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THE TAFSIR OF SURAH TUJUH BY MUHAMMAD BASIUNI IMRAN ENCULTURATION IN THE MALAY CULTURE OF SAMBAS

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HIGHLIGHT

- Cultural Enculturation
- Sambas Malay Culture
- Tafsir of Surah Tujuh
- Muhammad Basyuni Imron

ABSTRACT

This article elaborates on the socio-cultural method of interpretation of Muhammad Basiuni Imran in his Tafsir of Surah Tujuh which contains only seven selected suras, namely Al-Fatihah, Al-Ikhlash, Al-Falaq, An-Naas, Al-Kafirun, Al-Kautsar, and Al-'Asr. This research contributes to the study of interpretation and its relationship with local culture. A socio-historical approach with the concept of cultural enculturation is used to analyze data about the Malay Sambas Culture by contact with a culture to be studied and accepted, as well as the process of assimilation of Islamic teachings conveyed in the book of interpretation. This research is qualitative literature research with a descriptive-analytic technique. This study found that the purpose of Muhammad Basiuni Imran in writing the book of Tafsir Surah Tujuh was to guard the understanding of the Sambas Malay community in studying Islam, especially in prayer. The values of the Sambas Malay culture that influence the interpretation of Surah Tujuh are in terms of language, various terms and Arabic-Pegon

Malay scripts used in its interpretation, and also the mystical culture of Sambas Malays.

KEYWORD

Enculturation, Culture, Sambas Malays, Muhammad Basiuni Imran, Tafseer of Surah Tujuh.

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A. INTRODUCTION

The Qur'an is a holy book that was revealed as a guide to life for Muslims. This function has continued to do so from the time of the Prophet Muhammad to the time Muslims live today. One characteristic that is always attached to the Qur'an is its *salih li kulli zaman wa al-makan* nature that is always contextual in every era and place.

Tafsir of Surah Tujuh by Muhammad Basiuni Imran is an interpretation written in 1935 AD (20th century AD) but still exists using the Jawi script and the Malay language. (Gusmian, 2015, p. 224)

In Indonesia itself, the diversity of activities in interpreting the Qur'an is also very interesting. Howard M. Federspiel in his book *The Study of the Koran in Indonesia* takes pictures of efforts to understand the Koran in Indonesian. (Federspiel et al., 1996, p. 214) Islah Gusmian continues this study with a more detailed systematization and periodization. One of the interesting themes in Islah's book *Khazanah Tafsir Indonesia* is when discussing the development of writing interpretations of the Qur'an in Indonesia. More specifically on the theme "Malay-Jawi Language in Writing Interpretation in the Archipelago". (Gusmian, 2013, p. 61)

So in this case, no deeper explanation has been found as to why in the 20th century there were still interpretations using local languages, even though the ideal of interpretation that emerged in the 20s should have displayed its modern characteristics both in terms of characters, language, and presentation. The discourse of interpretation, because one of the characteristics of the 20th century AD was the promotion of the Latinization or romanization process by the Dutch government, it shifted the progress of the Pegon script and Malay, as well as other local languages. (Gusmian, 2013, p. 62) Thus, the emergence of interpretations in the 20th century AD which still carries the typology of classical interpretations requires further exploration of why and how it can happen, including the interpretation of Surah Tujuh by Muhammad Basiuni Imran, this interpretation was written in 1935 AD (20th century AD), but still exist using the script and language of the classical interpretation of the archipelago. And this will be explored further in this study.

The commentary written by Indonesian scholars who have studied in the Middle East is the interpretation of Surah Tujuh by Muhammad Basiuni Imran, a scholar, from the kingdom of Sambas, West Kalimantan, Indonesia. The interpretation is still in the form of a manuscript (manuscript) and only interprets seven letters, namely, al - Fatihah, al- 'Asr, al-Kauthar, al-Kafirun, al - Ikhlas, al-Falaq, and an-Nas using the Jawi script and the Malay language. In the interpretation of these letters, Muhammad Basiuni Imran tends to be textual, and fiber with theological nuances, he does not review his interpretation in detail

and does not connect with the social reality of the Sambas people at that time. His interpretation is more likely to be similar to the interpretation made by Middle Eastern scholars, so it may be that his typology of interpretation was indeed adopted and influenced by some of his teachers in the Middle East. (Parwanto, 2022)

The interpretation of the Qur'an is ontologically closely related to the dialectic between humans and socio-cultural realities on the one hand and with the Qur'an on the other. The occurrence of this culture is a logical consequence of the existence of the Qur'an as the word of God which has been grounded and incarnated into text, so it is necessary to question how the forms of culture were carried out by Muhammad Baisuri Imran when reading the text of the Qur'an and the social reality of the Malay Sambas community.

However, it cannot be denied that there are cultural dynamics that can be very complicated in West Kalimantan where in its social and cultural history there are interactions between various ethnic groups: Malay, Dayak, Javanese, and Madurese. The identity of each tribe or sub-ethnic group is always in the process of development. The culture contained in this interpretation will bring out the cultural side of Maharaja Muhamad Baisuri Imran. How is the interpretation of Muhammad Basiuni Imran related to the Sambas culture in the book of Tafsir Surah Tujuh and the implications of the Sambas Culture of Muhammad Basiuni Imran on the interpretation of Tafsir Surah Tujuh.

B. METHOD

This article is qualitative library research with a descriptive-analytic technique in presenting the data. The primary source used as a reference is the manuscript of Tafsir Surah Tujuh by Muhammad Basiuni Imron. Meanwhile, various articles related to the topic of Cultural Enculturation, Sambas Malay Society, Muhammad Basiuni Imron, and Tafsir Surah Tujuh were used as secondary references. This study uses a socio-historical approach with the concept of cultural enculturation which is used to analyze data about the Sambas Malay Culture by making contact with a culture to be studied and accepted, as well as the process of assimilation of Islamic teachings conveyed in the book of interpretation.

C. RESULT AND DISCUSSION

The word Malay (Malay) according to Ronald is rooted in the word "Layu" (ie Johor Malay: Layan, and Minang Malay: Layo) which means sailing. In addition, Malay can also be interpreted as withered/shriveled or smoked. (Israeli, 1982, p. 142)

Understanding Malay Ichwan Azhari mentions three points of view to explain it: first, anthropological Malays are an ethnic group found on the coast of Sumatra, the coast of Kalimantan, and the Malay peninsula. Second, political; Malays are communities who live in Malay kingdoms, generally in coastal areas, and are Muslim, speak Malay and carry out Malay customs in daily life. Third, cultural history; Malay covers an area of the "Malay world" that uses the Malay language and Arabic writing or script. (Erman, 2011, pp. 105–106)

Sambas Malay according to its origins based on the language theory of linguistic experts, for example, Collins (2005) that the Malay language is one of the characteristics of the Malay community, which has existed in the archipelago since ancient times and is an ancient Austronesian derivative. Speakers of the Ancient Malay language, the ancestor of all extant and extinct dialects of Malay, inhabited ecologically special areas: the swamps, wetlands, deltas, and coasts of the West Kalimantan river system. (Salim, 2011, pp. 21–22)

Tafsir comes from the word *fassara* which means explaining, opening, and revealing the *ma'qul* meaning. In simple terms, interpretation is the explanation of the verses of the Qur'an, detailing them and taking the law from them. (Suryadilaga & Adnan, 2010, p. 27) Temporary Manna Khalil al-Qattan interpret the word *tafsir* by explaining and revealing something that is closed. (Qaththan, 1973, p. 323) It can be seen from the point of view of language that it is not excessive, Roem Rowi states that tafsir means explanation, uncovering the veil or laboratory analysis to obtain clarity, or in another sense language interpretation is used to reveal something both sensory and abstract and rational. (Rowi, 1993, p. 1)

While the meaning of tafsir terminology is understood differently by scholars. According to al-Suyuti, argues that tafsir is the science that explains the revelation of the verse, its details, stories, the causes of the chronology of the descent of *makkiyah* and *madaniyah*, *muhkam* and *mutashabih*, *nasikh* and *mansukh*, *khas* and *'am*, *mutlak* and *muqayyad*, *mujmal* and *mufassal*, *halal* and *haram*, *wa'd* and *wa'id*, *their commands and prohibitions*, *tamthil*, and so forth. (Suyuthi, n.d., p. 174)

Experts in the science of interpretation provide a lot of understanding both etymologically and terminology of the term interpretation. Etymologically, the word interpretation means explaining and revealing what is closed. In the Lisan al-'Arab dictionary, Tafseer means revealing the meaning of a vague word. It is based on Surah al-Furqan verse 334.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And those who disbelieve do not come to you (bring) anything strange, but We bring to you the truth and the best explanation. (Departemen Agama, 2005, p. 363)

The definitions above provide unlimited space that anyone can interpret the Qur'an according to their abilities because the certainty of the meaning of a verse is impossible or impossible to achieve if the view only agrees on the vocabulary of the verse independently. A truth that cannot be denied by a commentator, even though the commentator has reached the highest position in his knowledge, it is impossible to say with certainty and finality that his opinion is what Allah meant.

According to Koentjaraningrat, culture comes from the word *buddhaya*, Sanskrit which is the plural form of the word *buddhi* which means mind or reason. Thus, culture can be said to be related to mind and reason. Because it is related to the human mind and reason, the scope becomes so broad. Then the statement that culture has at least three forms, namely:

1. The form of culture is a complex of ideas, ideas, values, norms, rules, and so on.
2. The form of culture is a complex of activities, and patterned behavior of humans in society.

3. The form of culture is objects made by humans. (Koentjaraningrat, 2009, p. 19)

The customs (customs) of the community are ancestral heritage passed down from generation to generation. The concept of customs that are found in the Malays is related to, among others: a) custom as a habit to respect elders, b) custom that is devoted to carrying out ceremonies such as marriage, c) customs related to the environment that need to be respected and carried out with rituals. which has been institutionalized, d) adat as a punishment to the community, e) adat as a custom with various kinds of ritual behavior displayed which are considered to have magical values, f) adat as an institutional system for example family, religious, political, cultural institutions and others. (Pustaka, 1994, p. 723)

Value is something valuable, so it becomes a benchmark in life. Values give meaning to life, thus giving a pattern in human behavior. (Nasihin, 2015, p. 2) Among these values, local wisdom is a community culture that has been created by ancestors and becomes a legacy for their children and grandchildren and as a means of controlling people's behavior. Values as a tool of social control are also considered religious values that guide human life. While values that are not religious are considered by the community as not being able to appreciate values.

Muhammad Basiuri Imran

Basiuni Imran was born in Sambas on 25 Dzulhijjah 1302 H (16 October 1885 AD). There are differences of opinion in determining the date of his birth. However, on the 25th of Dzulhijjah 1302 H, according to the information given by Harun Nawawi who acted as Basiuni Imran's secretary. This information is also supported by A. Muis Ismail. (Mahrus, 2007, p. 32) His father named H. Muhammad Imran had two wives, namely Saami and Badriyah. Basiuni Imran from a mother named Sa'mi from four children: Muhammad Basiuni Imran (Bashuni or Basioeni), Ahmad Fauzi, Hamdah and Aisyah.

Entering the age of 6-7 years Basiuni Imran began studying in formal educational institutions and studied religion informally. In formal education at the People's School (folk school) while the informal basic competencies such as learning to read and write the Koran and the basics of nahwu and sharaf, namely from the books of al-Jurumiyah and Kaylani, (Pijper, 1985, p. 142) took 10 years.

- a. Malay school
- b. Cairo's al-Azhar University (1908)
- c. Dar al-Dakwah wa al-Irshad (1913)

In 1319 H or 1901 AD at the age of 17 years, Basiuni Imran performed the Hajj to Mecca while continuing his studies for 5 years 1319-1324 H / 1901-1906 AD He studied several disciplines such as nahwu, sharaf, and fiqh he studied from Tuan Guru Umar Sumbawa and Tuan Guru Usman Sarawak and Tuan Syekh Ahmad Khatib, Sheikh Ahmad al-Fattani and Uthman al-Funtiani. He also studied language science in the field of Arabic

(*nahwu, saraf, ma'ani, badi', bayn*), mantiq, ushul fiqh, interpretation, and the science of tauhid from Sheikh Ali Maliki.

In 1324 H/1906 AD, Muhammad Basiuni Imran returned to his hometown (Sambas), West Kalimantan – to renew and actualize the knowledge he had acquired while in Mecca. When in his hometown, Muhammad Basiuni Imran taught for two years. And while in Sambas he also subscribed to al-Mannar . magazine from Egypt promoted by Muhammad Rashid Rida. In addition to subscribing to al-Mannar magazine, Muhammad Basiuni Imran also often reads literature from the Middle East, especially literature from Egypt. And according to him, from the results of his reading of some of the literature from Egypt, including the magazine from al-Mannar, he felt he found fresh air and the purity of Islamic teachings from their sources, namely based on the Qur'an and Sunnah. And since then Muhammad Basiuni Imran began to be inspired and motivated by the idea of purification and renewal of Islam from Muhammad Rasyid Rida. (Mahrus, 2007, pp. 36–37)

Knowledge and insight about Islam, Egypt is a place that Muhammad Basiuni Imran glanced at to study. But when he was still in Mecca, his thoughts were familiar with the reformers of the Islamic world such as al-Afghani, Muhammad Abduh, and Rashid Rida. In this case, he is more inclined to the thoughts of Rashid Rida.

Muhammad Basiuni Imran died in Pontianak on 29 Rajab 1396 H coincided with July 26, 1976 AD, and was buried in Sambas.(Parwanto, 2022)

Interpretation Method on Tafsir of surah Tujuh

The method of interpreting the first Qur'an is the Qur'an with the Qur'an, the second is the Qur'an with the Hadith.

Muhammad Basiuni Imran interprets the interpretation of Surah Seven in terms of how many methods are:

1) Interpreting with the Koran

The interpretation of the Koran with the Koran is termed *munasabah*. (Harun, 2017, p. 821) In the interpretation of Surah Seven, Muhammad Basiuni Imran uses the *munasabah* aspect seen when he interprets suras al-Kafirun, al-Ikhlash, and al-'Alaq, he connects the interpretations of the three which emphasize the importance of tauhid or trying to bring people back to the teachings of the Koran, and even when interpreting surah al-Kafirun and al-Ikhlash, he alludes to the meaning of surah al-Lahab, which according to him is an abstraction of the meaning of the importance of worship of tauhid contained in surah al-Kafirun. and al-Ikhlash.(Basiuni Imran, 1935, p. 8)

Then in the next interpretation, in interpreting surah al-Fatihah verse 7 :

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

(That is) the way of those whom You have bestowed favors upon, not (the way) of those who are angry, nor (the way of) those who have gone astray. (Departemen Agama, 2005)

On the cut (*Siratal-Allazina 'an 'amta 'alaih*) "That is the way of those who are given favors" he interpreted that those who were given favors were the Prophets and

Apostles, the pious so that humans were commanded by Allah to follow them. In explaining the interpretation, he did not reveal whether the interpretation was carried out using munasabah. or not but judging from the interpretation of speech that he put forward. In the interpretation of Surah an-Nisa verse 69:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whoever obeys Allah and His Messenger, they will be with those whom Allah has bestowed favors with, namely: the Prophets, the Siddiqeen, the martyrs, and the pious. And they are the best of friends.

This verse is often used as munasabah in explaining the interpretation of the first part of Surah al-Fatihah verse 7 above. So the interpretation he did contains the munasabah aspect

2) Interpreting with Hadith

Muhammad Basiuni Imran in interpreting the Qur'an with hadith can be seen in interpreting surah al-Falaq, including what was narrated by al-Bukhari and Muslims, namely the text of the hadith which says that the Prophet Muhammad was once betel nut by a Jew named Labid al-Asam. (Basiuni Imran, 1935, pp. 10-11) He tried to give a rational explanation

3) Interpreting with the opinion of the Ulama

Interpreting in addition to the Qur'an and Hadith Muhammad Basiuni Imran also uses the opinions of scholars, especially Rashid Rida as the main source of his interpretation. Interpreting surah al-Fatihah he said that the interpretation of al-Mannar Rasyid Rida's works as inspiration and quotes in interpreting them as well as adding his own opinion.

اداله بکی الفاتحة ددالم این کتاب تفسیر یغ فنجغ دنقل در فد تفسر المنار, ادافدان کتر اغن باکی سکلن نوع هدایه (فتنحوق) القراناصول اصل عقیده الاسلام یغ ساي اجملکن فدان دان ساي تفصیلکن فدا سورتن-سورتن اطن سبکی تفصیل (هراین) دان تله ساي کوف فدان اکن جمله بارغ یغ تله دفر کتاکن اکندی اوله شیخ کام..... دان مغیر یغ اکن تفسیر الفتحه, بیراف تمباهن در فدتفسیر المنالر"

It is for al-Fatihah in this a long book of commentaries is quoted from the interpretation of al-Mannar he has in its information for all nawu' hidayah (guidance) of the Qur'an, the origins of the aqidah al-Islam which I validated to him and I interpreted in the letters about some of the fasil (explanations), and I have quoted him the number of things that have been said will him by our shaykh..... and accompany the interpretation of al-Fatihah some additions to the interpretation of al-Mannar.(Basiuni Imran, 1935, p. 11)

Based on the excerpt of the interpretation above, it indicates that the content of the argumentation of al-Mannar . 's interpretation he used this as the basis for argumentation in interpreting the letter al - Fatihah, which is then added to the argumentative-analysis

based on his rationality. This can be seen when he describes the position of the letter al-Fatihah In the process of the revelation of the Qur'an, he quoted Muhammad Rashid Rida's opinion who said that the letter al-Fatihah is the first letter revealed based on the legalization of the history of Ali b. Abi Talib ra

When revealing the five main principles of the letter al-Fatihah he also quoted the opinion of Muhammad Rashid Rida who said the instructions from the letter al-Fatihah include five main principles, namely: first, tauhid, second, promises and threats, third, the command to carry out worship and deeds based on tauhid in the heart, fourth, explaining the path of virtue that leads to the enjoyment of the world and the hereafter, and fifth, about the story -the story of the person who guards the hudud (limits) Allah by choosing the path of goodness that has been guided by Allah. (Basiuni Imran, 1935, p. 2)

Likewise, the interpretation of surah al-'Asr Muhammad Basiuni Imran quotes the interpretation of al-Manna>r by Rashid Rida. As follows:

شیخ کامی الاستاذ الامام رحمه الله تعالى یغ اداله ابهنتر کن اکندی سنکی محاث ضره
(فداتو) اتو فغا جین کفدا علماء نکرى الجزانردان فموکی-فموکی ث تاهن 1321
هجره 1903 مسیحی دان ای تو لیس اکندی د غن تا غنق, دان این تفسیر ساتو ایه-
ایة الله عزوجل یغ تله ظا هر اتویات "

Our Shaykh al-Ustadz al-Imam rahumakumullah ta'ala which he sent for him as a muhablood (speech) or recitation to scholars in Al-Jazeera and its leaders in 1321 H/1903 M. And he wrote about him with hand and this is the interpretation of one verse from the verses of Allah 'aza wajalla which have been zahir or real...."

Based on the quote, it is informed that Muhammad Rasyid Rida had written a short commentary on the surah, namely the interpretation of surah al-'Asr, but it was not recorded or published, only delivered at certain moments. (Basiuni Imran, 1935, p. 5) Then in interpreting al-'Asr, Muhammad Rashid Rida also quoted the words of Imam Shafi' i who said that: If only one letter was sent down by Allah, namely the letter al-'Asr, then that letter is sufficient as a lesson for the affairs of all humans. In addition to quoting the words of Imam Shafi' i he also quoted a narration, without citing the source of the narration quoted. In the narration, it is said that if people understand the nature of surah al-'Asr, then the lesson in that surah is enough for them. (Basiuni Imran, 1935, p. 5)

In terms of breadth

In terms of the breadth of his interpretation, he uses the ijmalī (global) method, (Baidan, 2012, pp. 15–16) which is to explain the verses of the Koran concisely and popularly, so that they are easy to understand and easy to read. Besides, the presentation is not too far from the language of the Koran so listeners and readers seem to still listen to the Koran.

The use of this method can be seen in every surah that is interpreted by Basiuni Imran in the interpretation of Surah Seven, he does not provide a detailed explanation of the interpreted surahs or verses, and only reviews globally and does not provide a

separator between one surah and another. Direct interpretation tends to be the same as the translation language and only does a little addition of meaning based on reason or rationality which is still based on the literal meaning of the verse. As in interpreting surah al-Falaq :

مك فدىسورة الفلق اية منجكان دي كفدبارغ يغ اددمالم عالم اية درفد كجهاتن-كجهاتن
سكل مخلوق يغ ايله لنداسن فدىسعموم وقتون درمالم دان يسغ دان اى تنتو كن يبون
اكن كلف مالم افبيل تله سا غتله كلفن مك مراتاله اى دسكنف خهددان تر سمبوييله
فدان تمفة-تمفة ماسق كجهاتنن دان جالن-جلن منجكان دان كجهاتنن توكنغ-توكنغ
سحريغ دجال-جال دان اورغ-اورغ يغ مروسقكن يغ فيمبوغ, دان كجهاتن سترو-
سترو يغ حسد (دغكى)

So in surah al-Falaq, it guards him against the things that are in the world from the evils of all creatures which are the foundation for the general time of night and day, and he determines that it will be dark at night when it is very dark then it is evenly distributed throughout the world. evil (the universe) and hide in the places where its evil enters and the paths guard it against the evil of evil sorcerers, who are dajjal, and those who destroy, those who fight (fights), and the evil of bitter enemies (envy).)..... (Basiuni Imran, 1935, pp. 9–10)

So based on the interpretation above, it clearly shows that in his interpretation Muhammad Basiuni Imran used the ijmal method, namely by interpreting the Qur'anic text in a simple, global and literal way.

Muhammad Basiuni Imran in interpreting the interpretation of Surah Seven in terms of orderly interpretation using tahlili (Baidan, 2012, p. 31) as follows: this interpretation only interprets suras al-'Asr, al-Kauthar, al-Kafirun, al-Ikhlās, al-Falaq, and an-Nas. Sequential surah from the beginning of the surah in the Koran with several other short surahs.

Interpretation Pattern

Tafsir is a human work to understand the word of God. Interpreting the Qur'an means that humans try to uncover the ideas, ideas, and meanings contained in the verse. To reveal the meaning of the Koran can use existing methods. In this case, in terms of the style of interpretation.

The pattern of interpretation can be divided into five, namely, sufi interpretation, philosophical interpretation, fiqh interpretation, scientific interpretation, and al-Adabi wa ijtimā'ī interpretation. (Yusuf, 2021, p. 165) The interpretation of Muhammad Basiuni Imran uses the style of al-Adabi wa ijtimā'ī . interpretation which means from two terms, namely al-adabi which means elements of language, literature, and politeness, while ijtimā'ī is a society that involves the reality of development in society. With this style, the commentator reveals the beauty and majesty of the Qur'an which includes aspects of language, miracles, meaning, and purpose. Mufassir tries to relate to social phenomena

that occur in society and tries to solve humanitarian problems in general and Muslims in particular according to the instructions of the Qur'an which he understands.

Muhammad Basiuni Imran's interpretation interpreting the book of interpretation of Surah Tujuh which reveals a local culture in his interpretation is marked by him as the Maharaja of Sambas when he leads him, many of the books he wrote according to the needs of the Sambas community as an example when interpreting this book by determining seven surahs to be interpreted because they saw the community at that time it was easy to memorize short suras to be implied in carrying out daily prayers, as well as making it easier for people to understand the contents of the seven surahs. (Jabbar, 2015)

Systematics of Interpretation

Muhammad Basiuni Imran in interpreting Surah Seven according to Isiah Gusmian's opinion, the systematic writing of interpretation is divided into two forms, namely: systematic and thematic writing interpretation. First, the systematics of writing is coherently divided into two. a. Coherently according to the order of the letters in the Mushaf and b. Coherently according to the order of revelation. Second, thematic writing is also divided into two. a. Classical thematic, namely taking a certain letter or verse and then interpreting it, and b. The contemporary theme, namely determining a theme of discussion, then collecting verses related to the theme being discussed, then interpreting the verses, and then drawing a conclusion on the theme being discussed. (Gusmian, 2013, pp. 123-131)

Based on the systematic mapping above, the interpretation of the systematic interpretation of Surah Seven used belongs to the first mapping which is coherent in interpreting the Qur'an following the order of the surahs in the Mushaf. But in this interpretation he interprets the suras in certain suras with the aim and purpose, namely only interpreting the suras al-'Asr, al-Kausar, al-Kafi>run, al -Ikhlas, al-Falaq, and an-Na>s. These suras are very familiar among the people and most people memorize them by heart. (Basiuni Imran, 1935, p. 2)

Analysis of Muhammad Basiuni Imran's Interpretation of Sambas Local Cultural Issues in the Book of Tafsir Surah Tujuh

Language Stratification: The Preservation of Malay Culture

The adoptive complement pattern in the interpretation of Surah Tujuh can be found in several forms of Malay communication expressions used by Muhammad Basiuni Imran in his interpretation which are no different from the language commonly used by Malay society in general. However, problems arise when the Malay language is used as a means to actualize the content of the verses of the Qur'an. This becomes interesting because the use of the Malay language will certainly never be separated from the existing socio-cultural values.

In social interaction, the Malay community pays attention to and determines the level of language that will be used according to its position in social stratification. This is

because the level of language does not only point to linguistic differences but has a very close relationship with one's status in social stratification and hierarchies.

The culture of Sambas is a symbol of cultural diversity in Indonesia. By developing and expanding the interpreter of the archipelago in particular Muhammad Basiuni Imran in the editorial or the text in his interpretation does not explain how the local culture exists in Sambas, but the researcher uses an analytical knife to prove that this interpretation is a cultural product by presenting evidence when he served as The Maharaja who certainly had a big influence on the culture that existed at that time.

The word sincere as the main word describes the education that was developed when he became the Maharaja of the Sambas kingdom. He emphasized that all actions, whether there were witnesses or not, never escaped God's sight. Then he quoted the last snippet of the Qur'anic verse in surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

The interpretation of the Qur'an is ontologically closely related to the dialectic between humans and socio-cultural realities on the one hand and with the Qur'an on the other. The occurrence of the dialectic is a logical consequence of the existence of the Qur'an as the word of God which has been grounded and incarnated into text, so it is necessary to question how the dialectical forms were carried out by Muhammad Baisuri Imran when reading the text of the Qur'an and the social reality of the Sambas Malay community.

The reforms carried out by Maharaja Imam Sambas were shown to purify the teachings of Islam (puritanization, tajdid), develop (modernization, Islam) its institutions, and develop the worldly life of the Sambas Muslims.

Concerning the purification of Islamic teachings, Muhammad Basiuni Imran was firm against various inequalities in the fields of aqidah, worship, and law. According to him, Islam gives understanding to its adherents about aqidah, worship, and all things that are lawful and unlawful according to the limits set by Allah SWT. But in reality, in these three aspects, many have been polluted and distorted by various heresies. Bid'ah in the field of aqidah appears in the form of superstition and superstition. Like assuming certain creatures have divine nature and are considered as God, Quranic verses are used as amulets or used as medicines and some are even commercialized on plantations. Bid'ah in the field of religion (special worship) is seen in changing or changing the provisions of worship in their way or forbidding something lawful which has clear provisions in the law of Allah SWT. According to Muhammad Basiuni Imran, these heresies have many sources, including those from lust, fanaticism, and the various purposes of both. He believed that the distortion of the Qur'an resulted in school fanaticism, because of that heresy always gave birth to divisions. (Mardiyati, 2011)

Antar Ajong is one of the traditional ceremonies that has been carried out for generations by the Sambas Malay community. The Antar Ajong ritual is an activity that is still carried out in a traditional way that contains elements of the tradition that follows it,

namely by drifting an Ajong into the sea in which there are offerings to make offerings to sea ghosts. This ritual aims for good harvests, avoiding pest attacks that usually damage rice plants, and abundant harvests.

Rituals in the Antar Anjong tradition begin with deliberation and prayer requests, followed by a berakh ceremony at night led by a handler and accompanied by a parade (assistant shaman who bridges communication with spirits). When the summoning of evil spirits is made, the parade and the handler chant the start-sahut accompanied by special songs and the beating of the drums. When the handler and parade have been imbued with these spirits they begin to communicate to convey their intention to summon him. After that, they surround Ajong while sprinkling matter or fanning it with Mayang areca nut. Sometimes ask for entertainment first with singing and dancing. Then there will be a signal given in the form of the Prophet's prayer, then they will run wildly towards the sea, ajong being pushed into the middle against the waves. They will return to the mainland after ajong is considered safe to sail. (Kurnia et al., n.d., p. 2)

In this ritual, there is also a swing used by the handler for the Besiak ritual, this swing aims to invite supernatural beings so that the daring can witness the ritual has been carried out properly in heaven, at sea, in the bays, and on land. This swing must be used during the Besiak ritual in between anjong until the ajong boat drifts into the sea, which means that it signifies a party to welcome someone's arrival and everyone happily awaits the presence of that person (unseen creature). At each edge of the rope swing given various kinds of cakes, bananas, and sugar cane each item.

Rituals that people do by believing supernatural beings who come will give them abundant harvests. So that those who mostly embrace Islam forget the Shari'a that Allah has set for their servants. The belief that they believe in directly has doubled Allah with the hope that this creature will benefit their lives. This is a tradition that cannot be justified in the teachings of Islam itself, until now this ritual is often carried out by the Sambas Malay community.

In Antar Anjong tradition, there is a ritual that associates partners with Allah SWT. Muhammad Basiuni Imran in his Tafsir Surah Seven in Surah al-Kafirun explained the worship of tauhid taught by the Prophet Muhammad, as the successor and refinement of the teachings of the previous prophets, with shirk worship performed by polytheists.

ادفدات كترا غن منجريكن انتارا عباددة توحيديع سمات-سمات يبع تله ددا نغكن اكندى اولهكسدا هن نبي-نبي اتو او نتو مغهذ فكن برغ يبع تله ادا تسث او له تيف-تيف سوئرغ دغد مر كنت دان عباددة شرک يبع بدعه اته درفد اساسث (فغكات سكلی) اتو يبع منداتغ داتس اكام-اكم نبي-نبي يبعدهولو , دان كلفاسن نبي-نبي دان اورغ-اورغ يبعنله مغيكوه اكنددر فد معبادتكن بارغيغ دعبادتكن (دسمبه) اوله ارغ-ارغ مشركين درفدسكل يبعدسروفاكن دان توكغ-توكغ شفعة دان لفس درفدماجم عباددةمر كنت بكين. دان مموتكن هارف مر كنت در فد موافقة دغن مر كنت دان منتفكن مركنت اتسن. دان منجر يكنيغ سمفرن انتارا اكام مر كنت (اورغ-اورغ مشركين) يبع دادا-دادا كن اية دغن اكا من يبع اياله الله يبع دتورنكن اية .

There is in his information that characterizes the worship of tauhid which has only been brought to him by the end of the Prophets to bring to life the things that have been upon him by each one of them. And the worship of shirk that is bid is from its principle (the very beginning) or what will come after the religions of the former prophets, and the release of the prophets and those who have followed him from worshiping the things that are worshipped (worshipped) by the polytheists rather than the likenesses and intercessors and apart from their worship for him. And load their hope instead of muwafaqah with them and set them on it. And characterize what is perfect between their invented religion (the polytheists) and their religion which is the religion of Allah which was revealed. (Basiuni Imran, 1935, p. 7)

In Surah al-Ikhlās, it is explained about tauhid, or the truth of the Hanif religious beliefs as well as the justification of previous religions. Then explain to Allah Almighty over all creatures as a place of refuge and ask for everything that is termed as-Samad.

"اینله سورة تو حیداورغ-اورغ مؤمنین یغ اخلص یغ منیمفرناکن باکی سکل معنی سورة الکافرون مک ای منفیکن باکی کفر وثنیه دان این منثابتکن دان منتقکن باکی ایمان حنقیه دغن منیا تکن کأ ساعن الله تعالی دان صمدیهن دغن ممبطلکن بارغ یغ نبوة بدعه (دأدا-دأدا کن اکندی) اوله اکام-اکام و ثنیه هولوکالاً....."

This is the letter of tauhid of sincere believers who perfects all the meanings of Surah al-Kafirun, so it disclaims the unbeliever's wats/Aniyah, and this mentions and stipulates for the Imam h anafiyah (hanif religion) by declaring the condition of Allah Ta'ala and His Samadiyah and fixing the things that were made heresy (made by him) by the ancient wats / aniyah religions... (Basiuni Imran, 1935, p. 7)

The interpretation of Muhammad Basiuni Imran as an example of culture is an allusion to his interpretation of Surah al-Falaq verse 4:

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

He quoted the hadith narrated by Bukhari and Muslims which said that the Prophet Muhammad was once bewitched by Labid b. al-A'sam then he did rationalization and moderation between the groups who rejected and accepted the history. (Basiuni Imran, 1935, pp. 11–12) And in interpreting this verse, he mentions a little about the beliefs of the local community about the existence of magic, shamans, sorcery, and so on, in reality, this kind of society has become a tradition of the locality of West Kalimantan for some people even today.

Likewise, he interprets Surah al-Kafirun as well as explaining about intercessors or idols made worship by the polytheists, then the word One or ahad Allah means that they have corrected and invalidated their belief in all the idols they worship and made intercessory tauhid, that everything they believe in cannot have any effect at all, because power belongs only to Allah Almighty.

..... دان بارغ يغ مريکا مېوآ بدعه (أدا-أدا اکن دي) درفدمفرا ميبيل سکل يغ دسروفاکن دان بنديغن بکی الله عزوجل يغ مريک عبادتکن (سمبه) مغبا دتکن دی دغن دعء ممکيل مريک هغک ددالم حال-حال يغ ساعه سوسه دان بر نذر بکی مريکنت دان برقربان دغن سکل سمبليهن. دان منما ئی اورغ-اورغ يغ کمدين (متا خرين) فعبادة-فعبادة مريکت اکن مريکنت دغن نام اولياء دان شفعاء (توکغ-توکغ شفاعة) يغ برکواس فد کون (الم) دان منما نی عبادة مريکنت با کينن دغن نام توسل دان نستشفاع دان معنی احد دان صمد اية ممبطاکن اکن اين سکلينن...

... and the things that they make heresy (fake him) instead of taking all that is likened and compared to Allah Azza wajalla, which they worship (worship), such as worshipping him with a prayer calling them to the inside things that when they are in trouble and make a vow for them and sacrifice with all the sacrifices and name those who are later (muta`akhkhirin) of their worshipers they will be named Auliya ' and Syufaha (builders). intercession) who have power over their friends and call their worship for him the names of tawasul and isyasytafa and the meaning of ahad and Samad corrects all of this. (Basiuni Imran, 1935, p. 7)

In this case, it can be seen that the Sambas Malay marriage custom in carrying out the wedding ceremony uses symbolic, cultural symbols as long as it does not contain elements of shirk, superstition and kurafat do not conflict with religious shari'ah depending on the intention and understanding, but when the intention is riya' and the understanding there is an argument. New superstition and superstition are against religion. Cultural symbols to understand local wisdom, which is needed for Islam, are not necessarily contradictory, so they are just another formulation to understand the meanings of local wisdom. (Taufik et al., n.d., p. 10)

Abstinence is a tradition that grows and continues to develop in society. (Kurniawan, 2019) Abstinence, known as pamali in several regional terms, is one of the types of prohibited expressions, whether spoken directly or indirectly.

The life of the people of an area related to abstinence can apply when people carry out activities in the morning until bedtime, both routine activities and activities that are occasionally carried out. The classification of abstinence can be divided into five parts, namely relating to the safety of life, gender, time, place, and when doing activities or work. (Taufik et al., n.d., pp. 53-54)

Abstinence is a human product that is considered a myth and is believed to be true but cannot be proven. A custom in society is a cultural treasure that contains traditional values in society. The elements of abstinence are their meaning, function, classification,

and position in society. It contains educational values. Examples are as follows: children are prohibited from eating, moving places, and rubbing the face of a sleeping baby because it can cause the baby to die quickly.

Abstinence can be grouped into several categories including:

The educational values that can be taken from this incident are first, children are prohibited from crossing their parents, which means that parents teach manners through habituation methods. Children are prohibited from eating on the move, which means that the child is inconsistent in his personality, so parents forbid their child to eat on the move. Rubbing the face of a sleeping baby implies that it is like a person who died so his face is rubbed. Therefore, parents forbid their children to do this. (Aslan, 2017, p. 16)

Do not forbid based on the safety of the soul, while sleeping do not lie down "pas agik tiduk nusah ringkap" this expression is usually expressed by parents to parents to children, and has the meaning of being able to cause both their parents to die. Applies only when a person is still sleeping on his stomach. It is not allowed to hit someone with a broomstick. The expression "nesik tawu mukol udan use punopas", this expression is usually for someone to someone else. Having a meaning can cause bad luck for the person who is hit.

It is forbidden based on gender, children are prohibited from playing at Maghrib time alone. The Sambas people believe in the existence of ghosts and demons in their daily lives. Based on the hadith of the Prophet Muhammad: "Do not let your children at sunset until the darkness of the night disappears because the devils scatter when the sun goes down until the darkness of the night disappears." (Kurniawan, 2019, p. 21)

Pregnant women should not blame others. The meaning of abstinence is that it can cause the child it contains to be like what is reproached. When a wife is pregnant her husband is not allowed to kill animals, because it can cause the child she is carrying to be disabled. Unmarried women should not shave their eyebrows, because it can cause bad luck and lose the aura of the woman's beauty.

It is found in interpreting Surah al-Ikhlas which is a description of the Oneness of Allah and all forms of His Almighty. Here's an excerpt of the interpretation:

... مك سورة اخلاص اية يغ ما جما لكن باكى ركن-ركن توهيد دان مرونتهكن ما
جم-مجم شرك اية سموان مك دوا سورة استعاذه (منتا فرلندوغن اة دغن الله درفد كجها
تن-كجها تن يغ مريتنا غى باكى كبانقكن ما نسي اية مقسود-مقسود ن يغ
كمنوسياءن فد جسد دتوبه) دان روح سكلين دغن بارغ يغ مراسا كندى دغن وصفة-
وصفة وحدا نية باكين عزوجل.

... So the Ikhlas surah that allows for the pillars of tauhid and destroys all kinds of shirk, then the two istiadzah suras (ask for protection from Allah from the evils that hinder

the good of humans for their humanitarian purposes) on the body in the body) and the spirit as well as the goods that feel him with the qualities of wahdaniyah for him 'Azza wajalla.

D. CONCLUSION

Based on the discussion that has been carried out on the interpretation of local culture in the study of the interpretation of Surah Tujuh by Muhammad Basiuni Imran, the following conclusions can be drawn:

First, the motive for compiling the interpretation of Surah Seven is to look at the seven suras which are interpreted very often by people's memory to perform the five daily prayers. By using the Malay writing language and the Arabic script, Pegon can be easily understood by the surrounding community. The concept offered is to return to Allah SWT.

Second, the interpretation of Surah Seven is a work of interpretation in the form of *ra'y*. This is because the portion of reason in the interpretation of Muhammad Basiuni Imran tends to be more dominant than the use of history. Use history only for legitimacy rather than interpretation. The method of interpretation used in the interpretation of Surah Seven is the *ijmali* (global) method.

Third, the local culture contained in Muhammad Basiuni Imran's interpretation, three cultures can be described by the Sambas community at that time including, tauhid, education, and politics. But he explained more about tauhid (people's belief at that time) because they still believed in mystical things and still used several rituals for wedding ceremonies, both from cymbals and the tools used for the ceremony and are still believed to this day.

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