

MORAL AND ETHICAL TEACHINGS IN THE MANUSCRIPT "*TERJEMAH SA'ADATUL-ANAM*" BY SAYID USMAN BIN YAHYA : A PHILOLOGICAL STUDY

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ABSTRACT. This study discusses the manuscript "*Terjemah Sa'adatul-Anam*" written by Sayid Usman bin Yahya. This manuscript not only serves as a translation of the Arabic book of its counterpart, "*Sa'adatul-Anam*", but also provides a summary that facilitates the dissemination of moral and ethical Islamic teachings. It plays an important role in promoting Islamic values relevant to the social conditions of society, particularly in addressing the issue of separating religious values from social life. This study aims to reveal the language style and writing techniques used by Sayid Usman bin Yahya in the manuscript and to analyze its content. Using a philological approach, this research examines the manuscript textually to understand the accuracy and relevance of meaning within linguistic and social contexts of its time. The research methods include manuscript inventory, physical description (codicology), transliteration, and manuscript translation. The results show that "*Terjemah Sa'adatul-Anam*" manuscript exhibits uniqueness in language style and writing techniques, while also possessing significant value in terms of conveying Islamic teachings. Sayid Usman bin Yahya applies a translation method that maintains the original meaning while adapting the language to ensure it is easily understood by the target audience. However, it was found that the writing style of this manuscript does not fully conform to the "*Pedoman Bahasa dan Sastra Melayu*" (Guidelines for Malay Language and Literature) by J.J. de Hollander. This study emphasizes the importance of preserving ancient manuscripts through digitization and further studies of text editions. Comprehensive conservation and in-depth analysis of this work are expected to contribute to philological studies and the intellectual history of Islam in the Nusantara, while also preserving scholarly heritage with significant historical and academic value.

Keywords: Manuscript; Philology; Usman Bin Yahya; Translation; Sa'adatul-Anam

INTRODUCTION

The study of classical Islamic manuscripts holds a strategically significant value in understanding the development of thought, culture, and the value systems of past societies. These manuscripts are not only written evidence of the intellectual heritage of the *ummah*, but also serve as primary sources for exploring the social, political, and religious dynamics of particular communities. Amidst the tides of globalization and modernization that often erode local values, classic manuscripts function as cultural anchors that bind the present generation to the spiritual and cultural roots of the past. One notable manuscript that embodies such richness is "*Terjemah Sa'adatul-Anam*" by Sayid Usman bin Yahya.

This manuscript is a Malay-language translation of its original Arabic version, aimed at providing a broader understanding to the public at that time whose are unfamiliar with Arabic language. Sayid Usman bin Yahya, the author and translator, was a prominent Islamic scholar and held the position of mufti in Batavia during the Dutch colonial era. Although his reputation was not without controversy—due to his close association with the colonial government, his scholarly works remain significant in the intellectual history of Islam in the Indonesian

archipelago. Through this manuscript, Sayid Usman sought to articulate Islamic moral and ethical teachings in an accessible format while upholding essential theological values.

Historically, the manuscript reflects the scholarly response to various contemporary challenges, including colonialism, modernization, and social transformation within Muslim societies. By employing the Malay language with Jawi handwritings (or Jawi script), Sayid Usman conveyed universal Islamic messages—such as faith, piety, patience, and virtuous conduct in a form easily comprehensible to the wider public. His emphasis on moral and spiritual values highlights that religious scholars at the time were not solely focused on ritualistic instruction (*'ibadah mahdah*), but also offered solutions to social problems through educational and communicative approaches (*'ibadah ghayru mahdah*).

A philological study of this manuscript is vital not only for documenting its content and form, but also for reconstructing the intellectual history of local Islamic thought, particularly in the Betawi region. This study involves the analysis of the manuscript's physical aspects (codicology), the transliteration of the Jawi script into Latin characters, as well as a thorough interpretation and translation of the text. The research aims not only to extract linguistic and

historical insights, but also to explore the moral messages conveyed by the author.

It is important to recognize that ancient manuscripts often serve as silent witnesses to intellectual struggles and the socio-political climate of their time. In this context, “*Terjemah Sa’adatul-Anam*” stands as a concrete example of preserving Islamic values through textual approaches. Living in a complex social reality, Sayid Usman acted as a bridge between Islamic teachings and the needs of the East Indies’ muslim community at that time, employing an elegant and practical style of communication. Hence, this research highlights not only the technical aspects of philology, but also the sociological and cultural dimensions underlying the writing and dissemination of religious texts in the Malay-Islamic context.

This study also seeks to reposition works like “*Terjemah Sa’adatul-Anam*” within the landscape of contemporary academic discourse. Many manuscripts with immense potential to reveal layers of Nusantara Islamic thought remain understudied. As such, this research serves as an initial effort to stimulate wider discourse on the preservation and relevance of Islamic manuscripts in today’s world.

Furthermore, it is important to note that Sayid Usman authored this work within a socially plural and complex Betawi society. As a mufti operating under colonial influence while upholding Islamic teachings, he played a dual role: as a moral guardian of society and as a mediator between classical Islamic thought and an urban community undergoing transformation. Thus, the creation of this manuscript can be seen as a cultural response to colonialism and an attempt to preserve local values within a universal Islamic framework.

This research does not merely focus on the linguistic and textual dimensions of the manuscript, but also delves into the historical, cultural, and social contexts that shaped its production. The study aspires to contribute meaningfully to philological and Islamic studies discourse, while also fostering awareness of the importance of manuscript preservation as a vital part of national intellectual and cultural heritage.

METHOD

This study employs a qualitative approach with philological methods serving as the primary foundation for analyzing the manuscript *Terjemah Sa’adatul-Anam* by Sayid Usman bin Yahya. The philological method was chosen

because the object of study is a singular manuscript written in Jawi script and Classical Malay. The objective of this method is to reconstruct, analyze, and present the text in an edition that is accessible and comprehensible to modern readers without diminishing the historical and cultural value of the original manuscript.

The steps applied in this method include:

1. Text Selection

The researcher first identifies the manuscript to be studied, namely “*Terjemah Sa’adatul-Anam*”, which was obtained from the collection of the Majelis Hikmah Alawiyah Library in Jakarta.

2. Inventory and Manuscript Description (Codicology)

This stage involves a comprehensive examination of the manuscript’s physical condition, including aspects such as the number of pages, paper type, manuscript dimensions, binding, ink, script, language, and any stamps or other distinguishing marks present in the manuscript.

3. Transliteration

The manuscript is transliterated from Jawi script into Latin script, following the transliteration guidelines established by the Ministry of Religious Affairs of the Republic of Indonesia, along with additional references from J.J. de Hollander’s orthographic guidelines for Classical Malay.

4. Text Translation

Following the transliteration process, the text is translated into Indonesian. The translation process does not merely focus on grammatical equivalence but also aims to capture contextual meanings relevant to the social environment at the time the manuscript was written.

5. Content and Language Style Analysis

The analysis focuses on the manuscript’s content, including its moral messages and Islamic values, as well as the language style employed by Sayid Usman bin Yahya in conveying his teachings. This stage also evaluates how the translation style reflects the strategy used to communicate the message to a local audience.

Through this approach, the study aims to provide a comprehensive understanding of the text both as a cultural artifact and as a medium of religious propagation. Furthermore, this research contributes to the preservation of local Islamic literary heritage and enriches philological studies in Indonesia, particularly in the study of Malay manuscripts written in Jawi script.

RESULTS AND DISCUSSION

The philological study of the manuscript *Terjemah Sa'adatul-Anam* reveals that this work is significant not only in terms of its textual content, but also from historical, religious, and sociocultural perspectives. The manuscript consists of 44 pages, written in black ink on lined European paper. Its physical condition remains relatively intact, with the binding still preserved, although some parts have begun to deteriorate due to age.

From a codicological perspective, the manuscript bears the characteristics of 19th-century Malay-Jawi texts, marked by the consistent use of Jawi script and unstandardized paragraph structure. Sayid Usman bin Yahya copied the manuscript himself, classifying it as an autograph manuscript. This adds to the authority of the text, as it originated directly from the author's hand. The stamp of the Islamic library in Kwitang (*Maktabah Islamijah Kwitang*) further enhances the manuscript's historical value, indicating its circulation within a notable scholarly milieu.

The content of the manuscript is divided into 29 chapters that discuss fundamental aspects of Islamic teachings. Each chapter elaborates on core themes such as the pillars of faith (*rukun iman*) and Islam, the meaning of the *shahada*, the obligations of prayer, almsgiving, fasting, and pilgrimage, as well as principles of justice, virtue, and prohibitions against immoral behavior. Additionally, the manuscript addresses eschatological themes including the Day of Judgment, the grave, and the concepts of reckoning (*hisab*) and scales (*mizan*). Although it is a translation, Sayid Usman did not simply reproduce the original Arabic text verbatim; he contextualized the content according to the cultural and social setting of the Betawi-Malay community.

Sayid Usman's translation style is notably communicative. He employed clear and straightforward Malay that could be easily understood by the general public. In several parts, he added explanatory notes to clarify the meaning of the Arabic text, indicating his role as both educator and translator. This aligns with the intended purpose of the work as a tool for *da'wa* (Islamic propagation): to disseminate fundamental Islamic values in a format that was accessible to all social strata, including those unfamiliar with Arabic.

The language used in the manuscript reflects characteristics of classical Malay, infused with distinctly Betawi local influences. This is evident in the choice of vocabulary, sentence

structure, and use of metaphors. While Sayid Usman did not fully adhere to the conventions of high Malay language as outlined by J.J. de Hollander, this deviation adds linguistic appeal by illustrating the dynamic nature of urban Malay language usage at the time.

On the moral dimension, the manuscript strongly emphasizes the importance of noble deeds (*akhlak mulia*) as the foundation of life. Concepts such as patience, gratitude, repentance, and trust in God (*tawakkal*) are presented in detail. Sayid Usman also warned readers against arrogance, neglect of religious obligations, and social apathy. In this regard, the manuscript serves as a practical guide to Islamic living, rather than a purely theoretical exposition.

Moreover, the manuscript can be seen as a response to the social and moral challenges of its time. Sayid Usman lived during a period of social transition marked by foreign and colonial influences. In this context, "*Terjemah Sa'adatul-Anam*" represents a cultural strategy for preserving local, religion-based values. Rather than engaging in complex theological debates, the manuscript presents Islamic teachings as practical daily guidance relevant to the lived realities of ordinary people.

Thus, the manuscript holds dual value: as a historical philological artifact and as a medium for shaping social ethics within the Betawi Muslim community. This study illustrates that classical religious texts are not only academically relevant, but can also serve as meaningful references for character development and nation-building in contemporary contexts.

CONCLUSION

Based on the author's analysis of the manuscript "*Terjemah Sa'adatul Anam*" by Sayid Usman bin Yahya, several important conclusions can be drawn regarding various aspects of this work. First, this manuscript does not adhere to the standards of J.J. Hollander's Guidelines for Malay Language and Literature. This guideline was used by many philologists in the 19th century to study Malay manuscripts. This unique feature of "*Terjemah Sa'adatul-Anam*" by Sayid Usman bin Yahya is its use of the Jawi script, such as the use of the letter "nya" (ڤ) which differs from the "nya" used in J.J. Hollander's standard (ڤ). The letter "nya" in the Jawi script used by Sayid Usman bin Yahya in this manuscript is similar to the letter "tsa'" (ڤ) in the Arabic script. This can cause confusion for researchers.

Second, this manuscript is not simply a translation, but rather an attempt to convey moral

messages and Islamic teachings to the wider community. Through this translation, Sayid Usman bin Yahya not only conveys the meaning of the original text but also strives to adapt its teachings to the social and cultural context of his time. This translation, while containing classical elements, remains relevant to the challenges of the times, making it accessible to a wide range of readers.

Third, regarding the translation method employed by Sayid Usman bin Yahya, this study found that the translator strove to maintain fidelity to the source text without sacrificing the target reader's understanding. This translation reflects Sayid Usman bin Yahya's intellectual ability, which not only mastered the language but also understood the cultural and social context of the recipients.

Fourth, this translation proved quite accurate in conveying the meanings contained in the original text. Linguistic analysis indicates that Sayid Usman bin Yahya succeeded in formulating a text that was clear and easily understood by the target audience. However, there are some aspects that may require further adjustment, particularly in the translation of highly specific technical or religious terms. This translation successfully combines elements of high scholarship with a style that is easily accepted by a wider audience.

Fifth, the social and cultural relevance of "Terjemah Sa'adatul Anam" is crucial. This manuscript holds significant value in helping society understand the moral and ethical teachings of Islam, which were highly needed at the time. Despite the increasingly advanced developments of this era, this work retains significant appeal in shaping the character and morality of the community. This translation serves not only as a tool for religious education but also as a medium for strengthening the community's social and cultural identity.

Based on the findings obtained in this study, several suggestions can be put forward for further development. First, it is recommended that further in-depth research be conducted on the influence of "Terjemah Sa'adatul Anam" both in terms of textual editions and its relevance to intellectual and social developments during the era of Sayid Usman ibn Yahya. A more comprehensive understanding of the context of this book, coupled with further textual revisions, will provide a clearer picture of the intellectual dynamics of the East Indies' muslims at that time.

Second, it is crucial to pay attention to the conservation of ancient manuscripts. Given their significant historical and cultural value, more

intensive efforts are needed to preserve these manuscripts through digitization and physical preservation. This step will make manuscripts more accessible to future generations and benefit studies—particularly in philology—as well as the broader study of Islamic literature.

Third, greater emphasis needs to be placed on the development of translation studies, particularly those related to translating classical works into local languages. Further study of the translation methods used in the past can make a significant contribution to understanding the nation's history and the history of Islam in Indonesia. Translation is not only about language, but also about a deep understanding of the underlying cultural and social context. Therefore, research in this area is crucial for enriching our intellectual heritage.

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