Natuna islands, and subsequently to Sambas. One notable Islamic missionary who arrived in Sambas was Sheikh Abdul Jalil Al-Fatani, also known as "Keramat Lumbang."<sup>40</sup>

The Mempawah Kingdom, as a center for the spread of Islam, was further strengthened by the presence of Habib Husein al-Qadri, who relocated from Matan to Galaheran Mempawah and became the Tuan Guru Besar there. Mempawah emerged as a hub for education and the dissemination of Islamic teachings. Noble children, including those of kings, studied under Habib Husein al-Qadri; among them was King Anom of Sekadau, who was sent by his father to study in Mempawah. Upon returning, he founded the At-Taqwa Sekadau Mosque. Habib Husein al-Qadri, an expert in religion, law, and Sufism, was widely known as Tuan Guru Besar due to his profound religious knowledge. Mempawah's strategic location near the sea facilitated local and inter-kingdom trade. The kingdom was very receptive to traders from outside regions, such as the Bugis, Malays, and Middle Eastern merchants, which contributed to thriving commerce and positively impacted the welfare of the Mempawah community.<sup>41</sup>

The harmony between Opu Daeng Manambon, the leader of the kingdom, and Habib Husein Al-Qadri, the Tuan Guru Besar, laid the foundation for a strong Islamic presence in Mempawah, culminating in the establishment of an Islamic kingdom. According to Ishak, Opu Daeng Manambon, a Bugis figure closely associated with Islam, introduced Bugis influences to Mempawah society in religious practices (such as *haul*, *tahlilan*, *barzanji*, and marriage ceremonies), as well as in social and

<sup>37</sup> Interview with Sulaiman, Chairman of Baznas Pontianak City, West Kalimantan, September 12, 2025.

<sup>38</sup> A Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia* (Mizan, 1994), 243–251.

<sup>39</sup> Muhammad Shohib, *Khazanah Manuskrip Al-Qur'an di Kalimantan Barat* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2012).

<sup>40</sup> Soren, *Sejarah Mempawah Tempo Doeloe*, 57–82.

<sup>41</sup> Willer, *Kronik Mampawah (dan Pontianak)*, 1–13.





culinary aspects. In terms of religious education, the Mempawah community is notably strong. Religious values have been instilled from an early age; by the age of seven, a child who cannot recite the Qur'an is considered a source of family shame. The recitation of the Qur'an is celebrated on a large scale. To this day, the Mempawah community continues to uphold Islam as the majority religion.<sup>42</sup>

Faith (*'aqidah*) has been instilled from childhood through education within the family, school, madrasah, and community. Children often attend prayer rooms (*surau*), mosques, and Qur'an study centers to learn the Qur'an. The emergence of public schools has not diminished the community's interest in enrolling their children in education that prioritizes religious teachings. In the Mempawah community, religion serves as the foundation for children's growth and development as they navigate this temporary life. The early spreaders of Islam considered the socio-cultural characteristics of the local community, a practice that has been continued by subsequent generations of spreaders.<sup>43</sup>

### Culture of the Mempawah Community

The Mempawah community, despite having converted to Islam, continues to preserve its cultural heritage, even using it as a medium for religious preaching. This has resulted in an acculturation between Islam and local culture in Mempawah. According to Ibrahim, Islam—as a system of teachings that governs human relationships with others and with God—has a mutually reinforcing relationship with culture, where both influence each other and are inseparable within the context of social life.<sup>44</sup> The

culture of the people of West Kalimantan, especially in Mempawah, remains vibrant to this day and has even been recognized as intangible cultural heritage, such as the *robo'-robo'* tradition. According to the Mempawah community, *robo'-robo'* is a recitation of prayers for safety, protection from disasters, and a commemoration of the arrival of Opu Daeng Manambon to Mempawah.<sup>45</sup> Every last Wednesday of the month of Safar, the Mempawah community celebrates the *robo'-robo'* tradition as an intangible cultural heritage event centered at the Amantubillah Palace in Mempawah. This celebration involves various government agencies and includes the ritual of throwing food into the Mempawah River as part of the cultural and religious observance.

This tradition holds profound significance for practitioners of the *robo'-robo'* custom, as it fosters respect among community members, strengthens family bonds, and uplifts the spirit of communal life.<sup>46</sup> *Robo'-robo'* serves as a *weltanschauung* and a distinctive tradition that uniquely defines the community of its practitioners.<sup>47</sup> Passed down since the arrival of Opu Daeng Manambon, the *robo'-robo'* tradition endures due to both external and internal influences. Internally, its continuity is shaped by the interplay between religion and local culture, resulting in a syncretic Islamic practice with mystical elements, as religious teachings are adapted to local beliefs. Externally, the tradition persists because the daily lives of the people strongly influence the personalities of its practitioners. The Mempawah community's existence is closely tied to the river, and the *robo'-robo'* tradition embodies a deep respect for water as the lifeblood of humans and all living beings.

<sup>42</sup> Interview with Mr. Ishak, Head of Sub-Division of the Ministry of Religion of Mempawah in Mempawah on August 14, 2025.

<sup>43</sup> Taufik Abdullah, *Sejarah dan Masyarakat: Lintasan Historis Islam di Indonesia* (Pustaka Firdaus, 1987), 1–20.

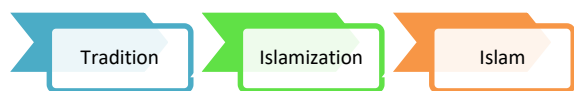
<sup>44</sup> Ibrahim, 'Prolog Islam dan Kebudayaan: Dimensi Penting Komunikasi Islam', in *Ragam Akulturasi Budaya di Kalimantan Barat*, ed. Abd. Aziz (Sleman: Komojoyo Press, 2001), 1.

<sup>45</sup> Zulkarnain, *Sejarah Budaya Robo'-Robo' Kabupaten Mempawah*, 1.

<sup>46</sup> Elaini, 'Tradisi Robo'-Robo' di Masyarakat Sungai Kakap', in *Ragam Akulturasi Budaya di Kalimantan Barat*, ed. Abdul Aziz (Sleman: Komojoyo Press, 2023), 266.

<sup>47</sup> Rizal Mustansyir, *Kearifan Lokal Masyarakat Melayu Sambas dalam Tinjauan Filosofi Legenda Rakyat, Filosofi Air, dan Tradisi* (Yogyakarta: Fakultas Filsafat Universitas Gadjah Mada, 2015), 47.





**Chart 1.** The relationship between Tradition and Islam

In addition to the *robo'-robo'* tradition, several customs are still practiced by the Bugis and Malay ethnic groups of Mempawah, such as feeding under a mosquito net during weddings, circumcisions, and *'aqīqah* ceremonies. Entering the realm of marriage is sacred; beyond establishing a bond between two individuals who will become the creators of the next generation, marriage also signifies a relationship between humans and their Creator. Therefore, the wedding procession is accompanied by various rituals. Bugis and Malay brides perform *tepung tawar*, *khatamul Quran*, *mapacci*, and *barzanji*.

### Integration of Religion and Culture in Mempawah Society

According to Ibrahim, the presence of Islam within the Mempawah community, which already possesses its own distinct culture, results in an integration of Islam as a religion with local traditions. Islam does not eliminate community customs; rather, it adapts to them and even utilizes them as a medium for preaching. This demonstrates that Islam is a flexible, adaptive, and accommodating faith that harmonizes with community culture. Islam upholds positive cultural values grounded in theological principles. The essence of religion and culture in society is to protect human dignity, as exemplified by the Bugis tribe's culture of *siri' na passe* (self-esteem and sensitivity to pain), the Malay culture expressed by the phrase *keci' palmak tangan nyiruh kami tadahkan* (small palms, so we hold nyiruh), which reflects openness to other cultures, and the Dayak community's

greeting *basengat Kajubata, bacurami kasaruga, adil katalino* (worship of strength, reflection on heaven, and justice in the world).<sup>48</sup>

The culture of the Mempawah community, which includes Bugis, Malay, Dayak, Arab, and other ethnic groups, emphasizes community welfare and is guided by the principles of justice, balance, and obedience in the implementation and respect of mutually agreed-upon laws. Religion and culture serve as drivers of peace in fostering community welfare, promoting tranquility, safety, and compromise in the face of differences. In other words, peace is defined as the absence of violence at both systemic and cultural levels. Thus, religion and culture are integrated into the process of establishing peace within the Mempawah community, aiming for the practical realization of peaceful social change through reconstruction and social, economic, political, and cultural development that ensures protection.

According to Abu Bakar, the integration of religion and culture involves living out religious values—in this case, Islam—within local customs and traditions. Islam, as a religion, contains universal principles that apply to everyone.<sup>49</sup> Sri Hidayati explains that this integration is evident in cultural rituals accompanied by prayers. For example, before eating during a cultural ritual ceremony, a prayer is recited; this represents a fusion of religion and culture.<sup>50</sup> Arifin, cited in Misbahuddin Amin, describes this fusion as cultural *da'wah*, which is *da'wah* conducted in accordance with the local community's cultural practices to ensure its acceptance. Traditions serve as occasions for fellowship, joint prayers, dhikr, and the recitation of holy verses from the Quran. Religious traditions such as the Prophet's birthday, Eid al-Fitr, and Eid al-Adha coexist alongside traditional customs like *robo'-robo'*, *tolak bala*, and *njuh bulan*. Both types of traditions continue to play a significant role in

<sup>48</sup> Adiansyah Adiansyah et al., 'Nilai-Nilai Dakwah pada Salam Budaya Dayak Kalimantan Barat (Adil Katalino Bacuramin Kasaruga Basengat Ka Jubata)', *ORASI: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (2023): 28–42.

<sup>49</sup> Interview with Abu Bakar, a prominent Islamic scholar in West Kalimantan, September 8, 2025.

<sup>50</sup> Interview with Sri Hidayati, a Mempawah resident, on October 6, 2025.





the lives of the Mempawah community.<sup>51</sup> The interaction between religion and local traditions fostered a culturally embedded form of Islam that continues to characterize Mempawah society today.

### The Spread of Islam in Mempawah: The Roles of *Umarā'* and *Ulamā'*

Opu Daeng Manambon was a Bugis noble who became the fourteenth ruler of Mempawah in the early eighteenth century and played a pivotal role in establishing Islamic governance in the region. Through political legitimacy, kinship alliances, and cultural accommodation, he facilitated the formation of the Mempawah Muslim dynasty, marking the transformation from pre-Islamic local authority to a new Malay-Muslim socio-political order comprising Bugis, Arabs, Malays, and Dayak converts. Opu Daeng Manambon entered Mempawah alongside Muslim communities and maintained close relations with the Dayak people, enabling Islam to be accepted through social integration and respect for local traditions rather than through coercive conversion.

According to Sapendi,<sup>52</sup> Opu Daeng Manambon played a crucial role in establishing Islamic governance in Mempawah through political alliances, dynastic legitimacy, and cultural accommodation. His success in restoring Sultan Zainuddin's authority in the Kingdom of Matan enabled him to become the king's son-in-law and later be crowned as the king of the Mempawah region, illustrating how political networks functioned as mechanisms of Islamization. The government of Opu Daeng Manambon also promoted the integration of Malay and Dayak communities by incorporating local traditions into the evolving Islamic socio-political order. This accommodating approach is reflected in the inscription on his tomb in Sebukit

Rama, which reads, "maradeka to Wajoe adenami napopuang" (only eternal land has free land; everything else is merely customs that they regulate), emphasizing the importance of customary and humanitarian values in maintaining social harmony under Islamic rule.

According to Raziki,<sup>53</sup> the government of Opu Daeng Manambon marked a process of cultural transformation from Hindu-based traditions to an Islamic socio-political order through inter-ethnic alliances among Bugis, Dayak, Malay, and Arab elites. These dynastic networks contributed to the expansion of Islamic political influence in West Kalimantan, including the establishment of the Pontianak Sultanate by the descendants of Opu Daeng Manambon. These descendants married Dayak Malay courtiers, such as Utin Dawaman, who married Ratu Bagus of the Landak Kingdom, and Utin Cendramidi, who married Syarif Abdurrahman Al-Qadri, whose lineage combined Dayak and Arabian heritage.<sup>54</sup> As the ruler of Mempawah, Opu Daeng Manambon also strengthened Islamic governance by inviting scholars from Yemen, Fatani, and other Malay-Islamic centers, including Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad Al-Yamani, Habib Husein Al-Qadri, Sheikh Ali bin Fakhir Al-Fatani, H. Muhammad Yasin, Sheikh Abdul Jalil Al-Fatani, and H. Abdurrahman Al-Kelantani. This illustrates how religious networks functioned to institutionalize Islamic authority within the kingdom.

The *'ulamā'* in Mempawah originated from various regions, including Yemen, Fatani, Kedah, and Kelantan (Asian *'ulamā'*), highlighting the role of transregional Islamic networks in supporting Islamic governance within the kingdom. H. Abdurrahman Al-Kelantani was later appointed mufti of

<sup>51</sup> Muhammad Arifin, *Psikologi Dakwah* (Jakarta: Bumu aksara, 2004); H. Misbahuddin Amin, 'Dakwah Kultural Menurut Perspektif Pendidikan Islam', *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 71–84.

<sup>52</sup> Interview with Sapendi, a Mempawah resident on September 8, 2025.

<sup>53</sup> Interview with Raziki, a Mempawah resident, on September 8, 2025.

<sup>54</sup> Syarifah Muliana, 'Peran Raja Pontianak dalam Dakwah Islam di Kesultanan Pontianak Kalimantan Barat' (IAIN Pontianak, 2023), 42.





Mempawah to oversee religious affairs and teach Islam to both the royal court and the broader community. With royal support, he founded the Darul Ulum Islamic boarding school. His students, such as Wan Shagir Abdullah, established the Fataniah School, which produced scholars who contributed significantly to religion and Islamic education as religious leaders and teachers. Kyai Zainal Arifin, the founder of the Al Falah Islamic boarding school, further expanded Islamic educational and scholarly networks in West Kalimantan.

The strategic steps taken by Opu Daeng Manambon to spread Islam in Mempawah were:

*First*, the Islamization of governance in the Mempawah Kingdom under Opu Daeng Manambon involved integrating political authority with religious legitimacy through the adoption of Islam as the state religion and the appointment of a mufti as a religious advisor. The conversion of the king, royal officials, and much of the population strengthened the institutionalization of Islamic governance within the kingdom. During his reign, the administrative structure, comprising officials such as Datuk Laksamana, Datuk Kyai Dalam, Datuk Malem, Datuk Pembekal, Datuk Petinggi, and Datuk Bendahara, functioned as a mechanism for implementing Islamic principles of justice, deliberation, and social responsibility in governance practices.<sup>55</sup>

*Second*, the relationship between the Mempawah Kingdom and the *'ulamā'* networks became a crucial mechanism for legitimizing Islamic governance during the reign of Opu Daeng Manambon. *'Ulamā'* such as Sheikh H. Muhammad Sholeh bin Sheikh H. Abdurrahman As-Shamad Al-Yamani and Habib Husein Al-Qadri served not only as religious advisors but also as strategic actors who connected royal

authority with broader Islamic traditions from Yemen and the Malay world. The involvement of muftis within the governmental structure strengthened the integration of religious knowledge and political power, a tradition that continued until the reign of Panembahan Muhammad Taufik Accamuddin. The last mufti of the Mempawah Kingdom was Haji Abdurrahman bin Husin Kelantan, who survived the Japanese occupation.<sup>56</sup>

*Third*, the development of mosques, suraus, and the Amantubillah Palace during the reign of Opu Daeng Manambon became a crucial mechanism for spreading Islam and institutionalizing Islamic governance in Mempawah. Religious infrastructures such as the Jamiatul Khair Mosque and the Jami' Mempawah Mosque served not only as places of worship but also as centers of religious education and Islamic learning, reinforced by the preaching networks of Habib Husein Al-Qadri in Galaheran. Through religious activities, communal worship, and Islamic education, the palace and religious institutions integrated political authority, cultural participation, and religious engagement in the Islamization process, a pattern that also developed in other Islamic kingdoms of West Kalimantan.<sup>57</sup>



**Figure 3.** Jamiatul Khair Mosque and Amantubillah Palace, Mempawah

<sup>55</sup> Soren, *Sejarah Mempawah Tempo Doeloe*, 49–56.

<sup>56</sup> Patmawati Patmawati et al., 'The History of the Malay Fiqh Development: An Analysis of the Manuscript *'Qawānīn Al-Mubtadi' Fī Al-Fiqh'* Work by Abdurrahman Husin Al-Kelantani, Mufti of "Amantubillah"', *Ulumuna* 29, no. 2 (2025): 794–821.

<sup>57</sup> Beti Yanuari Posha, 'Peran dan Struktur Labai Dalam Sosial Keagamaan di Kesultanan Sambas Kalimantan Barat 1913-1943 M', *Batutah: Jurnal Sejarah Padaban Islam* 4, no. 1 (2025): 102–119.





*Fourth*, Islamic education during the reign of Opu Daeng Manambon became a crucial mechanism for strengthening the Islamization of society by integrating religious knowledge with political authority. Initially centered within the royal court and nobility, the teaching of the Qur'an by Pangeran Dipati and Islamic sciences later expanded into the broader community through religious figures such as muftis, imams, *khatibs*, *bilals*, and *lebais*, who taught subjects ranging from sharia to Sufism.<sup>58</sup> This educational network reflected a hybrid model of *da'wah* that combined royal patronage, community engagement, and religious transmission, a tradition that continues to influence Islamic institutions and religious life in contemporary Mempawah.

*Fifth*, the Islamization of Mempawah was strengthened through political alliances, marriage networks, and maritime trade relations that connected the kingdom with broader Muslim communities across the Malay world. The political influence of Opu Daeng Manambon and the five Opu brothers extended through cooperation with kingdoms such as Riau, Sambas, and Pontianak, including marriage alliances with figures like Syarif Abdurrahman Al-Qadri, which reinforced Islamic authority and inter-kingdom relations. Simultaneously, Mempawah's role as a maritime trade center enabled Muslim traders from Arabia, the Malay regions, and Bugis communities to spread Islamic values through economic interaction and social engagement within local society.

The '*ulamā*' in Mempawah played a pivotal role not only in facilitating religious conversion but also in reinforcing political authority, trade networks, and Islamic governance within the kingdom. Prominent figures such as Habib Husein Al-Qadri and Sheikh Ali bin Fakih Al-

Fatani significantly influenced the Islamization of the ruling elite, including Opu Daeng Manambon.<sup>59</sup> Furthermore, the arrival of Arab traders contributed to the transformation of Mempawah into a major Muslim trading port in West Kalimantan. Through the interactions among rulers, '*ulamā*', and merchant communities, Islamic values and Shafi'i traditions were progressively integrated into both the governmental framework and the social fabric of Mempawah society.<sup>60</sup>

The role of the '*ulamā*' was instrumental in integrating Islam into the formation of Islamic governance in Mempawah, characterized by the interaction between religious authority and political power. Through positions such as mufti and royal advisor, the '*ulamā*' reinforced Islamic teachings, legal practices, and royal policies while simultaneously accommodating local cultural traditions within the kingdom's socio-political framework. The appointments of scholars such as Habib Husein Al-Qadri and Sheikh H. Muhammad Ali Al-Fathani by Opu Daeng Manambon exemplify how Islamization in Mempawah was facilitated through a co-production of authority between rulers and religious elites,<sup>61</sup> hereby enabling Islamic values grounded in the Qur'an and Sunnah to become institutionalized within the kingdom's political culture.

According to Abu Bakar, the incorporation of '*ulamā*' as muftis within the governmental framework of Mempawah served as a crucial mechanism for the institutionalization of Islamic values and laws, primarily through the issuance of fatwas and the dissemination of religious texts such as *Qawaninul Muftadi fi Fiqh* and *Jadwal Nikah by Ismail Mundu*.<sup>62</sup> Beyond their role as religious advisors, the '*ulamā*' also functioned as educators and agents of *da'wah*, establishing

<sup>58</sup> Jajat Burhanudin, *Narasi Sejarah Relasi Bugis-Melayu: Tuhfat al-Nafis dan Riau-Lingga Abad ke-19* (Yayasan Pustaka Obor Indonesia, 2025).

<sup>59</sup> Interview with Nurmala, Head of the Archives and Library Service of Mempawah Regency, August 14, 2024.

<sup>60</sup> Soren, *Sejarah Mempawah Tempo Doeloe*, 77.

<sup>61</sup> Burhanudin, *Narasi Sejarah Relasi Bugis-Melayu: Tuhfat al-Nafis dan Riau-Lingga Abad ke-19*, 195–236.

<sup>62</sup> Interview with Abu Bakar, a prominent Islamic scholar in West Kalimantan, September 8, 2025.





educational centers led by figures such as Habib Husein Al-Qadri in Galaheran and Abdurrahman bin Husin Al-Kelantani through the Darul Ulum school. This interplay among political authority, scholarly networks, and Islamic education significantly reinforced the institutionalization of Islam across various regions of West Kalimantan.<sup>63</sup>

### The Hybrid Model of *Da'wah* in Mempawah: Structural and Cultural Dimensions

Structural *da'wah* in Mempawah operated as a politically organized mechanism of Islamization that integrated royal authority, religious legitimacy, and social transformation within the kingdom. The appointment of Habib Husein Al-Qadri as mufti exemplifies how religious scholars became incorporated into the state apparatus through their intellectual authority and their role in adjudicating religious matters.<sup>64</sup> This top-down *da'wah* model was further reinforced by Opu Daeng Manambon's policy of institutionalizing Islam as the official religion of the Mempawah Kingdom and relocating the administrative center from Senggaok to Sebukit Rama. These measures accelerated the transformation from a Hindu-based polity to an Islamic socio-political order through political influence, cultural adaptation, and dialogical engagement with local communities.

Opu Daeng Manambon facilitated the process of Islamization in the Mempawah Kingdom through the integration of political authority, religious institutions, and social networks, a dynamic that persists to the present day.<sup>65</sup> By appointing '*ulamā*' as advisors and muftis, and by establishing mosques and surau,

Islamic values became deeply embedded in the daily lives of Mempawah's multi-ethnic population, which includes Dayak, Malay, Arab, Bugis, and Chinese communities. This structural *da'wah* exemplifies a hybrid model of Islamization that synthesizes political influence, cultural adaptation,<sup>66</sup> and social negotiation, thereby enabling the development of Islam within Mempawah's diverse social fabric and demonstrating the local communities' receptiveness to newcomers and religious transformation.

Cultural *da'wah* in Mempawah functioned as a mechanism of Islamization that integrated Islamic teachings with local cultural traditions and social practices.<sup>67</sup> Opu Daeng Manambon implemented this approach by accommodating indigenous customs and enhancing communal participation, as exemplified by the *robo'-robo* tradition and the establishment of mosques and surau, such as the Jamiatul Khair Mosque at the Amantubillah Palace, which served as centers for worship, education, and the dissemination of Islam. This process illustrates that Islamization in Mempawah evolved through cultural negotiation and interaction among political authorities, religious networks, and local traditions.

Mempawah exemplifies the ongoing process of Islamization through the incorporation of Islamic values into religious traditions and local cultural practices, such as the commemoration of the Prophet's birthday and the recitation of *Barzanji*. These practices embody the principles of *hablun minallah and habluminannas*. This phenomenon illustrates that cultural *da'wah* in Mempawah has evolved through the dynamic interaction among Islamic

<sup>63</sup> Patmawati et al., 'The History of the Malay Fiqh Development: An Analysis of the Manuscript 'Qawānīn Al-Mubtadi'Fi Al-Fiqh'Work by Abdurrahman Husin Al-Kelantani, Mufti of "Amantubillah"', 794–821.

<sup>64</sup> Farhan, 'Bahasa Dakwah Struktural dan Kultural Da'i Dalam Perspektif Dramaturgi', *At-Turas: Jurnal Studi Keislaman* 1, no. 2 (2014): 1–21.

<sup>65</sup> Muslimin Muslimin, 'Dakwah Struktural Sultan Mahmud Badaruddin II', *Jurnal Komunikasi Islam dan Kehumasan (JKPI)* 5, no. 1 (2021): 13–29.

<sup>66</sup> Harjani Hefni, *Komunikasi Islam* (IAIN Pontianak Press, 2014), 62.

<sup>67</sup> Tata Sukayat, 'Internalisasi Nilai Islam Melalui Kebijakan Publik (Studi Terhadap Dakwah Struktural Program Bandung Agamis)', *Jurnal Dakwah* 16, no. 1 (2015): 79–102.





teachings, cultural adaptation, and social participation, facilitating the integration of Islam into the daily lives of the community. Within this framework, Islamization in Mempawah constitutes a culturally negotiated transformation that reinforces both religious identity and social cohesion in the multicultural context of West Kalimantan.

The Islamization of Mempawah progressed through a hybrid *da'wah* approach that integrated cultural adaptation, social interaction, and religious networks within the local society. Opu Daeng Manambon engaged the Dayak community by utilizing indigenous cultural practices to secure social acceptance and strengthen communal bonds prior to expanding Islamic influence.<sup>68</sup> Following the establishment of community support, he further advanced the Islamization process by inviting prominent '*ulamā*', such as Habib Husein Al-Qadri, to develop Islamic education and *da'wah* networks within the Mempawah Kingdom. This case illustrates that Islamization emerged through the dynamic interplay among political authority, local culture, and religious scholarship.

The *da'wah bi al-hikmah* (preaching with wisdom) approach in Mempawah functioned as a dialogical and adaptive mechanism of Islamization, wherein Islamic teachings were conveyed through rational, contextual, and socially attuned engagement with local communities.<sup>69</sup> In practice, Opu Daeng Manambon and other Islamic propagators integrated religious instruction within local cultural frameworks, facilitating the internalization of Islam through negotiation rather than coercion. This included collaboration with traditional leaders and participation in communal practices such as the *robo'-robo'* tradition, which combined *silaturahmi*, collective prayer, and Qur'anic recitation. This process was further reinforced by the establishment of Islamic educational institutions, such as Al-Falah,

alongside broader governmental support for religious life, thereby strengthening Islamic social norms in domains such as marriage, inheritance, and communal solidarity. Rather than serving solely as an ethical preaching method, *bi al-hikmah* in this context exemplifies a hybrid model of Islamization that interlinks political authority, cultural accommodation, and dialogical knowledge transmission. This model illustrates how Islamic legitimacy in Mempawah was constructed through the interaction between elite governance and everyday social practice.

### Conclusion

The principal finding of this study reveals that Islamization in the Kingdom of Mempawah under Opu Daeng Manambon (1741–1761) was not solely a peaceful process of cultural diffusion. Rather, it constituted a politically organized and culturally negotiated transformation arising from the interplay among royal authority, '*ulamā*' networks, trade relations, and local socio-cultural dynamics. The evidence indicates that Opu Daeng Manambon played a pivotal role in institutionalizing Islam by integrating political power with religious legitimacy through collaboration with prominent '*ulamā*' figures such as Habib Husein Al-Qadri, the establishment of Islamic educational and religious institutions, and the development of governance structures grounded in Islamic principles. Concurrently, Islamization in Mempawah evolved through a hybrid *da'wah* model that combined top-down political influence, bottom-up cultural adaptation, and dialogical engagement with multi-ethnic communities, thereby facilitating the gradual acceptance of Islam without the eradication of local traditions.

The principal strength of this study resides in its integrative and theoretically grounded analysis, which conceptualizes Islamization in Mempawah as a co-production of authority

<sup>68</sup> Santa Rusmalita, *Strategi Dakwah untuk Wanita Lanjut Usia* (IAIN Pontianak Press, 2017), 125–145.

<sup>69</sup> Hasan Bustomi, 'Dakwah bi al-Hikmah Sebagai Pola Pengembangan Sosial Keagamaan Masyarakat', *Jurnal Ilmu Dakwah* 36, no. 2 (2016): 335–362.





between rulers and 'ulamā' within a multicultural context. By synthesizing perspectives on political authority, religious networks, cultural adaptation, and *da'wah bi al-hikmah*, the study offers a more comprehensive account of the institutionalization of Islamic governance and social identity in Mempawah, West Kalimantan. The originality of this research is evident in its conceptualization of Islamization as a hybrid model that interlinks structural power, cultural negotiation, and dialogical religious engagement, thereby providing a nuanced interpretation of Islamization processes in the Malay-Indonesian world. Nonetheless, the study exhibits certain limitations, particularly regarding its limited examination of social resistance, cultural contestation, and competing power dynamics that may have accompanied the Islamization process.

This study makes a significant contribution to the broader discourse on Islamization in Southeast Asia by demonstrating that the spread of Islam cannot be comprehensively understood solely through the concepts of peaceful or political Islamization. Instead, it should be examined through the interconnected processes of power negotiation, cultural accommodation, and network-based religious transformation.

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The authors declare no conflicts of interest or personal relationships that could have influenced the work reported in this article.

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This research was conducted in accordance with established research ethics standards and did not involve human or animal participants.

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The views and interpretations expressed in this article are solely those of the authors and do not necessarily reflect the policy or position of the affiliated institution.

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