



## THE CORE TEACHING OF ISLAM IN *SERAT BAB AGAMI YAHUDI, KRISTEN, SAHA ISLAM*

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### ABSTRACT

This study discusses the core teachings of Islam in an ancient manuscript entitled *Serat Bab Agami Yahudi, Kristen, saha Islam* (SBAYKI). The manuscript which contains three texts, namely Jewish, Christian, and Islamic religion chapters, in this study is part of the text of the Islamic religion chapter. The question in this study is what is the essence of the Islamic religion contained in the SBAYKI, Islamic religion chapter?. The position of this research is to explain the main teachings of Islam contained in a manuscript, especially SBAYKI, with a philo-theological approach. A philo-theological approach is used to study manuscripts containing religious teachings accompanied by quotations from the Qur'an in them. The results of this study are the core of the teachings of Islam in the SBAYKI section of the chapter on Islamic religion, namely the etymology of Islam, the pillars of the Islamic religion (Iman, Islam, Iksan), the history and content of the Qur'an, branches of Islamic religious knowledge (Tawhid, Fiqh, Sufism), and other Islamic laws in the Qur'an.

**Keywords:** The Core Teachings of Islam, Ancient Manuscript, SBAYKI, Philo-theology.

### ABSTRAK

Dalam penelitian ini dibahas mengenai inti-inti ajaran agama Islam dalam manuskrip kuno yang berjudul *Serat Bab Agami Yahudi, Kristen, saha Islam* (SBAYKI). Manuskrip yang berisi tiga teks, yaitu Bab Agami Yahudi, Bab Agami Kristen, dan Bab Agami Islam, dalam penelitian ini difokuskan bagian teks Bab Agami Islam. Pertanyaan dalam penelitian ini adalah apa saja inti dari agama Islam yang terdapat dalam Bab Agami Islam, SBAYKI?. Posisi penelitian ini adalah untuk menjelaskan pokok-pokok ajaran agama Islam yang terdapat dalam suatu manuskrip khususnya SBAYKI, dengan pendekatan filo-teologi. Pendekatan filo-teologi digunakan untuk mengkaji manuskrip yang berisi ajaran agama Islam disertai kutipan-kutipan Al-Qur'an di dalamnya. Hasil dari penelitian ini adalah inti dari ajaran agama Islam dalam SBAYKI bagian Bab Agami Islam adalah etimologi Islam, tiang agama Islam (Iman, Islam, Iksan), sejarah dan isi Al-Qur'an, cabang-cabang ilmu agama Islam (Tawhid, Fiqih, Tasawuf), dan hukum-hukum Islam lain dalam Al-Qur'an.

**Kata Kunci:** Inti Ajaran Islam, Manuskrip Kuno, SBAYKI, Filo-Teologi.



## INTRODUCTION

Islam is one of the religions with the most followers in Indonesia and second in the world after the Christian religion. This religion has existed since the first man, namely the Prophet Adam descended to earth and was perfected by the Prophet Muhammad SAW. Islam is one of the three Samawi 'heavenly' religions or Abrahamic religions (Jews, Christians, and Islam).

Abrahamic religions originate in the Middle East region. According to Muhammad Afdillah (2016: 98), Abrahamic comes from the word 'Abraham', or in Islam known as Prophet Ibrahim is one of the important figures in the history of the three Abrahamic religions, namely Jews, Christians, and Islam. Abrahamic religions, especially Islam, echo monotheism or *tawhid*, in which there is only one God worth worshipping, namely Allah Almighty.

The cores of the teachings of the three Abrahamic religions are found in the ancient *manuscripts of the Jewish, Christian, Saba Islam* (SBAYKI) Chapters. In this study, the formulation of the problem is limited: what are the core teachings of the Islamic religion contained in SBAYKI?. The purpose of this study is to describe the core teachings of the Islamic religion contained in SBAYKI using a philo-theological approach.

The earliest research related to theology in the first Abrahamic religions was *Judaism, Christianity, and Islam: The Problem of "Abrahamic religions" and the possibilities of comparison* by Samuel L. Boyd (2019) which deals with historical comparisons in all three Abrahamic religions. Next up is from Yonky

Karman (2019) with the article *Abraham Inklusif: Sebuah Titik Temu Trialog Agama-agama Abrahamik*, and by Muhammad Afdillah (2016) with the article *Teologi Ibrahim dalam Perspektif Agama Yabudi, Kristen dan Islam*. Research from Karman (2019) and Afdillah (2016), both have something in common, namely the discussion of the figure of Abraham or Abraham according to the perspective of each Abrahamic religion using data in the form of quotations from the holy books of the Abrahamic religion. Unlike the previous research, this study used data in the form of ancient manuscripts of SBAYKI and discussed the core teachings of one of the Abrahamic religions, namely Islam.

## RESEARCH METHODS

In this study using qualitative descriptive research methods. The selection of methods is based on the data used in this study, which is in the form of text, so qualitative research methods are used in this study. According to John W. Creswell (2009: 176-177; in Kriswanto, 2018: 15), qualitative research consists of three stages, namely the provision of data, interpretation or interpretation, and finally writing.

The philoso-theological approach was used in this study to analyze data in the form of ancient manuscripts containing theological studies, especially Islam in the SBAYKI collection of the National Library of the Republic of Indonesia, with the collection code NB 298. According to Achadiati Ikram (2019: 41), philology is the literary study of old manuscripts or ancient manuscripts. The goal and logical consequence of philology is the criticism of

the text. Text criticism is carried out through several stages, namely by conducting an inventory of manuscripts, manuscript descriptions, manuscript comparisons, making text editions, and translations if needed.

Furthermore, the theological approach is used because the text contains knowledge of the Islamic religion. In the beginning, theology was a science that was born in Christianity and developed to be applied to various religions. The theological approach applied to analyze non-Christian religions is backgrounded by the purpose of this approach, which is research based on the word of God. According to Richard Muller (2003: 154; in Rasiman, 2020: 82), theology comes from *theou* and *logos*, which are the sciences that study the word of God. Theological science which is the teaching of Allah, as well as related to divinity in the words of Allah, can be applied in this study which uses data sources containing knowledge, especially Islam based on the words of Allah quoted in SBAYKI.

## RESULTS AND DISCUSSION

### SBAYKI: Epistemological Studies

SBAYKI is one of the ancient manuscripts that contains knowledge of Abrahamic religions, such as Jews, Christians, and Islam. This manuscript is preserved and is a collection of the National Library of the Republic of Indonesia and is given the collection number NB 298. On the start page, this manuscript is titled *Serat Bab Agami Yabudi*, because the first part of the text contains a chapter that deals with the Jewish religion. After a thorough reading, the researcher gave the manuscript a title *Serat*

*Bab Agami Yabudi, Kristen, saba Islam* (SBAYKI), for in this manuscript consists of three chapters which are not only written knowledge of the Jewish religion, but knowledge of the Christian religion and Islam are also found in this text.

The SBAYKI manuscript on each page measures 21.2 x 17.1 cm and the text block is 16 x 11.8 cm using a pencil so that the writing is aligned. For the cover, it measures 22.5 x 17.5 cm and it says:

“R. Ng. Hartosoedarmo  
Pasar kembang 252  
Solo”

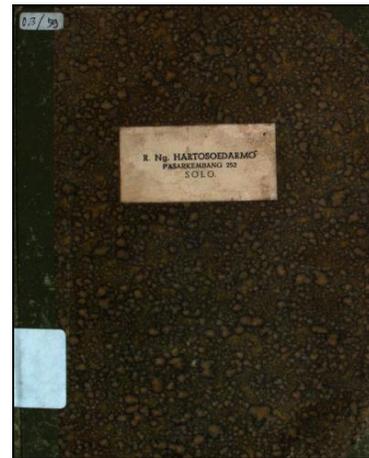


Figure 1. Front Cover of SBAYKI

The manuscript consists of eleven 128-page drains (124 pages written and four blank pages) written only in the ‘front’ of *recto* section, with each page having 17 lines. Page numbering is assigned to each page at the top of the center. The medium of writing the script using a writing book is dribbled with a black inked pen. The script and language used in this manuscript is Javanese.

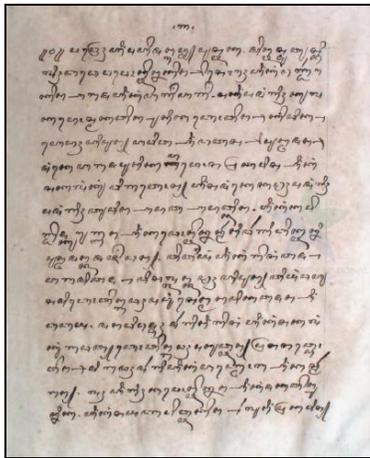


Figure 2. First Page of SBAYKI

This manuscript contains a text in the form of a *sosorah* ‘speech’, as described in the text. The manuscript consists of three chapters of speech text consisting of Jewish, Christian, and Islamic religious speeches. For speeches on the Jewish religion chapter, it was delivered on August 23, 1932, and the Christian religion was delivered on September 20, 1932, both of which were delivered by Dr. J. H. Bavinch. Meanwhile, the Islamic chapter was delivered on October 26, 1932 by Bagus Raden Kaji Isam Jaeni. The three speeches were delivered in the same place, namely in Paheman Radya Pustaka, Surakarta, which was compiled by a citizen clerk named Hartasudarma in the Pasar Kembang area, which was completed on January 7, 1933, or to coincide with Saturday <sup>1</sup>*Legi*, 10 *Pasa* ‘Ramadhan’ 1863 *Dal* Year java.

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<sup>1</sup> Dr. Johan Herman Bavinch is a man who was born in Rotterdam, The Netherlands in 1895, and is a pastor, missionary, and professor at the Reformed Church in the Netherlands. See. van den Berg (1983: 171)

In its writing, *SBAYKI*, which contains a collection of interfaith speeches, it is stated in the opening of the manuscript that religion is something complex, and/or considered important. Religion is so important because it can show people to the straight or bright path, especially in an age of progress full of uncertainty. This can be seen in the following *SBAYKI* text excerpt.

*Pangrebing Pahéman Radya Pustaka méntas mutus bilih badhe ngawonténaken sésorah ingkang ngandharaken agama ingkang agéng saking pamanggih kula kados makatén punika botèn sakédhik paedahipun, awit ing ngatasipun jaman samangke agama punika dados prakawis ingkang sakalangkung wigatos, ing samangke kathah pamanggih-pamanggih tuwin adat-adat kina ingkang kapéndhém kurugan ing kawonténan warni-warni béktanipun jaman kamajéngan. Tètiyang ingkang gésang tanpa agami tanpa wicalan kathahipun, tiyang wau sami botèn gadhah pangungsen manawi kataman ing babaya, manawi ngambah margining gésang ingkang sakalangkung gawat, botèn gadhah panutan, prasasat botèn sami gadhah margi ingkang añjog ing kaswargan. Lah inggih kawonténan ingkang makatén punika, ingkang saya ñangétakén parluning prakawis[1] agami. Salébéting gésang punika kédah sampun sumeleh ing kabatosan, sampun yakin dhaténg agama ingkang satuhu, inggih margi ingkang añjog dhaténg jatining papadhang.[2]*

Translation:

The government of the Radya Pustaka Association decided to hold a speech explaining the great religion based on my discovery, such as that was of little benefit, because in that era, religion became a very important matter, at that time many discoveries and ancient customs were hidden, buried by various circumstances carried away by the currents of the age of progress. Man lives religiously and receives much learning, all of these people have no

protection in case of danger, if they go through a very serious journey of life, have no example, all seem to have no way to heaven. Yes, such circumstances, which further make the need for a religious matter. In this life, he must be relieved, already convinced of the real religion, the path to true light.

In this study, the findings and limitations of the study are in the form of the cores of Islamic teachings in SBAYKI, namely (a) Islamic etymology; (b) the history of the Qur'an; (c) the content of the Qur'an; (d) chapters of the Islamic religion; (e) branches of Islamic religious science; (f) the primacy of a woman; and (g) good and bad deeds.

### Etymology of Islam in SBAYKI

In SBAYKI, it is mentioned in it that there is an etymology or origin of the word Islam. Islam comes from the Arabic word *salam*, which means to be safe, both in birth and inwardly. This is evidenced in Surah Al-Maidah verse 16, as in the following excerpt of the SBAYKI text.

*"Islam punika tēmbung Arab, lingganipun: salam, tégésipun nilujēng lair batos, mēnggah cocogipun kaliyan dbawuhing Dalēm Kur'an, surat Maidah, ayat 16, suraosipun ing tēmbung Jawi makatēn: Allah paring pitudub marang wong kang padha manut kaparēnging karsane, sarana Kur'an, tinuduhake marang karabayon. Ing luguning ayat ing ngriku wontēn tēmbung: subulas salami, tégésipun: marganing karabayon, dados mirit burat saba maksuding tēmbung Islam punika anggadhahi tégés: ngēnēr sarta anggambuhakēn dhatēng kawilujēnganing lair batos, utawi donya akberat."* (SBAYKI: 74)

Translation:

"Islam comes from Arabic, namely: *salam*, meaning birth and inner salvation, as found

in the Qur'an surah Al-Maidah verse 16, following the Javanese translation: "*Allah gives instructions to the one who follows His happiness through the Qur'an, shown to salvation.* As found in the following verse there is the word *salami sub-review*, meaning: the way of salvation, so it can be connected with the meaning of the word Islam which has a meaning: to and to be accustomed to the harmony of birth and mind, or the world and the hereafter."

The second meaning in SBAYKI, Islam has the meaning of 'following the good, which is to carry out the commandment of Allah. Evidence of the meaning of Islam as 'following the good or carrying out the commandment of Allah' is found in the letter of Al-Maidah verse 44. That can be seen in text citations.

*"Anggadhahi makna: manut dhatēng kasaenan, inggih punika ngestokakēn dhawuhipun Gusti Allah,[74] cocog kaliyan dbawuhing dalēm Kur'an ing surat Maidah, ayat 44, ingkang ing ngriku wontēn tēmbung: alladina aslamu, ingkang tégésipun, padha angestokake parentahing Pangeran."* (SBAYKI: 74-75)

Translation:

"Having a meaning: follow the good, that is, to carry out the commandment of Allah, in accordance with the one mentioned in the Qur'an of the letter of Al-Maidah verse 44 which has the words: *alladina aslamu*, which means all surrender or carry out the commandments of God."

Furthermore, Islam is also interpreted as 'harmony'. In SBAYKI, the meaning of harmony is connected with verses of the Qur'an

“Makna: rukun, kados dene suraosipun dhawuh ayat 93, surat Nisak, jatinipun makatên:

Manawa ana wong kang kurmat marang sira, nganggo pakurmatan Islam, tégese ngajak rukun, iku aja sira wangsuli, kowe iku dudu wong mukmin,’ luguning ayat wau wontên témbung: assalam, ingkang maknanipun rukun, punika cocok kaliyan ingkang kasêbut ing Dalêm Kur’an, surat Ali Ngimran, ayat 103, suraosipun ing témbung Jawi makatên:

Lan padha gëndholana tatalining Allah, yaiku agama Islam, sarta aja padha pisah aja pasulayan, apa dene padha elinga nikmat paparinging[75] Allah kang marang sira kabeh, yaiku nalikane sira durung Islam, padha sasatron Allah tumuli anggolongake atinira kabeh, wusana saiki padha disadulur kang marga saka nikmat paparinging Allah.” (SBAYKI: 75-76)

Translation:

“Meaning: harmony, as with the translation of verse 93 of the letter An-Nisa, it is actually like this:

‘If there is a person who respects you, using the honor of Islam, which means inviting reconciliation, it is janga thou reply, (for) thou isn’t a believer’, the meaning of the verse there is a word: *assalam*, whose meaning is rukun, it is in accordance with that mentioned in the Qur’an, the letter of Al-Imran, verse 103, the translation in Javanese as follows:

‘And hold fast to the rope of Allah, Which is Islam, and do not be divorced, and remember Allah’s favour upon you when you were hostile, and Allah united your hearts, so that by His bounty you become brothers.’”

The last is that Islam means sincerity. Sincerity in question is the sanctity of the heart. This is evidenced by the *linuslima* word ‘chastity’, which is found in Surah Al-An’am verse 71 as quoted from the following text.

Makna iklas (utawi sucining manah) cocogipun kaliyan dhawuhing dalêm Kur’an, surat An’ngam, ayat 71. Suraosipun ing témbung Jawi makatên: He, Mukamat Sira dhawuha sanyatane pituduha Allah iku pitudub kang ngênêr, aku sakancaku wong Islam kabeh padha didhawubi suci ing ngati, mligi nêmbah maring Pangeraning Alam. Lugunipun dhawuh ayat ing ngriku wontên témbung: linus lima, ingkang tégêsipun: suci ing manah, utawi kasuciyân.” (SBAYKI: 76)

Translation:

The sincere meaning or purity of the heart is in accordance with the commandment of the Qur’an, the letter of Al-An’am verse 71. The translation in Javanese as follows: O Muhammad, indeed the guidance of Allah is the true guidance, we are commanded to submit ourselves to the Lord of the worlds. The meaning of the commandment of the verse is the word: *linuslima*, which means in good faith or chastity.”

### History of the Qur’an in SBAYKI

The Qur’an which is the revelation of Allah received by the Prophet Muhammad SAW. until the Apostle was almost 41 years old for about 22 years. The 22 years of the Qur’an’s passing down are divided into two periods, namely *Makkiyah* for 12 years and *Madaniyyah* for 10 years (Rouf, 2017: 5). This can be proven in the following citations of the SBAYKI text.

“Kauningana, winitipun Kangjêng Nabi Mukhamat nampeni wahyu punika, ing nalika ngancik yuswa 41 taun, inggih yuswa samantên wau winitipun Kangjêng Nabi jumênêng utusaning Pangeran.” (SBAYKI: 77)

Translation:

“Know, the first time the Prophet Muhammad received revelation when he was

41 years old, and at that age also the Prophet was appointed a messenger of Allah.”

*“Dados lamining tumurunipun Kur’an punika, antawis 22 taun, sasampuning tumurun ayat ingkang pungkasan wau lep 81 dintên, Kangjêng Nabi lajêng kinarsakakên Pangeran murub dhatêng kasêdan jati.”* (SBAYKI: 85)

Translation:

“The length of the descent of the Qur’an is about 22 years, after the descent of the last verse, 81 days later the Prophet was then destined to face the Divine.”

Next is about the coming of the Messenger of Allah to the Cave of Hira to worship. The Apostle’s coming there was due to his concern for the people who were increasingly corrupting his actions.

*“Kacariyos: ing wanci dalu amarêngi tanggal 17 wulan siyam, ing ngriku Kangjêng Nabi anjungkung ngibadah wontên ing Guwa Kirok, tèbihipun saking kitha Mekah antawis tigang pal, mênggah anggenipun Kangjêng Nabi anjungkung ngibadah punika, jalaran nawung pribatos angraosakên kawontênaning umat, ingkang sami kalentu piandêl tuwin risak kasusilanipun, dening tèbih saking pitêdah ingkang lèrês.”* (SBAYKI: 77)

Translation:

“It is said that on the evening coinciding with the 17th of Ramadan, it was there that the Prophet worshipped in the Hira Cave which is about 4.5 km away from the City of Mecca. The reason the Prophet came to worship (to the Cave of Hira) was out of concern for the wrong state of the people and the destruction of all his deeds because they were far from the right instructions.”

The descent of the Qur’an coincided with the arrival of Islam on earth. Islam and

the Qur’an exist as an answer to the misery and injustice that occurs on the face of the earth (Rouf, 2017: 3).

The first time the Prophet received his first revelation, which is surah Al-Alaq verses 1 to 5 in the Cave of Hira which is about three *pals* (1 pal = 1507 m) from the city of Mecca on the 17th of Ramadan.

*“He, Mukhamat, sira macaa wahyuning Allah[79] kanthi nyêbut asmane Pangeranira, kang nitabake sarupaning dumadi, nitabake manungsa saka gêtih kênthêl. Mukhamad, Sira ngundhangna Kur’an marang umatira, Allah Pangeranira iku dzat ingkang luwih mulya, iya Allah Pangeranira iku kang mêrubake patrape nulis nganggo kalam, apa dene mêrubake marang manungsa samubarang kang maune durung wêrub.”* (SBAYKI: 79-80)

Translation:

“O Muhammad, read the revelation of Allah by saying His name, who created such a man from a clod of blood, you spread the Qur’an to all people, Allah is the substance of the Most Mulya, Allah teaches writing using a pen, He teaches man what he does not know.”

The Qur’an according to the place and time of the Qur’an was derived is divided into two, namely Makkiyah and Madaniyyah, as is the case in the following SBAYKI quotation:

*“Sabageyan, mongsa ing nalika Kangjêng Nabi wontên ing Mèka, laminiipun 12 taun, 5 wulan, 13 dintên. Inggih punika winit tanggal 17 ing wulan Siyam taun 41 saking miyosipun Kangjêng Nabi, dumugi wulan Rabingulawal, taun 54, saking miyosipun Kangjêng Nabi. Ayat Kur’an ingkang katurunakên ing mongsa wau, dipunwastani ayat Makiyah. Sabageyan malih, mongsa sasampunipun Kangjêng Nabi tindak, hejrah dhatêng Madinah lamini[84]pun 9 taun, 9 wulan, 9 dintên, inggih punika winit wulan Rabingulawal, taun 54 dumugi tanggal kaping 9 wulan Bêsar taun 63 sami saking*

*miyosipun Kangjêng Nabi, utawi ing taun Hejrah 10, ayat wau kawastanan ayat Madaniyah.” (SBAYKI: 84-85)*

Translation:

“In part, the time when the Prophet was in Mecca, for 12 years, five months, 13 days. That is from the 17th of Ramadan at the age of 41 prophets, until the month of Rabiulawal when the Prophet was 54 years old. The verses of the Qur’an that were handed down at that time, are called Makiyyah verses. Partly, the period after the Prophet hijra to Medina for nine years, nine months, nine days, i.e. from the month of Rabiulawal, at the time of 54 years to the ninth of the Great month when he was 63 years old the Prophet or the 10th year of hijri, the verse is called the Madaniyah verse.”

According to Abdul Rouf (2017: 5), based on the period of descent of the verses of the Qur’an, in the *Makkiyah* period, there were 89 letters or 4,726 verses. Meanwhile, in the *Madaniyyah* period, there were 25 letters or 1,510 verses handed down at that time. Regarding the number of verses, there are differences in numbers according to the views of some scholars. The view of the first scholar states that the Qur’an consists of 6,236 verses. The second scholarly view states that the Qur’an consists of 6,666 verses. The second view of the scholar is based on the inclusion of *Basmallah’s* sentences and opening words, such as *Alif Lam Mim*, and so on is considered one verse of its own (Rouf, 2017: 4).

According to Achmad Zuhdi Dh (2021), there are several theories about the classification of *Makkiyah* and *Madaniyyah* verses. According to geographical theory, the

classification is based on where the verse was passed down, i.e. *Makkiyah* was passed down in the city of Mecca and its surroundings, and *Madaniyyah* was passed down in Medina and its surroundings. The second is the historical theory that classifies *Makkiyah* as being passed down before the Prophet emigrated, and *Madaniyyah* was passed down after the Prophet emigrated to Medina. The third is a subjective theory that bases that *the Makkiyah* verses contain a call to the entire population of Mecca, while *Madaniyyah* to call upon the inhabitants of Medina. The last is the theory of content analysis which classifies *Makkiyah* which contains the people of the previous Prophet, while *Madaniyyah* contains provisions and rules.

### **The Content of the Qur’an in SBAYKI**

In SBAYKI, the Qur’an consists of 6666 which is divided based on the content of its content, such as the following SBAYKI quote.

*“Ayat Kur’an punika wontên: 6666, paprincenipun: ingkang 1000 ayat: prentah (paken), ingkang 1000 ayat: panyégah, ingkang 1000 ayat: babana, ingkang 1000 ayat: pangancam, ingkang 1000 ayat: sanepa (gagambaran), ingkang 1000 ayat: dodongengan, tuwin pawartos ingkang gaib-gaib, ingkang 500 ayat: kebukum kbalal kbaram, ingkang 166 ayat: donga tuwin tasbeh sarta sanes-sanesipun. (SBAYKI: 86)*

Translation:

“There are 6666 verses of the Qur’an, the details are: 1000 verses containing orders, 1000 verses containing deterrents, 1000 verses containing affection, 1000 verses containing threats, 1000 verses containing images, 1000 verses containing stories and occult news, 500 verses containing halal and

haram laws, and 166 verses containing prayers and prayer beads, and so on.

### Chapters of Islamic Religious Enforcement in SBAYKI

SBAYKI details what constitutes a religion, especially Islam. Among them are Faith, Islam, and Ihsan. For its explanation is found in the following SBAYKI quote.

*“Adégipun agama Islam, wontên tigang bab, z̄ie no 99 inggih punika: I. Iman, bakunipun wontên 6, kados ingkang kasêbut ing ngelmu ngakabit utawi taukit, inggih punika: 1. Ngandêl saba pracaya wontênipun Gusti[119] Allah, Gusti Allah Pangeraning dunya ngakir, ingkang nitabakên bumi langit saisinipun sadaya, ingkang kadi mbaka, ingkang sipat murah lan asih; 2. Ngandêl wontênipun malaekat; 3. Ngandêl lérêsipun kitab suci; 4. Ngandêl lérês para andika Rasul; 5. Ngandêl badhe wontênipun dintên kiyamat; 6. Ngandêl sadaya papasthen saking Gusti Allah. II. Islam, bakunipun wontên 5, inggih punika: 1. Sabadat, katranganipun kasêbut ing ngelmu taukit; 2. Salat, sêmadi; 3. Siyam, ngêreh utawi ngêluk hawa napsu; 4. Jakat, ngêreh utawi ngêluk kamurkane ma[120]nah; 5. Kaji, murih santosaning manah anggening mlampahi agamanipun. III. Iksan, tégêsipun: nyampurnakakên Iman tuwin Islam, utawi dumugi ing kasunyatan (manungsa jati).”* (SBAYKI: 119-121)

Translation:

“The establishment of Islam consists of three chapters, namely: I. Faith, there are six in number, as already mentioned in the science of tawhid, namely: 1. Believe in the existence of Allah, Allah the Lord of the hereafter, who created the heavens and the earth and all its contents, who has a generous and loving nature; 2. Believe in the existence of angels; 3. Believe the truth of the scriptures; 4. Believe the truth of the apostles’ words; 5. Believe in the existence

of a doomsday; 6. Trust all the assurances from God. II. Islam, there are five in number, namely: 1. The Creed, the description of which is mentioned in the science of tawhid; 2. Salat, semadi; 3. Fasting, conquering lust; 4. Zakat, conquering the desires of the heart; 5. Hajj, so that the heart is sentosa in living religion. III. Iksan, that is to say: to perfect the Faith and Islam, or to the point of becoming a real human being.

As an enforcer of the Islamic religion, according to Mat Jalil (2019: 398), Faith, Islam, and Ikhsan can be likened to a building. In a building, Iman is the foundation, Islam as the wall, and Ikhsan as the roof. The three of them complement each other and will not be a perfect or solid building if there are flaws. Iman itself is a belief (sure of the six), Islam which contains Shari’a, and Ikhsan is a sincerity in carrying out the Faith and Islam.

### Branches of Islamic Sciences in SBAYKI

In SBAYKI, various branches of science in Islam are mentioned, namely *tawhid*, *fiqh*, and *Sufism*. In *tawhid* science, what is explained is about the nature of the One God and the six pillars of faith, as quoted below.

*“I | Ngelmi Ngakait, utawi Taukhit mējangakên kawruh Makripat dhatêng Pangeran, saba mēncarakên sadaya ngelmi gégébengan ing dalêm agama Islam, kados dene pitados wontênipun Gusti Allah, ingkang sipat wajibul wujud, tur ingkang satunggal botên peperangan, botên butuhing liyan, malah dipunbêtahakên ing liyan, tur beda kaliyan sadaya makluk, sarta pitados wontênipun malaekat, lépasipun kitab suci lérêsipun para ngandika Rasul, lépasipun badhe wontênipun dintên kiyamat, utawi dintên wawalês, wontênipun sadaya papasthen tērang saking Allah,*

*utawi sadaya bab-bab ingkang dados pangpangipun, kados dene wontênipun ganjaran uta[88]wi siksa ing kubur, dintên tanginipun manusa saking kubur, parlu badhe kapriksa sarta tampi wawalésing Allah tumrap sadaya awon saening tindakipun.”* (SBAYKI: 88-89)

Translation:

“I | Tawhid science gives *Ma’rifat* knowledge to God, and spreads all the knowledge that is bound in Islam, just like the belief in the existence of Allah Almighty. Who has *the obligatory nature of being*, and one is undivided, does not need the other, is even needed by others, and is different from all beings, and believes in the existence of angels, believes in the scriptures, the truth of the apostles’ sayings, believes in the existence of the day of judgment or the day of vengeance, there is all clear certainty from God, as is the existence of a reward or torment of the grave, the day of man’s resurrection from the grave, it is necessary to know and receive God’s vengeance for all the good and bad deeds.”

The science of Tawhid which is a science related to the oneness of God, according to Rahmadi, M Husaini, dan Abdul (2012: 18), there are eight indicators of a person mastering the knowledge of Tawhid well. The eight indicators include: (1) knowing, memorizing, and being able to interpret all the qualities of Allah and His Messenger; (2) understand the definition of the nature of Allah and the Messenger accompanied by reason, sharia, and customs; (3) memorize and be able to interpret all *naqli* postulates related to the nature of Allah and the Messenger; (4) in Kalam science understands *konseo ta’alluq*; (5) be able to understand rational arguments in depth; (6) understand the attributes of God which are divided into four, namely *nafsiyyah*, *salabiyyah*, *ma’ani*, and *ma’naviyyah*; (7) can understand the meaning contained in *ulubiyyah istighna an kulli ma sinah* and *iftiqar*

*kulli ma adabu ilayh*; and (8) can understand the two sentences of the creed in depth. The qualities possessed by Allah consist of 20 and those that are impossible for Allah there are also 20 that must be known for every Muslim.

Second is the science of *fiqh*. The science of *Fiqh* described in SBAYKI explains the laws in the life of Muslims, such as worship, household, buying and selling, and others as quoted from the text below.

*“II | Pékih punika anggêlarakên babagan prakawis gêsang bêbrayan, ngelmu lampahing ngibadah, tatananing sasrawungan, nyaeni brayat, sade tinumbas, warni-warnining ukhman kehalal sarta kharam, wajib sunat, mékub saba panyarah, punapa dene ngelmu pangêmbating praja, pangadilan sasaminipun.”* (SBAYKI: 89)

Translation:

“II | *Fiqh* explains the chapters of the case of domestic life, the science of carrying out worship, the order of friendship, both towards others, buying and selling, various halal-haram punishments, circumcision obligations, please help, as well as the science of carrying out the kingdom, the courts of others.”

Another branch of science described in SBAYKI is *Sufism*. Sufism is a science related to manners, subtlety, silence, and inner morality, as explained in the following text excerpt.

*“III | Tasawuf punika ambabarakên babagan tata krama, inggih punika ngelmu kasukman, kasunyatan, punapa dene kasusilaning batos.”* (SBAYKI: 89)

Translation:

“III | *Sufism* explains things of manners, that is, the science of subtlety, silence, as well as inner decency.”

In Islam, the science of Sufism is divided into several levels. According to Hana Widayani (2019), there are seven levels in Sufism, namely *al-taubah*, *al-zuhud*, *al-wara*, *al-faqr*, *al-shabr*, *al-tawakkal*, and *al-ridha*. In Javanese sufistics, there are differences in known levels, consisting of *Sarengat* (Shari’a), *Tarekat* (Tarikat), *Hakekat* (Essence), and *Makrifat* (Ma’rifat) (Masfiah, 2016).

In SBAYKI, three levels are mentioned in sufism, as in the following text excerpt.

*Kawuningana: mênggah drajatipun manungsa punika tumrap ngelmi Tasawuf, wontên tigang pangkat. 1. Ngam (limrah), 2. Khos (pêthingan), 3. Akhos (pêthinganing pêthingan).*

*“Upaminipun: tapaning tiyang Ngam, nyingkiri[116] awisaning sarak.” “Tapanipun tiyang drajad Khos nyirik sampun ngantos kaladuk ingkang kawênangakên dening sarak.”*

*“Dene tapanipun tiyang drajad Akhos nyingkiri sadaya ingkang nyupekakên dhatêng Gusti Allah.”*

Translation:

Ketauhilah, there are three levels of human degrees in Sufism. 1. *Ngam* (general), 2. *Khos* (choice), 3. *Akhos* (choice of the chosen. For example: tapa orang *Ngam*, getting rid of the prohibition in Shari’a”. “Tapa the person who is *Khos* level no longer has the excess desires that are dominated by Shari’a”. “Tapa people at the level of *Akhos* get rid of all who come to forget Allah.”

### The Priority of Woman in SBAYKI

In SBAYKI, it is stated that Islam highly upholds the degree of women.

*Agama Islam punika ingkang junjung drajating wanita, kanyataanipun, anggenipun nyami kaliyan drajatipun tiyang jalêr, tiyang estri nglampahi maksiyat kasiksa, tiyang jalêr nglampahi maksiyat inggih kasiksa, tiyang jalêr nglampahi kasaenan dipunganjar, tiyang estri nglampahi kasaenan inggih dipunganjar. Tiyang jalêr prakawisan, kenging majêng dhatêng pangadilan piyambak, tiyang estri inggih makatên. Tiyang jalêr angsal panduman warisan, tiyang estri inggih angsal warisan, dene wontênipun tiyang estri angsal sa[93]palibing pandumanipun tiyang jalêr, jalaran tiyang estri botên gadbah wajib nanggêl panggésanganipun batih, ingkang kawajiban tiyang jalêr, dhanuhipun Kur’an ing surat Nisak, ayat 7, Jawinipun makatên:*

*Para wong lanang padha duwe panduman barang tatinggalane bapa, biyung, lan sanak sadulure kang wis padha mati, dene para wong wadon iya padha duwe panduman barang tatinggalane bapa biyung lan sanak sadulure kang wis padha mati, ana kang akeh ana kang sathithik. Mangkono iku panduman kang wis tinamtokake.*

Translation:

Islam is a religion that upholds the degree of women, in fact, the degree is equivalent to that of men, women doing maksiat get torture, men do maksiat also get torture. Men doing good get marijuana, women do good are also rewarded. Men get a case, can go to court on their own, women are like that too. Men get a share of inheritance, women also get inheritance, as for women get a male share, because women have no obligation to bear domestic life, the obligatory is men, the Qur’an commands in Surat An-Nisa: 7, meaning something like this:

The men got a share of the estates of both parents and their deceased relatives, as well as the women got a share of the estates of both parents and their deceased relatives, both many and little. That’s already a predetermined part.

## Islamic Astronomy in SBAYKI

SBAYKI mentions verses related to astronomy mentioned in the verses of the Qur'an. This can be seen below the following text excerpt.

*I. Kasébut ing surat Namli, ayat 88, nyébutakén, bilih bumi punika lumampab. II. Kasébut ing surat Jumar, ayat 65, nyébutakén bilih bumi punika bundér.*

Translation:

I. It is mentioned in the letter An-Naml: 88, mentioning that the earth is running. II. It is mentioned in az-zumar's letter: 65, mentioning that the earth is round.

From the above excerpt of the text can be corroborated by the letter An-Naml: 88 which reads:

“And you will see the mountains which you think dwell in their place, when they walk like clouds. Such is God's perfectly created creation. Surely, He is all-knowing what thou doesst do.”

According to Muhlis dan Sholeh (2019: 16), the verse explains that the mountain runs like a cloud. The movement of these mountains is due to the rotation of the earth which causes everything on the round earth to move.

From the moving mountain, the next is the function of the mountain as a nail of the earth so as not to waver. This can be seen in the following text excerpt.

*III. Kasébut ing surat, An-Nabli, ayat 15-16 nyébutakén bilih rêdi punika gunanipun kangge anjagi lampahipun bumi supados antêng.[97]*

Translation:

It is mentioned in the letter An-Nahl: 15-16, mentioning that mountains are useful for keeping the course of the earth still.

From the above excerpt of the text can be emphasized by the following excerpt of an An-Nahl translation: 15.

“And he planted a mountain on the earth that the earth might not shake with you, and he created rivers and ways that thou mightest be instructed.”

According to Annisa Nur Indriyanti (2020: 153), the verse is a marker that can be interpreted as a sign that His creation is an enhancer of the faith of His servant. Next is a verse of the Qur'an that explains the phenomenon of rain, as in the following text excerpt.

*Kasébut ing surat Nur, ayat 43, punika mratelakakén, bab kawruh jawab.*

Translation:

It is mentioned in the letter An-Nur: 43, which discusses the chapter of rain knowledge.

The above verse can be clarified through the translation of the verse An-Nur:43.

“Do you not see that God moves the clouds, then gathers them and crushes each other, and it is seen by you that rain comes out of his gap and Allah also brings down the ice from the heavens, and sends as many clouds as the mountain, and the ice is inflicted and turned to whom he wills.”

From this verse it can be used as a science of rain. At this time, the science can be juxtaposed with modern science regarding the hydrological cycle of rain formation (Yendra, 2017: 135).

*Kasébut ing surat Bani Israil, ayat 12, punika nyébutakên, bilih rémbulan punika botên gadbah cahya piyambak, namung kadayan prabaning surya.*

Translation:

It is mentioned in Sura Al-Isra: 12, which is to mention that the moon does not have its own light, but comes from the light of the sun.

Next is the text excerpt above talking about the existence of day and night. According to Ghozali dan Saputra (2021: 222), this verse which explains the existence of day and night is a comparison with the later verse on the charity of human deeds in the doomsday.

*Kasébut ing surat Ambiyak, ayat 30, tuwin surat Ibrahim, ayat 47, anyébutakên, bilih bumi punika asalipun dados satunggal kaliyan jagad sanesipun (planit) kados ta kaliyan surya, tuwin lintang Neptinus, Uranus, Saturnus, Marés sasaminipun.*

Translation:

Mentioned in Sura Al-Anbiya: 30 as well as Ibrahim's letter: 47, mentions that the earth was originally united with other planets, such as with the sun, the star Neptune, Uranus, Saturn, Mars, and so on.

In the text quote above, it is explained that the earth was originally one with the sky. In addition to the sky being one with other planets.

*Kasébut ing surat Fatir, utawi surat Al-Malaikah, ayat 41, nêrangakên bilih adégipun sadaya ngalam punika mawi daya panggendeng, tuwin taksih kathah malih ayat-ayat kitab suci Kur'an, ingkang dados tukung[98] kawrub.*

Translation:

It is mentioned in sura Fatir or surah Al-Malaikah: 41, explaining that the founding of all nature has an attraction (gravity), as well

as many more verses of the holy book of the Qur'an that are the source of knowledge.

The above text quote is proof that it was God who kept the earth and heaven from vanishing. The verse is proof that the Qur'an already knew the existence of gravity before the existence of modern knowledge (Amilda, Kartika, & Rakhmadi, 2020: 54).

### Good and Bad Deeds in Islam

In SBAYKI, it is also mentioned that various good and bad deeds according to the Islamic religion are also mentioned. This can be seen in the following text excerpts.

*Dene pakarti awon ingkang dados rêrégéding manah, miturut wasitanipun Imam Gajali, punika pokokipun wontên sadasa prakawis, ing ngriki kula pêthik cêkakan kemawon: 1. Karêm nêdba. 2. Sangêt rémên wicantênan ingkang botên migunani. 3. Cêpak muring-muringipun, manawi botên kalêgan kajêng ingkang nuruti dhatêng hawa napsunipun. 4. Drêngki, tégésipun: botên réna dhatêng kanikmatanipun tiyang sanes, tansah ngangkah caling kanikmatan wau. 5. Kumingsun. 6. Kumêt. 7. Rémên kadonyan. 8. Gumêdhe. 9. Ngujub, tégésipun: rumaos sae[114] piyambak. 10. Riya, tégésipun: pamer.*

*Wawatêkan sadasa punika ingkang dados rêrégéding manah, lajêng dados papalang, ingkang ngaling-alingi dhatêng kasunyatan. Ananging manawi sagêd suci saking sadasa prakawis wau, saestunipun lajêng sagêd anglênggahi pakarti sae, ugi sadasa prakawis, inggih punika: 1. Tobat, saking anggening tindak awon. 2. Ajrib babênduning Pangeran kanthi angajêng-ajêng sih kawêlasanipun. 3. Anggêntur kasutapan miturut Tasawuf. 4. Sabar (punika nanggulangi kajêngipun hawa napsu). 5. Sukur (manahipun sêpên saking pamrih). 6. Ikhlas (manawi sampun cêkap ibtiyaripun, lajêng pasrah).[115] 7. Tawêkal. 8. Rémên (bronta dhatêng Pangeran). 9. Lila légawa dhatêng papasthen. 10. Engêt manawi manungsa punika têngtu péjah.*

Translation:

The bad deeds that can make the heart dirty according to the words of Imam Gazali are ten main things, here I quote only a little: 1. Happy to eat. 2. Really likes useless talking. 3. It is easy to be agitated if there is no implementation of his desires that follow his napsu. 4. Spitefulness, that is to say: displeasure with the pleasure of others, always leads to enjoyment. 5. Arrogant. 6. *Kumet*. 7. Love the world. 8. Arrogant. 9. Ujub, meaning: self-righteous. 10. Riya, that is to say: show off.

These ten qualities that make the heart dirty, then become a barrier that hinders reality. However, if it can purify from the ten things, it can indeed next occupy the good deeds, the ten things, namely: 1. Taubat, from bad deeds. 2. Fear the whole of God's napsu by expecting His affection. 3. Asceticism according to Sufism. 4. Be patient (overcome the desires of the napsu eve). 5. Gratitude (his heart is lonely from selflessness). 6. Sincerity (if you have enough endeavor then surrender). 7. Tawakal. 8. Glad (his heart to God). 9. Surrender to reassurance. 10. Remember if human beings must have died.

## CONCLUSION

The conclusion of this study is that in the ancient manuscripts of the Archipelago there are manuscripts that contain the teachings of Abrahamic religions, especially Islam, namely in *the Fiber Bab Agami of Jews, Christians, saba Islam*. The cores of Islamic religious teachings are generally related to the teachings of monotheism and the commandments of God in living a religious life. Between Muslims today there are often divisions, hatreds, and even wars due to

differences in sects. In this paper, it is hoped that it can benefit as well as a reminder that there is only one Islam and worship one God, namely Allah, the Lord of hosts.

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