

**SULTAN MUHAMMAD MULIA IBRAHIM SYAFIUDDIN IN
ISLAMIC CIVILIZATION AT SAMBAS 1931-1943:
RESTRUCTURING OF ISLAM GOVERNMENT AND
INFRASTRUCTURE DEVELOPMENT**

Beti Yanuri Posha

Institut Agama Islam Sultan Muhammad Syafiuddin Sambas

Email : betiyanuriposha@gmail.com

Abstract

The Islamic Kingdom of Sambas, known as Sambas Sultanate, was established on 10 Zulhijjah 1040 /10 July 1631. Sambas Sultanate was famous since the first Sambas Sultan, Sultan Muhammad Syafiuddin I (1631-1668), until the 15th Sultan of Sambas Sultan Muhammad Mulia Ibrahim Syafiuddin (1931-1943). The purpose of this article is to review how the influence of Sultan Muhammad Mulia Ibrahim Syafiuddin in 1931-1943 on the progress of contemporary Islamic civilization in Sambas area. This study uses historical method with steps: heuristics, verification, interpretation and historiography. The results showed that the influence of the Sultan was restructuring the Islamic government through aspects of renewing educational institutions, religious institutions, politics, and Islamic law. At the same time, infrastructure development, such as many major roads were expanded by the Sultan and even built two large bridges as a means of transportation for the people of Sambas which are used until now, as well as in the field of architecture renovating the palace and making the symbol of the Alwatzikubillah palace.

Keywords: *Infrastructure Development; Restructuring of the Islamic Government System; Sultan Muhammad Mulia Ibrahim Syafiuddin*

**SULTAN MUHAMMAD MULIA IBRAHIM SYAFIUDDIN
DALAM PERADABAN ISLAM DI SAMBAS 1931-1943 :
BIDANG RESTRUKTURISASI PEMERINTAHAN ISLAM DAN
PEMBANGUNAN INFRASTRUKTUR**

Abstrak

Kerajaan Islam Sambas atau yang lebih terkenal dengan sebutan Kesultanan Sambas berdiri pada tanggal 10 Zulhijjah 1040 H/10 Juli 1631 M. Kesultanan Sambas terkenal besar sejak sultan Sambas yang pertama Sultan Muhammad Syafiuddin I (1631-1668 M) sampai pada sultan Sambas ke-15 yaitu Sultan Muhammad Mulia Ibrahim Syafiuddin (1931-1943 M). Tujuan dari penulisan artikel ini adalah mengkaji kembali bagaimana pengaruh Sultan Muhammad Mulia Ibrahim Syafiuddin 1931-1943 terhadap kemajuan peradaban Islam masa kini di daerah Sambas. Metode dalam penelitian ini menggunakan metode historis

dengan langkah-langkah yakni heuristik, verifikasi, interpretasi dan historiografi. Hasil penelitian menunjukkan bahwa pengaruh yang dilakukan sultan adalah merestrukturisasi pemerintahan Islam melalui aspek pembaharuan lembaga pendidikan, lembaga keagamaan, politik, hukum Islam. Adapun pembangunan infrastruktur berupa jalan-jalan besar yang diperluas, sultan membangun dua jembatan besar sebagai sarana transportasi masyarakat Sambas sampai sekarang, serta di bidang arsitektur merenovasi istana dan membuat lambang istana Alwatzikubillah.

Kata Kunci: Pembangunan Infrastruktur; Restrukturisasi Sistem Pemerintahan Islam; Sultan Muhammad Mulia Ibrahim Syafiuddin

I. INTRODUCTION

The geographical location of the Sultanate of Sambas is located between the trade routes of the Malacca Strait, which is a trade transit area to the east and west of the archipelago (Johansen et al., 2004: 149), thus making the territory of the Sultanate of Sambas a port center. The Sambas Sultanate or also known as the Malay Sultanate is located in the northern part of the island of Borneo, with the capital city in Muara Ulakan which faces three tributaries, namely Sambas River, Teberau River and Subah River. The government center of Sultanate of Sambas is currently located in Alwatzikobillah Palace (Fahmi, 2014: 74). The estuary of Sambas River is located at 101°2'24" north latitude and 109°01'30" east longitude from Greenwich (Veth, 1869: 87), making it one of the largest rivers in Kalimantan. Now the area is a village called Desa Dalam Kaum Sambas, where since ancient times, a Royal Palace of the Sambas Sultanate stood in 1632, founded by Raden Bima with the title Sultan Muhammad Tajuddin, the second king of Sambas (Arpan, 1995: 14). The border area of Sambas is directly adjacent to Sarawak, Paloh District and Sajingan Besar District, directly adjacent to Sarawak located to the north, while Sajingan Besar District has two parts of the area directly adjacent to Sarawak, namely the northern and eastern parts (Rasyid, 2008: 49).

Sambas Sultanate was a large sultanate in Kalimantan and the Indonesian archipelago. Sambas Sultanate was ruled by a sultan, where the role of a sultan was quite large; namely, as a party entitled to receive and enter into agreements with foreign countries (Nurchayani, 1998: 47). The name and glory of Sambas did not only begin during the time of Sultan Muhammad Syafiuddin I (1631-1668). Since the 13th century, Sambas sultans have ruled since the arrival of Majapahit army in Paloh. Then the center of Sambas Sultanate moved to Kota Lama in Teluk Keramat. From Kota Lama moved to Kota Bangun on the Sambas Besar River. From Kota

Bangun, moved to Kota Bandir, then to Lubuk Madung. The glory of Sambas Sultanate honored the good name of Sambas country until the 15th Sultan of Sambas, namely Sultan Muhammad Mulia Ibrahim Syafiuddin (1931-1943) (Rahman et al., 2001: 7).

As an Islamic Sulatanate, the sultans of Sambas tried to organize the government based on Islamic law (Mahrus, 2007: 4-5). In running the government, mufti were appointed as ministers to assist the Sultan. The development of Islamic teachings is inseparable from the efforts of completing and developing the Sambas community assembly. One of the Maharaja Imams who conducted religious activities was Muhammad Basiuni Imran, who was appointed at the age of 30. Maharaja Imam Muhammad Basiuni Imran as the leader of the Islam formed an arrangement of imam and preachers throughout the Sambas Sultanate.

Although the rein of Sultan Muhammad Mulia Ibrahim Syafiuddin was relatively short, only ruling for 12 years, he made many efforts to spread Islam inside and outside Sambas to remote villages. Among them, in the religious field, the establishment of mosques or surau and madrasas in all villages, renovation of the Jami' Mosque or Great Mosque in the city, eradication of illiteracy in Arabic Jawi, Arabic and Latin (renewal of Islamic education), revitalization of Islamic judicial institutions, and socio-religious institutions. All of these were the efforts of Sultan Muhammad Mulia Ibrahim Syafiuddin during his reign, efforts made to strengthen the development of land and water transportation infrastructure, such as the significant expansion of roads the city, making roads from Sambas to Pemangkat, Singkawang to Bengkayang through Pendereng mountain and the road from Bengkayang to Sanggau Ledo were also carried out by Sultan Muhammad Mulia Ibrahim Syafiuddin (Nurcahyani, 1998: 34-35).

In the field of architecture, the Sultan renovated Sambas palace without changing the shape of the original building from the time of Sultan Muhammad Syafiuddin II (1866-1922). At the same time, infrastructure development in the form of widening significant roads and building two concrete bridges, namely Asam Bridge (connecting Teberau River) and Ilek Bridge (connecting Small Sambas River) were built in 1939 by Sultan Muhammad Mulia Ibrahim Syafiuddin with architect Ir. Sucitro. Until now, the two bridges are vital facilities that are still used as public transportation to connect Sambas Kecil River and Teberau River for the people of Sambas.

This type of research is qualitative research. The scientific theoretical approach that will be used in analyzing this discussion, in addition to the historical theory approach, is the sociology, antropology, and political theory approach. Data sources are a process carried out by historical researchers to collect historical sources. The primary sources use are the archives of the Sambas Sultanate Genealogy no. 28, 10 July 1991, no. 31, manuscript of the Genealogy of Sultan Muhammad Syafiuddin (Sambas) in 1903, no. 40, Borneo Simboen Pontianak, Year II, No. 135, 1 July 1944, archaeological remains in the form of palaces and mosques, interviews with several informants who are thought to know the figures studied in the Sambas Sultanate. The Secondary Sources are; scientific writings in the form of research reports, theses, dissertations, books, journals/articles, and newspapers, which have relevance to this discussion. Before using historical sources, they must first be criticized (verified) internally and externally and then interpreted. This is done with the intention that the resulting historical narrative (historiography) can be scientific, not speculative, which may slip into mythology. The data collection method uses the historical method; using four research stages,-namely heuristics, verification, interpretation and historiography.

The theoritical study in this reserach is related to the concept of influence, restructuring of the Islamic government system, and infrastructure development. Influence is encouragement or persuasion and is forming or an effect (Hugiono and Poerwantana, 2000: 47). According to Badudu and Zain, influence is a force that causes something to happen, something that can form or change something else and is subject to or obedient to the power or authority of others (Badudu J.S and Zain, 2001: 131). According to Louis Gottschalk, influence strongly shapes people's thoughts and behavior individually and collectively (Louis Gottschalk, 2000: 171). The concept of influence is a response (either in the form of an action or situation) from facing the urge to change or shape something in a better direction. The purpose of this research is to find out how it influences the progress of the current Islamic civilizati on in the Sambas area, including the restructuring of the Islamic government system, infrastructure development in transportation facilities and the field of architecture.

According to Acmad Sanusi, a systemis a set of rules that are organized and have a specific purpose. The word government means work, duties, especially government, and concerning statutory bodies (Soemantri, 1976: 17-21). According

to Hasan al-Banna, quoted by Muhammad Abdul Qadir Abu Faris, Islamic government is a government consisting of government officials who are Muslims, carry out the obligations of Islam and not openly commit crimes, immoral sins, apply Islamic law and teachings. (Faris, 2003: 39). The system of government adopted by Islam is closely related to the contextual conditions experienced by each society. Since the 17th century to present, Muslims have practiced several government systems, including the caliphate system of government (Khilafah based on shura and monarchical Khilafah), imamate, monarchy and democracy. The Khilafah is an Islamic government not limited by territory, so the Islamic Caliphate includes many tribes and nations. The link that unites the caliphate is Islam as a religion. According to Ibn Khaldun, the caliphate is a general leadership for all Muslims in the world to obey Islamic law and convey the message of Islam to the world. Upholding the Khilafah is an obligation for all Muslims worldwide (Syarif and Zada, 2008: 204).

II. DISCUSSION

A. Restructuring the Islamic Government System

The Sultans of Sambas, starting from Sultan Muhammad Syafiuddin I until the death of Sultan Muhammad Mulia Ibrahim Syafiuddin, have developed Islam. The lineage of Sultan Muhammad Mulia Ibrahim Syafiuddin continued to the 13th ruler of Sambas Sultanate, Sultan Muhammad Syafiuddin II. Raden Muhammad Mulia Ibrahim was the son of Prince Adipati Ahmad bin Sultan Muhammad Syafiuddin II with his consort named Utin Putri binti Panembahan Muhammad Ibrahim Raja Mempawah (Sambas Sultanate Archives no. 28, 10 July 1991, no. 31). His Majesty was born in Sambas, 18 September 1901 and was appointed crown prince with the title Prince Ratu Nata Wijaya replacing his father Prince Adipati Ahmad who died on 21 August 1916 before becoming Sultan (Manuscript of the genealogy of Sultan Muhammad Syafiuddin (Sambas) in 1903, no. 40). His Majesty was appointed Sultan on 2 May 1931 with the title Sultan Muhammad Mulia Ibrahim Syafiuddin, who was the 15th Sultan of Sambas (Posha et al, 2018: 190).



Figure 1. Sultan Muhammad Mulia Ibrahim Syafiuddin

Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office

Prior to his enthronement Sultan on 2 May 1931, the Dutch East Indies government in the West Kalimantan (De westeraldelling van Borneo) signed a contract with Sultan Muhammad Mulia Ibrahim Syafiuddin, in which the government of the Sambas Sultanate had to comply with the provisions set out in the Staatsbladl state gazette of the Dutch East Indies government. The Sultan, as *Het Zelfbestuur*, was given the right to run his government/autonomy under the supervision of the Dutch government. Important policies in the economic, foreign and political fields had to be approved by the representative of the Dutch East Indies government, namely the Resident or Assistant Resident.

In the political field, under the leadership of Sultan Muhammad Mulia Ibrahim Syafiuddin, the nationalist movement against colonialism (Dutch and Japanese) developed in Sambas. 28 October 1908, known as Youth Pledge Day, when the whole archipelago stood up, including Sambas area, several community and youth organizations were founded, such as Budi Utomo, Parindra, Muhammadiyah and others. At that time, youth and political organizations developed in Sambas community as the Sultan also approved of the existence of this organization to liberate the kingdoms from Dutch colonialism.

The transition of power from the Dutch government to the Japanese government in 1942 had an impact on the government in the Sambas Sultanate. The propaganda politics launched by the Japanese made the people of Sambas live full of suffering. Japan confiscated people's property, such as agricultural products and wealth, to jewelry. Food and clothing are hard to come by. Many women were raped, and immorality was rampant among Japanese soldiers. Seeing the suffering of his people, Sultan Muhammad Mulia Ibrahim Syafiuddin was very sad and

worried. An underground movement began to emerge to protest the brutality of the Japanese army (Kartika et al., 2021: 165). During the Japanese occupation in 1942, the Sultan and the royal family actively joined the people to mobilize solidarity and struggle to expel the Japanese colonialists from Indonesia. The Sultans, Panembahan, and mufti from West Kalimantan united and fought against the Japanese. According to the agreement, all Pontianak Sultan, Panembahan, and mufti demonstrated against the Japanese at that time.

Considered dangerous by the Japanese government, sultans and intellectuals in West Kalimantan were arrested and killed along with the foremen's mass burial (Borneo Simboen Pontianak, Year II, No. 135, 1 July 1944). The sultans of West Kalimantan, who were involved as the masterminds behind the Japanese attack from underground, were arrested and killed, including Sultan Muhammad Mulia Ibrahim Syafiuddin. Then the Japanese killed mufti, intellectuals, doctors, teachers, successful entrepreneurs, political figures, community leaders, and other influential people who no longer looked at religion or ethnicity (Pitria, 2017: 56). Several mufti who had died were killed by the Japanese, causing the people of West Kalimantan to experience a crisis of mufti and educated people. However, the activities of the people's struggle did not stop there (Pontianak Center for the Study of History and Traditional Values, 1998: 13). With the spirit of the people of Sambas determined to oppose the Japanese occupation, NICA in Sambas.

Sultan Muhammad Mulia Ibrahim Syafiuddin, besides establishing the Sultanate Palace, also renovated Jami's mosque in 1930. The Sultan built two minarets on the left and right of the front of the mosque facing the Sambas River. Sultan Muhammad Mulia Ibrahim Syafiuddin encouraged people to build mosques and surau in every village. The government of Sultan Muhammad Mulia Ibrahim Syafiuddin, compared to other sultans who had ruled in Sambas Sultanate, was more dominant in reforming educational institutions and revitalizing religious judicial institutions. Several essential points in the arrangement of Islamic governance cannot be separated from the role of education because education can change the attitudes and behavior of a person or group to mature humans through teaching and training efforts (<https://pgsd.upy.ac.id/index.php/8-artikel-education>). It aims to form an Islamic personality, a way of thinking based on Islamic values and has a soul that is in accordance the spirit and breath of Islam.

The entry of more modern Islamic schools, such as the establishment of the

Islamic Tarbiatoel school, was due to the enthusiasm of the people for education, especially for the middle and upperclasses to learn Dutch and general knowledge, as well as the emergence of a Catholic mission school which also offered general knowledge, which intellectuals feared would attract children from the upper and middle layers (Mahrus, 1885-1976: 80). The Acceleration of educational curriculum, socio-religious institutions and the birth of nationalism. The government of Sultan Muhammad Mulia Ibrahim Syafiuddin in the Sambas Sultanate for generations upheld Islamic law, which was guided by the Quran and the Hadith of the Prophet, which also enforced Qisas according to Islamic law. For example, murder was punished by murder, and adultery was punished with stoning.

Maharaja Imam was very popular because of his knowledge. Some of the duties he carried out were mainly in the religious court, being the supervisor of schools founded by the Sultan, the Sultan's adviser and giving religious legitimacy to the community, sometimes even still holding concurrent duties in areas where there were no officials, such as Labai tasks in each region. In the early days of his leadership, the first step taken by Maharaja Imam was to improve the structure of religious institutions (Mahrus, 2003: 94).



Figure 2. Sulthan Muhammad Mulia Ibrahim Tsafiuddin and his Cabinet all were killed by the Japanese except Maharaja Imam Haji Muhammad Basyiuni Imran alone survived

Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office

B. Development in the Field of Transportation Facilities and the Field of Architecture

Development of transportation facilities to facilitate the transportation of Sambas people to the villages; the Sultan made efforts to improve road and river

transportation such as building main roads in the city, building roads from Sambas to Pemangkat, Singkawang, Duri River, which bordered the Mempawah Kingdom. The road from Singkawang to Bengkayang went through Mount Pandereng, and the Sultan built the road from Bengkayang to Sanggau Ledo. Likewise, for the canal construction from Pemangkat to Selakau on to Singkawang and from Pemangkat to the Batang River, Semparuk, Gersik, Segerunding and others. In every village, a path was made. In addition, the Sultan also carried out local and thorough migrations. Sites were once wilderness areas have been transformed into villages with fertile agricultural land (Anonymous, 2007: 48).

Sultan Muhammad Mulia Ibrahim Syafiuddin built two large bridges connecting the Teberau River (Assam Bridge) and connecting the Small Sambas River (Ilek Bridge). Asam Bridge and Ilek Bridge were built in 1939 AD by the Sultan with an architect named Ir. Sucitro. Initially, the bridge was named Geretak Asam. Sultan Muhammad Syafiuddin II built it, but it could be more assertive. Later, during the reign of Sultan Muhammad Mulia Ibrahim Syafiuddin, the bridge was dismantled to make way for the construction of a sturdy reinforced concrete bridge. Meanwhile, construction workers were brought in from Java and Madura, including one named Bagal, who later became a police officer assigned to Sambas. The reason for accepting workers from Java and Madura, rather than the local population, was that they were experienced and known as hardworkers.



Figure 3. The Asam Bridge was built during the reign of Sultan Muhammad Mulia Ibrahim Syafiuddin in 1939

Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office

Equally important is the means of transportation to facilitate the Sambas

people in interacting, namely the plant protection areas in Sambas. During the reign of the Sultan, the history of the appointment of the oldest conservation area in West Kalimantan was recorded through the Decree of the Self-governing Government of the Sambas Sultanate (De Zelfbestuurbesluit van het landschappen van Sambas) number 1 dated 23 March 1936 concerning the designation of the Lo Fat Poen Fi nature reserve with an area of 8 hectares. It was approved by the Resident of West Kalimantan (De Resident der Westafdeeling van Borneo) on 30 March 1936. The basis for the designation of the area was the preservation of a rare species of orchid as a critical plant in the management of nature reserves, namely the batik orchid (*Vanda hookeriana*) (Kusumumasumantri, 2022 : 79).

During the time of Sultan Muhammad Mulia Ibrahim Syafiuddin, in the field of architecture, herenovated Alwatzikubillah Palace and made the symbol of the Palace.

1. Alwatzikubillah Palace

Alwatzikubillah Palace is one of the tourist attractions in Sambas Regency, which is visited by many domestic (local) and foreign tourists (such as Malaysia, Brunei Darussalam). This is because the Alwatzikubillah Palace is a historical heritage and a symbol of the greatness and glory of the Islamic Kingdom in Sambas. This palace is located in Dalam Kaum Village, Sambas District, Sambas Regency, West Kalimantan Province, which is only 3 km from the center of Sambas city and can be reached by four-wheeled or two-wheeled vehicles (<https://pariwisataindonesia.id/budaya-dan-history/get-to-know-the-palace-sambas-west-Kalimantan/>). This location is at the confluence of the Sambas Kecil River, the Subah River and the Teberau River.

The historicity of Alwatzikubillah Palace of Sambas Sultanate grew and developed with the historical background of two periods, namely the Hindu and Islamic Periods. The assimilation of the two periods finally occurred when the daughter of Queen Sepudak (Kingdom during the Hindu Period) named Raden Mas Ayu Youngest with Raden Sulaiman, the eldest son of Prince Tengah, who was the younger sibling of Sultan Abdul Jalilul Akbar, who ruled the country of Brunei in 1598-1659 and became Sultan of Sarawak Sultanate with the title of Sultan Ibrahim Ali Omar Shah in 1599.

For three years Raden Sulaiman lived in Bandir, then a desire arose to move

his government center to the Teberau River area, precisely in Lubuk Madung. Through a family meeting, it was in Lubuk Madung that on Monday, 10 Zulhijjah 1040 H/10 July 1631, Raden Sulaiman was crowned the first Sultan of Sambas Islam with the title Sultan Muhammad Syafiuddin I. After Raden Bima, the eldest son of Sultan Muhammad Syafiuddin I, was crowned the second Sultan of Sambas Islam on 10 Muharram 1080/9 June 1669 with the title Sultan Muhammad Tajuddin. Not long on the throne in Lubuk Madung, Sultan Muhammad Tajuddin wanted to move the royal capital from Lubuk Madung to Muara Ulakan. The royal capital was built complete with fences and moats, and the palace for the first time, was erected right facing the Small Sambas River. Meanwhile, the current palace building is a reconstruction during the reign of Sultan Muhammad Mulia Ibrahim Syafiuddin 1931-1943. This palace was built on 15 July 1933 and began to be occupied on 6 July 1935 (Nurcahyani et al., 1998: 37-38).

Alwatzikubillah Palace, which was built on an area about 2 hectares, consists of several buildings with their respective functions and designations. The palace shape built by Sultan Muhammad Syafiuddin II was designed after the residence of the regent or regent in Java during the Dutch East Indies colonial era. Two buildings resemble a pavilion, commonly called the Balai Seban, used by the Sultan as a place to wait for guests or used for performing leather puppets and as an exhibition venue. The palace that still exists today is the palace built by Sultan Muhammad Mulia Ibrahim Syafiuddin, the 9th Sultan in the genealogy of Sultan Muhammad Syafiuddin II (8th). This palace is located in the former old palace building, which was demolished on 3 September 1931 and replaced with a new building.

Sultan Muhammad Mulia Ibrahim Syafiuddin rebuilt the Sambas Palace without changing the shape of the original building left by Sultan Muhammad Syafiuddin II. The construction of the palace was relatively short, from 1933-1935. It said that the Sambas Palace's construction cost was 65,000 golden, a loan from the Kutai Kartanegara Sultanate (<http://repository.ummy.ac.id>). Its construction was carried out by contractor Tjin Nyuk Hin from Pontianak (Ansar Rahman et al., 2001: 81) with a building area of 9.50 m long and 8.05 m wide (Interview with Urai Riza Fahmi, 28 March 2018). The Sultan's purpose in building this palace was to remind the people of the glory days of his country in the past. Each shape of the palace building has its own meaning; for example, the octagonal building shape on

the second floor has a meaning as a representation of the eight cardinal directions. the uses of the octagonal gate are; downstairs becomes a place for guards, this place is also a place to play gamelan instruments so that tourists are entertained.

The rectangular roof of the building is a symbol of the Sultan following the characteristics of the Prophet, namely Siddiq (true), Amanah (belief), tabligh (conveying) and Fatonah (intelligent). After passing through the gate, a flagpole was found in the middle of the courtyard with a golden yellow flag raised every day of the celebration. The flagpole is supported by four pillars, meaning that the Sultan cannot stand alone without the help of the Wazir, the Sultan's confidant. Under the flagpole are three ancient cannons, gifts from the British army in 1813, meant to honor the heroism of Prince Anom's son against the British, one of whom was named Segantar Alam.

Before entering the palace, pass through the second gate which measures 7.14 m x 4.14 m with two floors. The lower floor is for palace guards working around the clock. The nobles and sultans used the upper floor to rest while watching the people's entertainment at that time. On the front of the Sultan's palace building there is the inscription Alwatzikubillah as a symbol of the Kingdom of Sambas. Then on there are ornaments of two long-tailed albatros birds, symbolizing that the power of the Sambas Kingdom is prioritized in the navy. The number 9 next to it indicates that the ninth Sultan, Sultan Muhammad Mulia Ibrahim Syafiuddin, built this building.

The Jami' Mosque was rebuilt in 1930. The two minarets on the left and right of the mosque facing the Sambas River were built by the Sultan. The large "Beduk", used to warn of fire or signal the time of prayer, was torn down and replaced with a more modern type, namely a loudspeaker (Nurcahyani et al., 1998: 40). This mosque can accommodate 1600 worshipers using the ground floor and second floor (Murtadlo, 2014: 11).

After using loudspeakers for the call to prayer and in mosques, the Beduk was no longer used. The ancient mimbar used for khatib made of redwood with gold carvings is said to have originated from Palembang, given to the Sultan by sailors and traders. There is also a bendi, or a large ceramic vessel, in the back corner of the mosque. It was previously used to get clean water for ablution. It is said that the buggy was a gift from the Sultan of Brunei, Sultan Muhyiddin, to Sultan Muhammad Tajuddin I during a visit to Brunei and was inaugurated as Sultan

Anom.

On the outside of the mihrab of the mosque hangs a blackboard with the words of the holy Koran “*Innama ya'muru masjidallah man 'amanabillahi wal Yaumil Akhir*” (only those who prosper Allah’s mosques are those who believe in Allah and the Last Day) QS At-Taubah /9: 18. On the left and right before entering the second door, there is a drum. Furthermore, to enter the Alwatzikubillah palace, we must enter another door. This entrance also has two floors, but its plan is rectangular.

Inside the palace complex, there are three buildings. To the left of the main building is a 5x26 m building. Formerly this building was used as a kitchen and cooking place for palace cooks. To the right of the main building is another building of the same size as the kitchen. This building serves as a place for the Sultan and his assistants to work. A covered corridor connects the building where the Sultan worked and the palace's main building with a length of 5.90 m and 1.50 m. The main palace building measures 11.50 x 22.60 m. It consists of seven rooms: the Balairung at the front, the Sultan's bedroom, the Sultan's wife's bedroom, the Sultan's children's bedroom, the family room, the dining room and the particular sewing room. Furthermore, before the bedroom, there are several charters and photographs to increase visitor knowledge about the history of Sambas palace.

At the top of the door that connects the Balairung and living room is the symbol of the Sambas Sultanate with the inscription “Sultan Van Sambas” and the year 15 July 1933. This year is the date of the inauguration of the palace building. Inside this building, precisely in the Sultan’s bedroom, treasures of the Sultanate of Sambas are stored, including the Sultan’s bed, oversized clothes, the umbrella of the Sultanate of Sambas, *puan*¹ and the Sultan's desk. On the walls, there are pictures of the Sultan's family that once ruled Sambas. This palace was renovated in 1984 and 1985 by the Government of West Kalimantan. During the implementation of MTQ throughout West Kalimantan on 8 September 1990, a building was rebuilt at the rear of the palace for regional exhibitions and cement stones were added to it until now (Arpan, 1995: 36).

¹Puan is a betel box of gold or silver (usually worn by the empress or bride).



Figure 4. Alwatzikubillah Palace View from the Front
Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office



Figure 5. Jami' Grand Mosque
Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office



Figure 6. Alwatzikubillah Palace Gate
Source: Photo Collection of the Sambas Regency Communication, Culture and Tourism Office

2. The Royal Symbol of Alwatzikubillah Palace

The royal symbol during the time of Sultan Muhammad Mulia Ibrahim Syafiuddin (1931-1943), the 15th Sultan of Sambas. This symbol was used during the reign of Sultan Muhammad Mulia Ibrahim Syafiuddin in Sambas Sultanate. The symbol used is the right hand holding a shield, also holding a nine-leaved rice stalk and an eight-leaved cotton flower stalk, in the middle of an egg-shaped shield and inside it is a heart cleavage inscribed with Arabic letters Alwatzikubillah. Behind the shield there is a yellow umbrella, it crossed with a drawn sword and above the shield there is a crown (Interview with Urai Riza Fahmi, 27 March 2018).



Figure 7. Coat of Arms of the Sultanate of Sambas

Source: Alwatzikubillah Sambas Palace

The meanings of the symbols are as follows:

- 1) The right hand represents the power possessed by His Majesty Sultan Muhammad Mulia Ibrahim Syafiuddin
- 2) A cotton flowers with eight leaves represents His Majesty Sultan Muhammad Mulia Ibrahim Syafiuddin, the grandson of Sultan Muhammad Syafiuddin II, the eighth Sultan who was drawn straight from the first Sultan with the motto of trying to prosper the livels of the people thoroughly and evenly in the Kingdom of Sambas. A rice stalk that has nine leaves symbolizes His Majesty Sultan Muhammad Mulia Ibrahim Syafiuddin, the ninth Sultan when drawn from the first Sultan.
- 3) The shield symbolizes the King/Sultan as the enforcer and protector of the kingdom
- 4) The heart hemisphere inside is inscribed with the Arabic letters Alwatzikubillah symbolizing that His Majesty Sultan Muhammad Mulia Ibrahim Syafiuddin is a descendant of the Kings of the Kingdom of Sambas Alwatzikubillah

- 5) Alwatzikubillah means holding fast to Allah's rope means that governing the Sultan must be based on the Islamic religion, namely holding fast to Allah's law and the hadith of the Prophet Muhammad
- 6) The crown symbolizes that the King in power in the Sambas Kingdom is the protector of all the people in the Sambas Kingdom
- 7) The yellow umbrella symbolizes that the King is the protector of the people
- 8) The sword symbolizes the reigning power of the King
- 9) 15 July 1933 was the day of commemoration when Sultan Muhammad Mulia Ibrahim Syafiuddin built a new palace
- 10) Sultan Van Sambas symbolizes that the Kingdom of Sambas is a colony of the Netherlands.

There are several symbols in the Palace of Sultan Muhammad Mulia Ibrahim Syafiuddin, namely thirteen stars, in which there is the number 9, flanked by two albatrosses, and below which is the inscription Alwatzikubillah. The palace was built on 15 July 1933 and was occupied on 6 July 1935 (Interview with Urai Riza Fahmi, 27 March 2018).



Figure 8. Coat of Arms of Alwatzikubillah Palace
Source: Alwatzikubillah Sambas Palace

The meaning of the symbol is:

- 1) The Thirteenth Star, in which the number 9 is written, means that this palace was made by the Sultan, who is drawn from the ninth descendant, namely Sultan Muhammad Mulia Ibrahim Syafiuddin, is the grandson of Sultan Muhammad Syafiuddin II, namely the thirteenth Sultan.
- 2) Two albatross symbolize that the Sambas Kingdom was once victorious and had a strong navy.

- 3) Alwatzikubillah means holding fast to Allah's rope means that governing the Sultan must be based on the Islamic religion, namely holding fast to Allah's law and the hadith of the Prophet Muhammad.

III. CLOSING

A. Conclusion

The progress of Sambas today is one of the results of the leaderships carried out by the sultans of Sambas, who succeeded in bringing Sambas into a center of Malay science and culture based on Islamic principles. The influence exerted by Sultan Muhammad Mulia Ibrahim Syafiuddin has contributed to the progress of the Sambas Islamic civilization, which we can feel to this day in the restructuring of the Islamic government system, development in the field of transportation facilities, and architecture. Despite his relatively short reign of only 12 years (1931-1943), he paid great attention to the lives of Sambas people in his time by improving aspects of education and socio-religious institutions. Several social and political changes occurred during his reign, that were heavily influenced by colonial rule. Nevertheless, it did not make the Sultan silent and never give up on bringing Sambas free from colonialism. With his involvement, he actively fought against the Japanese in Sambas.

In the development of transportation facilities, the Sultan built two large bridges that can facilitate community activities to meet their daily economic needs; these bridges are still in use. In the field of architecture, the Sultan renovated the Alwatzikubillah Palace, one of the tourist destinations in Sambas Regency that is visited by many local and foreign tourists. This palace is located in the former old palace building, which was torn down on 3 September 1931 and replaced with a new model building. Every form of building in the palace has its own meaning. The symbol of the Alwatzikubillah Palace is thirteen stars. There is an inscription of the number 9, flanked by two albatrosses, and below which is the inscription Alwatzikubillah. The palace was built on 15 July 1933 and was occupied on 6 July 1935. Alwatzikubillah Palace is a relic of the Sultan and evidence of Islamic civilization in Sambas.

B. Suggestion

Renewal of scientific institutions is the key to realizing an advanced civilization. The sultans in Sambas Sultanate were very concerned about the

development of science and knowledge. The establishment of educational institutions gives a signal that science must be taught in a directed and regular manner so that education in Sambas Regency is even better. All elements of the Sambas community, both the government as the ruler and policy maker in the area and the community in general, are expected to actively participate in maintaining, and caring for the Alwatzikubillah Palace as a cultural heritage asset so that it becomes a tourist destination in Sambas Regency which remains excellent from time to time.

REFERENCE

- Anonim. (1998). Tokoh dan Peristiwa Sejarah di Kalimantan Barat. Pontianak: Balai Kajian Sejarah dan Nilai Tradisional Pontianak.
- . Potensi Pariwisata di Kalimantan Barat. Dalam <http://repository.umy.ac.id/bitstream/handle/123456789/22344/6.%20BAB%20II.pdf?sequence=6&isAllowed=y>. (Diakses pada tanggal 14 Juni 2023, pukul 10.49 WIB).
- . Artikel Pendidikan. Dalam <https://pgsd.upy.ac.id/index.php/8-artikel-pendidikan/11-pengertian-pendidikan>. (Diakses pada tanggal 13 Juni 2023, pukul 21.30 WIB).
- . (2007). Mengenal Situs Sejarah Kerajaan Sambas Islam. Cet. I; Sambas: Dinas Pendidikan Kabupaten Sambas.
- Arpan. (1995). Catatan Peninggalan Sejarah Sambas. Sambas: Penilik Kebudayaan Kecamatan Sambas.
- Binder, Leonar. (1971). Crises of Political Development. Princeton N. J: Princeton University Press.
- Borneo Simboen Pontianak, Tahun ke II, No. 135, 1 Juli 1944.
- Fahmi, Urai Riza. (2014). Adat Istiadat dan Tradisi Istana Alwatzikhoebillah Sambas. Sambas: tt.
- . (2005). Selayang Pandang Kerajaan Islam Sambas. Sambas: Istana Alwatzikubillah.
- Faris, Muhammad Abdul Qadir Abu. (2003). Fiqih Politik Hasan Al-Banna Terj. Odie al-Faeda. Solo: Media Insani.
- Gottschalk, Louis. (2000). Mengerti Sejarah. Depok: Yayasan Universitas Indonesia.
- Hugiono dan Poerwantana. (2000). Pengantar Ilmu Sejarah. Jakarta: PT Bina Aksara.
- J.S Badudu dan Zain. (2001). Kamus Umum Bahasa Indonesia. Jakarta: Pustaka Sinar Harapan.

- Johansen, Poltak dkk. (2004). *Jurnal Sejarah dan Budaya Kalimantan*. Pontianak: Balai Kajian Sejarah dan Nilai Tradisional Pontianak.
- K, Rizky. *Mengenal Istana Keraton Sambas Kalimantan Barat*. Dalam <https://pariwisataindonesia.id/budaya-dan-sejarah/mengenal-istana-keraton-sambas-kalimantan-barat/>. (Di akses pada tanggal 14 Juni 2023, pukul 10.29 WIB).
- Kartika, dkk. (2021). “Perkawinan Elit Istana di Sambas dan Perubahan Lainnya pada Abad XX,” *Sambas*. 3 (2). Hlm. 157-171.
- Kusumasumantri, Pandji Yudhistira. (2022). *Peranan Sultan dan Raja dalam Sejarah Konservasi Alam Indonesia*. Direktorat Jenderal Konservasi Sumber Daya Alam dan Ekosistem, Kementerian Lingkungan Hidup dan Kehutanan: DIPA.
- Mahrus, Erwin. (2003). *Membangun Pendidikan Gagasan Pendidikan Maharaja Imam Sambas Muhammad Basiuni Imran (1885-1976)*. Cet. I; Pontianak: Yayasan Luhur Nusantara.
- (2007). *Falsafah dan Gerakan Pendidikan Islam, Maharaja Imam Sambas Muhammad Basiuni Imran (1885-1976)*. Pontianak: STAIN Pontianak Press.
- Manuskrip Silsilah Sultan Muhammad Syafiuddin (Sambas) tahun 1903, no. 40.
- Murtadlo, Muhammad. (2014). “Masjid Kraton Sambas dalam Konstelasi Pembaharuan Islam di Kalimantan Barat,” *Lektur Keagamaan*, 12 (1). Hlm. 207-234.
- Musa, Pabali. (2002). *Kiprah Anak Zaman Gagasan, Pemikiran dan Buah Karya Maharaja Imam Sambas H. Muhammad Basyuni Imran*. Pontianak: Pusat Penelitian Budaya Melayu Universitas Tanjungpura.
- Nordiansyah, dkk. (2022). “Peran Elit-Elit Modern Sambas masa Pendudukan Belanda Tahun 1818-1842,” *Sambas*, 4 (1). Hlm. 1-16.
- Nurchayani, Lisyawati. (1998). *Sejarah Kerajaan Sambas*. Pontianak: Departemen Pendidikan dan Kebudayaan.
- Pitria. (2017). *Tabrani Ahmad dan Perjuangannya, dalam “Bunga Rampai” Seni, Budaya dan Sejarah Pejuang Sambas*. TOP Indonesia.
- PJS, PWP. (2008). *Kamus Besar Bahasa Indonesia*. Jakarta: Kamus Besar Bahasa Indonesia.
- Posha, Beti Yanuri dkk. (2018). “Peran Sultan Muhammad Mulia Ibrahim Syafiuddin di Kesultanan Sambas 1931-1943 dalam Bidang Revitalisasi Lembaga Peradilan Agama”. *Diskursus Islam* 6 (1). Hlm. 175-200.
- Rahman, Ansar dkk. (2001). *Kabupaten Sambas: Sejarah Kesultanan dan Pemerintah Daerah*. Sambas: Dinas Pariwisata PEMDA Kabupaten Sambas.
- Rasyid, A Burhanuddin. (2008). *Lakukan Sesuatu dengan Ikhlas*. Cet. I; Pontianak: Lembaga Survey dan Kajian Lasuka Kalimantan Barat.
- Silsilah Kesultanan Sambas no. 28, 10 Juli 1991, no. 31.

- Soemantri, Sri. (1976). Sistem-Sistem Pemerintahan Negara-Negara Asean. Bandung: Tarsito.
- Sunandar. (2012). Peran Maharaja Imam Muhammad Basiuni Imran dalam Kehidupan Sosial Keagamaan Masyarakat Kerajaan Al-Watzikhoebillah Sambas 1913-1976. Yogyakarta: Tesis Pascasarjana UIN Sunan Kalijaga, Tidak Diterbitkan.
- Syafiie, Inu Kencana. (2014). Pengantar Ilmu Pemerintahan. Bandung: Refika Aditama.
- Syarif, Mujar Ibnu dan Khamami Zada. (2008). Fiqh Siyasah Doktrin dan Pemikiran Politik Islam. Jakarta: Erlangga.
- Usman, Syafaruddin. (2011). Sambas Merajut Kisah Menenun Sejarah. Pontianak: Pemerintah Kabupaten Sambas.
- Veth PJ.(1869). Borneo Bagian Barat: Geografis, Statistis Historis. Terj. P. Yeri OFM. Cap, Amstrdam, P.N Van Kamp.
- Wawancara dengan Pangeran Ratu Muhammad Tarhan (2018) adalah cicit dari Sultan Muhammad Syafiuddin II dan cucu dari Sultan Muhammad Mulia Ibrahim Syafiuddin. (Raden Muhammad Tarhan bin Raden Ratu H. Winata Kesuma bin Ratu Muhammad Taufiq bin Sultan Muhammad Mulia Ibrahim Syafiuddin), pada tanggal 28 Maret.
- Wawancara dengan Urai Riza Fahmi (2018) selaku cucu Sultan Muhammad Syafiuddin II bekerja di Dinas Komunikasi, Budaya dan Pariwisata Kabupaten Sambas sekaligus sebagai sekretaris Keraton Alwazikubillah Sambas, pada tanggal 27 Maret.
- Zulkarnaen. (2019). Perbandingan Sistem Pemerintahan. Bandung: CV Pustaka Setia.