



Aqeedah Values of Ahli Sunnah Waljama'ah in "Hikayat Tengkorak Kering": A Content Analysis

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Abstract

Aqeedah, fiqh, and akhlaq are the three main pillars in carrying out the religion that the Prophet has brought to the earth so that human beings can know their destiny perfectly. This matter has been recorded in the hadith of Jibril, which is a hadith that explains the arrival of the Angel Jibril to teach the pillars of religion to Muslims. The scholars describing the values of the three main teachings have various ways and methods. One of them is Haji Abdullah bin Haji Muhammad Sa'ed bin Haji Muhammad Arsyad who used the story entitled "Hikayat Tengkorak Kering" (dry skull tale). This article aimed to describe the aqeedah values of Ahli Sunnah Waljama'ah found in the story "Hikayat Tengkorak Kering". In order to understand aqeedah values embedded in this dry skull tale, this article employed a "content analysis" approach, which was by studying the content of the tale in-depth and linking it with authentic teaching sources (the Quran and al-Sunnah as well as interpretations of scholars of Ahli Sunnah waljama'ah). The data were in the form of written text from the story "Hikayat Tengkorak Kering". The findings in this study are aqeedah values of Ahli Sunnah Waljama'ah such as faith in the Prophet of Allah, faith in the angels of Allah, faith in the Qada and Qadr, the realm of barzakh, the torment of the grave, hell and its torments, benefits of charity in the afterlife as well as practices that need to avoid in order to keep people away from the torment and punishment in hell.

Keywords: ahli sunnah waljamaah, aqeedah value, hikayat tengkorak kering

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A. Introduction

Islam is a comprehensive religion. Aqeedah, fiqh, and akhlaq are the three main pillars in carrying out the religion that the Prophet has brought to the earth so that human beings can know their destiny perfectly. This matter has been recorded in the hadith of Jibril, which is a hadith that explains the arrival of the Angel Jibril Alaihissalam to teach the pillars of religion to Muslims.

The hadith was narrated on the authority of Umar ibn Khattab who said that while the companions were sitting with the Prophet there appeared a man dressed in extremely white clothes and with very black hair. He sat down close by the Prophet, and said, *"O Muhammad! Inform me about Islam."* *The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the Kabah if you are able to do so."* *The man said, "You have spoken truly."* This is the first pillar, which is about Islam. *"Inform me about iman."* *He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects."* *He said, "You have spoken truly."* This is the second pillar, which is about Iman. *"Inform me about Ihsan."* *He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you".* This is the third pillar, which is about Ihsan.

From the hadith from Imam Muslim above, it can be seen that there are three main pillars in practicing Islam in order to gain Allah's pleasure. Islam, Iman, and Ihsan manifested in fiqh, aqeedah, and akhlaq, are an inseparable package that Muslims can learn from the hadith (Siregar & Daulay, 2022). Understanding the three pillars is the purpose of the Messenger of Allah. The scholars describing the values of the three main teachings have various ways and methods. One of them is Haji Abdullah bin Haji Muhammad Sa'ed bin Haji Muhammad Arsyad who used the story entitled "Hikayat Tengkorak Kering" (dry skull tale).

There are only a few studies discussing "Hikayat Tengkorak Kering" also known as "Hikayat Raja Jumjumah" in another version. One of those is a study by Supriadi (2021) that examined the script and the original text, the edited text of Hikayat Raja Jumjumah, and the essence of eschatology as a doctrine of the belief in Hikayat Raja Jumjumah. Another study by Rizki (2019) examined "Hikayat Prang Sabi", a story that plays a silent role to inculcate Islamic values, especially to perform Jihad during the Aceh war. A study by Juniarti et.al (2019) investigated religious values in Kitab Kalam Qodrat manuscript and found valuable religious principles and values such as aqeedah and akhlaq. Different from the previous studies, this article aimed to describe aqeedah values of Ahli Sunnah Waljamaah found in the story "Hikayat Tengkorak Kering". In order to understand the values embedded in this dry skull tale, this article employed a "content analysis" approach, which was by studying the content of the tale in-depth and linking it with authentic teaching sources (al-Quran and al-Sunnah as well as qaul-qaul scholars of Ahli Sunnah Waljama'ah).

B. Literature Review

1. Hikayat Tengkorak Kering

From the title, it can be seen that what is meant by "Tengkorak Kering" is not the usual image of a dry skull in a cemetery or in the wilderness, but an imaginary dialogue between the people in the grave. The story tells about the miracle of the

prophet Jesus that can revive a dry skull, by Allah's permission. There was a conversation between Prophet Isa and the skull, it turned out that during life the skull was a great king (Supriadi, 2021).

This "Hikayat Tengkorak Kering" was obtained by the author during the Study of Ahli Sunnah Waljama'ah Manuscripts at "PenBorneo" Brunei Darussalam History Center. Among the manuscripts that are allowed to be examined and described is the "Hikayat Tengkorak Kering" manuscript. This manuscript was written by Haji Abdullah bin Haji Muhammad Sa'ed bin Haji Muhammad Arsyad in the year 1353 H. This manuscript has 32 pages with 31 full pages and 1 blank page. The language used in this manuscript is Javanese khat riq'ah.

2. Aqeedah Concept of Ahli Sunnah Waljama'ah

The term *Ahli Sunnah* is a combination of two words namely Ahli and Sunnah. In Arabic, ahli means family, relatives, and owners. According to the council dictionary (Kamus Dewan Edisi Keempat, 2016), ahli means member, association, or organization. Ahli also means followers. It is also understood as a person who is skilled or has deep knowledge in a particular field. However, the 'Ahl' here does not mean expertise or skill as mentioned according to the language, but the meaning of 'ahl' refers to the display of texts in the Qur'an and al-Hadith that mean al-tamassuk (holding on), ittiba' (following), insya al-sunnah (learning the sunnah), and ihya' al-sunnah (living the sunnah) (Shamsuddin, 2018).

While the word al-Sunnah from a language point of view means a journey (sayr). Whether the person walks according to virtue, good or bad (Ibn Manzur, 1993). Terminologically, Sunnah means instructions and guidance that follow the Prophet SAW and his companions whether in terms of knowledge, belief, action, conversation, and confession. Sunnah also refers to all sunnah practices that are based on the practices of the Prophet SAW, whether in terms of worship or i'tiqad or belief (al Atsari, 2007).

The meaning of Ahli Sunnah is the person who is the most skilled about something and the most among them who adhere to it and follow it in terms of conversation, action, and belief. Therefore, Ahl al-Sunnah is also known as ahl-Hadith according to the al-Ash'ari's thought that adheres to and prioritizes the text without neglecting the sunnah of the Messenger of Allah or making additions that are contrary to the sunnah (Shamsuddin, 2018).

The term al-Jamaah, according to al-Athri (2007), from a language point of view is a large number of human groups that is a group of people who gather with a specific purpose. Terminologically, jama'ah means the congregation of Muslims, that is, the people who preceded the companions and tabi'in and anyone who follows them until the Day of Judgment, who are united and adhere to the Qur'an and the Sunnah and who follow the teachings of the Prophet Muhammad SAW outwardly and inwardly. This term was first used by al-Baghdadi in about Jamaah al-Sahabah or Jama'ah al-Salaf of earlier Muslims or Jama'ah al-Muslimin all over the world. Al-Jama'ah also means consensus, which is something that has been agreed upon by Muslim scholars and this agreement certainly includes the consensus of the companions (al-Baghdādī et al., 2010).

It can be concluded that Ahli Sunnah Waljama'ah is a large group of Muslims starting from the companions without any and finally including the scholars and experts of ijtihad who adhere to the creed brought by the Messenger of Allah and

the creed of the companions. They make al-Quran and al-Sunnah as well as ijtiḥad as a guide and rule in life.

Aqeedah means belief and trust. The basis of understanding the aqeedah of Islam is faith in Allah as the Creator, Regulator, and Controller of this universe. Firm and definite faith in Allah with all the fulfillment of obligations, monotheism, and obedience to Him, faith in His angels, His messengers, His holy books, the hereafter, and His Qada' and Qadr (Galigo & Zainal, 2015).

The aqeedah of Islam brought by the Prophet Muhammad and his companions has been written down in the Quran and the Hadith. However, at that time, there was not yet an organized and systematic method of conveying aqeedah and based on arguments and proofs of naqli and 'aqli. It was not until the next era that the study of this creed was organized in a more systematic way by two scholars who were skilled and experts in the field of Usuluddin, namely Imam Abu Hasan al-Ash'ari (d.324H) and Imam Abu Mansur al-Maturidi (m.333H) so that it is easy to understand. Because their services were so great to Muslims in their time and in the times after, the term Ahli Sunnah Waljama'ah is very identical to these figures (Shamsuddin, 2018).

Similarly in the archipelago, the aqeedah of Islam is expanding widely among the Muslim community by following the Ahli Sunnah Waljama'ah approach which has a distinctive feature that is evident from the aspect of simplicity in understanding religion, is concerned with unity and strongly hates violence and extremism. Among the scholars who are the main references of the Muslim community are Imam Syafi'e, Imam al-Ash'ari, Imam al-Ghazali, Imam al-Sanusi, and Imam al-Nasafi through their works (Galigo & Zainal, 2015). However, imam al-Sanusi's approach influenced the Malay scholars to the extent that their writings in the field of aqeedah were sourced from the book Umm al-Barahin by Imam al-Sanusi.

C. Method

This article aimed to describe the aqeedah values of Ahli Sunnah Waljama'ah found in the story "Hikayat Tengkorak Kering". This research approach was qualitative from the type of library research. In order to understand the values embedded in this dry skull tale, this article employed a "content analysis" approach, which was by studying the content of the tale in-depth and linking it with authentic teaching sources (the Quran and al-Sunnah as well as interpretations of scholars of Ahli Sunnah waljama'ah). The data were in the form of written text from the story "Hikayat Tengkorak Kering".

D. Findings and Discussion

Aqeedah Values of Ahli Sunnah Waljama'ah in "Hikayat Tengkorak Kering"

In the following section, the author describes the values of Ahli Sunnah Waljama'ah found in the manuscript of the "Dry Skull" story, to provide lessons to the entire community. The author also presents some texts related to the teachings of Ahli Sunnah Waljama'ah found in the "Hikayat Tengkorak Kering". The values in this study are the teachings that include the three main pillars of Islam, namely aqidah, fiqh, and akhlaq (al-Tasawuf) as explained in the hadith of Jibril Alaihissalam. The aqeedah values found in Hikayat Tengkorak Kering are:

1. Faith in the Prophets of Allah as stated in the testimony from the dry skull that Isa is a Prophet.

The text of Hikayat Tengkorak Kering mentioning the Prophet Isa is as follows:

*"Wabihi nasta-enu billah inilah hikayat ceritera seorang raja yang amat besar ialah bernama Sultan Jumjuma maka adalah raja itu telah wafat. syahdan maka kepada suatu hari **Nabi Allah Isa 'alaihissalam** berjalanan ditengah padang Negeri Syam maka bertemulah ia dengan satu tengkorak kering maka diangkat oleh nabi Allah Isa Alaihissalam serta tangisnya oleh melihatkan tengkorak itu maka Nabi Allah Isa pun meminta doa kepada Allah subhanahu wa Ta'ala katanya ya robbi ya Sayidi ya maulai ya rabbal'amin dengan kebesaran dan kemuliaanMu jua aku pohonkan kepadamu berilah kiranya tengkorak ini berkata-kata supaya hambamu dapat bertanya kepadanya ia sudah merasai mati". (Ms.3)*

Belief in the Prophet and Messenger of Allah is the fourth of the faith pillars (Rukun Iman) after faith in the holy books of Allah. The dry skull story teaches us to believe in one of God's Prophets, namely Prophet Isa alaihissalam, and the miracles that Allah Almighty gave him. Allah says in the Qur'an, which means:

"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray" (Shahih International An-Nisa' (4):136).

Believing in the messengers of Allah can be carried out by following (*al-ittiba'*) (Elamdin, 1999) all the teachings that have been taught, particularly the Prophet Muhammad as the last prophet of Allah. Following (*al-ittiba'*) can mean following outwardly and also inwardly. To follow the apostle outwardly is to carry out all practices (worship) as the apostle did. As for following the Prophet inwardly, it means being humble in performing worship only to Allah Almighty, giving divine values such as sincerity in performing worship to Allah.

Al-shaikh Tajuddin ibn 'Athallah al-Sakandari explained that following the Prophet inwardly means carrying out sincerely all matters related to fardhu (Al-Sakandari, 2019; Putra, 2012). He said, " Indeed, the essence of following the Prophet Sallallahu 'Alaihi Wasallam is to carry out all the things that are obligatory outwardly and to be sincere in various matters inwardly."

2. Faith in Allah's destiny in the form of sickness, death, and the angel of Death as a series of processes of facing death.

The text of Hikayat Tengkorak Kering mentions the process of facing death experienced by the dry skull as follows:

"Kemudian datang ketujuh hari sedang hamba terbaring diatas peraduan dengan mengidap kesakitan sekunyong terperanjat lah hamba mendengar suara demikian katanya hai Malekat maut keluarlah olehmu nyawa orang yang derhaka celaka ini maka datanglah Malaikat Azra'el kepada hamba maka diluntarkannya hamba dengan besi panjang sapuluh depa maka keluarlah apinya bersemburan bernyala kepada

hamba terpancarlah bunga apinya itu keluar daripada besi itu maka hilanglah akal hamba ya Nabi Allah maka ditumboknya dada hamba seperti runtoh segala tulang sendi". (Ms.7)

Believing in Allah's destiny, also called Qada and Qadr is the sixth of the faith pillars (Rukun Iman). Al-Qadr means when Allah has decreed that something will happen in due time and Qada' is when the predetermined provision occurs. Therefore, Qadr, namely a decree of Allah applies to everything since ancient times and Qada' is the implementation of Qadr when it occurs (Baharun, 2020; Taufiq, 2021).

Among qadr and qada that has been determined from the beginning is the death of all living creatures. Allah says in the Qur'an, which means, "Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]..." (*Sahih International Ali-Imran/3:185*).

The verse gives a warning that every soul will surely experience death, and life after death will make all deeds cut off except for three things, namely ongoing charity, beneficial knowledge, and pious children who always pray for their parents. Narrated by Abu Hurairah that the Messenger of Allah said: "When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge, and a righteous son who prays for him" (Riwayat Muslim).

Shaikh Hatim al-Asham (Hilmy, 2019) when asked by his teacher, shaikh Syaqq al-Balakhi (Waliyuddin, 2018); "O Hatim, you have been with me for thirty years, what have you got?" Shaik Hatim said; "I got eight things among them; I've seen a lot of people love other people very strongly, they look for treasures because of it, then, when they are sick and die, then the people they love just take them to the grave, then one by one they go home, so I think about this because of that. I draw the conclusion that no one will always be with us until we enter the grave, but the good deeds that we carry out. Therefore, I do good deeds so that they will become my friend in the afterlife" (Mannan, 2018).

3. Believing that charity can be a friend in the afterlife

*"lalu hamba terbangkit duduk dan seketika lagi maka hamba pun melihat segala anak isteri hamba dan segala dayang-dayang dan segala rakyat yang hadir mengelilingi hamba serta tangisnya menumbok dadanya oleh sangat sayang ia kepada hamba maka dalam fikiran hamba seorang pun tiada yang lain menjadi teman menolong hamba dan tiada memberi manfa'at suatu jua pun kepada hamba melainkan **sedekah hamba** jua kepada sekalian fakir miskin dan segala pendita ada pun sedekah hamba kepada segala fakir dan miskin dan perempuan janda serta anak-anak yatim tiadalah **khalai** sentiasa hari hamba sediakan ya Nabi Allah.." (Ms.8)*

From this text, it can be seen that all the people and things that we love and have in the world will not benefit us when death has come for us. Good deeds including charities are one of the three things that will accompany us in the afterlife. Allah says in the Qur'an, which means: "And from their properties was [given] the right of the [needy] petitioner and the deprived" (*Shahih International Adh Dhariyat (51):19*).

Generosity can help a person to be close to Allah, humans, heaven, and away from (the torment of) hell. Meanwhile, people who are curmudgeons are far from Allah, humans, and heaven but close to (the torments of) hell (Baharun, 2020). Sheikh *Hatim al-'Asham* said that he has seen every human being busy seeking the wealth of the world, then after being found he holds it tightly (does not share it) with others, so he paid attention to the word of Allah Azza Wajalla in surah al-Nahl (16):96 which means, "*Whatever you have will end, but what Allah has is lasting...*". Then he searched for it earnestly and distributed it to the poor with the hope of Allah's approval. By sharing he feels happiness and whatever is shared with others it will be our medium to face Allah (Mannan, 2018). Umar ibn al-Khattab when asked about what happiness is, said, "Happiness is when you always remember Allah, miss the Messenger of Allah, and when you can benefit others" (Bakar, 2020).

The story "Hikayat Tengkorak Kering" also mentioned the benefits of charity as follows:

*"...sekarang tiadalah siapa menolong aku dan sekalian kekayaan dan harta bendaku tinggal kepada siapa yang lagi hidup diatas bumi tiadalah boleh manfa'at kepada aku melainkan **sedekah hamba kepada faqir miskin** itulah yang datang manfa'at melepaskan daripada digigit ular dan kala buaya dan api Neraka dan kemana-mana hamba pergi diikuti oleh sedekah hamba itu ya Nabi Allah..." (Ms. 17).*

Charity given to mustahiq will help humans in the afterlife. Allah's word in surah al-Baqarah (2): 261, means, "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing" (Sahih International).

Narrated by Anas bin Malik, the Messenger of Allah said which means: "Give charity without delay, for it stands in the way of calamity" (Islamweb, 2022). Narrated by Abdullah bin Mas'ud, the Messenger of Allah, also said, which means: "Heal your illness (sick people) with charity and protect your wealth by paying zakat and pray that you are spared from the plague" (Islamweb, 2022). Habib Zain Ibn Ibrahim ibn Smith in his book in the chapter "Alms" explained the benefits of alms. He said that "one meal given to a hungry person is better than building fifty mosques" (Maktabah Az Zaen, 2022). When a person gives alms, the wealth given as alms will say three things; (1) I used to be little, then when you gave alms, I became a lot, (2) I used to be quickly destroyed and lost, then I became eternal after you made me alms, and (3) you used to be the one who always took care of me, now that you have taken me out I will take care of you (Baharun, 2020).

4. Belief in life in the barzakh realm, the question of Angels Munkar and Nakir.

The "Hikayat Tengkorak Kering" also tells the story when the skull meets angels Munkar and Nakir in the barzakh realm as follows:

"...betapa rupanya malaikat Munkar wa Nakir itu dan betapa bunyinya suaranya maka sahut tengkorak itu ya Nabi Allah adalah rupa Malaikat Munkar wa Nakir seperti harimau yang menerkam lakunya dan mulutnya penuh berisi api yang bernyala-nyala jangankan dipalunya melihatnya sahaja saisi tujuh petala langit dan tujuh petala bumi pun gementar adzmatnya dan hebatnya dan perkasanya maka malaikat itu bertanya katanya mar Rabbuka wa man nabi yuka wa ma imamuka wa

ma qiblatuka wa ma dinuka wa ma ikhwanuka dan suaranya seperti guruh halilintar dan daripada mulutnya keluarlah api bernyala-nyala maka hilanglah budi bicara hamba daripada takut hamba melihat dia maka hamba pun menyahut dengan gementar apa yang sengkau tanyakan kepada aku sebab aku tiada tahu akan katamu..." (Ms.11)

The text shows the conversation between the "dry skull" of Sultan Jumjuma and Prophet Isa Alaihissalam about life in the barzakh realm and the questions of Angels Munkar and Nakir for the dead. As it is known that the question is Man Rabbuka (who is your God), Man Nabiyyuka (who is your Prophet), Ma Imamuka (who is your imam), Ma Qiblatuka (what is your direction), Ma Dinuka (what is your religion), and man Ikhwanuka (who is your brother). Life in the realm of barzakh as affirmed by Ahmad Farid in the book *Tazkiyatun Nafs* that the person who has died will get pleasure or punishment, it affects his soul and body (Farid, 2014). There are quite a lot of arguments that mention the existence of pleasure or torment in the realm of barzakh, among others the words of Allah in Surat al-Fajr (89): 27-30, which means: "[To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants, And enter My Paradise" (Sahih International).

Allah explains two types of punishment in two places, namely the realm of barzakh and the realm of the afterlife in Surat Ath-Thur (52):45-47, which means: "So leave them until they meet their Day in which they will be struck insensible, the Day their plan will not avail them at all, nor will they be helped. And indeed, for those who have wronged is a punishment before that, but most of them do not know" (Sahih International). The Messenger of Allah, when passing by two graves, said that the two people were being punished, one for the habit of soiling himself with urine and one for the habit of backbiting (*Riwayat Ibn Majah*).

5. Belief in the existence of punishment in the grave.

The Hikayat Tengkorak Kering tells the story of when the dead could not answer the questions from angels Munkar and Nakir in the grave as follows:

"...maka hamba pun menyahutlah dengan gementar dan dahsyat engkaulah tuanku dan engkaulah nabiku maka belum habis perkataan hamba ditumboknya muka hamba serta katanya sungguhlah engkau bebal tiada tahu akan Tuhanmu dan tiada tahu akan nabimu maka berkatalah ia kepada bumi hai bumi hapitkanlah orang yang derhaka celaka ini tiada tahu akan Tuhannya dan Nabinya..." (Ms.12)

When the dead could not answer the questions from angels Munkar and Nakir, his face is punched and the earth is ordered to crush him. The punishment of the grave is explained in the hadith of the Prophet Sallallahu 'Alaihi Wasallam, which means, "Aisha then asked Allah's Messenger about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that, I never saw Allah's Messenger but seeking refuge with Allah from the punishment in the grave in every prayer he prayed" (Riwayat: Bukhari) (Islamweb, 2022). In another hadith, the Messenger of Allah also said that the believers in their graves were like in the green garden and it was expanded into seventy cubits and illuminated like full moon. Meanwhile, non-believers in their graves will be bitten by 99 snakes until the last Day (Al-Palembani, 2022).

6. Hell's guardian angels.

The Hikayat Tengkorak Kering also tells about hell's guardian angels as follows

"...maka hamba pun ditarikkan lalu dibawa oleh malaikat itu ke suatu tempat yang lain maka hamba pun melihat seorang malaikat yang sangat hitam rupanya dan besar tubuhnya seperti gunung Negeri Syam maka hamba bertanya kepada Malaikat yang membawa hamba hai Malaikat itu siapakah yang garang rupanya maka sahutnya hai derhaka celaka inilah malaikat yang meniup neraka dan ialah mengenakan rantai dan belunggu api Neraka kepada siapa-siapa yang membuat derhaka kepada Allah Ta'ala maka hamba lihat tiap-tiap rantai itu satu-satu besarnya gunung Negeri Syam maka hamba pun dibawanya masuk kedalam Neraka ya Nabi Allah..." (Ms. 13).

It is told that the hell's guardian angel is very black in appearance and his body is as big as the mountains of Sham. He puts chains and shackles of Hellfire on anyone who disobeys Allah Ta'ala in which each chain is the size of a mountain of Sham. Allah says in the Qur'an surah al-Tahrim (66): 6, which means: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded". (*Sahih International al-Tahrim (66): 6*).

Faith in the Angels of Allah is the second pillar of the six pillars of faith in Islam. Faith in angels means believing that Angels are created by Allah from light (an-Nur) and carry out the tasks that Allah has commanded. By believing in the angels of Allah, it can increase the fear and hope of a believer toward Allah Almighty. For instance, the angels Rakib and 'Atid are in charge of recording all the good and bad deeds of people, therefore we will try to do good deeds and avoid bad deeds.

7. The torment of hell.

The text in Hikayat Tengkorak Kering that tells about hell is as follows:

"...maka hamba lihat Neraka ada tujuh pangkatnya didalam satu pangkat ada tujuh puluh leboran api didalamnya dan didalam satu leboran api tujuh puluh ribu kampong daripada api yang bernyala-nyala dan dalam satu kampong tujuh puluh ribu telaga dan didalam satu telaga ada tujuh puluh ribu keranda api dan dalam satu keranda api tujuh puluh ribu ular berang serta dengan besar panjangnya dengan hitam rupanya lagi terlalu amat bisanya dan tujuh puluh ribu cabang lidahnya serta bersemburan api pada kerongkongnya dan mulutnya dan pada giginya bergantung kala yang hitam-hitam rupanya maka hamba lihat tiap-tiap seekor kala itu tujuh puluh ribu ekornya dan panjangnya tujuh hasta maka hamba lihat tiap-tiap satu keranda tujuh puluh ribu penghulunya dan lagi hamba melihat sepohon kayu (zaqum) namanya dengan tujuh puluh ribu dahannya dan dalam satu cabang penghulunya tujuh puluh ribu..." (Ms.14).

It is told that hell has seven ranks where in one rank there are seventy flames in it and in one fire there are seventy thousand villages of burning fire and in one

village there are seventy thousand wells and in one well there are seventy thousand coffins of fire and in one coffin there are seventy thousand snakes with great length, black appearance, poisonous and have seventy thousand branches of tongue and spray of fire on its throat and mouth...etc. Allah says in the Qur'an surah Al-A'raf (7): 36, which means: *"But the ones who deny Our verses and are arrogant toward them – those are the companions of the Fire; they will abide therein eternally. (Sahih International Al-A'raf (7): 36). In another verse, Allah also says, which means, "And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one" (Shahih International Fathir (35): 36).*

Al-Shaikh Abd al-Shamad al-Palimbani explained a hadith of the Prophet Sallallahu 'Alaihi Wasallam. In the hell Jahannam there are 70 thousand rivers, each river has 70 thousand branches and on each branch, there are 70 thousand snakes and big times, every unbeliever will definitely find these punishments (Reported by Ibn Qani' in his Mu'jam book "al-Ithaf" Vol. 14:542) (Al-Palembani, 2022).

Hikayat Tengkorak Kering also tells about people who got punishment.

"...Siapakah orang yang akan merasai seksa azab Allah Ta'ala yang demikian itu maka jawab Malaikat itu orang yang derhaka celaka adalah yang diseksa Allah Ta'ala yang demikian ini orang yang mengadu-ngadu kesana sini dan orang derhaka kepada ibu bapanya dan perempuan yang derhaka kepada suaminya dan orang yang memakai harta ganda berganda yang makan riba dan orang yang tiada mengeluarkan zakatnya dan orang yang berbuat zina dan orang yang bermain judi dan menyabung dan orang yang berbuat fitnah dan memakan harta anak yatim dan orang yang meninggalkan sembahyang..." (Ms.15)

Among the people who will be punished in hell are first, people who do ghibah (backbiting), namimah (bringing into conflict), and fitnah (slanders). Allah says in the Quran Surah al-Hujurat: 12 about the prohibition of ghibah, namimah, and fitnah. Second, people who are disobedient to their parents. Allah commands people to be devoted to their parents and prohibits them from being disobedient, as Allah says in the Qur'an Surah al-Isra':23-24. Third, wives who are disobedient to their husbands. The messenger of Allah said that if a wife prays five times a day, fasts in the Ramadhan, keeps her dignity, and obeys his husband, she will enter heaven from whichever door she likes Maksudnya (Islamweb, 2022).

Fourth, people who eat riba (usury). Allah prohibits people to eat or take usury as stated in the Quran surah Ali Imran:130. Fifth, Allah's punishment will be given to people who do not want to pay zakah. Sixth, people who neglect prayer. People who commit adultery, gamble, and take the orphan's property are also mentioned to be punished in hell.

Hikayat Tengkorak Kering also mentions the forms of punishment in hell. Among them are as follows:

"...maka diberinya buah kayu zaqum adalah rupanya seperti kepala babi lagi berduri hamba baharu gigit lalu keluarlah api bernyala-nyala pada mulut hamba maka diberinya pula hamba sebuah piala yang berisi tembaga hancur diminumkan kepada hamba maka jadi hanguslah mulut hamba dan hamba ya Nabi Allah bukan-bukan lagi sakitnya yang tidak pernah sekali didalam dunia ini sudah itu maka dibuangnya pula hamba oleh Malaikat keatas suatu bukit yang banyak ular dan kala lipan dan

kala jengking sehingga tiada lulus tapak kaki hamba hijak ke bumi maka digulungnya tubuh hamba ada yang membelit ada yang mematuk maka remoklah sekalian tulang dari kepala sampai ke kaki tidalah bersala lagi ia mematuk hamba maka darah hamba pun mengalir lah daripada kepala sampai kepada kaki hamba seperti dan apalah akal tiada boleh dapat berlepas diri hamba daripada itu melainkan dirasai juga sakitnya tiada menderita setelah itu..." (Ms.16).

It mentions some torments for people in hell such as eating the zaqqum fruit that makes their mouth are burning with fire, then they are then given a glass filled with "copper water" and when they drink it, the mouths of the people of hell burnt. In hell, there are also hills with lots of snakes and centipedes that bite the inhabitants there. It also tells about several punishments in hell such as punishment for unfaithful people, women who disobey their husbands, women who ask for a divorce from their husbands, people who are not clean when praying, people who steal, people who slander, abortionists, women who have affairs, people who do not pay zakat, and people eating illegal property.

For instance, a person who was unfaithful in the world, in hell he would walk back and forth, and could not escape himself. It is because Allah dislikes unfaithful people (Al-Anfal (8): 58) (Kemenag, 2022) and being unfaithful is one of the characteristics of munafiq (hypocrite) (Islamweb, 2022) person who wears stolen clothes to the mosque, his legs hung up and his head down and his mouth filled with flaming fire. A person slanders in the world, his tongue sticking out and forking up to his ears in hell. The messenger of Allah said that people who do ghibah (backbiting) and fitnah (slanders) would get bankrupt in the afterlife because their good deeds would be given to the victims of their backbiting and slanders (HR. Muslim). A person who did not pay zakat in the world will be chained and shackled in hell, so his body cannot move at all. A person who ate illegal property, his stomach would be full of fire burning until his mouth and his tongue would be stretched out and wrapped around his stomach.

8. Useless Regrets.

After describing such torments in hell, Hikayat Tengkorak Kering also tells how the regrets in hell are useless as follows:

"...apabila hamba terjun datanglah ular dank ala dan halipan mengerubungi bergantung menggigit pada tubuh hamba setelah mata dan hidung telinga semuanya tiada bersala lagi digigitnya ya Nabi Allah maka kata hamba ya rabbi ya sayidi ya maulai ya Tuhanku terlalu sakit hambamu menanggung seksa yang demikian ini ya Tuhanku ampunilah hambamu demikianlah kata hamba ya Nabi Allah maka datanglah seorang Malaikat kepada hamba hai derhaka celaka mengepakah engkau tatkala didalam dunia tiada tahu kepada Tuhan yang menjadikan sekalian ala mini maka sekarang baharulah tahu engkau kepada Tuhan mu tidalah berguna lagi sesalmu ..." (Ms.20).

Allah says in the Qur'an, which means "And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way" (Shahih International Al-Furqan (25):27). It shows how people will regret their wrongdoing in the world, but their regrets are useless because regrets, when they are already in hell are such useless regrets.

Hikayat Tengkorak Kering as Media to Teach Aqeedah Values

In teaching the ummah about Islamic values and principles, scholars have several methods. One of them is through stories or hikayat. Haji Abdullah bin Haji Muhammad Sa'ed bin Haji Muhammad Arsyad was the Islamic scholar who used the story entitled "Hikayat Tengkorak Kering" (dry skull tale) to teach about Islam. This study reveals that Hikayat Tengkorak Kering contains several aqeedah values. These findings are in line with Supriadi (2021) mentioned that the essence of the doctrines in "Hikayat Raja Jumjumah" (another version of Hikayat Tengkorak Kering) represent the phenomenon of 3 realms, namely the world or the end of life (the process of *sacaratul maut*), the realm of the *barzakh* or the realm of the grave (the questioning in the grave by the Angels Munkar and Nakir and the torment of the grave), and the realm of the afterlife (the terrible torment in Hell).

Hikayat Tengkorak Kering is one of the Islamic literary heritage. For decades, many genres of literature such as hikayat or stories, fables, tales, drama, poems, songs, etc. have been used not only for entertainment but also to transfer values, ideologies, and principles. Macapat songs in Javanese literature are found to contain Islamic values such as believing in one God (Allah), grateful to Allah, patients, etc. (Juniarti et al., 2019). As in Hikayat Tengkorak Kering, this story contains aqeedah values such as believing in the prophets of Allah, angels of Allah, life in the *barzakh*, hell, and punishments in hell. As Rizki (2019) argued that "Hikayat Prang Sabi" has played a role in inculcating Islamic values in people, especially to perform Jihad during the Aceh war, using this Hikayat Tengkorak Kering in the context of Islamic education is expected to be able to inculcate these values to students. Using stories to inculcate values or teachings is considered more effective rather than giving materials or lectures to students (Saugi, 2020).

E. Conclusion

From the study of the text of the Hikayat Tengkarak Kering by Haji Abdullah bin Haji Muhammad Sa'ed bin Haji Muhammad Arsyad, a few things can be explained, which is that the text of this story is an imaginary dialogue of the author. However, this text is very relevant to the context of *tazkiyat al-Aqeedah* for the public because the method of teaching aqeedah which is doctrinal is not accepted by all groups, but if it is delivered in the way of stories, the teachings can easily penetrate into their souls. The text in this story provides aqeedah lessons focused on Jibril's hadith which is about three things; Islam, Iman, and Ihsan. This story can be used as reading material for both academics in the context of Islamic education and for the public. The use of this story is expected to inculcate the values embedded in the readers or listeners.

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