



Islamic Values and Morality in The *Hikayat Nabi Isa* Manuscript: A Textual Study

Muhammad Iqbal Saefullah*

Universitas Sebelas Maret Surakarta, Indonesia

Asep Yudha Wirajaya

Universitas Sebelas Maret Surakarta, Indonesia

Isac Da Costa De Jesus

Youth Parliament of Timor-Leste Dili, Timor-Leste

Waqas Ahmad

University of Swabi, Pakistan

Article History	Abstract
Received September 1, 2023	<p><i>A text within literary works does not emerge from cultural and traditional voids. Islamic literary works such as hikayat play a role in conveying spiritual, moral, and religious values to the Malay-Archipelago community of that era. The objective of this research is to elucidate the Islamic values and moralities within the ancient manuscript of Hikayat Nabi Isa that remains relevant within the context of religious life in contemporary Indonesia. Hikayat Nabi Isa holds significant value and strength in introducing, teaching, and deepening the understanding of Islamic teachings to the community, hence it is crucial to explore it. This research employs a descriptive-qualitative method. The primary data source is the manuscript of Hikayat Nabi Isa from the collection of the National Library of France with the code Malayo-Polynesian 68. The manuscript is transliterated and then utilized as the research object. A textual approach is employed in this research. Data are gathered through literature review techniques. Data processing involves stages of description, analysis, and evaluation. The findings of Islamic values and moralities within the text of Hikayat Nabi Isa encompass three aspects. Firstly, the connection between humans and Allah. Secondly, ethics and morality in society. Thirdly, the wisdom of human life's sagacity.</i></p>
Revised July 02, 2024	
Accepted July 02, 2024	
Published July 30, 2024	

Keywords: Islamic values; morality; Hikayat Nabi Isa (HNI); text; Prophet Isa

* Correspondence: Muhammad Iqbal Saefullah, Universitas Sebelas Maret Surakarta, Indonesia
muhammadiqbalsaeullah@gmail.com

INTRODUCTION

The development of Islamic literature in the Malay region provides new insights that the process of Islamization in the Malay-Indonesian region not only occurs through trade, marriage, or missionary activities, but also through a reciprocal interaction between

religious texts and the Islamization process which also expands the influence of Islam in the region (Azra 2013, Ricci 2011). The religious teachings of Islam conveyed through literary works such as *hikayat* hold universal and moderate humanistic values that can reach the majority of the Malay-Indonesian society. The localization of universal Islamic teachings



makes it contextually relevant to the socio-cultural conditions of the community (Wirajaya 2020).

Fathurahman (2022) asserts that religious manuscripts and literature serve as the most effective means to disseminate Islamic knowledge and teach morality to the Malay-Indonesian society. Ricci (2011) states that the spread of Islam in the Malay-Indonesian region was carried out through textual networks or literary works, such as religious texts, poetry (*syair*), and narratives (*hikayat*). Islam influenced the emergence of religious literature in the archipelago, such as classical prose narrating the stories of prophets and Islamic figures (Senen 2018). Fang (Fang 2016) argues that delving deeper into Islamic teachings can be pursued by studying literary texts of religious books, Quranic stories, and Prophet narratives, such as those found in *hikayats* depicting the life of the Prophet.

The influence of Arabic literature on the development of literature in the archipelago at that time is evident from the remaining texts that are still preserved to this day (Zuhdi and Sarwenda 2020). One of them is the *Hikayat Nabi Isa*. The material object in this research is the manuscript of *Hikayat Nabi Isa* with the code Malayo-Polynésien 68 from the collection of the National Library of France. The text of *Hikayat Nabi Isa* narrates the story of the upbringing of Maryam by Prophet Zakaria and the life history of Prophet Isa from his time in Maryam's womb until the event of his ascension to heaven with the angel Gabriel. This story encompasses the life journey of Prophet Isa in his prophetic mission to spread the teachings of Islam. The miracles possessed by Prophet Isa made his followers admire him. However, the admiration for Prophet Isa did not lead his followers to deviate into excessive adoration. The narrative of the *Hikayat Nabi Isa* text shows that Prophet Isa always identified himself as a servant of Allah, a messenger of Allah, a prophet of Allah, and an apostle of Allah.

Hikayat Nabi Isa maintains significant value and strength in introducing Islamic

values and moralities to the community, hence it is important to be explored (Muhammad Nurbilad 2021). The exposition of Islamic teachings through the story of Prophet Isa in the manuscript of *Hikayat Nabi Isa* offers a different aesthetic from religious literary works because the Islamic values and moral teachings conveyed are packaged in imaginative prose. This makes it interesting to be studied. Based on these aspects, the objective of this research is to elucidate the Islamic values and moralities in the text of the *Hikayat Nabi Isa* manuscript that remain relevant to the context of religious life today.

Ultimately, this research supports the effort to understand the meaning and trace the existence of the *Hikayat Nabi Isa* manuscript as a classical Malay Islamic literary work itself. This research presents a 194-year-old manuscript to be understood and utilized by the wider audience, not only for the fields of philology and literature, but also for the fields of history, Islamic religious discourse, and cultural knowledge in general. Thus, this research contributes to the preservation of literary and cultural heritage in the form of manuscripts and ensures the continuity of knowledge transmission that has been passed down for hundreds of years.

LITERATURE REVIEW

The classical prose that contains stories of prophets in the context of Malay literature have long attracted the attention of several researchers. Various issues have been explored, including textual transmission, content, function, and some editorial interventions.

Hasanudin (Hasanudin 2021) examined the intertextual relationship between the manuscript *Hikayat Nabi Luth dan Nabi Yusuf* and the Quran. The data used in this study consisted of textual edits and Quranic verses about Prophet Luth and Prophet Yusuf. The editing method employed was the standard edition. This research concluded that the manuscript of *Hikayat Nabi Luth dan Nabi*

Yusuf is a transformation of Quranic verses developed into a *hikayat*, with the Quran as its hypogram.

Lathif (2021) described the aspects of Islamic eschatology can be found in the manuscript of *Hikayat Nabi Mikraj*. The editing method used was the standard method. The results of this research showed that the concept of Islamic eschatology in the text of the manuscript consists of (1) death; (2) the grave; (3) resurrection; (4) paradise and hell. The study of Islamic eschatology in *Hikayat Nabi Mikraj* provides an overview that life after death truly exists.

Idris (2018) examined the Islamic principles and the origin of the history of Prophet Adam contained in the manuscript of *Hikayat Nabi Adam* based on the Quran and Hadith. This research presents literature as a means of Islamic preaching. It also explores issues related to faith.

Wulandari (2018) explained the intertextuality of the manuscripts of *Syair Nabi Allah Ayub* and *Hikayat Nabi Ayub Dimurkai Allah*. This study delineated similarities, differences, and hypograms in the form of expansion and modification. The similarities in both manuscripts are that Prophet Ayub is severely tested by Allah. The differences found in the two manuscripts are the beginning of the story of Prophet Ayub, the story background, and the ending of the story. The expansion hypogram consists of adding the character of the angel Mikail and reducing the character of the righteous man in the poetry manuscript. The conversion is the poetry text, which serves as the predecessor of the *hikayat* for it has a more complete story, while the modification involves changes in the reason Prophet Ayub receives the trial from Allah.

Ridell (2018) presented an interpretive and origin analysis of the story through a book review of *Hikayat Nabi Bercukur*. This study depicts an interpretive analysis and an exploration of the origins through a book review of *Hikayat Nabi Bercukur*. The focal point of this analysis lies in providing a profound understanding of the interpretation

and origins of the narrative contained within *Hikayat Nabi Bercukur* as examined through Ridell's book review.

Based on the literature review, it is found that *hikayat* narratives about the lives of prophets are part of Malay Islamic literature, encompassing faith, morality, and worship (Luthfi 2016). Furthermore, studies on prophetic stories have significant religious teaching value for Muslims (Prasetya and Wirajaya 2020). This is due to classical Malay literary works with an Islamic touch contain rich moral teachings (Abd. Rahman 2018). It is worth noting that there has been no specific research on the text of *Hikayat Nabi Isa*, making this study an addition to the realm of classical Malay literature research.

Previous studies have examined the object of manuscripts recounting the stories of prophets using philological analysis. However, previous research has only focused on the level of intertextuality with the Quran. It has not yet delved into the realm of discussing contextualization and the expression of Islamic values and moralities. Yet, in manuscripts narrating the stories of prophets, there are many aspects that can be explored, both from their didactic and religious texts and the cultural context surrounding the text.

Building on this, research on the *Hikayat Nabi Isa* (hereinafter abbreviated as HNI) manuscript is conducted to fill the gap in understanding Islamic teachings that have not been addressed in previous studies. This research is not limited to tracing texts regarding Islamic teachings but also extends to the exploration of the meanings and functions of Islamic teachings in the text empirically.

CONCEPTUAL FRAMEWORK

A Textual Study

Textual analysis is an analytical approach that focuses on the text itself. This study refers to analytical and methodological approaches used to understand, interpret, assess, and evaluate texts in depth. The primary objective of textual analysis is to uncover the meanings

embedded within the text, both explicit and implicit (Wirajaya 2020).

The implementation of textual analysis in this research involves the selection of texts relevant to Islamic values and morality. In this study, texts related to Islamic values are examined in detail to analyze the meanings contained within them. This research does not solely concentrate on the literal understanding of the text but also endeavors to explore the deeper meanings and the cultural and historical contexts that underpin the text. Therefore, this textual analysis is expected to provide a comprehensive understanding of the moral and Islamic messages contained in the studied texts (Wirajaya, Sudardi, Istadiyantha et al. 2021b). Ultimately, this contributes to offering deeper and contextually informed insights into religious teachings and spiritual values.

Islamic Values and Morality

Islamic values regarding the relationship between humans and Allah emphasize aspects of obedience, compliance, and dependence on the Creator (Hidayati 2022). In Islam, the relationship between humans and Allah is viewed as highly intimate and significant (Anshori 2020). Humans are considered servants of Allah who must acknowledge His majesty, existence, and authority. Obedience to Allah is reflected in the practice of worship, such as prayer, fasting, and almsgiving, as well as in daily life according to His teachings. This obedience also entails submission and willingness to follow Allah's guidance in all matters, whether personal, social, or spiritual. Furthermore, in Islamic values, the relationship between humans and Allah also involves aspects of trust and strong hope that Allah is always present, watching, and providing assistance to His obedient and devout servants (Malik, Thibburruhany, Anshori et al. 2023). Thus, Islamic values in the relationship between humans and Allah teach individuals to live in obedience, compassion, and hope in Him as a source of strength and

guidance in life (Azra 2020, Mubarok and Rustam 2019).

Islamic values related to ethics and morality in society encompass universal principles that regulate human interactions with one another (Mawadda, Supriadi, Anwar et al. 2023). In Islam, the importance of maintaining good and harmonious relationships between individuals is emphasized. Social ethics based on Islamic teachings encourage people to behave with fairness, honesty, and respect for the rights of others (Dar 2021). This is reflected in practices such as mutual assistance, upholding the value of solidarity, and providing aid to those in need. Moreover, morality in society in the Islamic context also involves the importance of avoiding behaviors that harm society, such as dishonesty, injustice, and actions that harm others (RI 2019). By applying these ethical and moral values in societal life, Muslims are directed to create an environment that is peaceful, just, and equitable for all its members. Furthermore, Islamic values related to ethics and morality in society also emphasize the importance of maintaining unity and harmony among various societal layers. Islam teaches equality and non-discrimination in treating fellow human beings, regardless of differences in ethnicity, race, or other backgrounds (Muhammad Yazid, Aulia Nur and Muhammad Miqdam 2023). Islamic morality demands that its followers respect diversity and accept differences as part of societal life. Thus, Muslims are taught to actively contribute to building an inclusive society, where every individual feels valued and treated fairly. By adhering to these ethical and moral values in societal life, Muslims are expected to become agents of positive change, spreading peace, compassion, and justice within the communities they inhabit (Marzuki 2022, Mubarok and Rustam 2019).

Islamic values of wisdom of life encompass a profound understanding of the meaning of life, the purpose of human existence, and how to live life wisely and responsibly. In Islam, wisdom refers to a deep

understanding of Allah's teachings and the ability to apply these teachings in everyday life (Zuhriah, Walid and Husni 2023). On the other hand, life's wisdom highlights the ability to understand and adapt to various situations and life's challenges wisely, as well as making good and responsible decisions based on Islamic values (Jati and Yilmaz 2023). This involves aspects such as self-control, patience, perseverance, as well as the ability to overcome trials and obstacles with full trust in Allah. Furthermore, Islamic values of wisdom also include the ability to learn from the experiences and wisdom of others, as well as sharing this knowledge and understanding for the common good. This includes the importance of fostering good relationships with fellow human beings, strengthening solidarity, and providing benefits to society (Amin and Sueb 2022). By applying these values of wisdom, Muslims are directed to live life with full awareness, wisdom, and a sense of responsibility, as well as to make positive contributions to themselves, society, and the surrounding environment (Wirajaya 2020).

RESEARCH METHOD

This study employs a descriptive qualitative method to obtain textual understanding and interpretation of the researched object. The primary data source in this research is the HNI from the collection of the National Library of France with the code Malayo-Polynésien 68, which was accessed online in PDF format in its entirety through the website <https://www.gallica.bnf.fr>. This manuscript was chosen because it contains complete text and story content, with no gaps or missing parts. Additionally, the manuscript is easily accessible, in good condition, and has a high level of readability and clarity, making the language easy to understand. There are three copies of the manuscript containing the text of HNI. It is known that the catalogs of Cabaton (1912) and Ronkel (1909) contain information about the HNI manuscript. Furthermore, a manuscript description was

conducted to identify the physical condition, text content, and identity of the HNI manuscript (Fathurahman 2022). A comparison of the three copies of the HNI manuscript was made using a foundational method to find the highest-quality manuscript (Robson 1988). It is known that the HNI manuscript from the collection of the National Library of France is the highest-quality manuscript, both in terms of text readability, condition, and accessibility.

The process of transliterating the text was carried out from Arabic-Malay (*Jawi*) script to Latin script to make it easier to understand. After transliteration, the author conducted an analysis of the narrative text related to Islamic values and morality. The analysis used in this research is textual analysis. The data in the HNI text consist of words, sentences, and narrative paragraphs from the edited text. Research data were collected using library techniques. The data processing technique in this research includes stages of manuscript description, analysis, and evaluation. Additional data acquisition was obtained from books, articles, journals, and relevant scientific research on the topic of this study (Ikram 2019).

RESULT AND DISCUSSION

Description of the Manuscript of *Hikayat Nabi Isa*

The digital manuscript stored in the National Library of France does not cover information explaining the title of the manuscript. However, based on metadata in the catalog compiled by Antonie Cabaton (1912) this manuscript is titled "*Hikayat Nabi Isa*," as presented in the Figure 1 and 2.

According to the information provided on the webpage of the National Library of France, the HNI manuscript is stored under the number Malayo-Polynésien 68, as stated on the manuscript's title page. Additionally, there is another notation on the manuscript's cover page, presumed to be the manuscript number, handwritten by the copier of the HNI

Figure 1
Description of Manuscript Title in Catalog Metadata

Source: Catalog Cabaton (1912)

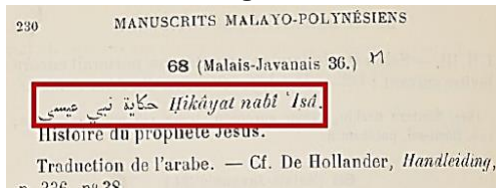


Figure 2
The Code by Bibliotheque National De France
Source : <https://www.gallica.bnf.fr>



manuscript, which is Mal. N.36. This manuscript is available in digital form and has been uploaded to the official website of the National Library of France through the page <https://www.gallica.bnf.fr>. The physical manuscript of HNI is stored in the National Library of France located at Quai Francois Mauriac, 75706 Paris, France, email: gallica@bnf.fr. This is evidenced by the stamp or ownership seal of the National Library of France on the HNI manuscript.

Based on metadata found in Cabaton's

Figure 3
The stamp by Bibliotheque Nationale de France

Source: <https://www.gallica.bnf.fr>



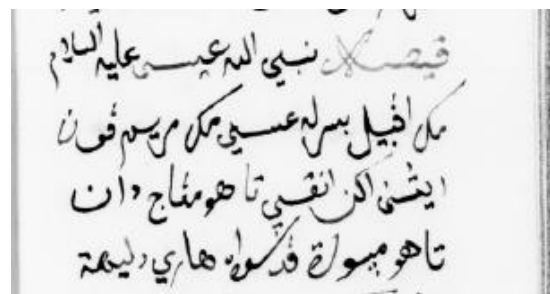
catalog, the size of the HNI manuscript is 185 x 110 mm. On the protective page of the HNI manuscript, there is a note in French that reads, "Volume de 98 Feuilletée," which translates to "This volume consists of 98 pages." The total page numbering in the HNI

manuscript is 98. One sheet of paper consists of two front and back pages with page numbering. The number of lines in HNI on each page is 11 lines, except for the last page, page 98, which has 7 lines.

The typeface used in the HNI manuscript is the Arabic-Malay script, also known as Jawi script. According to metadata in Cabaton's catalog, the type of writing or calligraphy used in the HNI text is "écriture neskhi" or *naskhi* script. Upon examination of the digital image collection of the National Library of France, the manuscript is in good condition, the writing is legible, the paper is intact, and there is no damaged paper. Based on a comparison of the font size found in the witness manuscript and the collection manuscript of the National Library of France, the text in the HNI manuscript has a moderate font size, as shown in the example.

The condition of the HNI manuscript

Figure 4
The Manuscript Text Writing
Source: Hikayat Nabi Isa Malayo-Polynésien 68 (Anonymous 1830)



writing is still in good condition and can be read clearly. The spacing between letters in the HNI manuscript is tight, but the writing is still easy to read. The ink visible in the text is only black. The pen strokes in the text appear thick. However, the ink tends to appear faded in the quotations of Quranic verses. Nevertheless, the writing can still be read. No punctuation marks such as periods (.), commas (,), and so on are found in the manuscript. The punctuation marks in the HNI manuscript are represented by guide words. Guide words serve as sentence

dividers. The guide words found in this manuscript are "sebermula," "syahdan," "maka," and "hatta."

The writing style in the HNI manuscript is from right to left, similar to Arabic script writing. The text in the manuscript is written back and forth on the manuscript sheets, also known as recto and verso. Recto is the front side of the manuscript page, while verso is the back side. This means that both sides of the page in each manuscript sheet are written on (Fathurahman 2022). The HNI text is written with margins. However, there are no border lines or frames on the text edges to facilitate writing. Page numbering in the HNI manuscript uses Latin numerals (1 2, 3, etc.) written at the top left of the paper. The page numbering of the manuscript pages is presumed to have been provided by the National Library of France.

The form of the HNI manuscript text is prose. According to Cabaton's catalog (1912), the paper used in the HNI manuscript is European paper. The language used in the HNI manuscript is Malay. However, there are several excerpts of Quranic verses and religious terms in Arabic. The HNI manuscript does not contain the name of the author (anonymous) or the place where this manuscript was copied. At the end of the HNI text, there is information indicating the completion date of the manuscript, which is Friday, 11 Dzulqa'idah 1245 Hijri or Friday, May 21, 1830 CE. Based on the information found in the colophon, it can be estimated that the age of the HNI manuscript is $2024 - 1830 = + 194$ years, as presented in the Figure 5.

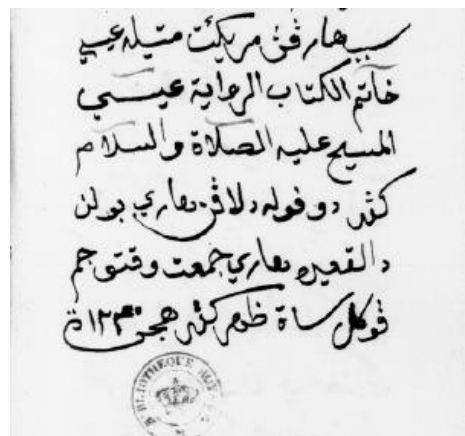
The Islamic Values Regarding The Connection Between Humans and Allah

The relationship between humans and Allah in the context of Islam is a relationship full of awareness of the oneness and power of Allah, manifested through obedience and devotion (Prastiwi 2022). The relationship between humans and Allah in Islam is known as the vertical aspect or "hablum minallah." Humans acknowledge Allah as the creator and

Figure 5

The Colophon of HNI

Source: Hikayat Nabi Isa Malayo-Polynésien 68 (Anonymous 1830)



ruler of the universe, expressing this acknowledgment through worship such as prayer, fasting, almsgiving, and pilgrimage. Islamic values regarding the relationship between humans and Allah can be found in the HNI reflected in the narrative text. These values can serve as guidelines for society in their daily activities. In the context of the HNI, these values and morals are emphasized, particularly focusing on the indicators of monotheism (*tawhid*), prayer (*salat*), fasting (*shaum*), and purification (*thaharah*). The findings of this research are presented in the following Table 1.

Data number 1 in the table 1 presents narratives to remind people that Allah's power encompasses the entire universe, demonstrating His greatness and majesty. This encourages humans to live in awareness of the presence and power of Allah, creating a responsibility to live with integrity and honesty. Data number 1 also emphasizes the importance of monotheism, worshiping Allah without associating partners with Him, teaching firm faith and integrity in worship, and rejecting all forms of polytheism. Finally, these Islamic values emphasize human responsibility to preserve the earth and fulfill their duties as stewards justly and wisely.

Setelah itu, maka berkata Raja, "Hai Isa! Engkau siapa?" Maka kata Isa, "Aku rasul Allah. Dititahkan Allah akan daku menyampaikan risalat-Nya atas segala hamba-Nya. Ia-lah yang menjadikan tujuh petala langit dan bumi dengan isinya. Dan Ia jua yang Amat Melihat, dan Mendengar, dan Mengetahui. Dan Ia-lah Tuhan dalam dunia dan akhirat. Kata olehmu, 'Lā Ilāha illa 'l-Lāh wa anna 'īsa rūhu 'l-Lāh'." (Hikayat Nabi Isa: 55)

Translation: Then the King said, "O Isa! Who are you?" Isa replied, "I am the messenger of Allah. Allah has commanded me to deliver His message to all His servants. He is the One who created the seven heavens and the earth and all that is within them. He is All-Seeing, All-Hearing, and All-Knowing. He is the Lord of this world and the hereafter. Say, 'Lā Ilāha illa 'l-Lāh wa anna 'īsa rūhu 'l-Lāh'."

Regarding data number 2 in the narrative of Prophet Isa, prayer in Islam is not just a ritual of worship but also has spiritual and moral depth that strengthens the relationship between humans and Allah and daily life. In the HNI, prayer becomes a form of worship and closeness to Allah, as well as a means of remembrance and supplication. Prayer teaches inner peace, and greatness of heart, helping to face life's challenges with a positive attitude and gratitude. The Islamic values in prayer include obedience, spiritual awareness, hope in Allah, and forming a submissive attitude. Morality in prayer includes inner peace, discipline, consistency, courage, and spiritual strength. One of the narrative texts as data number 2 can be known through the following text.

Setelah sudah, maka kembalilah segala malaikat itu ke langit. Maka tinggallah Isa itu seorang dirinya. Maka Isa pun sembahyang dua rakaat. Maka ia pun meminta doa kepada Allah Subhānahu wa ta'āla, "Yā ilāhi, Yā Rabbī, adalah aku ini gaib daripada ibuku. Maka tiada aku ketahui barang yang berlaku atasnya. Kumohonkan kepada-Mu, Ya Tuhanku, dengan berkata Muhammad musthafā yang

Kau titahkan pada akhir zaman, yang dianugerahkan kiranya berkata kepada ibuku dengan aku." (Hikayat Nabi Isa: 65)

Translation: Afterwards, all the angels returned to the heavens, leaving Isa alone. Isa then prayed two rak'ahs. He supplicated to Allah Subhānahu wa ta'āla, saying, "O my God, O my Lord, I am absent from my mother. Thus, I do not know what has happened to her. I beseech You, O my Lord, by invoking the name of Muhammad Musthafā, whom You have appointed for the end of times, to grant me the ability to speak to my mother."

In his prayer, Prophet Isa humbly and faithfully prayed to Allah. He realized he had separated from his mother. Prophet Isa prayed to Allah, asking for help and protection for his deceased mother by mentioning the name of Prophet Muhammad who would be sent at the end of time as an intercessor for his prayer. Prophet Isa shows the importance of prayer as a means of drawing closer to Allah, strengthening spiritual relationships, and as a form of obedience and devotion. Through his prayer, Prophet Isa shows that in every situation, humans must depend on Allah and seek His help. This teaches people to always pray and hope only in Allah.

Data number 3 in the Tabel 1 relates to the fasting *sharia*. Maryam fasted to maintain her honor and avoid slander, while Maryam and Prophet Isa fasted during their preaching journey as a form of dedication and endurance. Maryam, the mother of Prophet Isa, fasted to avoid speaking with the intention of avoiding slander from the Jews. This story is an action taken to uphold honor and avoid baseless accusations and slander. It shows the importance of keeping silent and honor in situations full of slander and accusations. Silence can be a form of worship and obedience to Allah in certain situations. Additionally, this narrative guides people to be wise in using words, avoid conflict, and maintain dignity and honor in society. In this regard, Dermawan reveals that fasting educates the human soul to be stronger and patient in controlling desires,

Table 1. The Connection Between Humans and Allah in the HNI

No	Narrative Text	Islamic Values and Morality	Pages
1.	<ul style="list-style-type: none"> •Allah is the Ruler of the seven heavens and the earth. •Miracles of Prophet Isa. •Prophet Isa identifies himself as a servant of Allah, a Prophet, and a Messenger of Allah. •Command to worship Allah alone and prohibition of associating partners with Him. •Conveying the truth of the Islamic religion 	<ul style="list-style-type: none"> • Rejecting all forms of polytheism. • Worshipping only Allah (<i>Ibadah</i>). • Belief in Destiny and Decree. • Understanding the Unity in Diversity of Creation. • Human responsibility as stewards on Earth. 	9-11, 14, 17, 24-25, 34, 40, 48-55, 58-62, 74-79, 81, 85, 88-89, 91, 92-94,
2.	<ul style="list-style-type: none"> •Prophet Isa prayed to strengthen himself and his followers from various trials. •Prophet Isa relied on, remembered, and prayed after completing his prayer. 	<ul style="list-style-type: none"> • Prayer becomes a means of supplication and humility. • Prayer becomes evidence of obedience and submission as a servant. 	4, 6-7, 11-14, 24, 27-28, 31-32, 54, 61, 65, 71, 72, 82
3.	<ul style="list-style-type: none"> •Maryam fasted to avoid speaking with the intention of avoiding the slander of the Jews. •Maryam and Prophet Isa fasted during their preaching journey. 	<ul style="list-style-type: none"> • Fasting as a means of drawing closer to Allah. Fasting educates to strengthen the human soul and control desires. 	4-8, 61-63
4.	<ul style="list-style-type: none"> •Prohibition of prayer for Maryam during menstruation. •Command for Maryam to perform Ghusl (major ablution) after menstruation. •Performing ablution before performing prayer. •The angels of paradise, Angel Gabriel, and Angel Michael helped Prophet Isa in handling the body of Maryam. 	<ul style="list-style-type: none"> • Respect for oneself and others. • Discipline and Orderliness. • Sanctity for Worship. • Cleanliness as Part of Faith. • Obedience to the Commands of Allah. 	7-9, 62-66, 67, 71-72

increasing patience, and steadfastness in drawing closer to Allah (Dermawan 2013).

Through data number 4, it is known that the indicator of purification is shown by the narrative that Maryam is prohibited from performing prayer while menstruating. This indicates obedience to the *sharia* law that prohibits women in menstruation from performing prayers. Furthermore, this obedience value fosters respect for the physiological condition of women and the importance of following religious rules properly. After menstruation is over, Maryam is commanded to perform *ghusl* (taking a bath) before resuming worship. The following quote illustrates this narrative.

Setelah itu, maka datanglah kepada dewasa Maryam itu akan haid. Maka sangat masygul hati Maryam itu sebab haid itu. Maka kata Maryam, "Ya Ilahi, Ya Tuhanku, apa yang Engkau datangkan kepada aku ini tiada sangka-sangka aku yang demikian ini." Maka firman Allah Taala kepada Maryam, "Inilah yang bernama haid. Kujadikan akan segala perempuan. Maka keluar engkau daripada mihrab! Dan janganlah engkau sembahyang dan puasa hingga tujuh hari! Maka apabila lepaslah daripada tujuh hari, mandilah engkau, Hai Maryam! Dan kembalilah engkau kepada mihrabmu dan kebaktianmu!" (Hikayat Nabi Isa: 77)

Translation: After that, Maryam began to experience menstruation. Her heart became

very troubled because of it. Maryam said, "O my God, O my Lord, what have You brought upon me? I never expected something like this to happen." Then Allah Taala said to Maryam, "This is called menstruation. I have ordained it for all women. Leave your mihrab and do not pray or fast for seven days. When the seven days have passed, purify yourself, O Maryam, and return to your mihrab and your devotion!"

In another narrative, when Maryam passed away, Prophet Isa was assisted by the angels of paradise, Angel Gabriel, and Angel Mikail in handling her body. This indicates great respect for the deceased and the importance of maintaining purity and cleanliness in the burial process. In terms of morality, this shows respect for the deceased and the importance of dignified and pure treatment in handling corpses. This purification practice not only fulfills religious obligations but also shapes a clean, disciplined, and responsible character and shows great respect for religious rules and human physiological conditions.

A variety of narrative texts containing Islamic values in the HNI are also presented through the actions of characters performing worship as manifestations of their submission to Allah. Through the table 1, the values of worship can be identified through several narrative texts. The findings of worship in the HNI include; prayer, fasting, and purification (*thaharah*). In the context of conveying Islamic values, the HNI as a Quranic story differs from the literary texts of the book where the study and discussion of Islamic teachings are the main focus. For example, it can be found in the manuscript "*Hidayat al-Muhtadin*" by Shaykh 'Abdul Shamad al-Jawi al-Fanshuri, or "*Nur al-shalam*" by Shaykh Nawawi al-Bantani (Fathurahman 2010). The Quran as the source of Islamic teachings from the Arab world when it entered the archipelago is very likely to be adapted into the form of Quranic stories such as the story of Prophet Isa in the manuscript HNI. Through the story of the prophet, it is then contextualized to emerge Islamic

teachings that can be accepted (Abd. Rahman 2018).

The Islamic Values Related to Ethics and Morality in Society

The horizontal aspect or "*hablum minannas*" involves human relationships with one another, governed by ethics and morality in Islam (Suhaimi, Rozi and Subroto 2022). Practicing religion correctly advocates people to learn to live in society. Living in society means social interaction with fellow humans. Social interaction is performed by doing good to others, based on a sense of love and respect for one another, so that good moral values can be embedded in the social system (Rahim and Mus 2020). Thus, Islam always suggests its followers to constantly strive to be on the path of personal righteousness (performing worship to God) and social righteousness (implementing worship). The noble moral values in society can be found in the HNI, reflected in the narrative text. In the narrative text, values and morality are emphasized more on noble moral conduct among humans. The findings of this discovery are presented as in the Table 2.

In Islamic teachings, helping the weak is a strongly emphasized command in society. Data number 1 in the table 2 shows the narrative of Prophet Isa healing the paralyzed, lepers, and blind with the aim of assisting those who are suffering and helpless. This reflects deep compassion and empathy towards the weak and needy. We are taught to always be sensitive to the needs of those around us who may require assistance, whether in the form of moral, material, or medical support. One excerpt from the text regarding this narrative is as follows.

Adapun yang pertama membawa agama bersama Isa di dalam negeri itu Rahib pendeta. Bahwa dia itulah maka lalu ia berkelilinglah Isa pada segala pesiar negeri itu. Maka beberapa orang sakit yang disembuhkan oleh Isa dan beberapa orang buta diterangkannya hingga tiadalah seorang pun sakit di dalam negeri itu

sekalian habis sujud dengan mukjizat Isa ‘Alaihi as-salām. (Hikayat Nabi Isa: 86)

Translation: As for the first to bring religion with Isa in that land, it was the Rahib. He accompanied Isa as he traveled for (da’wah) throughout all the towns of that land. Many sick people were healed by Isa, and many blind people were given sight, so that there was not a single sick person left in the land. All of them prostrated themselves in awe of the miracles of Isa ‘Alaihi as-salām.

Data number 2 presents the narrative of Prophet Isa showing deep respect (*takdzim*) to his mother, Maryam. Prophet Isa always respects and places his mother in the highest position. In another narrative, the disciples of Prophet Isa, who faithfully show respect and loyalty to him. They assist and support Prophet Isa in spreading Allah's teachings. The loyalty of the disciples illustrates the importance of loyalty and faithfulness in the relationship between leader and followers. Muslims are taught to show respect and loyalty to teachers,

leaders, and those who guide them on the path of truth. Additionally, Prophet Isa demonstrates humility when meeting a friend of Allah. Despite being a Prophet, Isa does not consider himself superior to others and always remains humble. Stories of Prophet Isa illustrating societal ethics and morality teach important values in Islam. Respecting parents and teachers, showing loyalty and faithfulness, and maintaining humility are highly recommended attitudes that need to be applied in everyday life.

Data number 3 highlights the exemplary nature of Prophet Isa in his prophetic mission, while data number 4 begins with the story of Maryam. Despite facing baseless accusations and trials from the Jews, Prophet Isa did not let this change his attitude towards them. He did not harbor hatred or seek revenge against them but instead held firm to the principles of compassion and peace. Another narrative shows Prophet Isa never acted harshly towards those who disagreed with him. Despite facing challenges and rejection from various groups,

Table 2. The Islamic Values Related to Ethics and Morality in Society in the HNI

No.	HNI Narrative Text	Islamic Values and Morality	Pages
1.	<ul style="list-style-type: none"> Prophet Isa heals the paralyzed, lepers, and blind Prophet Isa and the disciples feed the needy 	<ul style="list-style-type: none"> Helping the weak Providing for the needy Prioritizing those with special needs Compassion and empathy 	49, 55-56, 75-77, 86, 91
2.	<ul style="list-style-type: none"> Prophet Isa always shows deep respect to his Mother Loyalty and respect of the Disciples to Prophet Isa Humility of Prophet Isa when meeting a Friend of Allah 	Respecting parents and teachers	59-67, 69-74, 87-94
3.	The image of Prophet Isa as a just, patient, loving, firm, and wise leader and teacher	The leader is a role model	49-55,74-83, 86-95
4.	<ul style="list-style-type: none"> Fitnah and accusations against Maryam did not make her hate the Jews Prophet Isa never acted harshly towards those who disagreed with him 	<ul style="list-style-type: none"> Forgiving others' mistakes without resentment Respecting and accepting differences of opinion Building brotherhood amidst differences 	10-22, 51-59, 76-83 85-87,

Table 3. The Wisdom of Life in the HNI

No.	HNI Narrative Text	Islamic Values and Morality	Pages
1	Zakaria's Education to Maryam and Maryam to Isa	The Excellence of Seeking Knowledge.	2-26, 34 -45
2	Depiction of Heaven and Hell	Spiritual Motivation and Moral Reminder.	6, 8, 53, 63-64, 73, 83
3	The Conversation between Prophet Isa with Iblis	Being Wise and Not Excessive.	84
4	The Story of the Disciples of Prophet Isa and the Feast from the Sky	The Excellence of Sincerity and Gratitude.	88-94

he remained patient, loving, and prioritized dialogue to achieve mutual understanding.

By using Islamic values and morality as listed in the table 2 as a guide, the author of HNI expresses all ideas, thoughts, views, and imaginations into the narrative of HNI, which carries moral messages for its readers. The positive cultural response of the Malay community to Islamic moral teachings has made Islam the foundation of Malay culture, bringing about many positive changes in society. The actions taken by Malay scholars were not much different from the concept of preaching practiced by the prophets. Firstly, preaching is rhetorical, merely conveying messages to humans. Secondly, the preaching done by Archipelago scholars seeks to instill Islamic values and morality in the midst of society. Thirdly, this preaching shapes Islamic society in all aspects of human life (Muhammad Yazid et al. 2023). This is not surprising because if we look at the nature of its content, at that time Malay manuscripts were often referred to didactic and religious attributes. The integration of Islamic teachings through Islamic values and morality in the HNI text aims not only as an educational tool but also play roles to the spiritual growth and positive behavior in society.

The Wisdom of Life

The wisdom of life is understood as a person's ability to use their intellect in acting or behaving as a result of evaluating something, an object, or an event that occurs (Istadiyantha 2021, Wirajaya, Sudardi, Istadiyantha et al. 2021a). The values of wisdom can be found in

the HNI, which is reflected in the narrative text. These values can then become the life guidance of certain community groups in carrying out daily activities. In the context of the Story of Prophet Isa, this wisdom is emphasized more on the excellence of those who seek knowledge, the excellence of sincere and grateful attitudes, and making the depiction of heaven and hell as spiritual motivation and moral reminder. The findings of this discovery are presented as in Table 3.

Data number 1 in the table 3 shows the Islamic value regarding the excellence of seeking knowledge. Zakaria taught knowledge and religious values to Maryam during his guardianship. Maryam then continued this educational pattern to Isa. Islam teaches that knowledge is one of the important aspects of human life. Seeking knowledge, especially religious knowledge, is a duty imposed by Allah. on human beings. In this regard, the story of Zakaria, Maryam, and Isa shows the importance of religious education in strengthening individual faith and morality and passing it on to the next generation. The wisdom is that through religious education, a person can gain a deep understanding of Islamic values and implement them in daily life.

Data number 2 shows the significance of spiritual motivation to remind Muslims of their ultimate purpose in life, which is to attain heaven and avoid hell). The portrayal of heaven and hell carries both spiritual motivation and moral admonition for the Muslim community. Within the HNI text, there exists a narrative depicting Prophet Isa's efforts in reinforcing

human consciousness of the realities of life after death. In the HNI text, the depictions of heaven and hell can exert a profound influence on the beliefs and behaviors of the Muslim community. The Islamic values revealed in the HNI text emphasize the significance of preparing for the hereafter, adhering to principles of justice, and engaging in deeds that lead to Allah's pleasure. The following excerpt illustrates this.

Maka kata Isa, 'Hai Mu'alim! betapa kau rasa dan kau lihat tatkala mati itu?' Maka kata Mualim, "Adalah aku pada taman Surga. Di dalam taman itu segala buah-buahan". (Hikayat Nabi Isa: 53)

Translation: Then Isa said, "O Mu'alim! How did you feel and what did you see when you died?" Then Mu'alim said, "I am in the garden of Heaven. In the garden are all the fruits."

In the above excerpt, it is narrated that after Prophet Isa revived a dead man. He asked Mualim about his experience during death. Mualim responded that he found himself in a beautiful garden of paradise, abundant with various fruits. This dialogue demonstrates Prophet Isa's intention to awaken human consciousness about the afterlife and the life beyond death. He invites people to prepare themselves by doing good deeds to attain paradise.

In the cited text, we observe how Prophet Isa communicates with Mualim to convey messages about the afterlife and life beyond death. The depiction of paradise as a beautiful garden with a variety of fruits implies unimaginable happiness and delights for those who believe and perform righteous deeds. The portrayal of paradise as the ultimate eternal happiness for the faithful and pious can strengthen the belief and hope of Muslims in Allah's promises. This helps Muslims to endure life's trials and challenges with greater resilience and optimism.

On the other hand, the depiction of hell as a place of punishment and dreadful torment

serves as a warning for Muslims to avoid sinful and disobedient acts. By realizing the dire consequences of sinful deeds, Muslims are expected to strive to abstain from them and adhere firmly to the path of righteousness. The following dialogue between Prophet Isa and the hill illustrates the importance of reflecting on the consequences of one's actions in this world, as the afterlife is where they will be held accountable for their deeds.

Maka kata bukit itu, "Ya Ruhullah, air yang mengalir ini daripada air mataku sebab aku takut akan neraka Jahanam yang dimasukkan Allah ta'ala kepadanya, segala yang tersebut di dalam kitab Allah yang Mulia, maka pohon kan olehmu, Ya Ruhullah, akan daku syafaat daripada mu, mudah-mudahan di luputkan Allah aku daripada Neraka jahanam." (Hikayat Nabi Isa: 68)

Translation: The mountain said, "O Ruhullah, this flowing water is from my tears because I fear Hellfire, into which Allah Ta'ala places those mentioned in the Noble Book of Allah. So, O Ruhullah, intercede for me, that Allah may save me from Hellfire."

The cited text portrays a dialogue between Prophet Isa and a hill. The hill expresses its concerns about hellfire, which has been mentioned in the Qur'an. The hill implores Prophet Isa to intercede on its behalf and seek protection from hellfire. This dialogue shows that Prophet Isa encourages people to avoid actions that would lead them to the torment of Hell and strive to attain intercession from Rasul (The Prophets).

The quoted texts demonstrate Prophet Isa's efforts to awaken human consciousness about the afterlife, both through dialogues with Mualim and the hill. Fear of the punishment of hell and longing for the joys of paradise drive Muslims to live in piety and caution in every action and word. Prophet Isa urges people to consider the consequences of their actions in this world and to engage in righteous deeds to avoid the torment of the afterlife. The concept

of *da'wah* in the HNI includes an emphasis on preparing for the afterlife, seeking justice, and performing deeds that are pleasing to Allah.

Furthermore, the portrayal of paradise and hell in Islam also serves as a reminder for Muslims to distance themselves from extremism and radicalism. By understanding that Islamic values and morality emphasize love, tolerance, and peace, Muslims are reminded not to deviate from these values and not to justify violence in the name of religion (Chair and Darojat 2019). The depictions of Paradise and hell are portrayed as the ultimate destinations for followers of Islam. Prophet Isa, as Allah's messenger, conveys teachings about the importance of obedience to Allah, avoiding sins, and loving fellow human beings. Through this teaching, Muslims can draw valuable moral and spiritual lessons, strengthen their faith, get closer to the teachings of Islam, and live in accordance with morality to achieve eternal happiness in the afterlife.

As for data number 3, it emphasizes discussion involving wise advice. In this dialogue, Prophet Isa asks iblis (satan) about the food and drink that are the strength or intake for demons. The devil's answer reveals three weaknesses of humans that make them vulnerable to the influence of demons. The quoted text is as follows.

Maka kata Isa akan iblis, "Hai Iblis! Apa makananmu dan minumanmu?" Maka kata iblis, "Tiga perkara. Pertama, manusia yang makan haram dan meminum arak dan tuak. Dan kedua, manusia yang kikir lagi yang kasi kepada dunia hingga ia meninggalkan daripada beberapa perkara yang wajib dan yang fardlu. Dan ketiga, ta'jil ia daripada segala fi'il yang kejahatan seperti berkelahi, dan berbantah, dan maksiat, dan mentalak istrinya, dan lagi manusia yang banyak makan hingga penuh perutnya daripada makanan yang halal apalagi yang haram." (Hikayat Nabi Isa: 84)

Translation: Isa said to Iblis, "O Iblis! What are your food and drink?" Iblis replied, "Three things. First, those humans who eat what is forbidden and drink wine and

intoxicants. Second, the stingy humans who are attached to the world to the extent that they neglect many obligatory and required matters. And third, those who hasten towards evil deeds such as fighting, arguing, sinning, divorcing their wives, and those who overeat until their stomachs are full of lawful food, let alone what is forbidden."

The first advice in the quoted text above is about people who consume forbidden food and drink. This refers to the behavior of people who do not pay attention to the origin of the food and drinks they consume. Forbidden food and drinks, such as meat from animals slaughtered without *halal* processes or alcoholic beverages like wine and toddy, can corrupt the hearts and minds of people, making them more vulnerable to the negative influence of satan. Second, people who are stingy and prioritize the worldly life. This refers to the behavior of people who are greedy for worldly possessions and excessively prioritize material wealth. They become stingy and neglect their religious obligations, abandoning obligatory and mandatory practices because they are too absorbed in worldly affairs. Third, people who behave badly and commit sins. This includes various bad behaviors such as fighting, arguing, committing sins, divorcing their wives without valid reasons, and excessive eating habits. These behaviors lead people into sin and lead them away from the right path. By expressing these three things, Satan tries to show Prophet Isa that people who are too focused on worldly pleasures, fall into sin and disobedience, and do not pay attention to the origin of their food and drink, will become easy prey for the influence and deceit of Satan. This shows the importance of guarding one's heart, mind, and behavior to avoid the temptations of Satan and to remain obedient to Allah.

Data number 4 shows the depiction of the power of prayer and hope in Allah in the text of HNI is also marked by the presence of the miracle of Prophet Isa bringing down food from the heavens. This serves as a concrete example in the narrative of Prophet Isa's prophethood, demonstrating Allah's power in

arranging and fulfilling the needs of humans. The miracles teach the importance of *tawakkul* (placing complete trust and reliance on Allah) and *i'tiqad* (firm belief) in Him (Qosim 2022). As part of the concept of *tawhid* (Oneness of Allah), this miracle illustrates that only Allah has the authority to control and provide sustenance to His creations. The text pertaining to this miracle is as follows:

Maka yakni kata segala Kaum Hawariyyun, "Ya Isa adakah kuasa Tuhan-Mu menurunkan hidangan akan kamu dari langit supaya makan kami hari raya segala kaum yang tua-tua dan muda-muda tanda mukjizat daripada mu dan dianugerahkan Allah rezeki akan kami bahwa engkau jua yang sebaik-baik memberi rezeki." Hatta belum lagi membaca doa maka turunlah akan mereka itu hidangan-hidangan dari atas awan. Maka di bawahnya datanglah kehidupan mereka itu dengan sekejap mata itu jua. (Hikayat Nabi Isa: 89)

Translation: Then, the Hawariyyun people said, "O Isa, can your Lord send down a feast from the heavens for us to celebrate the festival, both the old and the young, as a sign of your miracles and to grant us sustenance, for you are the best provider of sustenance." Before they finished their supplication, feasts descended from above the clouds. And underneath, their lives were blessed in an instant.

In the text, there is a dialogue between the disciples of Prophet Isa, known Hawariyyun people, and Prophet Isa himself. Hawariyyun people request Prophet Isa to bring down food from the heavens as a miraculous sign and as sustenance bestowed upon them by Allah. They acknowledge that Prophet Isa possesses the divine power capable of providing sustenance. The response of Prophet Isa to their request is not described in the quoted passage. However, it is mentioned that before they could even recite a prayer, the

dishes descended from the clouds in the blink of an eye.

The passage also illustrates the absolute power of Allah in providing sustenance and performing miracles. Hawariyyun people recognize that this power resides with their Lord, Allah. They firmly believe that only Allah has the ability to bring down food from the heavens and provide sustenance to them. This conversation demonstrates their understanding of Allah's omnipotence within the concept of *tawhid* (the Oneness of Allah). They acknowledge that Prophet Isa, as a messenger of Allah, has the capacity to act as an intermediary in receiving this sustenance, but the ultimate source of power and provision lies with Allah (Muhammad 2017).

The close connection to Allah depicts the intimacy between the servants and the Creator through prayer. When the disciples of Prophet Isa, known as Hawariyyun, beseeched him to bring down food from the heavens, they were aware that only Allah has the power to answer their prayers. In other words, when Muslims pray sincerely and with unwavering faith, they can feel His presence in every aspect of life and experience the warmth of His love (Masrukhin 2021). This story teaches Muslims the importance of having high hopes and unwavering faith in prayer. Even though the outcome may not always align with our desires, Allah knows what is best for His servants. Therefore, Muslims are taught to always pray with hope and strong conviction in Allah. In prayer, Muslims are taught to acknowledge that everything they receive comes from His might, and they are empowered to use these blessings wisely and for the benefit of themselves and others.

CONCLUSION

This research has reached the manuscript collection of the French national library with the code Malayo-Polynesian 68, which is 194 years old. This HNI manuscript is available digitally in PDF format through the official website of the National Library of

France at <https://www.gallica.bnf.fr>. Information about the existence of this manuscript was found through the Cabaton catalog (1912). By applying the foundational method, it was found that the HNI manuscript in the National Library of France with the code Malayo-Polynésien 68 is the best manuscript in terms of quality. The superiority lies in the integrity of the text and story, where there are no missing or incomplete parts in this manuscript. Additionally, the writing in this manuscript is in good condition, easily accessible, has a high readability level, is clear, and the language is easily understood. In textual study, the HNI manuscript has significant value and strength in disseminating the teachings of Islam. This manuscript not only narrates the prophethood of Prophet Isa but also serves as a means to convey the Islamic values and morality. Islamic values and moralities within the text of HNI encompass the connection between humans and Allah, ethics and morality in society, and the wisdom of human life's sagacity. Through the prose form of Quranic stories, Islamic teachings are explained with simple narratives so that people at that time can more easily understand and learn these teachings. Thus, gradually, the lifestyle of society follows the guidance of Islam.

REFERENCES

- Abd. Rahman, Mohd Muhiden. 2018. "Kedatangan Islam Ke Nusantara Dan Pengaruhnya Terhadap Budaya Ilmu." *Jurnal Ilmiah Islam Futura* 7(2). doi: 10.22373/jiif.v7i2.3069.
- Amin, Achmad Choirul and Muhammad Sueb. 2022. "Metode Pendidikan Karakter Islam Menurut Ahmad Yasin Asymuni (Studi Kitab Tarbiyatul Walad)." *Studia Religia : Jurnal Pemikiran dan Pendidikan Islam* 6(2). doi: 10.30651/sr.v6i2.14681.
- Anonymous, Anonymous. 1830. *Hikayat Nabi Isa Malayo-Polynésien* 68: Bibliotheque National of France.
- Anshori, Anshori. 2020. "Penafsiran Ayat-Ayat Ibadah (Studi Pemikiran Tafsir Harun Nasution)." *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 6(2):211-39. doi: 10.32495/nun.v6i2.163.
- Azra, Azumardi. 2013. *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII-XVIII*: Kencana Prenada Media Group.
- Azra, Azumardi. 2020. *Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Perilaku*: Kencana.
- Cabaton, A. 1912. *Catalogue Sommaire Des Manuscrits Indiens, Indochinois & Malayo-Polynésiens*: Bibliotheque Nationale Departement des Manuscrits.
- Chair, Abd and Zakiya Darajat. 2019. "Islam Berkemajuan and Islam Nusantara: The Face of Moderate Islam in Indonesia." Paper presented at the Proceedings of the 2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018) doi: 10.2991/icclas-18.2019.16.
- Dar, Owais Manzoor. 2021. "Da'wa in Islam: A Discursive Analysis of South Asian Muslim Scholarly Discourses." *Analisa: Journal of Social Science and Religion* 6(01):33-46. doi: 10.18784/analisa.v6i01.1311.
- Dermawan, Oki. 2013. "Pendidikan Karakter Siswa Melalui Ibadah Puasa." *Edukasia : Jurnal Penelitian Pendidikan Islam* 8(2). doi: 10.21043/edukasia.v8i2.752.
- Fang, L Y. 2016. *Sejarah Kesusasteraan Melayu Klasik*: Yayasan Pustaka Obor Indonesia.
- Fathurahman, O. 2010. *Katalog Naskah Dayah Tanah Abee Aceh Besar*: Komunitas Bambu.
- Fathurahman, O. 2022. *Filologi Indonesia: Teori Dan Metode Edisi Revisi*: Prenada Media.
- Hasanudin, S A. 2021. *Hikayat Nabi Luth Dan Nabi Yusuf: Suntingan Teks Disertai*

- Kajian Intertekstual: Universitas Sebelas Maret.*
- Hidayati, Tri Wahyu. 2022. "Reformulation of the Social Safety Net: A Conceptual Approach Based on Qur'anic Values." *Analisa: Journal of Social Science and Religion* 7(1):1-18. doi: 10.18784/analisa.v7i1.1590.
- Idris, Z Bin. 2018. "Hikayat Nabi Adam : Satu Kajian Teks Dan Analisis Berdasarkan Pengkaedahan Keagamaan." *Jurnal Wacana Sarjana* 2(2):1-15.
- Ikram, A. 2019. *Pengantar Penelitian: Masyarakat Pernaskahan Nusantara (MANASSA).*
- Istadiyantha, I. 2021. "Penelusuran Tentang Makna "Kesempurnaan Jiwa" Dalam Karya Sastra Kitab Nusantara." in *Seminar Nasional "Potensi Budaya, Bahasa, Sastra, Dan Pembelajarannya Untuk Pengembangan Pariwisata Dan Industri Kreatif.*
- Jati, Wasisto Raharjo and Ihsan Yilmaz. 2023. "The Recent Traditionalist Turn in Indonesian Islam after Conservatives: How Its Engagement Towards Urban Muslims." *Analisa: Journal of Social Science and Religion* 8(2):136-52. doi: 10.18784/analisa.v8i2.2116.
- Lathif, A. 2021. *Hikayat Nabi Mikraj: Suntingan Teks Dan Kajian Eskatologi Islam: Universitas Sebelas Maret.*
- Luthfi, Khabibi Muhammad. 2016. "Kontekstualisasi Filologi Dalam Teks-Teks Islam Nusantara." *IBDA` : Jurnal Kajian Islam dan Budaya* 14(1):114-28. doi: 10.24090/ibda.v14i1.523.
- Malik, Rifatul Khoiriah, Thibburruhany Thibburruhany, Muhammad Anshori, Zanniro Sururi Hasibuan, Wahyu Ilaihi and Muhamad Ali. 2023. "Da'wah Rhetoric by Ustadz Abdul Somad and Ustadz Adi Hidayat in Conveying Da'wah Messages." *Analisa: Journal of Social Science and Religion* 8(2):220-36. doi: 10.18784/analisa.v8i2.2071.
- Marzuki, Muhamad. 2022. "Moderasi Islam Sebagai Pintu Demokrasi Keberagamaan Di Indonesia." *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial* 20(1):60-75. doi: 10.37216/tadib.v20i1.541.
- Masrukhin, Mohammad Yunus. 2021. "Keyakinan Sebelum Ilmu Kalam: Aktualisasi Iman, Takdir, Dan Kesalehan Di Masa Islam Awal." *Khazanah: Jurnal Studi Islam dan Humaniora* 19(2). doi: 10.18592/khazanah.v19i2.4880.
- Mawadda, Mita, Udin Supriadi, Saepul Anwar and Hafizh Muzhaffar Abbas. 2023. "Tolerance Learning in Islamic Religious and Character Education Textbooks." *Analisa: Journal of Social Science and Religion* 8(1):51-66. doi: 10.18784/analisa.v8i1.1901.
- Mubarok, Ahmad Agis and Diaz Gandara Rustam. 2019. "Islam Nusantara: Moderasi Islam Di Indonesia." *Journal of Islamic Studies and Humanities* 3(2):153-68. doi: 10.21580/jish.32.3160.
- Muhammad, Muhammad Thaib. 2017. "Hakikat Nabi Isa Dalam Perspektif Al Qur'ân." *Jurnal Ilmiah Al-Mu'ashirah* 14(1). doi: 10.22373/jim.v14i1.2241.
- Muhammad Nurbilad, Deri. 2021. "Nilai Keagamaan Dalam Naskah Wawacan "Hikayat Nasehat Nabi"." *JALADRI : Jurnal Ilmiah Program Studi Bahasa Sunda* 7(2):114-28. doi: 10.33222/jaladri.v7i2.1549.
- Muhammad Yazid, Asshidqi, Hanifa Aulia Nur and Makfi Muhammad Miqdam. 2023. "Pengaruh Aktivitas Keberagamaan Terhadap Implementasi Moderasi Beragama Bagi Santri Pondok Pesantren Universitas Islam Indonesia." *At-Thullab : Jurnal Mahasiswa Studi Islam* 5(1). doi: 10.20885/tullab.vol5.iss1.art8.
- Prasetya, Bayu Aji and Asep Yudha Wirajaya. 2020. "Nilai-Nilai Moral Dalam Naskah

- "Kitab Pengajaran". *Madah: Jurnal Bahasa dan Sastra* 11(2):183-94. doi: 10.31503/madah.v11i2.228.
- Prastiwi, Haning Intan. 2022. "Konsep Tauhid Dalam Naskah Sifat Dua Puluh Koleksi British Library." *Madah: Jurnal Bahasa dan Sastra* 13(1). doi: 10.31503/madah.v13i1.440.
- Qosim, Nanang. 2022. "Membaca Esensi Agama Lewat Kisah Nabi." *Center for Open Science*. doi: 10.31219/osf.io/zqmjk.
- Rahim, Syamsuri and Sari Fatimah Mus. 2020. "Aktualisasi Ajaran Islam Dalam Praktik Akuntansi Lingkungan." *Jurnal Akuntansi Multiparadigma* 11(3). doi: 10.21776/ub.jamal.2020.11.3.39.
- Ricci, Ronit. 2011. *Islam Translated*: University of Chicago Press.
- Ridell, Peter G. 2018. "Book Review: The Malay Hikayat Mi'rāj Nabi Muḥammad. *Biblioteca Indonesica*." *South East Asia Research* 25(3):319-20. doi: 10.1177/0967828x17725846.
- Robson, S. 1988. *Principles of Indonesian Philology*: Foris Publication.
- Ronkel, P S van. 1909. *Catalogue Der Maleische Handschriften*: Bataviaasch Genootschap van Kunsten en Wetenschappen.
- Senen, Masyhur Duncik. 2018. "Tulisan Jawi Sebagai Warisan Intelektual Islam Melayu Dan Peranannya Dalam Kajian Keagamaan Di Nusantara." *TAMADDUN: Jurnal Kebudayaan dan Sastra Islam* 18(2):87-99. doi: 10.19109/Tamaddun.v18i2.1952.
- Suhaimi, Suhaimi, Mohammad Fahrur Rozi and Gatot Subroto. 2022. "Membumikan Ajaran Islam Rahmatan Lil 'Alamin Pada Masyarakat Islam." *Jurnal Abdimas Indonesia* 2(2):294-98. doi: 10.53769/jai.v2i2.278.
- Tim Penyusun Kementerian Agama RI. 2019. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Wirajaya, A Y. 2020. *Tekstologi Penerapan Teori*: Awan Pustaka.
- Wirajaya, A. Y., B. Sudardi, Istadiyantha and Wardo. 2021a. "Eco-Sufism Concept in Syair Nasihat as an Alternative to Sustainable Development Goals (Sdgs) Policy in the Environmental Sector." *IOP Conference Series: Earth and Environmental Science* 905(1). doi: 10.1088/1755-1315/905/1/012081.
- Wirajaya, Asep Yudha, Bani Sudardi, Istadiyantha Istadiyantha and Wardo Wardo. 2021b. "Language Diversity in Syair Nasihat: An Alternative Effort to Strengthen National Identity through Literature Learning." *Ranah: Jurnal Kajian Bahasa* 10(2). doi: 10.26499/rnh.v10i2.4052.
- Wulandari, Riski. 2018. "Intertekstual Antara Syair Nabi Allah Ayub Dengan Hikayat Nabi Ayub Dimurkai Allah." *Manuskripta* 8(2). doi: 10.33656/manuskripta.v8i2.117.
- Zuhdi, Muhammad and Sarwenda Sarwenda. 2020. "Recurring Issues in Indonesia's Islamic Education: The Needs for Religious Literacy." *Analisa: Journal of Social Science and Religion* 5(01):1-13. doi: 10.18784/analisa.v5i1.1038.
- Zuhriah, Indah Aminatuz, Muhammad Walid and Moch Shohibul Husni. 2023. "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Akhlakul Karimah Santri Pondok Pesantren Al Hikmah Tuban." *Paramurobi: Jurnal Pendidikan Agama Islam* 6(1):1-22. doi: 10.32699/paramurobi.v6i1.4297.