Tawhid, Worship, and Noble Morals in the Hikayat Nabi Isa

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Abstract

Purpose
The main objective of this research was to reveal the Islamic teachings in the Hikayat Nabi Isa manuscript.

Method
This qualitative study employed a descriptive research design. The philological method used was the legger method. Content analysis in this study uses textual and contextual analysis. The primary data source was the manuscript of Hikayat Nabi Isa (hereinafter referred to as HNI) in the collection of the French National Library with the code Malayo-Polynesien 68. The research data was collected using reading and note writing technique.

Results/Findings
This study revealed the Islamic teachings that the HNI text demonstrated encompassed tawhid (aqidah), worship (sharia), and noble morals (akhlaqul karimah).

Conclusion
The HNI manuscript was a highly readable manuscript that was well-preserved and easily accessible. The HNI text narrated the history of Prophet Isa and conveyed the Islamic teachings, which included the teachings of aqidah, sharia, and morals.

Keywords
Islamic teachings, Hikayat Nabi Isa (HNI), Text, Prophet Isa.

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Abstrak

Tujuan
Tujuan utama dari penelitian ini adalah untuk mengungkap ajaran-ajaran Islam yang terkandung dalam naskah Hikayat Nabi Isa.

Metode
Jenis penelitian ini adalah kualitatif-deskriptif. Metode filologi yang digunakan adalah metode landasan. Analisis isi pada penelitian ini menggunakan analisis tekstual dan kontekstual. Sumber data yang digunakan adalah naskah Hikayat Nabi Isa (Selanjutnya disebut HNI) koleksi Perpustakaan Nasional Prancis dengan kode Malayo-Polynesien 68. Data penelitian dikumpulkan menggunakan teknik pustaka.

Hasil/temuan
Penelitian ini mengungkap ajaran-ajaran Islam dalam teks HNI yang mencakup tauhid (akidah), ibadah (syariah), dan akhlak terpuji (akhlaqul karimah). Temuan ini dapat dipahami dan dimanfaatkan oleh khalayak luas, khsusunya bidang keilmuan Filologi, Sejarah, diskursus Agama Islam maupun pengetahuan kebudayaan secara umum.

Kesimpulan
Naskah HNI merupakan naskah jamak. Naskah HNI koleksi Perpustakaan Nasional Prancis dengan kode Malayo-Polynesien 68 adalah naskah yang memiliki tingkat keterbacaan yang tinggi, naskah dalam kondisi baik dan mudah dijangkau. Teks HNI menceritakan riwayat nabi Isa dan juga menyampaikan ajaran-ajaran Islam yang mencakup ajaran akidah, syariah, dan akhlak.

Kata kunci
Ajaran Islam; Hikayat Nabi Isa (HNI); Teks; Nabi Isa.

الملخص

الهدف
يهدف هذا البحث إلى الكشف عن التعاليم الإسلامية الواردة في مخطوطة حكايات نبي عيسى.

الطريقة
هذا النوع من البحث هو نوعي وصفي. الطريقة اللغوية المستخدمة هي الطريقة الأساسية. يستخدم تحليل المحتوى في هذا البحث التحليل النصي والسياقي. مصدر البيانات المستخدم هو مخطوطة حكايات النبي عيسى (المشار إليها فيما يلي باسم حكايات نبي عيسى من مجموعة المكتبة الوطنية الفرنسية برمزمالايو- بوليسنين 68. و تم جمع بيانات البحث باستخدام تقنيات المكتبة.

النتائج
و يكشف هذا البحث عن التعاليم الإسلامية في نص حكايات نبي عيسى والتي تشمل التوحيد (العقيدة)، والعبادة (الشريعة)، والأخلاق الحميدة (الأخلاق الكريمة). ويمكن فهم هذه النتائج والاستفادة منها من قبل جمهور واسع، وخاصة في المجالات العلمية فقه اللغة والتاريخ والخطاب الديني الإسلامي والمعرفة الثقافية بشكل عام.

الخلاصة
نص حكايات نبي عيسى حكايات نبي عيسى هو نص جمع و مخطوطته الموجودة في مجموعة المكتبة الوطنية الفرنسية برمزمالايو- بوليسنين 68، وهي مخطوطة تتمتع بمستوى عالٍ من سهولة القراءة، والمخطوطة في حالة جيدة ويسهل الوصول إليها. يحكي نص حكايات نبي عيسى و ينقل أيضاً التعاليم الإسلامية التي تشمل تعاليم العقيدة والشريعة والأخلاق.

الكلمات الرئيسية
التعاليم الإسلامية؛ حكايات نبي عيسى؛ نص؛ النبي عيسى

INTRODUCTION

Literary works in Malay, produced after the arrival of Islam, serve as the foundation for the emergence of a literature that is fully based on the values and beliefs of Islam, under the convictions of the authors and the Malay-Indonesia society of that time (Wirajaya, 2020). The development of Malay Islamic literature provides a new understanding that Islamization in the Malay-Indonesia is not solely achieved through trade, marriage, or preaching activities. There is a reciprocal relationship between religious texts and the Islamization process, thus expanding the influence of Islam in the region (Azra, 2013, p. 32).

According to Fathurahman (2022, p. 7), classical Malay literature contains various information on thoughts, historical knowledge, customs, and behaviors of the past society. Writing religious manuscripts becomes the most effective medium in the transmission of Islamic knowledge. Meanwhile, Ricci (2011, pp. 1-4) suggests that the approach used in spreading Islam in the Malay-Indonesia is through textual networks or literary works, such as religious books, poetry (*syair*), and tales (*hikayat*). Fang (2016 pp. 204-205) adds that one of the best methods to convey Islamic teachings through literature is by studying Quranic stories. In Malay, the Quranic story is known as *Qishashul Anbiya'* or the story of the Prophets.

One example of a classic Malay manuscript that falls into the category of Quranic stories is the *Hikayat Nabi Isa* (HNI). The HNI manuscript collected by the National Library of France with the code *Malayo-Polynesien 68* is chosen as the primary object of study in this research (Cabaton, 1912; Gunawan, 2020). This manuscript is downloaded online via https://www.gallica.bnf.fr in pdf format.

The HNI text narrates the life history of Prophet Isa from the time he was in Maryam's womb to the time he was taken up to heaven with Archangel Jibril. This account encompasses Prophet Isa's journey during his prophetic mission to spread the teachings of Islam. The HNI text holds significant value and influence in introducing Islamic teachings, encompassing aspects of creed, sharia and morals.

The main purpose of this research is to reveal the Islamic teachings in the HNI manuscript using a philological approach. The philological method used is the *legger* method (Harahap, 2021; Ikram, 2019). The content analysis in this study applies textual and contextual analysis to examine the meaning and function of texts related to Islamic teachings in the HNI manuscript. This analysis is useful to explain a lot about the dynamics of ideas and thoughts of Islamic literary tradition at the time the HNI manuscript was created (Fathurahman, 2022; Mardawani, 2020; Wirajaya, 2020).

For this research, a comprehensive literature review has been undertaken on several past studies that are relevant to the research topic and the specific study being conducted. In 2020, Lathif & Wirajaya conducted a research project that examined the Hikayat Nabi Mikraj manuscript. The main objective was to analyze the intertextual relationship between this document and the Hadith of Sahih Bukhari, specifically in reference to the Isra' Mikraj incident of the Prophet Muhammad. Hasanudin & Wirajaya (2020) conducted a study in which they investigated the relationship between intertextuality, hypogram, and metamorphosis in the *Hikayat Nabi Luth* and the Story of Prophet Luth in the Qur'an. Idris (2018) authored an article that analyzes the Islamic tenets and historical beginnings of the Prophet Adam as depicted in the text of the Hikayat Nabi Adam, drawing from the Qur'an and Hadith. Wulandari (2018) analyzes the intertextuality between the texts of *Syair Nabi Allah Ayub* and *Hikayat Nabi Ayub Dimurkai Allah* by examining their similarities, contrasts, and hypograms through extension and modification.

Prior research has investigated the topic of narrative texts of prophets through the application of philological analysis. Previous research has only briefly explored the extent of intertextuality with the Qur'an, without thoroughly examining the realm of contextual analysis and the presentation of Islamic doctrines comprising faith, sharia, and morals as outlined in the Qur'an. In texts that recount the lives of prophets, there is a wealth of in-

formation that may be examined, including didactic and theological texts, as well as the cultural context in which the works are situated (Mulyadi, 2021). The objective of this research is to solve the existing knowledge gap that has not been previously explored in earlier studies. This research does not only focus on finding writings related to Islamic teachings, but also aims to experimentally uncover the interpretations and purposes of Islamic teachings inside such texts. This study tries to make ancient manuscripts accessible and applicable to a broader range of people, beyond just those in the field of Philological scholarship. It also includes disciplines like History, Islamic Religious discourse, and general cultural knowledge. Therefore, our research guarantees the long-term continuation of knowledge transfer that has been handed down for centuries.

METHOD

This research employs a qualitative-descriptive method to provide an understanding of the exploration of meanings, textual comprehension, and interpretation of the studied object (Herdiansyah, 2012). The primary data source in this study is the *Hikayat Nabi Isa* manuscript, part of the collection of the National Library of France, identified with the code *Malayo-Polynesien 68*, which was accessed online in a complete PDF format from its official website, https://www.gallica.bnf.fr (Behrend, , 1998; Gunawan, 2020). This manuscript was chosen because of several advantages: it keeps the integrity of its content and story, lacking any gaps or missing sections. The text within this manuscript is easily accessible, with a high readability level, clear, and presented in an understandable language. There has not been any identified research or study, whether on the text's editing or its content, conducted on the HNI manuscript.

The manuscript inventory was conducted through an online catalog, revealing the existence of three copies containing the text of *Hikayat Nabi Isa* (HNI). It is noted that the Cabaton (1912) and Van Ronkel (1909) catalogs contain information about the HNI manuscript, making them the primary references to get information about the existence and detailed description of the HNI manuscript. The manuscript was described to identify its physical condition, textual content, and HNI manuscript identity (Fathurahman, 2022; Ikram, 2019). A comparison between manuscripts was made, considering both physical aspects and textual content, using a *legger* method to determine the highest quality manuscript (Robson, 1988). The text editing phase involved transliterating the HNI text from the Arabic-Malay script (Jawi) to the Latin script. Subsequently, after transliterating the HNI text data relevant to the research topic, the author conducted content analysis using textual and contextual analysis methods.

The data in this study comprises words, sentences, and narrative paragraphs extracted from edited text excerpts. Research data were gathered using library techniques. The data processing method in this research encompasses manuscript description, analysis stages, and evaluation stages. Other data were obtained from books, articles, journals, and related scientific studies pertinent to the research topic. Through acquiring this data, the author aimed to approach the research object by employing the applied analysis.

FINDINGS AND DISCUSSION

The Manuscript of *Hikayat Nabi Isa*

The material object in this research is the manuscript of *Hikayat Nabi Isa* in the collection of the National Library of France with the code Malayo-Polynesien 68 which is obtained online in digital form through the page https://www.gallica.bnf.fr. The HNI manuscript used as the object of study in this study is in the form of microfilm or digital with pdf format. To undertake this research, an inventory of HNI manuscripts was carried out using an online catalog. (Fathurahman, 2022). Based on the results of the manuscript inventory, there are 3 manuscript copies containing the HNI text.

The first manuscript is stored at the National Library of France with the manuscript code *Malayo-Polynesien 68* (Cabaton, 1912). The other two manuscripts are in the Na-

tional Library of Indonesia (PNRI), Jakarta (Behrend, , 1998; Howard, 1966; Sutaarga, 1972). The metadata information and digital content of these two manuscript copies can be accessed online through the official website of the National Library of the Republic of Indonesia (PNRI), namely https://opac.perpusnas.go.id and https://khastara.perpusnas.go.id. Both copies of the inventoried HNI manuscripts were found to be listed in Van Ronkel's catalog (1909) on page 217 and page 218. This catalog is entitled *Catalogue der Maleische Handschriften in het Bataviaasch Genootschap van Kusten en Wetenschapen.*

The duplicate of the manuscript is designated as number 230 and identified by the identifier W.104. The manuscript comprises a total of 82 pages. This manuscript contains 19 lines on each page. The size of this manuscript is 31 x 20 cm with a text block size of 28 x 10 cm. This manuscript is entitled *Hikayat Nabi Zakaria,* but the story of Prophet Zakaria is only slightly described. Most of the content is HNI text that narrates the life of Prophet Isa from the time he was in Maryam's womb until he became a prophet. At the end of the text, there is a date, January 17, 1858. The manuscript is in a deteriorating state, with portions rendered illegible due to ink stains, fragile paper, and the application of solvents. (Ronkel, 1909).

The third copy is numbered 231 and coded W.105. The manuscript comprises 153 pages, with each page containing 8-9 lines of text. The manuscript has a physical size of 17 x 10 cm and the text block size is 12 x 7.5 cm. The manuscript reveals that the inner title of the text is *"Hikayat Nabi Isa,"* whereas the exterior title of the text is *"Hikayat Nabi Allah Isa Dikandungkan Ibunya Siti Maryam."* The colophon at the end of the text indicates that this manuscript was produced or finished on the 20th day of the month of Ramadan, which fell on a Saturday. In conclusion, the author extends greetings and specifies that the document was written in the year 1278 Hijri according to the Islamic calendar. The manuscript has signs of weathering and tearing, resulting in diminished legibility and ink damage. The pages written are 149 pages. There are 4 blank pages on pages 149, 150, 151 and 152 (Ronkel, 1909).

The manuscript description was carried out subsequent to the manuscript inventory. Based on Cabaton's catalog (1912) entitled *Catalogue Sommaire des Manuscrits Indiens, Indochinois & Malayo-Polynésiens,* the manuscript with *Malayo-Polynésiens* code 68 has the title *Hikayat Nabi Isa.* The Malayo-Polynesien code 68 is written on the cover page of the HNI manuscript (Figure 1).
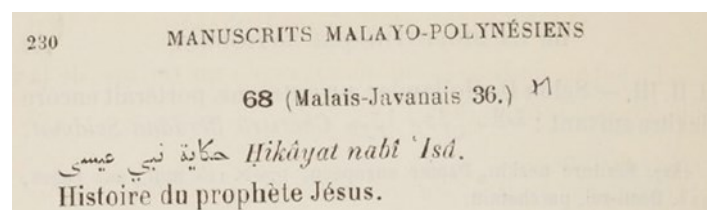

Figure 1. Manuscript title in the Cabaton Catalog

The physical manuscript of HNI is stored at the Bibliotheque Nationale de France (Figure 2) or the National Library of France. This library is located at Quai Francois Mauriac, 75706 Paris, France, with an email address at gallica@bnf.fr. This is evidenced by the library's ownership stamp or seal on the HNI manuscript. The HNI manuscript is available in digital form and has been uploaded on the official website of the *Bibliotheque Nationale de France* through the link https://www.gallica.bnf.fr.

Figure 2. *Bibliotheque Nationale de France* Stamp

The author of the HNI document remains nameless, and the location where the manuscript was copied is not specified. Fang (2016) contends that the majority of Malay Islamic literary works exhibit a dearth of information regarding their writers, suggesting that the primary focus of this literature lies in the substance and message being transmitted, rather than the name of the creator. Therefore, the focus is mostly on the content and uninterrupted flow of the religious themes communicated through these works.At the end of the HNI text there is a date of *Jum'at* (Friday), 11 Dhulqa'idah 1240 Hijriyah. In this research, this date was converted to the Gregorian date through the Hijri date converter site from/to Gregorian, namely https://www.al-habib.info to Friday, July 15, 1825 AD. Based on this calculation, it is known that this HNI manuscript is 197 years old.

Based on the metadata contained in the Antonie Cabaton catalog (1912), the size of the HNI manuscript is 185 x 110 mm. The type of writing or *khat* used in the HNI text is *ecriture neskhi* or *khat Naskhi*. The paper used is *paper European* (European Paper). The HNI manuscript consists of 196 pages.

On the protective page of the HNI manuscript there is a note in French that reads, "*Volume de 98 Feuilletee*" which means this volume consists of 98 sheets One sheet of paper comprises two pages, so the total number of pages in this manuscript is 196 pages. The number of lines in HNI on each page is 11 lines, except on the last page, namely page 196 on the 98th sheet, which has 7 lines.

The language used in the HNI manuscript is Malay (Figure 3). In addition, there are some Arabic vocabulary, including Quranic propositions (verses). The text form of HNI is prose. The typeface used in the HNI manuscript is Arabic-Malay letters or called Jawi script. Based on a comparison with the font size found in several manuscripts from the *Bibliotheque Nationale de France* collection, the text in the HNI manuscript has a medium font size, as in the following example.
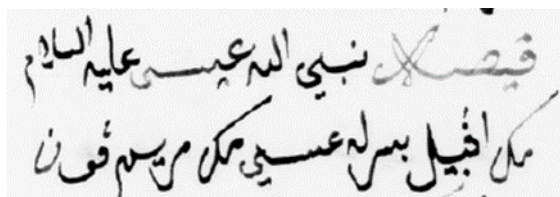

Figure 3. HNI Script Writing

The condition of the handwriting in the HNI manuscript remains in good and legible. As depicted in Figure 3, the spacing between the letters in the HNI manuscript is relatively wide, making it easier to read compared to other manuscripts that have relatively closer letter spacing. In the HNI manuscript, punctuation marks such as periods (.), commas (,), and the like were not found. Instead, punctuation within the text of the HNI manuscript is represented by focus words. These focus words serve as separators between sentences. The focus words found in this manuscript include "*sebermula*", "*syahdan*", "*maka*", "*tatkala*", and "*adapun.*"

The writing style in the HNI manuscript involves text written from right to left, similar to the Arabic script. The manuscript's text is written on both sides of the paper, known as recto and verso. Page numbering in the HNI manuscript is done using Latin numerals (1, 2, 3, etc.) written at the top left corner of the paper. It is presumed that the page number-

ing in the manuscript was provided by the National Library of France.

As stated above, the HNI manuscript has other manuscript copies, thus making it fall into the category of plural manuscripts. Through the application of the *legger* method, comparisons were made both in terms of physical and textual content of the two manuscript copies of HNI. It is known that the HNI manuscript with *Malayo-Polynesian code 68* is the most superior in quality. Thus, the HNI manuscript of the National Library of France was used as the " *legger*" or " foundation " text (Robson, 1988). In terms of the integrity of the text and story, nothing is missing. The manuscript also provides evidence as verses from the Qur'an. In addition, the writing on this manuscript has a high level of legibility, is clear, and the language is uncomplicated. The manuscript is also older than the other two.

When compared to the copy manuscript held by the National Library of Indonesia (PNRI), it can be observed that the manuscript with the code W.104 is in a deteriorated state, and most of the writing has become illegible because of ink corrosion. This condition poses limitations for researchers in tracing the text's content. However, the metadata reveals that this manuscript contains the initial and final story narratives similar to the *Hikayat Nabi Isa* (HNI) manuscript in the collection of the National Library of France. The beginning of the text narrates the story of Prophet Zakaria caring for Maryam, while at the end, it describes the event of the ascension of Prophet Isa to the Heavens alongside Angel Jibril (Ronkel, 1909). The colophon of the text is marked with a date, January 17, 1858. Based on calculations, this manuscript is 165 years old.

Similarly, the copy manuscript with the code W.105 stored at PNRI is also deteriorated and torn, making the text less legible. However, in the metadata and at the end of the text, there is a colophon indicating that this manuscript was written or completed on the 20th day of Ramadan, on a Saturday in the year 1278 Hijriah. Through conversion and calculation, this manuscript was written on Saturday, March 22, 1862, and is 161 years old.

The HNI manuscript in the collection of the National Library of France with the code *Malayo-Polynesien 68* is the most superior manuscript in terms of content, manuscript condition, and accessibility. This primary data source recounts the life history of Prophet Isa from the time of Maryam's pregnancy to the event of Prophet Isa's ascension to Heaven with Angel Jibril. Prophet Isa was sent by Allah SWT to preach to the people of Bani Israil. The HNI text also portrays the miracles and uniqueness possessed by Prophet Isa, such as being born without a father, speaking from infancy, healing the blind, reviving the dead, and receiving sustenance from the heavens. This narrative covers the life journey of Prophet Isa in his mission to spread the teachings of Islam. The HNI text contains several verses from the Quran, proving that the HNI manuscript is a literary work entirely derived from Islamic tradition. It holds significant value and strength in introducing Islamic teachings, encompassing aspects of creed, sharia, and morals.

The Teachings of Tawhid in the *Hikayat Nabi Isa*

From the aspect of *aqidah*, the doctrine of *tawhid* becomes a common theme in the Islamic Malay teaching literature of literary works. The intellectuals and literary figures of that era had a deliberate intention to advance Islamic culture by emphasizing the concept of *tawhid* found in Islamic manuscripts, which included the narrative of the prophets in the Qur'an. (Istadiyantha, 2021). *Aqidah* forms the basis or foundation, while *tawhid* represents the manifestation of *aqidah* by affirming the Oneness of Allah Swt (Badruttamam, 2022).

The prophets and apostles taught the concept of *Tawhid* as the primary mission to humankind. *Tawhid* is the fundamental principle of Islam, since it emphasizes the significance of acknowledging, exalting, and worshiping Allah as the singular and supreme deity (Prastiwi & Wirajaya, 2022). Ibn Taymiyyah divided *tawhid* into three types (Abdullah, 2000, pp.19-20); (1) *Al-Rububiyah,* (2) *Al-Uluhiyah,* and (3) *Al-Asma Wa Al-Shifat.* Tawhid *Al-Rububiyah* means believing that Allah SWT is the Creator of all things, Lord (*Rabb*), Owner, there is no creator other than Him. *Tawhid Uluhiyah* is defined as

always shows that Prophet Isa identified himself as a servant of God, a prophet of God, and a messenger of God. This can be seen from the example quoted above. This narration of Prophet Isa's servitude is found on the pages of the HNI manuscript listed in data number 2.

The HNI author's intention in narrating Prophet Isa as a servant of God, a prophet and a messenger of God, as evidenced through the above data, is not only based on the Qur'an and then becomes a work of Islamic literature. However, when examined more deeply related to the text and context when the HNI manuscript was written, namely the early 19th century AD, there is a discourse of the HNI author's response to the missionary activities of evangelists in the Malay region. Fathurahman (2022, p. 51) revealed that at the end of the 18th century AD, the early activities of Europeans related to Nusantara (Archipelago) manuscripts were closely related to the missionary preaching of evangelists who used the Malay language. Sophia *et al*. (2019) in their research said that in missionary activities, evangelists used Malay and used the name Isa (for Islam) instead of Jesus (for Christianity). The missionary preacher taught it is inappropriate if an evangelist uses the mention of the Savior of humankind, namely Jesus Christ. In fact, the missionaries used the means of evangelization by using the medium or bridge of the Quran to preach the Gospel. This was done by the missionaries so that the teachings of the Bible could be adapted and accepted by the Malay community, which was predominantly Muslim (Apriliani et al., 2020; Dahlan, 2015, pp. 19-20; Sophia et al., 2019). Therefore, the HNI text emphasizes by telling the news of the arrival of Prophet Muhammad as the last prophet. The word "Muhammad" in the HNI text is mentioned five times (Anonim, 1825, pp. 65, 69, 95).

> *Sebermula maka kata Isa, "Hai sekalian kamu! Bahwa aku ceriterai kepadamu yang lagi akan datang kepada akhir zaman, yang dijadikan Allah Ta'ala nabi lagi rasul yang terpilih dan termulia daripada segala manusia. Namanya Muhammad, bangsanya Arab, anak cucu daripada Nabiyyullah Ibrahim jua. Ialah nabi dan rasul yang termulia daripada Anbiya'. Dan amatnya pun terlebih daripada segala amat nabi yang lain. Apabila datang pada zamannya kelak hendaklah kamu sekalian percaya akan dia dan menyungguhkan akan dia itu nabi dan rasul."* (Hikayat Nabi Isa: 95).

In data number 3, the HNI manuscript contains many expressions that glorify and exalt the attributes of Allah Swt. There is an attempt by the author of the HNI text to introduce the reader to the holy, noble, and great attributes of Allah. In the HNI text, Prophet Isa and his followers recognize and mention the names of Allah that reflect His perfect attributes. These names are included in the 99 other names for Allah called *Asmaul-Husna* that relate to His attributes. The *Asmaul-Husna* data contained in the HNI include; *Ar-Rahman* (The Most Compassionate), *Ar-Rahim* (The Most Merciful), *Al-Qadir* (The Most Powerful), *Al-Bashir* (The All-Seeing), *As-Sami'* (The All-Hearing) *Al-'Azhiim* (The Most Great), *Al-Hakim* (The Most Wise), *Al-Malik* (The Most Master), *Al-Khaliq* (The Creator), *Al-Quddus* (The Holy One), *Ar-Razzaq* (The Provider), *Al-Haqq* (The Righteous), *Al-Majid* (The Glorious), *Al-Ahad* (The One), *Al-Baathin* (The Unseen), *Al-'Aliy* (The Most High), and *Al-Ghani* (The Rich). There is an emphasis on the perfect and noble names of Allah as listed in the Quran.

As a Quranic story, HNI proves its function as an intermediary in strengthening the teachings of monotheism (*tawhid*) through Islamic literary texts. The Malay-Archipelago scholars realized Islamic values could not be understood only in Arabic. So when it entered Java, Malay, and other regions in the archipelago, there were always adaptations both in terms of substance and language or form of literary works. This phenomenon has evolved into a popular fad known as vernaculation, which aims to establish a stronger connection with the Malay-Archipelago society of that era. (Almakki, 2018; Amir, 2021; Azra, 2021). According to Prastiwi and Wirajaya (2022), the notion of tawhid in the Ma-

lay Islamic literary tradition holds importance in relation to self-awareness and the way one approaches Allah (God), particularly in terms of *aqidah*.The issues that are widely discussed in the tawhid texts include the contents discuss instructions for Muslims regarding Allah, 99 other names for Him called *Asmaul-Husna* which are related to His attributes (Istadiyantha, 2021). This is in line with the teaching of *tawhid* contained in the HNI text. In the HNI text, the teaching of *tawhid* not only understands how Allah's power is but also emphasizes the view of Allah's rights from His servants, which includes the concept of God's oneness in the rights of worship and prayer, as well as the rejection of all forms of shirk that associate partners with Him.

The Teachings of Worship in the *Hikayat Nabi Isa*

Worship is the mission of Islamic teachings and the spiritual nature that aligns with human creation as creatures who are commanded to worship Allah Swt (Azra, 2020). Literally, the characteristics of Islamic teachings in the worship sharia mean human devotion to Allah Swt, driven by the creed of *tawhid* (Khoiruman, 2019). The confession of tawhid is not enough, there must be tangible evidence of recognition of the oneness of Allah Swt, which is worship (Ihsan, 2020). According to Ash-Shiddieqy (2011, p.91), the regulations of worship in Islam comprise the pillars of Islam and other worship-related to the pillars of Islam, such as ablution, call to prayer (adhan), standing for prayer (iqamah), handling the deceased, almsgiving, expiation (fidyah), sacrificial offering, and others. In the HNI text, the teachings of worship sharia can be identified through several narrative texts. The data found on the worship sharia in the HNI text includes the confession of creed (shahadah), prayers (shalat), Zakat, fasting, and purification (thaharah).

Table 2. Worship in the HNI

No.	Worship	HNI Text Narration	Page
1.	Shahadah	The Shahadah "*Asyhadu alla Ilāha Illa Allah Wa Asyhadu Anna Isa Rūḥullah*" is a confession of the oneness of Allah and an acknowledgement that Prophet Isa is the *Ruhullah* (spirit of God).	52, 73, 77-78, 80, 82-83, 85-86
2.	Prayers	Praying the obligatory prayers (*fardhu*) at night.	3, 5, 8, 25, 53, 60, 65, 68, 70, 73, 81
3.	Zakat	Maryam and Prophet Isa were commanded by Allah to give zakat and charity.	5, 25
4.	Fasting	• Maryam was ordered to fast not to speak in order to avoid the slander of the Jews. • Maryam and Prophet Isa were commanded by Allah Swt through Archangel Jibril to fast during the day and break their fast at nightfall.	5, 6, 8, 60, 62, 63
5.	*Thaharah* (Purification)	• Maryam refrained from prayer during her menstrual period. • After her menstrual cycle, Maryam was instructed to perform a full ritual bath. • Maryam engaged in ablution before prayer. • The angels of heaven, Archangel Jibril, and Archangel Mikail helped Prophet Isa take care of Maryam's dead body.	7-8, 63-65, 68, 70, 73

In Table 2, data no.1, the shahadah expressed in the HNI text is "*Asyhadu alla Ilāha Illa Allah Wa Asyhadu Anna Isa Rūḥullah*" which can be translated as" I bear witness that (there is) no God except Allah, and I bear witness that Isa is the spirit of Allah". Prophet Isa is a human being who was directly created by Allah by blowing his spirit into Maryam's womb. The term "spirit of God" refers to the divine essence responsible for God's creation and bestowed as a gift. It does not pertain to the spirit of God that entered Prophet Isa and assumed human form. (Steenbrink, 2015, p. 74). It is said to be "*Rūḥullah*" because Prophet Isa was blessed by Allah Swt with *Rūḥul Qudus*. That's why Prophet Isa

could bring dead people back to life, bring birds back to life from a lump of earth, and cure various diseases, and Prophet Isa was able to ascend to the sky alone with His permission (Abidin & Chayati, 2023; Sabi, 2019). In the HNI text, there are 17 words of '*Rūhullah*', either in the form of shahada or the word of attribution to Prophet Isa. It can be found on the page listed in Table 2 data number 1.

Data numbers 2 and 3 indicate the sharia of worship, specifically the obligatory prayer and the obligation to give a portion of one's wealth to the needy (zakat) (Hamzah, 2021; Herawati, 2020). In the HNI text, several passages were found that narrate the ritual of prayer performed by Maryam and Nabi Isa. These narratives can be identified through the use of the term '*sembahyang*,' as exemplified in the following instances.

> *"Maka duduklah Maryam di dalam masjid itu. Padahal puasa pada siang hari dan berdiri sembahyang pada malamnya."* Maryam sat in the mosque. Whereas she fasted during the day and stood for prayer at night. (Hikayat Nabi Isa: 5)

> *"Maka di sana lah Isa serta ibunya akan berbuat ibadah kepada Allah dan puasa pada siang dan berdiri sembahyang pada malam."* So there, Isa and his mother will worship Allah and fast by day and stand in prayer by night. (Hikayat Nabi Isa: 60)

In the early 19th century, the spread of Islam emphasized the aspect of Fiqh to achieve harmony between life and sharia. A simple example is the use of the term '*sembahyang'* for 'prayer' as quoted in the text above. This term was known among the community as a designation for devotion to God, akin to the function of prayer in Islam, which is devotion to Allah (God). Therefore, this vocabulary was adopted as a term for salat due to its parallel connotations, establishing an identical association between the two. Scholars employed this approach by utilizing vocabulary, terms, language, illustrations, elaborations, and interpretations concerning Islam that had parallels within the existing local cultural repository, enabling them to effectively convey the message of Islam (Azra, 2013; Feener & Sevea, 2009, p. 68; Lieberman, 2003, p. 65)

Through the HNI text, it is known that there are differences in the technical aspects of the prayer performed by Maryam and Prophet Isa compared to the prayer of Prophet Muhammad (peace be upon him). During that time, prayer was only permissible in the mosque and *mihrab* (a special place for prayer), not allowed to be performed just anywhere. In the HNI text, it is noted that during the time of Prophet Isa, the prayers were not the five obligatory prayers as observed today because the command for the five daily prayers came after the Prophet's ascension (*mi'raj*) (Lathif & Wirajaya, 2020).

Data number 4 indicates that the HNI contains the existence of the fasting worship prescribed to Maryam and Prophet Isa. In the HNI text, Prophet Isa is narrated as fasting when he began preaching to declare himself as a messenger. The HNI recounts that Allah Swt prescribed fasting to Maryam not just in terms of abstaining from eating and drinking. Maryam was commanded not to speak to people to avoid the words and accusations of the Jewish people regarding Maryam giving birth to a son without a father. In this narrative, the significance of fasting as a religious practice and an expression of devotion to Allah Swt becomes apparent. In fasting, Maryam did not merely abstain from eating and drinking but also restrained herself from speech and actions that were futile.

In the rituals of purification (*thaharah*) or cleanliness, there are several aspects emphasized in the HNI text. These aspects of purity in the HNI manuscript reflect the importance of cleanliness and purity in performing worship. As depicted in table 2, data no.5, the HNI text contains the prohibition of performing prayer when Maryam is experiencing menstruation. Additionally, it mandates a major ritual bath for Maryam after her menstrual cycle before resuming the act of prayer.

The HNI manuscript also contains regulations regarding the ritual of handling a deceased body. As described by Sukiyanto et al., (2020), Islamic law entails at least four

obligations that every Muslim must fulfill for the deceased, including bathing, shrouding, praying, and burying. These four obligations are evident in the HNI text. In this narrative, Allah sent Archangel Jibril, Archangel Mikail, and heavenly maidens to assist Prophet Isa in handling the deceased body of Maryam. The maidens proceeded to bathe and shroud Maryam's body. Archangel Jibril and Mikail were responsible for performing the funeral prayer and burying Maryam's body.

The teachings of the sharia of worship contained in the HNI manuscript show that Islam is increasingly influential in the life of the people and culture of the Malay-Archipelago, including in the shari'a of ritual worship. The HNI manuscript emphasizes the aspect of teachings on worship rituals for various understandable reasons. The emphasis on the aspects of worship rituals in the HNI manuscript tends to emerge dominantly, serving as a means to intensify worship practices and refine ethical conduct. Like other Malay Islamic literary works, through its didactic and religious nature, the content of the HNI text aims to guide and inspire readers toward goodness and fulfillment of a Muslim's obligations.

The Teachings of Noble Morals in the *Hikayat Nabi Isa*

Morals refer to the conduct exhibited by individuals, encompassing both virtuous morals, known as *akhlaqul karimah*, and reprehensible morals, known as *akhlaqul madzmumah*. In practice, the position of morals in Islamic teachings is the result or impact of strong creed and correct sharia. Al-Ghazali in his book *Ihya' Ulumuddin*, argues that morals are a trait that remains in the soul, from which actions arise easily, with no need for thought (Al-Qasimi, 2019; Budiyono, 2019).

The HNI manuscripts not only include the teachings of creed and sharia, but also encompass moral precepts. Within this particular framework, the Quran serves as the primary source of moral instruction, influencing the conduct of individuals who adhere to the Islamic faith. The HNI manuscript contains different facets of moral teachings, directed towards both Allah Swt and other humans, as a narrative from the Quran available in Table 3.

Table 3. Noble morals in the HNI

No.	Morals	Noble morals in the HNI
1.	Morals to Allah	• Being mindful of Allah by carrying out all His commands and avoiding all that He has forbidden. • Having good thoughts (*husnudzon*) about Allah when faced with adversity. • Accepting with sincerity all decrees and fates after making the utmost effort (as much as possible, to the highest extent). • Exercising patience and putting trust (reliance) in Allah when dealing with trials. • Expressing gratitude for all of Allah's blessings and bounties. • Being persistent and having a high fighting spirit in defending the religion of Allah.
2.	Morals to Fellow Humans	• Being dutiful and respectful towards parents. • Being firm and just in leadership. • Enjoining good and forbidding evil. • Accepting and respecting differences. • Forgiving the mistakes of others without responding with hatred or grudge.

The HNI manuscript contains the teachings of noble morals that reflect how a Muslim should behave towards Allah and fellow humans in daily life. The HNI text narrates the story of Prophet Isa who always shows high devotion to Allah in living his life as a servant of Allah. Didactically, the HNI text provides moral teachings to always be prejudiced, have strong beliefs, be patient, and remain steadfast in the way of Allah. This is reflected when Prophet Isa and his followers, the Hawariyyun, faced various challenges while spreading the teachings of Allah. These challenges included rejection of the teachings, conflict with a disbelieving king, and resistance from the people of Israil who did not ac-

cept his message (Anonymous, 1825, pp. 43-62). The HNI text emphasizes the importance of moral values towards other individuals, particularly parents. This is exemplified through the tale that portrays the unwavering devotion of prophet Isa towards his mother, Maryam, from his early years till her passing. (Anonymous, 1825, pp. 63-73). The HNI text also teaches to give wise advice, as well as to uphold the truth and prevent bad deeds as part of the noble morals taught by Prophet Isa (Anonymous, 1825, pp. 74, 81).

The author of HNI encapsulates his ideas, perspectives, and creative imaginings within the HNI narratives, employing them as a vessel for conveying mandates, particularly moral messages rooted in the teachings of noble morals (*akhlaqul karimah*), as evident in the provided data above. Islamic moral teachings serve as the fundamental cornerstone of Malay culture, fostering numerous positive societal changes (Mulyadi, 2021, p. 91). The impartation of moral guidance within HNI reflects the author's attempt to embed the values of noble morals within the societal fabric during that era. This aligns with the nature of Malay manuscripts during that period, which heavily emphasized didactic and religious attributes. The integration of Islamic teachings through the teachings of *akhlaqul karimah* or moral teachings in the HNI text is not only limited as a means of education but can also contribute to spiritual development and good behavior in society.

The Integration of the Teachings of *Aqidah*, Sharia, and *Akhlaq* in the *Hikayat Nabi Isa*

Aqidah serves as the fundamental basis for every activity undertaken by individuals. Sharia refers to the practical use of aqidah. The establishment of aqidah, which refers to one's beliefs and its embodiment in the form of sharia, leads to the outcomes of its practical benefits for both oneself and others, also known as morality or *akhlaq* (Khoiruman, 2019). According to Harun Nasution (1984), it is essential to comprehensively comprehend and apply the fundamental principles of Islamic teachings, namely aqidah (faith), sharia (law), and akhlaq (morality), in order to achieve human perfection, also known as *Insan Kamil*. The integration of the doctrines of aqidah, sharia, and morals in the HNI text is demonstrated through many narratives. Initially, the directive is to exclusively worship Allah, the supreme ruler of the cosmos, avoid doing shirk by acknowledging that Isa is not the son of Allah, establish prayer and fulfill the obligation of zakat. Furthermore, there is a requirement to exhibit dutifulness towards both parents, with a particular emphasis on the mother. Prophet Isa's primary duty, as ordered by God, is to purify the belief in the oneness of God by removing any association of partners with Him. Additionally, he is obligated to create prayer. Subsequently, the remaining fundamental responsibilities include zakat and filial piety. The HNI text contains the main Islamic teachings that are interrelated with each other. The teachings found in the HNI text are in line with the manifestation of *Iman*, Islam, and *Ihsan* through the teachings of tawhid, sharia, and noble morals. Through these teachings, the HNI text contains meaningful values, both empirical and spiritual.

CONCLUSION

Based on philological approach, it is known that the *Hikayat Nabi Isa* (HNI) manuscript is a plural text. Three copies of the manuscript containing the HNI text have been discovered. The first manuscript is housed in the National Library of France under the manuscript code *Malayo-Polynesien 68*. This HNI manuscript is 197 years old. The second and third copies of the manuscript are located in the National Library of the Republic of Indonesia (PNRI), Jakarta. These two cataloged copies of the HNI manuscript are listed in the Van Ronkel catalog on pages 217 and 218. These manuscript copies are numbered sequentially as 230 with code W.104 and 231 with code W.105. Through the application of *legger* method, the HNI manuscript in the collection of the National Library of France with the code Malayo-Polynesien 68 is the most superior in quality. Among its advantages are its completeness in text content and narrative; there are no missing or lost

sections in this manuscript. Additionally, the writing in this manuscript is in good condition, easily accessible, has a high level of readability, clarity, and the language is easily understood.

Based on textual and contextual analysis, the HNI text holds high value and strength in introducing Islamic teachings. The HNI text is not merely narrate the prophetic history of Prophet Isa but serves as a medium to convey Islamic teachings, which encompass the teachings of *aqidah* (creed), sharia (worship), and *akhlaq* (morality). These Islamic teachings are interwoven in harmony with Iman (creed), Islam (practice), and Ihsan (spiritual excellence). Through the prose narrative style of the Qur'anic story, Islamic teachings in the HNI are expressed with simple narration and language, making it easier for the people of that era to comprehend and learn these teachings. As a result, the society gradually aligns with the guidance of Islamic teachings.

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