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Model Values in the Story of Abdussamad: A Study on Historical Narrative in an Islamic Sundanese Manuscript

ABSTRACT: *The ISM (Islamic Sundanese Manuscript) is a written legacy containing various information about Sundanese people's lives in the past. ISM was born from the development of writing culture with Arabic script. Among the manuscripts of the story is the manuscript of HWA (Hikayat Wawacan Abdussamad or the Story of Abdussamad). Using historical methods, qualitative approaches, and literature review, this article discusses the contents of HWA, namely in the form of historical stories that illustrate the value of exemplary and lessons about the example of Caliph Umar ibn al-Khattab with his determination as a Caliph and as a father who trying to uphold God's law fairly and wisely by passing 140 lashes to his favorite son, namely Abdussamad, according to Islamic Sharia rules; and a valuable lesson is found in the person of Abdussamad, that the return of consciousness had restored his faith and repented asking for forgiveness from Allah Almighty. The content of this historical story is very useful in providing valuable lessons for rulers, especially law enforcers in carrying out their duties towards the implementation of correct, fair, and wise laws.*

KEY WORD: *Islamic Sundanese Manuscript; Story of Abdussamad; Caliph of Umar ibn al-Khattab; Exemplary Value in Upholding Truth and Justice.*

INTISARI: *"Nilai-Nilai Keteladanan dalam Kisah Abdussamad: Studi Narasi Historis dalam Naskah Sunda Islami". NSI (Naskah Sunda Islami) merupakan peninggalan tertulis yang memuat berbagai informasi tentang kehidupan masyarakat Sunda pada masa silam. NSI lahir dari perkembangan budaya menulis dengan aksara Arab/Pegon. Di antara naskah-naskah hikayat ini adalah naskah HWA (Hikayat Wawacan Abdussamad). Dengan menggunakan metode historis, pendekatan kualitatif, dan sorotan literatur, artikel ini membahas tentang kandungan HWA, yakni berupa cerita sejarah yang menggambarkan nilai keteladanan dan pelajaran tentang Khalifah Umar ibn al-Khattab dengan ketegasannya sebagai seorang Khalifah dan sebagai ayah yang berusaha menegakkan hukum Allah dengan adil dan bijaksana dengan menjatuhkan hukuman cambuk 140 kali kepada putra kesayangannya, yakni Abdussamad, sesuai dengan aturan syariat Islam; dan pelajaran berharga terdapat pada pribadi Abdussamad, bahwa kembalinya kesadaran itu telah memulihkan imannya dan bertobat memohon ampunan kepada Allah SWT (Subhanahu Wa-Ta'ala). Kandungan cerita sejarah ini sangat berguna dalam memberikan pelajaran berharga bagi para penguasa, khususnya para penegak hukum dalam melaksanakan tugasnya menuju pelaksanaan hukum yang benar, adil, dan bijaksana.*

KATA KUNCI: *Naskah Sunda Islami; Hikayat Abdussamad; Khalifah Umar ibn al-Khattab; Nilai Keteladanan dalam Menegakkan Kebenaran dan Keadilan.*

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INTRODUCTION

A manuscript is a written inheritance that contains a variety of information on people's life in the past, including their intellectual as well as spiritual life (Saraswati, 2013; Yahya, 2016; and Waley, 2018). Among the surviving manuscripts are Sundanese manuscripts, a large number of which are now still kept safe in their homeland as well as overseas. Most of the Sundanese manuscripts are Islamic Sundanese Manuscripts or NSI (*Naskah Sunda Islami*), written by Sundanese people in the entire *Tatar Sunda* (Sundanese region), particularly by *pesantren* or traditional Islamic boarding school scholars of the 18th up to the 20th century (Ekadjati, 1988:9; Christomy, 2008; and Suswantoro, 2017).

An Islamic Sundanese Manuscript or NSI (*Naskah Sunda Islami*), like other Islamic manuscripts from the entire *Nusantara* (Indonesian archipelago), is distinctly characterized by the following main aspects: *content*; *alphabet*; *language*; and *materials* used (Ekadjati, 1988; Hidayat, 2012; and Fathurahman, 2013 and 2017).

An Islamic Sundanese Manuscript is distinguishable from its content, which is laden with various Islamic teachings and other Islamic issues related to Islam; and, thus, can be categorized into: (1) teachings originating in the text of *Al-Qur'an* and the Prophet Muhammad's *Hadith*, the body of traditions comprising his statements, deeds, and confessions; (2) teachings formulated by *mujtahid* ulemas or authorities on Islamic teachings and laws based on the acceptable sources of teachings; and (3) matters pertaining to Islam[-ic teachings], including *tasawwuf*, Islamic narratives, and personal journals, such as books of prayers, texts of basic sermons, and notes quoting selected *Al-Qur'an* verses.

A distinct feature of NSI is that it uses a modified Arabic alphabet

or *Pegon*. The Arabic alphabet is commonly used in *Al-Qur'an's mushafs* or volumes of leaves containing written *Al-Qur'an* text, manuscripts on the teachings of *aqidah* or Islamic creed, *fiqh* or Islamic jurisprudence [liturgy, law and *mu'amalah*], *tasawwuf* or Islamic mysticism, Arabic grammar produced by *pesantren* scholars and personal journals, such as books of prayers, texts of basic sermons, and notes quoting selected *Al-Qur'an* verses.

The *Pegon* or *Jawi* alphabet is a modified Arabic alphabet used in manuscripts written in various languages in the *Nusantara* (Indonesian archipelago). This type of alphabet, which is different from the original Arabic alphabet in the deletion and addition of certain characters and signs, is commonly used in manuscripts of Islamic teachings, narratives, or other matters, such as morals, which are Islamic in nature (Hasymi, 1981; Hidayat, 2007; and Navakov, 2017).

NSI is characterized by the use of the Arabic and Sundanese languages. Arabic is used in *Al-Qur'an mushafs* and book manuscripts produced by *pesantrens*. Sundanese, with various insertions of Arabic words dispersed in places, is used in Islamic manuscripts on *aqidah*, *fiqh*, and other Islamic teachings, as well as in narratives (Hidayat, 2007 and 2012; Yahaya, 2016; and Waley, 2018).

Islamic Sundanese Manuscripts are distinguishable from the materials used. The texts are written mostly on ordinary paper. The second-most used material is *daluang* or mulberry paper (Hidayat, 2007:1-4; Christomy, 2008; and Rachman & Salim, 2018).

Productions of Islamic Sundanese Manuscripts were made possible by the high intensity of Islamic educational activities, particularly in the *pesantrens* (Islamic boarding schools) scattered in the Sundanese region. These activities included teaching and learning to read the *Al-Qur'an*; and, later, studying

religious books. These activities had long been rooted so deeply in the *pesantren* communities that they eventually resulted in the culture of writing and copying texts in Arabic as well as *Pegon* alphabets (Yunus, 1979:34; Hasymi, 1981; and Hidayat, 2007 and 2012).

This culture of writing and copying developed further as there was a growing demand for textbooks and references for educational use in the teaching and learning processes in *pesantrens*. The books referred to here are classics, which encompass short as well as thick voluminous texts (Dhofier, 1982:50; Fathurahman, 2013; and Waley, 2018).

The Arabic and *Pegon* alphabets were the only systems of writing then known among *pesantren* communities in the Sundanese region. Later, the culture of writing expanded in scope to accommodate the needs to write and copy local narrative texts and those adapted from the Arabia (Hidayat, 2007:11; Fathurahman, 2013; and Yahaya, 2016).

The culture of writing and copying in the Arabic alphabet gave birth to the numerous manuscripts that still survive until today. The existence of a large amount of catalogs, those compiled by native and foreign individuals and by government organizations and museums, is an undoubted proof. Some of the catalog books that record *Nusantara* (Indonesian archipelago) manuscripts, including Sundanese manuscripts, are those compiled by H.H. Juynboll (1899 and 1912); R. Memed Sastrahadiprawira (1928); R.Ng. Poerbatjaraka (1933); Th.G.Th. Pigeaud (1967, 1968 and 1970); F.H. van Naerssen, Th.G.Th. Pegeaud & P. Voorhoeve (1977); M.C. Ricklefs & P. Voorhoeve (1977); R.A. Kern (1983); Edi S. Ekadjati (1988); and Henri Chambert-Loir & Oman Fathurahman (1999).

The arduous enterprise of inventorying and cataloging *Nusantara*

manuscripts, particularly those originating in the Sundanese region, has resulted in a significant amount of data. Edi S. Ekadjati (1988), for example, managed to produce his first catalog in his book entitled *Naskah Sunda: Inventarisasi dan Pencatatan* or Sundanese Manuscripts: Inventorying and Cataloging (Ekadjati, 1988). His second catalog, written together with Undang A. Darsa, in 1999, is entitled *Katalog Induk Naskah-naskah Nusantara, Jilid 5A, Jawa Barat: Koleksi Lima Lembaga* or Master Catalog of Nusantara Manuscripts, Volume 5A, West Java: A Collection of Five Institutions (cf Ekadjati, 1988; Behrend, 1998; Ekadjati & Darsa, 1999; and Chambert-Loir & Fathurahman, 1999).

Naskah Sunda or Sundanese Manuscript, in 1988, registered a collection of manuscripts from Perpustakaan RI (*Perpustakaan Nasional Republik Indonesia* or National Library of the Republic of Indonesia) in Jakarta and from UBL (*Universiteit Bibliotheek Leiden*) in Netherlands. In addition, the book also mentions manuscripts from a number of archiving institutions and individual collectors. *Naskah Sunda* records 1,019 manuscripts, of which 780 are kept at home and 239 in Leiden. Among the former, 540 are kept in Perpustakaan RI, including the 86 (15.93%) Islamic Sundanese Manuscripts, which consist of: *Al-Qur'an Mushaf*; manuscripts on *Aqidah* or faith; manuscripts on *Sharia* or Islamic law; manuscripts on *tasawwuf/tarekat* or Islamic mysticism; narrative manuscript; and miscellaneous manuscripts (Ekadjati, 1988; Chambert-Loir & Fathurahman, 1999; and Hidayat, 2007).

The second catalog contains descriptions on a vast number of Sundanese manuscripts. These include 553 Islamic manuscripts, which can be categorized into: 20 *Al-Qur'an mushafs*; 40 manuscripts on *tauhid* or Islamic theology teachings;

76 manuscripts on *fiqh* or rule of conduct for implementing the Islamic obligations; 176 narrative manuscripts, 134 manuscripts on *tasawwuf*; 16 manuscripts on *adab* or ethics; and 91 books of prayers (Ekadjati & Darsa, 1999; Chambert-Loir & Fathurahman, 1999; and Hidayat, 2007 and 2012).

This paper, however, based on the qualitative study, historical method, and literature review (Waldman, 1980; Zed, 2004; Sjamsuddin, 2007; Helo, 2016; and Fathurahman, 2017), tries to analysis one of the Sundanese manuscripts, namely WHA (*Wawacan Hikayat Abdussamad* or Story of Abdussamad). It is included the narrative style and its content of WHA; and model values and valuable lessons of WHA.

RESULTS AND DISCUSSION

The Manuscript of “Wawacan Hikayat Abdussamad” or Story of Abdussamad: The style of Narratives and its Contents. The narratives contained in NSI (*Naskah Sunda Islami* or Islamic Sundanese Manuscript) generally relate to historical stories about the life of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him), his *Sahabat* (Companions), other Prophets, and a number of prominent Islamic figures or heroes, which were then of interest for people to know. Such manuscripts functioned as means of entertainment. They were read to the public during occasions of ceremonies related to the cycle of life (birth, wedding, and other festivities). In addition, they also functioned as effective media for Islamic *da'wah* (Islamic mission of calling or preaching). They could be used as effective means of fostering Islamic values and building *akhlaq al kariem* (noble virtue) among the entire society, be they *gegeden* (high-rank officials) or commoners (Tjandrasmita, 2006:64–69; Hidayat, 2007; and Nizaruddin, 2007).

One of the Islamic Sundanese Manuscripts that contain historical

narratives is WHA (*Wawacan Hikayat Abdussamad* or Story of Abdussamad), a manuscript that belongs to a collection of Perpustakaan RI (*Perpustakaan Republik Indonesia* or National Library of the Republic of Indonesia), catalog number SD 144. According to Edi S. Ekadjati (1988)'s *Naskah Sunda* (Sundanese Manuscript), the manuscript used to be a collection of the National Museum (now the National Library of the Republic of Indonesia), catalog number 261 (Ekadjati, 1988).

However, the book mentions that the title of the manuscript is *Wawacan Hidayat Abdussamad* (the word *hikayat* is misspelled *hidayat*). The manuscript is now still in a good physical condition. The story is conveyed in a poetic (*pupuh*) style. It is written in the Sundanese language, using the *Pegon* (Arabic) alphabet. The characters, written in good handwriting, are medium in size. Written on sheets of European paper, the manuscript contains 35 pages, each sized 20.7 x 17 cm. The text on each page covers an area of 18 x 12 cm. Each page consists of 13 lines, except the last page, which consists of 8 lines (Ekadjati, 1988 and 2010; and Hidayat, 2007 and 2012). See picture 1.

The manuscript recounts a story set in the time of the *Al-Rashidin* (Good Heart Companion)'s Caliphs. It tells how well, justly, and fairly Caliph of Umar ibn al-Khattab runs his government and how strongly he clings to his faith in his leadership. It is also told that Caliph of Umar ibn al-Khattab fights hard in his endeavor to uphold truth and justice as the core of Islamic teachings; and that he enforces the prevailing law uncompromisingly to all people, Moslems or non-Moslems. His policy remains unshaken, even when he is faced with the case of his beloved dutiful son, Abdussamad, who once falls into the luring seductive trap of a Jewish woman (*cf* IAIN SMHBRT,

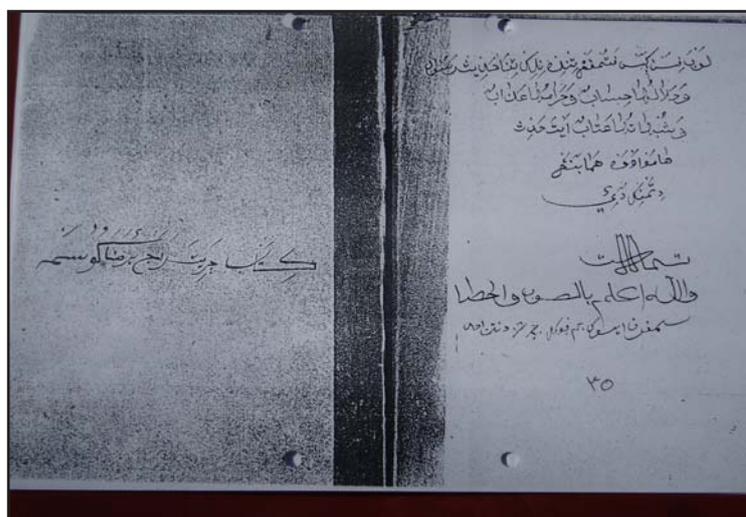
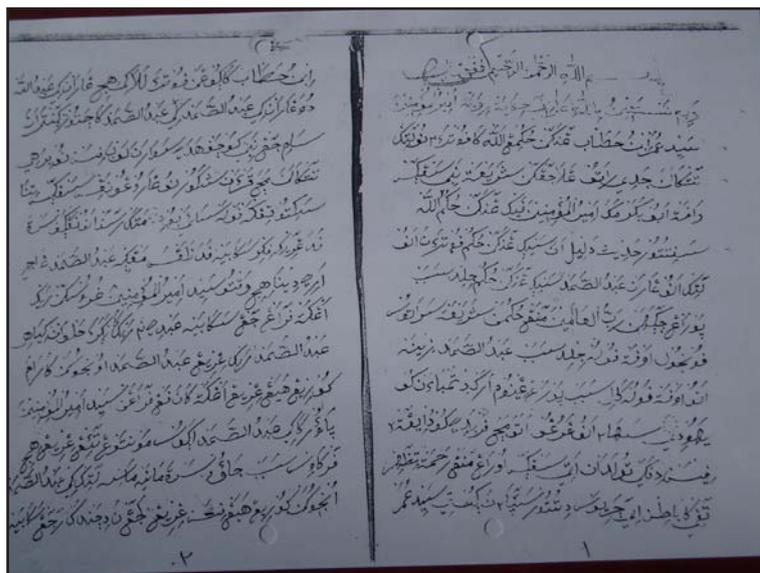
2006:55; Ekadjati, 2010; and Maulana, 2013).

The Story of Abdussamad can be summarized into the following eight sub-plots, as following here:

First, as the story goes, there rules a Caliph named Umar ibn al-Khattab. He is also known as *Al-Faruq* or “Fighter of Truth and Against Vice” and as *Amirul Mu’minin* or “Commander of the Faithful” (Yatim, 2000:37; as-Sallabi, 2007; and Maulana, 2013). Umar ibn al-Khattab has two teenage sons, whom he loves dearly. The elder is Abdullah and the younger is Abdussamad. Abdussamad, the central character of the story, has a handsome face and a beautiful voice. People love to hear him recite verses from the Holy *Al-Qur’an*. Everyone around him adores him (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Then, a time comes when everyone has to take up arms to fight in the *sabil* (God way) war. Abdussamad mentions to his father his wish to volunteer. At first Umar ibn al-Khattab declines his request on account that he is still too young to go to war. However, after he insists strongly, Umar ibn al-Khattab grants him a permission to fight. In due time, Abdussamad leaves for the battlefield, together with his father’s troops. Umar ibn al-Khattab’s soldiers win the battle (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

On the way to fight against other enemy forces, one of the Caliph commissions of his soldiers to send a letter to Madinah. Abdussamad is commanded to go along. However, upon arrival in Madinah, he falls ill.



Picture 1:
Text of WHA (*Wawacan Hikayat Abdussamad*
or the Story of Abdussamad)

The Caliph manages to return home in order to see his son. He asks his son to recite some verses of the *Al-Qur’an* and takes him to the Prophet’s grave. Later, he tells Abdussamad to deliver a sermon at the *Haram* (forbidden or holy) mosque or *Nabawi* (Prophet) mosque in Madinah. His voice sounds very beautiful and his sermon eloquent. So deep and touching is his sermon that many people in the congregation shed their tears. Aware of his gift of wit, he feels a growing fear that it might cause him to assume vanity. He, then,

prays to God to be protected from such an evil feeling (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Second, one day, Abdussamad takes leave of his parents and brother to seek somebody who can cure his illness. With no particular destination in mind, he walks through paths of rocky cliffs until he reaches a hamlet. There, he approaches a house. The owner, who happens to be a Jew, welcomes him warmly. The host is aware that his guest is a son of the Caliph. In the course of their conversation, Abdussamad mentions about his illness and the purpose of his journey, which is to find a cure (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

With convincing words of oath, the Jew promises to cure the young man with the medicine he has. Abdussamad believes this man and, therefore, promises to pay for the medicine no matter how much it costs. A moment later, the Jew takes a bottle of liquid, pours it into a glass, and hands it to Abdussamad. Without further questions, he drinks it confidently. However, after the last gulp, he is aware of something. He tastes something strange. In no time does he realize that what he has just drunk is not medicine, but a glass of liquor, a forbidden (*haram*) drink, he is supposed to always avoid (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

He, then, madly scolds the Jew for having doped him. A dizzy feeling overcomes him. In a state of intoxication, he loses his mind and consciousness. After quite a while he regains consciousness and tries hard to vomit the liquor from his belly. He fails and washes his mouth to get rid of the remaining drops. Half drunk, he leaves the Jew with a heart laden with guilt, regret, worry, and fear. For he has just committed an evil vice of

drinking liquor, an act that violates the Law of Allah and it is thus condemned (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Third, in such a condition, Abdussamad continues to walk aimlessly until he reaches another hamlet, where he sees a house that looks decent for him to rest in, and there he goes. The young man is welcomed by the owner, also a Jew, who then invites him in. The Jew knows who the young man is and he has a plan in his mind (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

How surprised Abdussamad is when, as he comes in, he sees a beautiful woman lying on the veiled bed. She is the daughter of the Jew. She has been told by her father to serve the young man. She, then, tries to seduce Abdussamad, who is still drunk. Lured by her seductive bait, he sleeps with her until dawn. The following morning, Abdussamad wakes up sober. He tries to recall how he could come to such a place and how he could end up in the embrace of a woman. He, then, frees himself from the woman's hold. He becomes furious and curses her. He cries loudly, regretting his ill fate. He realizes he has just turned himself into a damned *fasiq* (violation of Allah's law). He utters the *istighfar* (a prayer asking for God's forgiveness), begging for Allah's forgiveness (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

He remembers two verses of the *Al-Qur'an* that mention divine prohibition against adultery. The verses also mention that an adulterer is subject to a punishment of a hundred whippings, as stated in the *Al-Qur'an*, *surah* or chapter of *Al-Isra*, verse 32; and *surah* of *An-Nur*, verse 2. Quickly, he purifies himself by taking ablution and performs the *Fajr* (Pre-dawn) prayer. He kneels before God, praying continuously to ask for forgiveness

(YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

Fourth, in short, the Jewish woman is pregnant and in due time gives birth to a very handsome baby boy. Her family is very happy with the baby, because he is a descendant of a noble and rich family. When the baby is three months old, the woman takes him to Caliph of Umar ibn al-Khattab. She stands at the door of *Al-Haram* or *Nabawi* mosque in Madinah, waiting for the Caliph, who is praying, to come out. When the Caliph comes out, the woman tells him that the baby she is carrying is his grandson, Abdussamad's son, and that she has come to put the baby under his care (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Umar ibn al-Khattab is so shocked to hear the woman's confession that suddenly he becomes furious. He feels that the woman has disrespected and humiliated him. The woman, then, reveals the undeniable proof: the baby's resemblance to Abdussamad. He inherits his father's handsome illuminant face. She also recounts the events that led to his birth. Despite his wrath, the Caliph finally understands the situation and accepts the baby as his grandson. He gives the woman forty *Dinars* and decent clothes for the baby. He tells the woman to go home with the baby, promising that he will provide money for the baby and whoever looks after him (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Fifth, the Caliph brings the matters regarding his son to a meeting with some officials, who agree to protect Abdussamad. They suggest that the Caliph be patient, look into the matter thoroughly, and act wisely, arguing that what the woman has said might have been a false accusation and that even if its true, he has to consider that Abdussamad has been lured by the tricky traps of the two Jews; and that Abdussamad did it unintentionally,

accidentally, and unconsciously under the influence of liquor (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Yet, the Caliph stays firm. He insists on enforcing the law of Allah fairly and uncompromisingly regardless of who is guilty. Abdussamad's mother cries in a deep sadness. She feels the burden of her son's sin on her shoulder. Therefore, she begs that the Caliph forgive him and give him mercy. None of her appeals shakes the Caliph's commitment to enforcing the Islamic law or *Sharia* (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Sixth, the time has now come for the punishment to take place. The Caliph orders the executioner to walk his son to the place of execution, in the presence of the public who adore the poor young man. They are very sad with what is soon to befall him. They regret the Caliph's decision to deliver a sentence without any consideration. Crying, Abdussamad walks to the place of execution. The Caliph walks beside him. Once they get there, the execution begins. The Caliph commands Aflah, the executioner, to perform his duty (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Umar ibn al-Khattab insists that the flagellation be executed according to the *Sharia* (Islamic law), with regards to both count of times and strength of whipping swing and stroke. In no circumstance is Aflah to reduce or add the punishment. Thus, Abdussamad is executed before the very eyes of the citizens. Blood is spilled every time the whip tears his skin. The whipping continues despite his scream of agony. Seeing his condition, Aflah does not have the heart to continue. Yet, this only infuriates the Caliph, who orders Aflah to finish his job. The Caliph is most afraid of Allah's wrath should he fail to observe the law and ignore justice, based on the *Al-Qur'an, surah*

or chapter of *Al-Maidah*, verse 49 (YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

Aflah feels his heart ripped as he continues with more whippings. After sixty whippings, Abdussamad can no longer stand it. His mother cries loudly. Her heart is shattered to see what has become of her dearly beloved son. She begs her husband to stop it, saying that she will substitute the punishment with her promise to perform continuous fasting and pay twenty *mikaths* of alms (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Again the Caliph declines her pleas. He then approaches his son, now helpless. He encourages his son to stay patient and to submit himself to the law of Allah, explaining to him that his decision to execute him is none other than a token of the great love of a father to his son and that by doing so he is trying to save him from an ultimate damnation in the hereafter (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Seventh, so it is told that Abdussamad has received one hundred whippings. Now, he is on the verge of dying. Ali ibn Abi Thalib presents himself before the Caliph, urging him to stop the flagellation. One hundred times is enough for Abdussamad. Yet, the Caliph says that his son is still to receive forty more whippings. This is because Abdussamad is also guilty of drinking intoxicating liquor, for which the punishment is forty whippings (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Then, Aflah receives a command to proceed with the rest of the punishment. At the count of thirty, Abdussamad shouts a cry of *takbier* (*Allahu Akbar* or Allah is the Greatest), as he draws his last breath. *Inna lillahi wa inna ilaihi rajiun* or “to Allah we belong and to Allah we return”. And still the Caliph instructs Aflah to round the count to forty. Thus, the execution is concluded.

A voice is suddenly heard from the sky, commanding all the angels to welcome Abdussamad and prepare a beautiful place for him in heaven (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Eighth, the last part is the epilogue, where it is told that the Jew who gave Abdussamad the drink is summoned. To him is given a punishment as instructed by the *sharia*. The punishment is executed the following morning (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Then, something strange happens. When night comes and people are sleeping, the Caliph and the other three Companions (Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Thalib) have the same dream at the same time. In their dream they meet the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him), who is sitting with Abdussamad. Abdussamad tells his father that he has received Allah’s blessing. He is now happy in another life, because he has accepted his worldly punishment whole-heartedly and sincerely (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

On the Model Values and Valuable Lessons. It is interesting to note here that the story contains a lot of model values and valuable lessons that center on the level of faith of the two main characters: Caliph of Umar ibn al-Khattab and his son, Abdussamad. In the story, there are a lot of lessons that can be learned for life in individual, social, and even national spheres. There are also a lot of values that can be taken from the characters of the Caliph as a father, a leader, and a Moslem. The character of Abdussamad also sets examples of a noble life of a dutiful son of a Caliph who, in the course of his life, once commits a sinful mistake (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

As for Caliph of Umar Ibn al-Khattab,

a lot have been revealed and, thus, known in the history of Islam. Umar ibn al-Khattab was the second Caliph of the *al-Rashidin* (Good Heart Men) Caliphs. He was a Caliph who had led a dark past life before he was enlightened with the light of Islam. He had been notoriously known as the fiercest adversary of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be Upon Him). He was a brave man who feared nothing. The Prophet was not ignorant of Umar ibn al-Khattab's distinct character. In fact, he noticed it, all the time hoping and praying that Allah would show him the true light of Islam. Allah granted the Prophet's prayer (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

Within five years since Muhammad's prophethood, Umar ibn al-Khattab converted to Islam. His conversion resulted in significant changes in the later development of Islam. At the end of Abu Bakr al-Siddiq's tenure as Caliph, Umar ibn al-Khattab succeeded him. He was chosen unanimously by Abu Bakr al-Siddiq and the other companions. After Umar ibn al-Khattab's appointment as Caliph, Islam became a power that grew so expansively that it took over lands previously ruled by the Roman and Persian empires (Syalabi, 2000:237; Hidayat, 2010; and Maulana, 2013).

Owing to his great achievement, Michael H. Hart (1987) chooses Umar ibn al-Khattab as the fifty-first, out of one hundred, most influential figure in history. Michael H. Hart (1987) is confident to put Umar ibn al-Khattab in such a position, because he admires his success as Caliph. Michael H. Hart (1987), further, explains that it may surprise the Western world—to whom Umar ibn al-Khattab is not well known—to learn that Umar ibn al-Khattab is placed in a rank higher than those of the more famous Charlemagne or Julius Caesar in the book. Michael H. Hart (1987)'s reason for this is that Arab's conquest under the leadership

of Umar ibn al-Khattab was much wider and longer in period than what the other two European figures above ever achieved (Hart, 1987:264–266).

Stories of Umar ibn al-Khattab's leadership and model traits have been recounted now and, then, in numerous written texts as well as in religious lectures and sermons. The manuscript of WHA (*Wawacan Hikayat Abdussamad* or the Story of Abdussamad) is an example. From the description above, there are several moral lessons that can be taken from Umar ibn al-Khattab as a Caliph, a father, and a Moslem (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

The story tells that as a Caliph, leader of the *ummah* (Islamic society), Umar ibn al-Khattab upholds justice by enforcing the law to all the people he leads without exception, not even to his very own flesh and blood, based on the teaching of *Al-Qur'an*, *surah* or chapter of *Al-Maidah*, verse 8. Umar ibn al-Khattab is so determined to cling to the law of Allah, no matter how hard the holy task is. He has to fight hard to put aside his love for his son and stand against the pleas of his family and the officials who disagree with his firm decision. In this case, Umar ibn al-Khattab is a very excellent example for any law enforcer anywhere, any time (YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

As a father, Umar ibn al-Khattab manifests his love to his son in his own way. That is, he, despite the risk of his son's death, decides to give him a severe punishment of flagellation: 100 times for adultery and 40 times for self-intoxication (Al-Sabiq, 1995:554). No leniency or deduction of punishment is given. Umar ibn al-Khattab strongly believes that he is on the path of truth. His love is manifested in a more transcendent way: the salvation of his son from the most severe eternal damnation in the hereafter (Al-Sabiq, 1995; Hidayat, 2010; and Febriana,

Jamjam & Supianudin, 2018).

As a Moslem, Umar ibn al-Khattab has shown how unshaken his faith is, how obedient he is to the law of Allah, and how afraid he is to violate the law, based on the *Al-Qur'an, surah* or chapter of *Al-Maidah*, verse 44. He is still able to control himself despite his son's adultery and the humiliation he receives from the Jewish woman, based on the *Al-Qur'an, surah* of *Ali Imran*, verse 124 (YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

He still can use his reason clearly and undertake a task of humanity to accept the baby as his grandson and to relinquish unconditionally his right of custody of the child. In this case, again Umar ibn al-Khattab is an excellent role model for those claiming to be believers. People can learn to control themselves in any situation and to fulfill their obligations without tampering on the rights of other people (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

As for Abdussamad, this character is also portrayed as a good role model for Moslems. Abdussamad is a Moslem who holds on strongly to his faith. He is a pious person, both as an individual and member of society. Despite his status as a son of the Caliph, he stays pious, even when his action leads him to a deadly time of trouble (Hidayat, 2010; Maulana, 2013; and Febriana, Jamjam & Supianudin, 2018).

As a *mu'min* (believer), Abdussamad is not free from mistakes, based on the *Al-Qur'an, surah* of *Ali Imran*, verse 135. He is just an ordinary man, whose faith crumbles on a glass of liquor that causes him to lose consciousness and control of himself; and leads him to a far greater sin. So easily is he persuaded to commit adultery. The lesson from this is that one must always be aware of the danger(s) liquor can cause to one's attitude, behavior, morality, and mentality (YPP/PAQ,

1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

As an obedient Moslem, Abdussamad shows a humble self-submission when his father gives him the severe punishment of 140 whippings. This is a reflection of not only his faith to Allah, but also his obedience and submission to the law of Allah. Another lesson that can be taken is that the door to eternal salvation and joy is not shut when a Moslem commits a sin. There is always a way out that can save him/her from Allah's wrath. There is always a chance of repentance, a door to Allah's blessing and forgiveness, based on the *Al-Qur'an, surah* of *Al-Furqan*, verse 70 (YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

Finally, as a dutiful son, Abdussamad highly respects and obeys his father, based on the *Al-Qur'an, surah* of *Israa*, verse 23. He accepts his father's decision, even though it costs him his life. As the story tells, he clings to his belief that his father's decision as a Caliph is a manifestation of his love for him, which will ultimately save him (YPP/PAQ, 1991; Hidayat, 2010; and Febriana, Jamjam & Supianudin, 2018).

CONCLUSION ¹

NSI (*Naskah Sunda Islami* or Islamic Sundanese Manuscript) is a written relic containing various information about the life of Sundanese people in West Java, Indonesia, in the past. NSI was born from the development of writing culture with Arabic/*Pegon* script.

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Among the NSI, there are a number of manuscripts of story/saga which at the time functioned as a medium for Islamic preaching, in addition to being entertainment material.

Among the manuscripts of the story/saga is the manuscript WHA (*Wawacan Hikayat Abdussamad* or the Story of Abdussamad), a collection of the Perpustakaan RI (*Perpustakaan Nasional Republik Indonesia* or National Library of the Republic of Indonesia) cataloged number SD 144. The contents contain historical stories that illustrate the value of exemplary and lessons about: (1) Exemplary Caliph of Umar ibn al-Khattab with his obstinacy and firmness as a Caliph and as a father who tried to uphold God's law fairly and wisely by passing 140 lashes to his beloved son, in accordance with Islamic *sharia* rules; and (2) A valuable lesson is found in the person of Abdussamad, son of Caliph of Umar ibn al-Khattab, that the return of Abdussamad's consciousness had restored his faith and he was converted to ask forgiveness from Allah Almighty. And his patience in accepting world punishment according to Islamic law has freed him from punishment in the hereafter.

The content of this historical story is very useful in providing valuable lessons for rulers, especially law enforcers in carrying out their duties towards the implementation of correct, fair, and wise laws, so that they can positively influence various matters relating to individual and collective life.²

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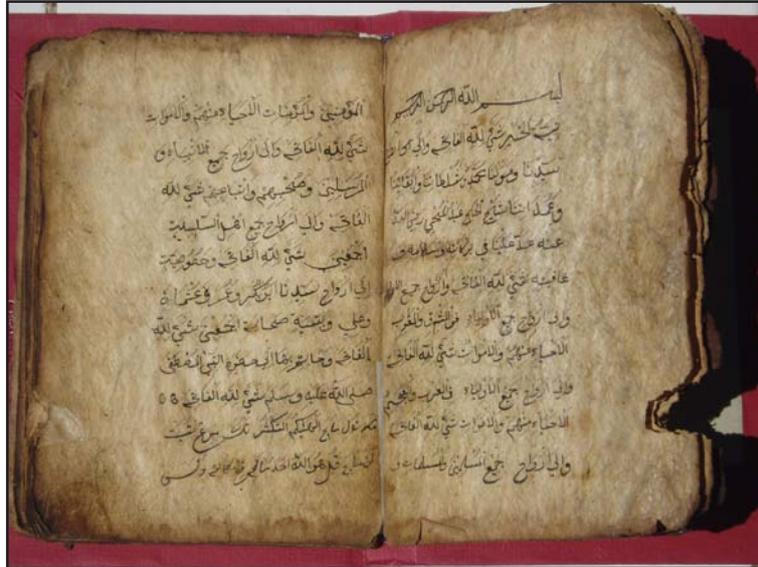
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²**Statement:** I, hereby, declare that this article is my original work and that it is not the result of plagiarism. The sources that I quoted are also clearly indicated in the References. I am willing to get academic sanctions, if what I declare turns out to be, later on, not true.

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Islamic Manuscripts in Indonesia
(Source: Private Collections, 9/10/2018)

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