

## God's Punishment for Those Who Leave Prayer (Content Analysis of *Nazam Tarikus-Salat* in the Book of *Aqaid Iman*)

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### Abstract

*Nazam Tarikus-Salat* (NTS) is a Sundanese Pegon script that belongs to a nadoman or praise poem. *NTS* is one of the chapters in the text of *Aqaid Iman*. The research of *NTS* has two main aims: 1) Producing the clean text edits from reliable copying and writing errors. Moreover, it can be used as a source of research in other fields of science with using manuscripts as the source of information. 2) Describing the religious values contained in *NTS* in order to give the benefit to the society. To achieve the above aims, it has been applied several theories namely the philology theory and the Quranic intertextuality. The philology theory relates with the text edits. The text editing method used is the standard method, which is to publish the manuscript by correcting small errors. The method used in the research is the method of textual research and the text editing method. The method of the study of the manuscript includes the determination of a single manuscript and a manuscript description. The text editing method in the form of presenting text edits with the critical apparatus without changing its authenticity. The intertextuality used in *NTS* is more emphasized on the religious values contained in the text. *NTS* gives an explanation of the God's punishment for the person who left the salat. By the *NTS* text, people understand more about the importance of salat because the punishment that will befall people who do not salat is really heavy. In the *NTS* text, it was described there are fifteen punishments that will be obtained by humans. The punishments are six in the world, three at dead, three in the grave, and three in the Judgment Day.

**Keywords:** Ancient Script, *Nazam Tarikus-Salat*, The God's Punishment

## INTRODUCTION

Indonesia is a nation located in the Southeast Asian region with a high level of culture which from time to time has changed (Lubis, 1996:1). Indonesia is

divided into many ethnic groups that have their own cultural characteristics. One of the treasures of the archipelago's cultural heritage is in the form of an archipelago script. Manuscript is cultural relic in the form of writing made of paper (*dluwang*), *lontar*, animal leather, bones or bamboo (Lubis, 1996:27).

Manuscripts are cultural assets that can make a major contribution, in which they contain thoughts, customs, beliefs, and community value systems in the past. Sources of writing in the manuscript consist of various languages, depending on the region of origin. Some of the main languages spoken are: Acehese, Minangkabau, Malay, Lampung, Sundanese, Javanese, Madurese, Balinese, Makasarese, Bugis, and Wolio (Robson, 1994:2). Almost all regions in Indonesia have a collection of manuscripts with various characters that have their own characteristics, including the Sundanese script.

Therefore, a study of past writings needs to be carried out because of the assumption that the written heritage contains values that are still relevant (Baried et al, 1994:1). Philology as a science that reveals a lot of spiritual treasures inherited from ancestors is expected to produce text edits and translations. Based on the above, the author will examine one of the Sundanese manuscripts, namely *Nazam Tarikus-Salat*. To the best of the author's knowledge, *Nazam Tarikus-Salat* is a single manuscript that has never been studied before. The *Nazam Tarikus-Salat* Manuscript, hereinafter referred to as NTS, is a handwritten script from Sunda with Arabic (pegon) and Latin script and the language used is Sundanese. NTS is a text contained in a subsection of the book *Aqid Iman*. NTS is one of the Sundanese poetry in the form of *pupujian* or *nadoman*. Praise or *nadoman* is a form of Sundanese poetry which consists of four lines, each line has eight syllables and rhymes at the end of a-a-a-a, containing advice, religious lessons, praise to God, *salawat* to the prophet and prayers (Zaidan, 2004: 165).

*NTS* itself is a text that contains religious lessons, namely the punishment for those who leave prayer. The punishment is in the form of torments which are divided into fifteen torments, namely six torments in the world, three torments when death, three torments in the grave and three torments on the day of resurrection. The value of the lessons behind the contents of this manuscript is what makes research interesting. In addition, *NTS* is in quite good condition with writing and ink that is still easy to read, making it easier for writers to research. Before doing the research, the writer edited the *NTS* text by editing the text, the text was free from errors. This makes it easier to understand the analysis process. After the editing process, an assessment of the contents of the manuscript was carried out using content analysis. Content analysis is used to reveal messages in *NTS* in the form of religious values that can benefit the wider community. "

Based on the background of the problem that has been described, research question in this study is how to edit text from *NTS*? and what religious values are contained in the *NTS*? Based on the research question, the goal to be achieved by the researcher is to edit the *NTS* text and explain the religious values contained in the *NTS*.

Several studies on *NTS* have been conducted before, these studies include:

#### 1. Previous Research on *NTS*

Research on *NTS* as far as the author's knowledge has never been done before because it is based on a search for theses contained in the FIB libraries of Diponegoro University and Gajah Mada University. As well as theses that have been uploaded on the internet, there are no thesis that uses *NTS* as the object of research. Internet search results with the keyword "*Nazam Tarikus-Salat*" did not find any scientific articles, scientific research, or scientific journals related to these keywords.

As far as the author's knowledge, *NTS* is also a single manuscript because no *NTS* manuscript was found through internet searches with the keyword "*Nazam Tarikus-Salat*". In addition, it was not found through searching the catalogs of museum and library collections such as the List of Manuscripts for the Library of the Republic of Indonesia, the Manuscript List for the Sribaduga Museum in Bandung, and the Master Catalog for Archipelago Manuscripts Volume 3-B Faculty.

## 2. Other Research with Manuscript Objects and Religious Value Studies

Research on the *NTS* manuscript as far as the author knows has never been done before, so as the basis for the author in analyzing the *NTS*, the following is a study with the object of ancient manuscripts and the study of religious values in prayer:

- a. Research by Ahmad Fery Nur Hidayanto in his thesis at UIN Sunan Ampel in 2015 with the title: "*Salat dalam Manuskrip Bayan Min al-Furudi Alwajibat 'ala Madhab al-Sahafi'i* koleksi Museum Mpu Tantular Sidoarjo". The results of this study indicate that the concept of prayer in the manuscript is a religious giving over God, humans do not move against this religious forces. Worship him in other words (*salat*) by giving oneself over Allah.
- b. Research by Yana Shuraida in her thesis at Airlangga University in 2011 with the title: "'Suntingan Teks dan Makna dalam Kitab *Mawaidhotus Salat*". The results of this study indicate that there are meanings and benefits in prayer. There are many affirmations about the importance of prayer contained in religious sources that prayer is the whole teaching and purpose of religion. So that prayer is said to be the pillar of religion because the firmness of Islam is determined by prayer.

The novelty of this research is the disclosure of religious values that can serve as a guide for today's society, through an *NTS* manuscript in the form of a

*nadoman*, which as far as the author of this manuscript knows no one has ever revealed.

The *NTS* manuscript is an ancient manuscript, therefore the author uses philological research where the objects of philology are manuscripts and texts. The result of the philological work of this study is the transcription of *NTS*. Data collection consists of primary and secondary data collection. Primary data is carried out by means of field research and catalog studies. Field study (field research) is a field study to the houses of residents in the Sukabumi Regency, West Java. While the secondary data collection with literature study, namely collecting data on the theory used. This data the authors get from libraries and scientific journals.

Data analysis of the *NTS* is divided into two parts, namely philological studies and this analysis (content analysis). A philological study was applied to obtain an edited text of the *NTS* manuscript that was clean of errors with the working steps as stated by Djamaris (2002:9) the philological work steps consisted of an inventory of manuscripts, manuscript descriptions, transliteration, text editing and translation until an easy manuscript was presented to be read and understood by the wide society. Content analysis is applied to reveal the content of religious messages in *NTS*. Disclosure of religious content is done by using content analysis to reveal the author's messages in the work. The step is done by reading carefully and then recording the data.

The last stage is data presentation, that is, presenting data using descriptive methods. The presentation of data is carried out systematically so that it can be easily understood by the reader. The author reviews manuscripts, makes reports and edits texts and examines the function of *NTS* texts using content analysis to provide benefits to readers.

## RESULTS AND DISCUSSIONS

NTS is a literary work in the form of *pupujian* or *nadoman*. *pupujian* has its own rules in one stanza, which consists of four lines of eight syllables and the ending rhyming a-a-a-a (Zaidan, 2004:165).

I        8a  
II       8a  
III      8a  
IV      8a

Of the 29 stanzas of praise in the NTS, only one stanza deviates from the rules, it is the 29<sup>th</sup> stanza.

I        8a  
II       8a

In this stanza according to the rules of praise are four lines. However, in the 29<sup>th</sup> stanza NTS there are only two arrays. NTS consists of 29 stanzas of *pupujian*. Of the 29 stanzas composed of the opening (stanza 1-3), body (stanza 3-21), and closing (stanza 22-29). Here is the division.

1. The first to third chapters are the opening of the NTS authors.

<p><i>Bismillāhi jadi wiwitan</i> <i>Alhamdulillah pujian</i> <i>Rahmat salam kapanutan</i> <i>Muhammad Rasul Pilihan</i></p>		<p>start by saying the name of allah all praises be to allah grateful greetings to our leader muhammad a chosen messenger</p>
<p><i>Kasahabatna ridhoan</i> <i>Kulawargana kabehan</i> <i>Ieu nazam singkat pisan</i> <i>Itung-itung peringeutan</i></p>		<p>to his friends and also, to his family this is a very short nazam hope it becomes a warning</p>

<p><i>Umumna ka ikhwan-ikhwan Utamana ka diri pisan Jalma di jaman ayeuna Taledor kana salatna</i></p>		<p>generally, for everyone most importantly to yourself people nowadays many are careless about their prayers</p>
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2. The 4<sup>th</sup> to 9<sup>th</sup> stanzas are the initial explanation contained in the NTS text.

<p><i>Padahal eta dosana Kacida pisan geudena Nabi atos nyarioskeun Dina hadis dijelaskeun</i></p>		<p>even though it is a sin which is very large in the hadith the prophet said:</p>
<p><i>Umat Islam akhir zaman Kana salat ninggalkeun Ninggal salat lima waktu Poho ka Allah nu satu</i></p>		<p>that muslims at the end of time many leave the prayer leave the five daily prayers forget the one god</p>
<p><i>Lamun jalma masih salat Aya hareupan salamet Tapi lamun teu salat Baladna iblis laknat</i></p>		<p>when people keep their prayer there is hope for safety but when you don't pray his followers are demons cursed by god</p>
<p><i>Bakal poho kana taubat Paehna moal salamet Hirupna moal manfaat Usahana kadodorot</i></p>		<p>will forget repentance his death will not be safe his life will be useless his efforts will always fail</p>

<p><i>Bakal cilaka maotna Sene neraka tempatna Jalma anu tara salat Rugina dunia akhirat</i></p>		<p>his death will be unfortunate hell fire is the place man who never prays loss in this world and in the hereafter</p>
<p><i>Dina hadis diterangkeun Ku Rasulna di jelaskeun Nu sok taledorkeun salatna Lima belas siksaanana</i></p>		<p>explained in the hadith that the messenger saw said: people who like to neglect prayers will get fifteen torments</p>

3. In the 10<sup>th</sup> stanza is a further explanation of the fifteen punishments that humans will receive when they leave prayer.

<p><i>Genep siksaan dunyana Tilu di waktu maotna Tilu dijero kuburna Mangku urang sing purna</i></p>		<p>six torments in the world three torments when he dies three in his grave we should be afraid</p>
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4. The 11<sup>th</sup> to the 14<sup>th</sup> stanzas, lines 1 and 2 are an explanation of the punishment in the world.

<p><i>Diangkat berkah umurna</i></p>		<p>the blessing of his age will be lifted</p>
<p><i>Kadua kucel bengeutna Teu aya sinar wajahna Katilu kabeh amalna Ditolak ku Pangerannana</i></p>		<p>secondly, face is dull no glow on her face thirdly, practices rejected by Allah SWT</p>

<p><i>Kaopatna duana</i> <i>Teu pisan ditarimana</i> <i>Kalima teu kabagean</i> <i>Duana para Solihin</i></p>		<p>fourthly, prayers will not be accepted fifthly, will not get prayers from the <i>Solihin</i></p>
<p><i>Ka genepna nu rugi pisan</i> <i>Maotna teh tanpa iman</i></p>		<p>these six are the ones who are really losing death without faith</p>

5. The 14<sup>th</sup> stanza of the 3<sup>rd</sup> and 4<sup>th</sup> stanzas to the 15<sup>th</sup> stanza is an explanation of the punishment when he dies.

<p><i>Siksaan waktu maotna</i> <i>Kacida pisan hinana</i></p>		<p>will be tortured in the form of humiliation</p>
<p><i>Kacida pisan laparna</i> <i>Kacida pisan hausna</i> <i>Najan salaut nginumna</i> <i>Moal leungit halahabna</i></p>		<p>in the form of hunger and very thirsty even if you drink to the sea the thirst won't go away</p>

6. The 16<sup>th</sup> to 19<sup>th</sup> stanzas are an explanation of the punishment in the grave.

<p><i>Siksaan jero kuburna</i> <i>Di gencet liang lahadna</i> <i>Kutarik gencetannana</i> <i>Nepi ka potong tulangna</i></p>		<p>will be tortured in his grave will be clamped in the grave the clamp is very tight so cut the bones</p>
<p><i>Dihuru kuburanana</i> <i>Ku sene bangeut gedena</i> <i>Dipanggang dina ruhakna</i> <i>Ti beurang jeung ti petingna</i></p>		<p>his grave was burned by the very hot fire his body will be roasted by the former pile of fire continuously from morning to</p>

		night
<i>Allah ngirim ka kuburna Oray nu bangeut gedena Syuja'ul Aqro' ngaranna Macokan kana bandanna</i>		Allah sends him to his grave very big snake Syuja'ul Aqro' the name of the snake bit her body
<i>Terus teu aya erenna Dugi poe kiamatna</i>		continuously does not stop until the day of resurrection

7. The 18<sup>th</sup> stanza of the 3<sup>rd</sup> and 4<sup>th</sup> lines to the 21<sup>st</sup> stanza is an explanation of the punishment on the Day of Judgment.

<i>Siksaan poe kiamatna Malaikat nu bengisna</i>		and at the time of resurrection will be tortured again by a very cruel Angel
<i>Mawa rante besi jaba Panjang tujuh puluh hasta Dikalungkan ka pundakna Diasupkeun ka sungutna</i>		carry chain seventy cubits long put the chain on his shoulder then put it in his mouth
<i>Ditubleskeun ka duburna Atu kacida nyerina Eta kitu siksannana Jalma taledorkeun salatna</i>		after that it was stabbed into his anus it hurts so much that's the torture the person who neglects his prayers

8. The 22<sup>nd</sup> to 29<sup>th</sup> are closing explanations.

<i>Jibril turun ka Rasulna Nyandak wahyu ka Nabina Ya Muhammad perhatikeun Wahyu ti Allah regepkeun</i>		The angel Gabriel gave a message to the Messenger of <i>Allah</i> Oh Muhammad, pay attention and absorb the revelation from <i>Allah SWT</i>
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<p><i>Allah moal narimana Ti jalma tara salatna Puasa sodaqohna Teu di tampa sadayana</i></p>		<p><i>Allah will not accept from people who never pray fasting and charity</i></p>
<p><i>Kitu deui jeung hajina Wala amal jang jakatna Sagala duna amalna Allah moal narimana</i></p>		<p><i>as well as the pilgrims and the zakat all the deeds he does Allah will not accept it</i></p>
<p><i>Jalma anu tara salat Dilaknat ku kitab opat Taurat Injil ngalaknatan Kitu deui Zabur Qur'an</i></p>		<p><i>people who never pray cursed by the four books The Torah, the Bible as well as the Zabur and the Qur'an</i></p>
<p><i>Unggal poe jeung petingna Allah nurunkeun laknatna Rebo laknatan diturunkeun Ka nu salat sok ninggalkeun</i></p>		<p><i>every morning and night Allah sends down the curse that is on Wednesday The curse will be sent down on those who leave the prayer order</i></p>
<p><i>Malaikat ngalaknatan Ti langit tujuh lapisna Muhammad ulah nyaahan Ka jalma tara salatna</i></p>		<p><i>The angels also cursed from the seventh heaven and said to Muhammad, Muhammad do not be merciful to people who don't pray</i></p>
<p><i>Maotna di syafaatan Teu ka asup umat anjeun Jalma nu ninggalkeun salatna Dimana kering payahna</i></p>		<p><i>do not intercede for death because he is not one of your people people who leave prayer where is he attempting on</i></p>
<p><i>Ku anjeun tong dilayadna Sabab deukeut jeung iblisna</i></p>		<p><i>don't do condolence because he is close to the devil</i></p>

## Religious Aspects in *Nazam Tarikus-Salat*

The word religion comes from a foreign language, namely religion which means religion or belief in the existence of human nature. Meanwhile, religious comes from the word religion contained in a person. Religion can be interpreted as a belief in God who is always alive, namely in the soul and divine will that governs the universe (Rachmat, 2004: 50). In life, religion becomes very important and very basic as a way of life or outlook on life. Authors in *NTS* emphasize learning messages in the form of religious values. Religion in *pupujian* is a tool related to certain religious teachings that are practical so that they can be interpreted by the reader. The author in *NTS* explains the religious aspects in terms of prayer. The punishments that will be accepted by humans if they do not carry out them.

*Salat* according to the Big Indonesian Dictionary (KBBI) is prayer. Prayer is an important dimension in Islam where prayer is a means of relationship (remembrance) with Allah SWT (Djaelani, 2008:5). Whereas in terms it is worship in the form of deeds and words by presenting the heart and mind that begins with takbir and ends with greetings in accordance with the pillars and conditions that have been determined. As explained in the word of God in the

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

book of the Qur'an in the letter An-Nisa verse 103,

Meaning: "Indeed, prayer is a prescribed time for those who believe." (An-Nisa verse 103)

And the word of God in the book of the Qur'an in the letter Az-Zaariyat verse 56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and mankind except to worship Me".  
(Az-Zariyat verse 56)

Prayer is an obligation that must be carried out by people who believe on Islam. When the label of obligation has been instilled, according to Islamic law, prayer when it is done will earn a reward and when it is not carried out it will get a sin.

In a day there are five times that must be carried out and it is obligatory to carry out as the word of God in the Qur'an in Surah al-Ankabut verse 45,

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning: "And establish prayer, indeed prayer deter from from indecency and wickedness.." (al-Ankabut verse 45)

God divides humans into two choices, namely salvation or wretched. God gives heavenly rewards for His servants. Allah obliges you to obey, even though what actually obliges you to enter His heaven and does not oblige you to do anything is solely to enter His heaven (Imam Ibn Aththailah in Djaelani 2008:54). God gives a reward in the form of heaven when humans obey him and vice versa His punishment is real when humans deny it.

In the *NTS* the author said that the last prophet *Rasulullah* as a human messenger of God explained that there are fifteen torments that will be obtained by humans if humans do not perform prayers, namely six in the world and three at the time of death, three when in the grave and three more on the Day of Resurrection. In the *NTS* text the author tries to explain what are the rewards if humans do not pray.

1. Revenge in the world

When humans violate what God commands, then God will curse him. In the religious aspects of reciprocity in the world in detail the author can explain as follows:

a. His Life Will Be Useless

The following is an excerpt in the *NTS* text of the 7<sup>th</sup> stanza on line 3 and 4 page11:

<p><i>Hirupna moal manfaat</i> <i>Usahana ka dororot</i></p>	<p>His life will be useless His efforts will always fail</p>
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When humans leave prayer, their life in this world will not be useful. In Islam, the life of a human being is measured by how much the human being carries out his obligations as a living human being. Prayer is one of the obligations that must be obeyed because it is a command and rule from God for humans who lead Allah as their Lord and Muhammad as their messenger. Humans who are far from God's orders, let alone neglect their obligations, which are really very important, will be far from what is said *hablum minallah wa hablum minannas*. The following is an excerpt from the translation of a verse from the holy Qur'an about God's torment:

*Ask them, O Prophet, "Imagine if Allah were to take away your hearing or sight, or seal your hearts – who else other than Allah could restore it?" See O Prophet how We vary the signs, yet they still turn away. (al-An'am verse 46)*

A person who does not pray will be far from His guidance where every act that is actually wrong but right will be seen in his eyes. In that context, God reminds by closing the eyes of his heart and body to just do good to reach His pleasure. Therefore, humans who do not carry out the prayer orders will get constant restlessness in their lives, whatever they do will find it difficult as if there is no serenity.

b. Dull Face, No Light on His Face

In the 12<sup>th</sup> stanza NTS text excerpt line 2 and 3 page 12.

<p><i>Kadua kucel bengeutna</i> <i>Teu aya sinar wajahna</i></p>	<p>Second, dull face No glow on her face</p>
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The condition for a person's prayer to be valid must be pure from large and small *hadas*, namely by means of ablution. Therefore, when someone does not carry out the order to pray because it is far from performing ablution, his face will be far from the word radiant and shining that radiates calm, while the emission of light for ablution is proof that someone is the people of the Messenger of Allah. Rasulullah SAW as the last prophet and messenger wants faith and safety for his people, but it has been explained above that people who do not pray are included in people who do not believe and their lives will be wretched.

c. Death without Faith

In the text of the *NTS* text 14<sup>th</sup> stanza line 2 page 12.

<i>Maotna teh tanpa iman</i>	Death without faith
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In relation to the *NTS* text, when someone does not pray, the punishment is so severe that alms and other practices which basically have a large reward are actually erased when the prayer is not performed. God in the Qur'an in the letter At-Taubah verse 11 says "*And if they repent, pray and pay zakat, then (meaning they are) your brothers in religion. We explain the verses for those who know.*" (At-Taubah verse 11)

d. Cursed by Four Holy Books (Torah, Bible, Zabur, and al-Qur'an)

God says in the Qur'an Surah al-Imran verse 3: "*He sent down to you a Book (the Qur'an) which contains the truth, confirms (the books) before it and has sent down the Torah and the Bible.*" (al-Imran verse 3)

In an excerpt of *NTS* in the twenty fifth stanza line 3 and 4 page 3.

<i>Dilaknat ku kitab opat Taurat Injil nga laknatan</i>	Cursed by the four books The Torah of the Bible is Cursing
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Basically when we violate what is in the Qur'an, the four books, namely the Torah, the Bible, and the Zabur the books that were revealed before the Qur'an was revealed, the three books will curse because the Qur'an perfects all those earlier books. God says in the Qur'an: "*It is He who sent His Messenger with guidance and the true religion, so that He may win over all religions. And Allah is sufficient as a witness.*" (al-Fath verse 28)

e. Cursed by Angel

The following is an excerpt in the NTS 27<sup>th</sup> stanza line 2 page 13.

<i>Malaikat ngalaknatan</i>	Angels curse
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In relation to the excerpt from the NTS text above, God in the Qur'an says in the letter al-Baqarah verse 161: "*Indeed, those who disbelieve and die in a state of disbelief, they are cursed by Allah, the angels and humans*". (al-Baqarah verse 161)

As explained above, one of the punishments for someone who does not perform prayers is death without faith or it can also be called an infidel. God grants to his guardians when the guardian asks for something. The guardian of God is a person who has a high position because he submits all his affairs to God alone.

f. *Takziah* (condolence) in Their Death Is Prohibited

The Big Indonesian Dictionary (KBBI) *takziah* is a visit or greeting to express condolence. *Takziah* is a shari'a that was sunned by the Prophet to his people so that those who live in it feel not sad and have patience. In the excerpt of the NTS text, it is explained in the second stanza, the nine third lines of page 3, namely *ku anjeun tong dilayadna* which means "do not be be condoled by you". In relation to the quote from the NTS text, God actually "said in the Qur'an letter At-Taubah verse 84:

*And do not ever offer 'funeral' prayers for any of their dead, nor stand by their grave 'at burial', for they have lost faith in Allah and His Messenger and died rebellious.* (At-Taubah verse 84)

## 2. Revenge in The Grave

In addition to the torment in the world when in the grave, the curse of God is real even though it is already in the grave. In the religious aspects of the reply in the grave in detail the author can explain as follows:

### a. Pressure in His Grave

In the grave of a person who does not pray will be narrowed so that his bones are broken until the earth crushes his body. In the 16th stanza of the text, the 16<sup>th</sup> stanza, 3<sup>rd</sup> line, page 2. *Di gencet liang lahatna* which means "The burrow is pressed". In the correlation of the NTS text quotes, God actually says in the Qur'an Surah An-Nisa verse 42:

*On that Day, those who denied 'Allah' and disobeyed the Messenger will wish they were reduced to dust. And they will never be able to hide anything from Allah. (An-Nisa verse 42)*

### b. Burned Grave

At the time in the grave other than the grave is pressed against the grave will be burned by fire that comes from hell. In the excerpt from the 17<sup>th</sup> stanza of the NTS text, the 1<sup>st</sup> line *di huru kuburanna* which means "his grave is burned" In the correlation of the NTS text, God actually says in the book of the Qur'an, al-Baqarah verse 24

*But if you are unable to do so – and you will never be able to do so – then fear the Fire fuelled with people and stones, which is prepared for the disbelievers. (al-Baqarah verse 24)*

### c. Sent A Very Big Snake

In the NTS text excerpt 18<sup>th</sup> stanza line 1-4 page 12.

<p><i>Allah ngirimke ka kuburna</i> <i>Oray anu bangeut gedena</i> <i>Syuja'ul Aqro'</i> <i>Macokan kana bandanna</i></p>	<p><i>Allah sends to his grave</i> <i>Very big snake</i> <i>Syuja'ul Aqro' its name</i> <i>Biting his body</i></p>
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After his grave was burned, a large snake came from the fire of hell named *Syuja'ul Aqro'*. A snake from hell fire.

### 3. Revenge in Hereafter

Proof that God really curses people who don't pray not only in the world and in the grave but even in the hereafter God curses. In the religious aspects of retribution in the afterlife, the author can explain in detail as follows:

#### a. Death in a Disgrace Condition

In the *NTS* text excerpt 4<sup>th</sup> and 3<sup>rd</sup> stanza page 12.

<p><i>Siksaan waktu maotna</i> <i>Kacida pisan hina na</i></p>	<p>Torment when he dies So disgrace</p>
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In the correlation of the *NTS* text excerpt, God actually says in the Qur'an Surah al-Kahf verse 52 "*We have made for them a place of destruction (hell). When death comes to a person who does not pray, his death will be in a state of humiliation because the faith in his heart has been lost.*" (al-Kahf verse 52)

#### b. Torment of Thirst and Hunger

God punishes people who do not pray not only in this world but also in the hereafter, the torment will continue, one of which is extreme thirst and hunger. The thirst and hunger never stop the guardian angel of hell giving food and drink from hell fire which can melt the body when the food and drink enters the body. But *Allah* is great, the body is revived with thirst and hunger as before and so on.

In the *NTS* text excerpt 15<sup>th</sup> stanza 1<sup>st</sup> and 2<sup>nd</sup> lines page 12.

<i>Kacida pisan laparna</i>	So hungry
<i>Kacida pisan hausna</i>	So thirsty

In relation to this excerpt, God says in the book of al-Qur'an Surah Fussilat verse 16 "*The punishment of the hereafter will be more humiliating and they will not be helped*". (Surah Fusillat verse 16)

The torment in this world will not stop, but God's forgiveness has closed because when a human has left the world, the door of forgiveness is closed.

c. The Torment Never Stops

God says in the book of al-Qur'an Surah al-Jasiyah verse 11 "*This (the Qur'an) is a guide. And those who deny the verses of their God, they will get a punishment in the form of a very painful torment*" (al-Jasiyah verse 11)

The torment in this world will not stop, but God's forgiveness has closed because when a human has left the world, the door of forgiveness is closed.

4. Revenge in Day of Resurrection

a. Torment by a Very Cruel Angel

In the NTS text excerpt in the 19<sup>th</sup> stanza line 4 page 12. "*Malaikat nu bengisna means*" means "A very cruel angel". Indeed, God says in the Qur'an Surah al-Baqarah verse 210 "*They have nothing to look forward to except the coming of Allah with the angels in the shade of the clouds, while (their) case has been decided. And to Allah all things are returned.*" (al-Baqarah verse 210)

Angels with very cruel manifestations torment those who disobey God's orders.

b. Torment by Tools of Iron and Steel

In the NTS text excerpt 20<sup>th</sup> and 21<sup>st</sup> stanza line 1 and 2 page 13.

<i>Mawa rante besi baja</i> <i>Panjang tujuh puluh hasta</i> <i>di kalungkeun ka pundakna</i> <i>di asupkeun ka sungutna</i>	Bring a steel chain Twenty cubits long strapped on his shoulder put in his mouth
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<p><i>di kalungkeun ka pundakna</i> <i>di asupkeun ka duburna</i></p>	<p>on his shoulder put in his mouth</p>
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In the correlation of the excerpt from the NTS text, God says in the book of al-Qur'an Surah al-An'am verse 124 "*Those who sin, will be afflicted with humiliation in the sight of Allah and severe punishment because they always cheat.*"

(Surah al-An'am: 124) God torments people who disobey Him so severely that there is no more forgiveness at that time, all the doors of forgiveness have been closed.

a. Never-Ended Painful

When humans have disobeyed and do not want to repent in the world, the torment will continue in the hereafter. In the twenty-first line of the text quote from the NTS, the fourth stanza, page 3. *Atuh kacida nyerinna* means that it hurts very much. The path to repentance has been closed, only His Grace can bring people out of His Hell.

## CONCLUSION

The *Aqaid Iman* manuscript is a Sundanese cultural heritage private collection of an alumni of Sundanese Literature at the University of Padjadjaran named Agnes Maharani Khodijah whose address is at Jl. K.H. Syamsuri Cibadak Kab. Sukabumi, West Java. This manuscript is a legacy from his great-grandfather, the late H. Jima Mun. The *Aqaid Iman* Manuscript consists of 116 pages with 39 texts. In the *Aqaid Iman* Manuscript there is a sub-chapter entitled "*Nazam Tarikus-Salat*" which will then become the author's study material. The content of the text of *Nazam Tarikus-Salat* contains religious aspects which are the focus of this study. The author chooses these religious aspects because these lessons are considered a top priority, useful, important and still relevant. Therefore, it is necessary to study and research so that the contents of the manuscript can be understood by the public and as an effort to save the manuscript. In this study, the author uses two theoretical studies, namely

philological theory and content analysis theory. Philological theory is used to provide text edits that are clean of errors. The text editing method used in this study is the standard method. From the editing of the text, the manuscript is free from errors.

Meanwhile, content analysis is used to explore the text messages of *Nazam Tarikus-Salat*. From the results of the research, religious values were obtained which were clearly illustrated through *nadhom* or pupujian verse. In *Nazam Tarikus-Salat* there are religious values, namely in the form of punishment for those who leave prayer. The reward when in this world is that his life will not be useful, his face is dull, there is no light on his face, he dies without faith, is cursed by the four books (Torah, Bible, Zabur and al-Qur'an), cursed by angels, when he dies it is not allowed to be condoled. The recompense in the grave is to press the burrow, burn the prey, send a very large snake, the reward in the hereafter is death in humiliation, torment in the form of thirst and hunger, torment that never stops and the reward on the Day of Resurrection is to be tormented by angels. very cruel, will be tormented by tools of iron and steel, a pain that will not end.

This research is a preliminary study and the results of this study are still limited to the disclosure of values in the form of religious lessons in the *Nazam Tarikus-Salat* script. Therefore, it is hoped that this research can be carried out with further research, for example with semiotic, structural studies, as well as public reception of the *Nazam Tarikus-Salat* manuscript.

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