



## Representation of Religious Values in the Acehese Manuscript of *Hikayat Tambeh Tujoh*

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### Article Info

#### Article history:

Received 21-05-2026

Revised 23-06-2026

Accepted 25-06-2026

#### Keywords :

Representation, Religious Values, Hikayat “Tambeh Tujoh”

### ABSTRACT

This research focuses on the urgency of preserving Aceh's old literary culture. This research aims to examine the content of the Hikayat “Tambeh Tujoh” manuscript and the religious values contained in it. Using a qualitative approach with literature review methods, the study analyzes the manuscript, which contains seven chapters of advice and warnings. The manuscript consists of ten sections, including an introduction and specific chapters discussing topics such as marriage advice, physiognomy, medical knowledge, essential traits of believers, stinginess, and the inevitability of death and resurrection. The religious values within the text are categorized into: (1) Sharia values, emphasizing the six pillars of faith; (2) Creed values, reflected in discussions of Usul Fiqh and Islamic jurisprudence; and (3) Moral values, spanning from the opening section to the seventh chapter. These religious teachings highlight the spiritual and ethical foundations in the hikayat and offer insight into Aceh's rich literary and cultural history.

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## INTRODUCTION

Acehnese literature has a long history dating back to the Hindu-Buddhist era and continuing through the arrival of Islam (Zulhairi, 2021). It differs from other literary traditions in the archipelago by using four-line stanzas, similar to *pantun*, unlike *hikayat* from other regions, which are presented in prose. Acehnese manuscripts such as *hikayat*, *nadham*, and *tambeh* are often handwritten in Jawi script and focus on religious themes (Handayani, 2025). While Acehnese *hikayat* resemble *pantun* structurally, they focus solely on content without alternating embellishments. Unfortunately, many old Acehnese manuscripts have become rare, and much of the region's literary heritage is now only accessible in archives like those at Leiden University, creating a gap between the public and these cultural treasures (Braginsky, 2008).

*Hikayat*, *nadham*, and *tambéh* share the same format, with stories presented in the form of *hikayat* composed of stanzas. However, there are differences in their content. Since the arrival of Islam, these three literary forms have become associated with the inclusion of Islamic values or Islamic religiosity, especially in *nadham* and *tambéh* manuscripts, which are specifically focused on religious matters (Tasnimah et al., 2023). Based on previous research, although Acehnese literature carries Islamic characteristics, the way these Islamic values are conveyed can vary, influenced by the individual characteristics of the authors. Therefore, to further explore the representation of Islamic values or religiosity in Acehnese literature, ongoing studies of Acehnese literary manuscripts are necessary.

In this context, representation is understood as the act of using language to communicate something meaningful to others (Rodin, 2021). It is also noted that representation involves a process where meaning is produced by an individual and then exchanged between cultures and group members. This is in line with Hall's theory of representation Rodin, (2021), which states that representation is a process of meaning production using language. Furthermore, representation can take the form of writing, videos, photography, film, dialogue, and other mediums. In this research, *hikayat* is considered a form of writing that serves as a representation of a group's members or a society's culture (Purwanto et al., 2024).

This study extends previous research on religious values in Acehnese *hikayat* manuscripts by focusing on the rarely known *Tambéh Tujoh*. According to (Zulkhairi, 2021), handwritten Acehnese manuscripts in Jawi Arabic script (*Arab Melayu*) are becoming increasingly rare. Religiosity in this study is defined as values related to religion in general. Suryadi & Hayat, (2021) explain that religiosity values manifest in moral behavior and local wisdom, while Arifin et al., (2023) emphasize the mutual influence between religious knowledge and belief. Umar, (2019) views religiosity values as foundational guides for life, while Badri, (2018) focuses on the dimensions of Islamic religiosity: Islam, faith, and excellence (*ihsan*). This study adopts Fajri's perspective, which defines religiosity values as comprising *aqidah* (faith) and *sharia* (Islamic law) and akhlak value.

Regarding *hikayat*, based on previous research Abdullah et al., (2023), it is mentioned that *Tambéh Tujoh* consists of seven chapters, two of which are said to discuss issues that are rarely elaborated upon in Acehnese poems or *hikayat*. These two chapters discuss the human body framework or anatomy and issues related to medicine or medical science (Khairina et al., 2023). Therefore, given the declining presence of Acehnese *hikayat* and the need for further studies on Acehnese *hikayat* manuscripts to continue previous research, studying this *hikayat* becomes important.

In addition, the urgency of this research is also seen in terms of the novelty or usefulness of its results as an effort to preserve Acehnese manuscripts or culture, as well as to ensure the continuity of research that can provide new information and studies on the culture and religious or Islamic values contained in Acehnese *hikayat*. This is in accordance with the content of Law No. 5 of 2017, which states regarding the Advancement of Culture, particularly in articles 2 and 3, which read: (2) Everyone can develop objects for cultural advancement, and (3) Advancement can be carried out in three ways: dissemination, research, and enrichment of diversity. Furthermore, the research is

summarized under the title "Representation of Religiosity Values in the Manuscripts of Old Acehese Literature: *Tambéh Tujoh*."

## METHOD

This research is a qualitative study using library research methods. In this study, the key instrument is the researcher themselves (Sugiyono, 2013). The data sources in this research include two main categories: primary data sources and secondary data sources (Adlini et al., 2022). The primary data source is the main data used in this research, which is the *Tambéh Tujoh* manuscript, consisting of 82 pages. The secondary data sources in this research are any information obtained from books or other written sources that support the research.

Furthermore, since this research is a literature review, the data collection technique used is solely documentation. In this case, the researcher seeks out the *Tambéh Tujoh* manuscript and then translates it. After that, the researcher conducts data analysis. Regarding the validity of the data, the researcher refers to the opinion of (Mekarisce, 2020), who states that there are four techniques for testing data validity. These techniques include: dependability testing, credibility testing, transferability testing, and confirmability testing. In this study, the researcher uses credibility testing. Credibility testing includes: prolonged observation, increased perseverance, triangulation, use of reference materials, negative case analysis, and member checking (Mekarisce, 2020). Thus, the method chosen by the researcher to test credibility is through increased perseverance by diligently checking whether the data obtained is accurate or not. Finally, the data analysis in this study employs semiotic analysis of representation according to Stuart Hall. The steps taken involve observing the language arranged in the *Tambéh Tujoh* manuscript. Then, the data is interpreted, processed, and categorized based on religiosity values.

## FINDINGS AND DISCUSSION

### Description of the Content of the *Hikayat Tambéh Tujoh*

The *Tambéh Tujoh* manuscript is an old hikayat work by Sheikh Abdussalam from the year 1208 H. (source:). This manuscript was found in Beutong Pocut Village, Sakti District, Pidie Regency, by T.A. Sakti, a historian and writer of Acehese literature. The *Tambéh Tujoh* manuscript is owned by Tgk. Haji Na'in. The manuscript was then transcribed and translated by Drs. Teuku Abdullah, S.mHK.

In terms of content, before being transcribed and translated, the *Tambéh Tujoh* hikayat was written in handwritten Acehese using Arabic Jawi or Latin script. Based on the manuscript found by the author earlier, the manuscript containing *Tambéh Tujoh* consists of several other texts, namely *Tambéh Tujoh*, *Kumpulan Doa*, *Hikayat Qaulur Ridwan*, *Nadlam Meulakee*, *Hikayat Nasehat*, *Kitab Pedoman Shalat*, *Nadlam Rubai*, *Fdhilat Doa*, and *Tambéh Tuhfatul Ikhwan*. However, based on previous research, it was noted that the other text sheets are no longer complete.

Regarding the *Hikayat Tambeh Tujoh*, after the author examined the manuscript that had been translated into Acehnese, it was found that there are ten subsections in the hikayat. The sections are as follows.

- a. (Opening)
- b. Introduction
- c. *Tambihul Awal*
- d. *Tambihul Tsani*
- e. *Attambiihus Tsalits*
- f. *Attambihur Raabi'un*
- g. *Attambihul Khamis*
- h. Hikayat 'Ajaibah
- i. Attambihus Saadis
- j. Attambihus Saabi'un

In the *Tambeh Tujoh* hikayat, each section has a different number of verses. In the first part, the opening consists of 11 verses. Then, in the Introduction, there are 76 verses. The third subsection contains 40 verses. The fourth subsection consists of 65 verses. The fifth subsection has 96 verses. The sixth subsection includes 73 verses. The seventh subsection has 28 verses. The eighth subsection contains 44 verses. The ninth subsection includes 69 verses, and the last subsection consists of 108 verses. All verses in the manuscript follow the rhyme scheme a-b-c-b using a poetic form.

Furthermore, after examining the content, here is a summary of the discussion in each section. First, the opening section contains the author's advice on the proper way to pray. In the Introduction, the author provides guidance on the pursuit of knowledge, teaching about rational law, religious law, and customary law. Additionally, the author elaborates on the attributes of Allah and the characteristics that contradict those attributes. Next, the characteristics of the prophets and advice on ethics are also detailed. In the *Tambihul Awal* section, the author gives advice on marriage and behavior in household life. Following that, in the *Tambihul Tsani* section, the author explains the science of intuition. The author describes how a person's character and personality can be observed through body color, hair color, head shape, forehead shape, eyebrow shape, and other physical features.

In the fifth part, *Attambihus Tsalits*, the author elaborates on the science of medicine. Then, in the section *Attambihur Raabi'un*, the eight characteristics that a Muslim should possess are discussed. Following that, *Attambihul Khamis* details the characteristics of miserliness and commendable traits. The next subsection tells the story of *Hikayat Ajaibah*, while the following section discusses seven types of illogical matters. Finally, the subsection *Attambihul Saabi'un* provides advice on remembering death. Here are the main points discussed in each section:

- a. (Opening)

In the opening section, the text discusses introductory remarks praising Allah. It then continues with advice on how to pray, concluding with recommendations to avoid the forbidden, not to gossip, and to avoid inciting discord.

## b. Introduction

In the Introduction, the author shares advice on the pursuit of knowledge. This is followed by an explanation of rational law, religious law, and customary law. Next, the author informs readers about the attributes of Allah and the characteristics that contradict those attributes. After that, the author describes the attributes of the prophets and gives advice on behavior and ethics.

c. *Tambihul Awal*

In this section, advice regarding marriage is narrated, including how husbands should treat their wives and vice versa.

d. *Tambihul Tsani*

In the *Tambihul Tsani* section, the science of intuition is explained. This intuition refers to the signs on a person's body that indicate their character and traits. The characteristics of the body in the manuscript (page 23) are described as follows:

- 1) Body Color: Red means quick-tempered and hardworking; Pink means shy; Reddish-White means lively; Dark Green indicates a bad character; Very White means less than good.
- 2) Hair Color: Dark Reddish-Black means intelligent; Shiny Curly Black means highly intelligent; Very Black means intelligent, fair, and always keeps promises; Reddish and Curly means foolish and greedy; Yellow or Blonde means lacking wit and quick-tempered.
- 3) Head Shape: Small indicates a person lacking wit; Large indicates a person who is intelligent, highly aspirational, eloquent, wise, and humble.
- 4) Forehead Shape: Flat with many wrinkles indicates a wise and compassionate person.
- 5) Eyebrow Shape: Small means often overwhelmed by sadness; Long indicates a hard-hearted and arrogant person; Wide indicates a person who is quick to understand and possesses sharp comprehension.
- 6) Eye Shape: Average means a trustworthy person; Rarely blinking possesses perfect wit; Deep Black possesses a good character; Red indicates a brave person; Eyes that appear to smile or resemble a child's gaze usually indicate longevity; Frequently blinking eyes are likely to lose their wit in old age; Squinted/Cross-eyed means having a malicious nature.
- 7) Nose Shape: Large nostrils indicate a fortunate and jealous/envious person.
- 8) Lip Shape: Thin possesses a sharp memory and simplicity; Pale possesses a fragile heart.
- 9) Tooth Shape: Long and Large indicates a malicious nature.
- 10) Tongue Shape: Long and Thin means eloquent and talkative.
- 11) Face Shape: Proportionate Oval means handsome/beautiful; Small means lacking wit and prone to stealing.
- 12) Neck Shape: Large and Thick means dull-witted/foolish.
- 13) Back Shape: Hunched means malicious, stingy, and greedy; Thick means knowledgeable and wise.
- 14) Hand Shape: Long down to the knees signifies generosity.

- 15) Chest Shape: Proportionate means smart.
- 16) Belly Shape: Medium signifies good; Large means lacking shame, frequently ill, and forgetful.
- 17) Calf Shape: Large means lacking wit.
- 18) Foot Shape: Small means malicious.
- 19) Heel Shape: Large means brave.
- 20) Walking Style: Wide/long strides mean the person is good and perfect.

In addition to the science of intuition, there is also an explanation of the composition of the human body, also known as the science of anatomy. This section describes that the human body consists of forty parts. The composition is as follows (in the manuscript, page 28): Head; Neck; Shoulders; Arms; Hands; Back; Palms; Fingers; Arms; Neck stem; Chest; Back; Ribs; Eyebrows; Toes; Thighs; Calves; Feet (Ten toes?); Young bones; Major veins; Fatty tissue; Skin; Nails; Brain bones; Eyes (Seven layers: eyes with seven coverings); Ears; Tongue; Heart; Chest; Stomach (Digestion of food); Abdomen; Liver; Gallbladder; Minor fat; Lungs; Two hearts; Bladder (sikumbong); Two testicles; Penis; Uterus.

It is also explained about the uterus. At the end of the neck of the uterus, there is a structure resembling a flower's petal. Inside the uterus, there are also two testicles. The position of the uterus is mentioned to be between the navel and the sikumbang (female genitalia). The uterus is the place where the fetus resides and develops until the child is born. Furthermore, it is explained that Allah gave humans the ability to hear through the presence of bones (cartilage). There is also a bitter liquid in the ear to prevent entry by animals or other creatures. Then, Allah provided vision with fats (gapah) and saline water in that fat to prevent the fats (eyes?) from deteriorating. Allah also bestowed the gift of speech through the tongue and veins, which contain saliva, allowing us to speak well. Finally, the nostrils serve as an outlet for air to prevent our brains from overheating (in the translated manuscript, page 30).

### 5. *Attambiihus Tsalits*

In *Attambiihus Tsalits*, the narrative discusses the science of medicine and explains the classification of ages. This medical science includes signs indicating whether a person has a hot or cold illness. In this third warning, it is stated, “*Attambiihus Tsalits Fii bayani ‘ilmuth thabib,*” which translates to “The third warning in explaining the science of medicine.” It then quotes the verse, “*Kuluu wasrabuu walan tusrifuu, Innahu laa yuhibbul muarifiin,*” meaning “Eat and drink, but do not be excessive. Indeed, He (*Allah*) does not like those who are excessive” (Surah Al-A’raf, verse 31). Humans should not eat or drink excessively, as it is harmful to health, and God is not pleased with it (page 31).

There are four elements that must be understood: fire, wind, water, and earth. Each of these elements has nine characteristics, as follows: The characteristic of fire is heat; Dry (characteristic of fire); The characteristic of water is coolness; Wet; Hot and wet; Dry and hot; Cool and dry; Cool and wet; Moderate.

Furthermore, human lifespan is divided into four categories:

- a) From birth to the age of thirty, or when a person is still young, the most dominant element is fire. This fire element is marked by a quick temper and a developing mind.
- b) From the age of thirty to forty, a person is no longer easily angered as they have started to embody the element of wind.
- c) From age forty to sixty, the individual embodies the water element, resulting in wisdom.
- d) At the age of over sixty, the body becomes old and weak. At this stage, the earth element plays a more significant role. Therefore, one should always remember death and be humble.

It is then stated that the natural lifespan of a human is up to 120 years, with the average lifespan being 62 years. The origin of diseases is explained to be due to excessive eating and drinking. Excessive consumption can lead to a hard-hearted nature, a lack of shame, laziness in worship, and can cause breathlessness.

Then, the poet explains the process of digestion. First, when food enters the stomach, heat comes to the stomach. The food is then broken down until it becomes liquid, and this process is called *kimus*. Once the food is liquid, it moves to a vessel located near the heart, and heat flows back to this area, where it is further liquefied, a process known as *kilus*.

Next, the liquid food is divided into four parts: blood, phlegm, *shaqirak* (the hot element?), and *sauda* (black liquid/black bile). The properties of blood are hot and wet, found in the heart. The properties of phlegm are cool and wet, located in the lungs, which functions to moisten all parts of the body. The properties of *shaqirak* are hot and dry, found in the bile. Finally, the properties of *sauda* are cool and dry, located in the fat and flowing with the bloodstream. If a person's body maintains a balance of all these elements, it can be said that the body is in a healthy condition.

Furthermore, the human body is created by Allah with four powers as follows:

- a) *Jaziyah*: the power to swallow.
- b) *Maas 'ikkamat/nasikat?*: the power to retain.
- c) *Haakhimat/hadimat?*: the power to break down food.
- d) *Dafiat/dafaat?*: the power to expel.

If the body loses any of its four powers, it signals illness, making it important to understand one's body constitution. For example, children have a hot and wet constitution, while adults typically have a hot and dry constitution. Knowing one's constitution helps in treating ailments. Ignorance of this can worsen the illness, often due to misguided medical treatment. Observing body color, behavior, and speech helps determine constitution, which can be identified through ten methods: Body warmth indicates a hot constitution; Overweight individuals usually have a cool constitution; Thick, curly, black hair suggests warmth; Skin color varies by constitution: white (cool, phlegm), red (warm, blood), reddish-white (balanced), wheat-colored (hot), yellow (hot, with yellow liquid), and black (cool, with black liquid); Visible veins indicate either hot or cool constitution; Briskness in actions points to a hot constitution; Perfect conduct suggests balance; otherwise, cool; More sleep indicates a cool constitution, while frequent wakefulness points to warmth and dryness; Strong-smelling, reddish urine signals warmth; A knowledgeable, sharp-minded physician likely has a hot constitution.

Once the cause or constitution is known, the illness can be treated with remedies that counteract the constitution.

*Fal harru bilbaridi mustaqiim.* (Heat and cold go hand in hand.)

*Wa barridun bilharri ya fahiim.* (Cold understands heat.)

*Wadauwi bil yaabisi rutbal thiali.* (Face difficult challenges in the right way.)

*Wa yaabisun birruth 'indal 'amali* (Success does not always come without effort.)

The treatment of diseases is explained through balancing opposites: hot constitutions require cool remedies, and cool constitutions require hot remedies. Two main remedies are highlighted: physical (honey) and spiritual (the Quran), as mentioned in a hadith narrated by Al-Hakim and Imam Ahmad. Remedies for specific ailments include water for fire diseases, onions for animal bite prevention, and cow's milk for fever. Some remedies also address spiritual ailments, such as reciting specific prayers. However, two conditions death and old age are stated as having no cure, as per a hadith by Al-Bukhari and Muslim.

The manuscript distinguishes between two types of doctors: those who treat the soul and those who treat the body, with the former being harder to find. A notable figure, Hasan Basri, is mentioned as a doctor capable of healing both body and soul. He taught heart remedies to a young man named 'Aled, advising practices like charity, humility, repentance, contentment, piety, love, gratitude, and dhikr.

#### 6. *Attambihur Raabi'un (Tambah IV)*

In the fourth reminder (*Attambihur* 'reminder', *Raabi'un* 'fourth'), it is explained that humans must be grateful to Allah. It is stated that religion consists of two matters, which are "saboh tatinggai nyang neuteungah//ta peubuet taat nyang keudua//ta tinggai nah'i that meusaket//ku kalon miet nyan di donya," meaning "One level is in the middle//we perform the second obedience//we leave the prohibitions that cause pain//to achieve safety in this world" (Page 43). The manuscript then tells the story of a Sheikh named Syaqq Balkhi and his student Khatamul Ismi. The Sheikh asked his student what he had learned thus far. The student mentioned eight matters/benefits. The eight principles are as follows:

- a. *Amal Saleh*: Good deeds accompany humans until the grave. Although there are friends who love each other, such friends can only accompany you to the grave.
- b. Controlling One's Desires: "*Wa amma mankhafa maqaama Rabbihi//wa nahan nafsa 'anilhawa fainal//Jannata hiyal makwa*" means "As for the one who fears the position of his Lord and prevents his soul from [following] desires, then indeed, paradise is [his] refuge" (Surah An-Nazi'at, verses 40-41). Whoever fears the greatness of the Lord and restrains their desires will be granted paradise.
- c. Not Being Greedy for Wealth: One should not be greedy for wealth and must also share it with the poor and needy.

- d. *Taqwa*: “*Inna akramakum ‘indallahi atqaakuum*” means “Indeed, the most noble of you in the sight of Allah is the most righteous among you” (Surah Al-Hujurat, verse 13) (Page 47 of the manuscript).
- e. *Ridha* (Contentment): Being content with whatever Allah has given.
- f. Opposing Satan: “*Innasy syaithaana lakum ‘aduwwan//fattakhizuhu ‘aduuwa*” (*Indeed: innama syaithanu lakum ‘aduwun//fattakhidhuhu ‘aduwwa*) means “Indeed, Satan is an enemy to you; so take him as an enemy” (Surah Al-Mumtahanah, verse 1) (Page 48 of the manuscript).
- g. Provision (*Rezeki*): Humans must seek lawful sustenance. “*Wamaa mindaabbatin fil ardhi//Illa ‘alallahi rizqunhaa*” means “And there is no creature on earth but that upon Allah is its provision” (Surah Hud, verse 6).
- h. *Tawakkal*: “*Waman yatawakkal ‘alallahi//Fahuwa hasbuhu innalallaha baliqihuhu//Amrihi qad ja ‘alallahu//Likulli syai-ing qadra*” means “And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent” (Surah At-Talaq, verse 3).

Furthermore, this section also mentions the function of each body part as described in the book "*Anwarus Saathat*," written by Sheikh Abdul Qadir al-Jilani, which according to our information was written around the 12th century CE. This book contains studies on spirituality, ethics, and spiritual experiences. Regarding the functions of body parts, they are described as follows: Eyes, Ears, Hands, Feet, Tongue, Stomach, Private parts (*Faroj*).

#### 7. *Attambihur Raabi'un* (Tambah IV)

In the fourth reminder (*Attambihur Raabi'un*), it is explained that humans must be grateful to Allah. Religion is described as consisting of two aspects: performing obedience and avoiding prohibitions to achieve safety in this world. A story follows about a Sheikh, Syaqiq Balkhi, and his student Khatamul Ismi, where the student shares eight principles he learned: a) *Amal Saleh*: Good deeds accompany humans to the grave. b) Controlling One's Desires: Fearing Allah and restraining desires leads to paradise (Surah An-Nazi'at, 40-41). c) Not Being Greedy for Wealth: Wealth should be shared with the needy. d) *Taqwa*: The most righteous are the most noble (Surah Al-Hujurat, 13). e) *Ridha*: Contentment with what Allah provides. f) Opposing Satan: Take Satan as an enemy (Surah Al-Mumtahanah, 1). g) Provision (*Rezeki*): Allah provides for all creatures (Surah Hud, 6). h) *Tawakkal*: Reliance on Allah, who is sufficient and has decreed everything (Surah At-Talaq, 3)

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- a. Eyes. Allah created the eyes not to see what is forbidden, but so that: humans can recognize each other; they can see the verses of the Quran; they can see the blessings that Allah has given.
- b. Ears. The ears were created by Allah SWT so that: they can hear the recitation of the Quran; they can listen to the Prophet's words; they can hear advice from the saints. Additionally, Allah does not permit the ears to listen to useless or frivolous words, and He also forbids hearing the words of those who slander, as their sin is the same as that of the slanderer.
- c. Tongue. The tongue was created by Allah so that humans can: read the Quran; remember Allah; send blessings upon the Prophet Muhammad SAW; convey what is good and prohibit what is wrong. Furthermore, it is mentioned that there are eight types of evil associated with the human tongue, namely: slandering or insulting; lying; breaking promises; inciting fights; denigrating others; self-praise; cursing; joking inappropriately. Therefore, Allah forbids humans from using their tongues to curse and slander others.
- d. Hands. Hands were created by Allah SWT to be used for: respecting others; serving one's parents and teachers. In addition, the hands that have been created are prohibited from being used to kill other Muslims and are also forbidden from taking food that Allah has prohibited.
- e. Feet. Feet were created by Allah so that humans can use them to go to the mosque and other good places.
- f. Private Parts (*Faraj*). It is mentioned in this section that humans must guard their private parts. The private part or faraj refers to the intimate part of women. It is stated that both women who have a faraj and men who have a penis must guard themselves against engaging in *liwathah* (sexual acts between men) and also adultery.

#### 8. *Attambihul Khamis*

In the section of *Attambihul Khamis*, or the Fifth Reminder, it explains about the diseases of the heart. There are several diseases of the heart, including *riya* (showing off), *takabur* (arrogance), *ujub* (self-admiration), *hasad* (envy), *loba tamak* (greed), and also *kikir* (stinginess).

#### 9. *Hikayat 'Ajaibah*

This tale tells of a woman named 'Aisyah who was loved by Allah. One day she came to the Prophet Muhammad (peace be upon him) with her right hand paralyzed. She said, "Where are you, O Prophet of Allah? I am troubled because my hand is paralyzed." The Prophet replied, "Pray to Allah, so it may be restored as before." Then, the Prophet asked what caused her hand to be paralyzed. She explained that her hand was paralyzed because of a dream she had the night before. In her dream, she saw the Day of Judgment and witnessed the terrifying appearance of hell and the paradise prepared for the noble community. In hell, she saw many troops and countless heads. She also saw herself in hell with her hands tied in rags (Page 61 of the manuscript that has been transliterated).

Then, the Prophet asked why she was in hell. Did she obey God or not? She recounted that she had been stingy all her life in the world. Upon hearing this, the Prophet explained that this is what

happens when someone is stingy. If one is stingy, they will be punished with hell, but if they give charity, they will be rewarded with paradise. After that, the Messenger healed the woman's hand, and it was restored.

Additionally, this tale of '*Ajaibah*' also outlines ten good qualities. The ten good qualities are as follows:

- a) *Yuqadhhahu* – 'guarding the heart'
- b) *Taubatun* – 'repentance from sins'
- c) *Muhasabatun* – 'self-introspection'
- d) '*An anabatun* – 'returning sincerely to Allah'
- e) *Tafkir* – 'contemplating that this universe is God's creation'
- f) *Tazkir* – 'remembering the One and Only God'
- g) '*Iktisham* – 'holding fast to the Lord of the universe'
- h) *Qirar* – 'decisions that cannot be evaded'
- i) *Riyaadhah* – 'spiritual training to strengthen the soul in difficulties'
- j) *Samaak* – 'awareness through hearing the promises of God about paradise and hell.'

Next, there are ten other matters that need to be remembered, which are as follows:

- 1) *Sabar* – 'patience'
- 2) *Tawakkal* – 'reliance on God'
- 3) *Syukur* – 'gratitude'
- 4) *Ikhlas* – 'sincerity'
- 5) *Tajmalun* – 'simplicity'
- 6) *Tufauwidhu* – 'showing a fully surrendered attitude to God's will'
- 7) *Taslimun* – 'submission and total surrender to God'
- 8) *Taqdim* – 'prioritizing God's commands and acting according to what God commands'
- 9) *Takhir* – 'postponing or avoiding things that are forbidden or disliked by God'
- 10) *Ma'aafin* – 'forgiveness.'

Then, there are ten more qualities that must be possessed, which are as follows:

- 1) *Murah Hati* – 'generosity'
- 2) *Adil* – 'justice'
- 3) *Ihsan* – 'performing acts of worship with full awareness that God is always watching'
- 4) *Qana'ah* – 'contentment and not being greedy for worldly wealth'
- 5) *Sakinah* – 'tranquility of the heart that comes from closeness to God'
- 6) *Waqawa* – 'calmness'
- 7) *Haiyun* – 'patience'
- 8) *Halim/Haliimun* – 'softness of heart and the quality of forgiveness'
- 9) *Marwah* – 'having a sense of shame, reflected in polite behavior and self-respect'
- 10) *Tawadhuk* – 'having humility.'

10. *Attambihus Saadis*

In this section, seven matters that contradict customs or are considered irrational are explained. The seven matters are as follows:

- a) *Irshash*: Extraordinary events experienced by the Prophet Muhammad (peace be upon him), such as his belly being opened and cleansed by the Angel Gabriel, a stone greeting him, and trees and stones prostrating to him.
- b) *Mukjizat*: Miracles granted by Allah to His prophets.
- c) *Keramat*: Miraculous events experienced by companions and saints due to their piety.
- d) *Ma'unnatun*: Divine assistance given by Allah to pious individuals.
- e) *Istadraj*: Negative supernatural occurrences, such as magic, associated with those who oppose religious values, like the Dajjal.
- f) *Ihaanah*: Actions against religious customs, like lying or boasting, falsely claiming prophetic abilities.
- g) *Syaa'uzat*: Violations of customs, compared to magic or spreading false information.

11. *Attambihus Saabi'un*

Finally, the seventh reminder, known as *Attambihus Saabi'un*. This chapter explains the advice to remember death. It is mentioned that after the soul has departed from the body and has been buried in the grave, angels will come. The angels will ask, "Who is your Lord? Who is your Prophet? What is your religion?" The angels' voices will be thunderous, their eyes will burn with intensity, and their bodies will be pitch black, displaying an angry countenance. With a single strike, a person's body is utterly crushed. It is likened to their whip being so large that the people of Mina cannot lift it. It is also mentioned in a poem: "*Warna'ahaa marziyatun lau tajtami'u ahlu // Mina laraf'uhum lam yartaf'ik*" meaning 'beauty or pleasure has no value if not felt with loved ones / all pleasures shared will make every moment more meaningful.'

Additionally, it is mentioned that there was a companion of the Prophet Muhammad (peace be upon him) named Sa'at. When he died, the Throne of God shook, and he was visited by seventy thousand angels. As stated in the Prophet's hadith: "*Lau afalta minhaa ahadan / La afalta minha hazash Sabih*" which means 'if you reject one of us // we will not leave anyone behind. Furthermore, in this section, it is mentioned that there are seven types of people who will not be questioned in their graves. These seven groups are: Martyrs, *Muraabath* (those who guard or fight at the borders to protect Islamic territories from enemies), Those who die from cholera epidemics, *Shadiq* (those who are honest and always speak the truth), Children, Those who die on Friday, Those who consistently recite Surah Tabaraka (Al-Mulk) and Surah Sajjadah every night during their lifetime.

In addition to the punishment of the grave, there is also an explanation of the pleasures of the grave. The pleasures of the grave that a person may receive include: Their grave is spacious, Their grave is not dark due to the presence of a lamp or light, And a window opens towards paradise.

On the Day of Resurrection, after passing through the grave realm, angels will blow the trumpet, and humans will be resurrected by Allah. All will gather in the Plain of Mahsyar, with the Prophet Muhammad (peace be upon him) being the first to be resurrected. People will rise with vehicles according to their deeds, and the reckoning will last for 70,000 years. Deeds will be weighed, except for the patient, who will receive rewards immediately. The scale has two sides: light on the right and darkness on the left. Those with many good deeds will be honored, while sinners will be punished. The scale is located between paradise and hell.

After Yaumul Hisab, humans will cross a sharp and smooth bridge, with the journey taking 3,000 years. Two paths lie above: the right for the blessed and the left for disbelievers. Prophet Muhammad (peace be upon him) and his followers will cross first, followed by Maryam, Prophet Isa, Prophet Musa, and Prophet Nuh with their people. Crossing speed varies based on deeds, from lightning-fast to falling into hell. Prophet Muhammad (peace be upon him) and his followers will enter paradise first, followed by other prophets and their communities. Paradise is described as beyond anything seen, heard, or imagined by humans on earth.

### **The Values of Religiosity in the Manuscript of *Hikayat Tambeh Tujoh***

Based on the study that has been conducted, several values of religiosity have been found in the manuscript of *Hikayat Tambeh Tujoh*, which include the following:

a. The Value of Belief (*Akidah*)

The value of *Akidah* is related to the belief in Allah SWT and is connected to the pillars of faith. The value of *Akidah* is prominently expressed by the author, from the opening section to the end of the hikayat. This hikayat is filled with and grounded in the belief in Allah SWT, belief in the messengers, belief in angels, belief in the Book of Allah, namely the Quran, belief in the Day of Judgment, and belief in good and bad Qadha. This can be seen in the following excerpts:

1) Belief in Allah

<i>Bismillahirrahmanirrahim</i>	‘In the name of Allah, the Most Gracious
<i>Nyankeu Isim Allah Ta'ala</i>	His Name is Great; we hold it high
<i>Nyankeujimeunan Isimul 'Adlim</i>	His Name is full of justice, beyond measure
<i>Tuan beutapham dum beurata</i>	May we understand and remain in His guidance.’

2) Belief in Angels

<i>Tronjebrail menba wahi</i>	‘Gabriel descended bringing revelation
<i>Bak Nabi yohna masanya</i>	To the prophet in his time
<i>Pahla kubri keu si nawi</i>	Rewards are given to the patient ( <i>sabar</i> )
<i>Miseue ghani saban dua</i>	Abundant blessings ( <i>ghani</i> ) are also bestowed.’

3) Belief in the Scriptures

- lazimlah atas kamu Deungon dua  
peunawar  
Peurtama Quru 'an lom ie madu  
Nyankeu hepo peunawar dua* 'It is obligatory upon you  
To always use two best remedies:  
The first is the Quran and honey,  
Those are the two remedies.'
- Taurat Injil Zabur Quru' an  
Na disinan khaba nyata  
Soena tuan faidah Iapan  
Kitab peuet nyan ka tabawa* 'Torah, Gospel, Psalms, Quran,  
In them lies the true news.  
Whoever possesses these eight principles,  
These four scriptures have been fulfilled.'
- 4) Belief in the Prophets
- Hateteu bek syok nyan bak  
neubri  
Meunankeu nabi neu calitra  
Nyankeu syarat ta meulakee  
Beumeu teuntee wahe syeedara* 'Do not be startled when giving,  
As the prophet said,  
That is the condition for asking,  
So that it may be granted, O brother.'
- Seulaweuet ngon saleuem  
lheueh nibak nyan  
Keujanjongan Nabi kita  
Lafai maldum han kukisah* 'Blessings and peace,  
After that,  
To our revered Prophet,  
Let good words not be forgotten.'
- Kalau tagaseh nyankeu nabi  
Seulaweuet bek khali he syeedara  
Kalau geuseubut Nabi  
Muhammad  
Hate beubibat keu Saidina* 'If we love the Prophet,  
Let blessings not be absent, O brother.  
If the name of the Prophet Muhammad is  
mentioned,  
The heart trembles for our leader.'
- Teukabo iblih nibak Adam  
'Alaihis salam maha mulia  
Po yue sujud nyan bak Nabi  
Leubeh diri nyan ji kata* 'The arrogance of Satan towards Adam,  
The Most Noble, peace be upon him.  
God commanded to prostrate to the prophet,  
His noble self was proclaimed.'
- 5) Belief in the Day of Judgment
- Toh phon bahya diakhirat  
Nadak seukreut dibak gata  
Adeueb seukreut geupeugah  
Apho apah sangat syeksa* 'Indeed, the dangers in the Hereafter,  
You will experience pain in death,  
The torment of death is mentioned,  
Truly, it is very torturous.'
- Ka u mahsyar nyan dum geuron  
Geuhisabkan dum peuerkara  
Got ngon jeuheut dum geuhisab  
Nyan !adorn treb !adorn sigra* 'On the Day of Judgment, everyone will be  
gathered,  
All deeds will be accounted for.  
Good and evil will be judged,

Some will take a long time, and some will be swift.'

6) Belief in *Qada* and *Qadha*

*Wamaa mindaabbatin fil ardhi  
Illa 'alallahi rizquhaa  
Hanna dabbah dalam bumoe  
Malenkan bak Allah rizeukinya*

'There is no creature on this earth,  
Except that Allah provides for its sustenance.  
Every creature that exists on earth,  
All depend on His provision.'

*Nyankeu sabab tawakkal bak po  
Laen han saho faidah na  
Kakeu habeh Iapan ta peugah  
Tulong Allah nyankeu gata*

'That is the reason to place trust in Him,  
There is no benefit aside from that.  
Once the eight points have been explained,  
The help of Allah is always hoped for.'

b. Sharia Values

The values of Sharia are extensively explained in the introductory section. Additionally, this section also discusses schools of thought, the attributes of Allah, and other rules based on Usul Fiqh. Examples of Sharia values in the *Hikayat Tambéh Tujoh* are as follows:

*Hareum ta tinggai haleue tapajoh  
Syubhat meukroh bek takeureuja  
Upat meungadu beuta tinggai  
Ingat keu ajai jeueb kutika*

'What is haram should be abandoned,  
What is doubtful should be avoided,  
Backbiting and gossip must be left behind,  
Remember that death can come at any moment.'

*Ushuluddin beuta tuban  
Phon wajib nyan ubak gata  
Menuntut eleumee wajib awai  
Beudileenyan' wajib keudua*

'The fundamentals of religion must be known,  
That is the first obligation upon you.  
Seeking knowledge is the first duty,  
Teaching is the second obligation.'

*Hukom akli beuta turi  
Hukom syar'i nyang keudua  
Hukom 'adat pi beuta thee  
Ka habeh Ihee peue peurkara*

'Rational laws must be understood,  
Sharia law comes second.  
Customary laws should also be known,  
Three matters have been addressed.'

*Ushul Fiqah beuta turi  
Ngon peura-e beuta nyata*

'Usul Fiqh must be understood,  
And its principles must be practiced.'

*Mazhab ji peuet beuna tapham  
Wahe polem nyang peutua*

Mazhab of thought must be well understood,  
O wise ones who are aged,

c. Values of Morality (*Akhlak*)

In the *Hikayat Tambéh Tujoh*, there are many values of morality. These moral values are highlighted from the opening section to the seventh addition. Below are examples of moral values found in the *hikayat*:

<i>Guree tuwo keu geutanyo</i>	‘The teacher has forgotten us,
<i>Han geuingat roe he syeedara</i>	Not remembered, O brother.
<i>Baksit meureumpok dirot dibiang</i>	If you meet on the road,
<i>Saleum beurijangle bak gata</i>	Greet them immediately.’
<i>Bukit taduek di hadapan</i>	‘If you are seated in front,
<i>Tuto taulan bekle cakra</i>	Do not jest excessively.
<i>Bek tapeugah nyang han neutanyong</i>	Do not say what has not been asked,
<i>Ureueng bingong geukbeun gata</i>	People will be confused looking at you.’
<i>Ngon wie unun pi bek tangieng</i>	‘Do not look with the corners of your eyes
<i>Nyokeu ureueng mubicara</i>	When someone is speaking.
<i>Pat nyang neuduek uleh leube</i>	Where there is excess,
<i>Bek geutanyoe markeusana</i>	Do not join in.’

## CONCLUSION

Based on the research findings and discussions, the study of the *hikayat Tambéh Tujoh* yields two main results. First, the *hikayat Tambéh Tujoh* contains seven pieces of advice or warnings. These seven pieces of advice include: (1) advice on marriage; (2) advice on how to discern a person's character, also known as the science of intuition (*ilmu firasat*); (3) advice on how to identify an illness and its remedies, referred to as the science of medicine (*ilmu ketabiban*), which also discusses the human body; (4) advice on the eight characteristics that a believer (*mukmin*) should possess; (5) advice on avoiding stinginess and embracing commendable traits; (6) advice or warnings about seven illogical things that exist in this world; and finally, (7) advice about death, which also elaborates on the process of dying, resurrection, and the journey to heaven and hell.

Second, the *hikayat Tambéh Tujoh* contains religious values that include: (1) values of faith (*akidah*), evident from the presentation of the six pillars of faith or six beliefs articulated in the verses of the *hikayat*; (2) values of Sharia (*syariah*), reflected in the explanations of Islamic laws or ushul fiqh, such as rational law (*hukum akli*), shari law (*hukum syari*), and customary law (*hukum adat*); and (3) values of morality (*akhlak*), presented through the advice on the behaviors that a believer should practice.

Furthermore, after this research is conducted, it is hoped that this study can become a sustainable research endeavor, both as a continuation of the *hikayat Tambéh Tujoh* manuscript and applicable to other *hikayat* texts. This is one way to ensure that Acehnese *hikayat* or other Acehnese literature can resurface and become widely recognized. Additionally, the preservation of a *hikayat* or other Acehnese literary manuscripts can be achieved by republishing the relevant texts or conducting

research on the existence of those manuscripts to allow for improvements based on the original versions

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