

LAPORAN AKHIR
PUBLIKASI NASIONAL UTAMA



JUDUL

**SERAPAN BAHASA ARAB DAN JAWA:
STUDI PERBANDINGAN TEKS BABAD SAKA
KITAB SUTJI
DALAM PERJANJIAN LAMA**

Oleh;

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Nomor Kontrak Penelitian: 819

Dana Penelitian: 8.000.000

**FAKULTAS AGAMA ISLAM
PENDIDIKAN BAHASA ARAB
UNIVERSITAS MUHAMMADIYAH PROF DR
HAMKA
JAKARTA
2023**

SPK PENELITIAN YANG SUDAH DI TANDA TANGANI OLEH PENELITI, KETUA LEMLITBANG, DAN WAKIL REKTOR II



UNIVERSITAS MUHAMMADIYAH PROF. DR. HAMKA LEMBAGA PENELITIAN DAN PENGEMBANGAN

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SURAT PERJANJIAN KONTRAK KERJA PENELITIAN LEMBAGA PENELITIAN DAN PENGEMBANGAN UNIVERSITAS MUHAMMADIYAH PROF DR HAMKA

Nomor : 814 / F.03.07 / 2022

Tanggal : 1 Desember 2022

Bismillahirrahmanirrahim

Pada hari ini, Kamis, tanggal Satu, bulan Desember, Tahun Dua Ribu Dua Puluh Dua, yang bertanda tangan di bawah ini **Dr. apt. Supandi M.Si.**, Ketua Lembaga Penelitian dan Pengembangan Universitas Muhammadiyah Prof. DR. HAMKA, selanjutnya disebut sebagai **PIHAK PERTAMA**; **Dr. Doi Wahidul Akbar L.c., SS., M.Hum.**, selanjutnya disebut sebagai **PIHAK KEDUA**.

PIHAK PERTAMA dan PIHAK KEDUA sepakat untuk mengadakan Perjanjian Kontrak Kerja Penelitian yang didanai oleh RAPB Universitas Muhammadiyah Prof. DR. HAMKA

Pasal 1

PIHAK KEDUA akan melaksanakan kegiatan penelitian dengan judul : **SERAPAN BAHASA ARAB DAN JAWA: STUDI PERBANDINGAN TEKS BABAD SAKA KITAB SUTJI DALAM PERJANJIAN LAMA** dengan luaran wajib dan luaran tambahan sesuai data usulan penelitian Batch 1 Tahun 2022/2023 melalui simakip.uhamka.ac.id.

Pasal 2

Kegiatan tersebut dalam Pasal 1 akan dilaksanakan oleh PIHAK KEDUA mulai tanggal 1 Desember 2022 dan selesai pada tanggal 30 Mei 2023.

Pasal 3

- (1) Bukti progres luaran wajib dan tambahan sebagaimana yang dijanjikan dalam Pasal 1 dilampirkan pada saat Monitoring Evaluasi dan laporan.
- (2) Luaran penelitian, dalam hal luaran publikasi ilmiah wajib mencantumkan ucapan terima kasih kepada pemberi dana penelitian Lemlitbang UHAMKA dengan menyertakan nomor kontrak dan Batch 1 tahun 2022.
- (3) Luaran penelitian yang dimaksud wajib PUBLISH, maksimal 1 tahun sejak tanggal SPK.

Pasal 4

Berdasarkan kemampuan keuangan lembaga, PIHAK PERTAMA menyediakan dana sebesar Rp.8.000.000,- (Terbilang : *Delapan Juta*) kepada PIHAK KEDUA untuk melaksanakan kegiatan tersebut dalam Pasal 1. Sumber biaya yang dimaksud berasal dari RAB pada Lembaga Penelitian dan Pengembangan Universitas Muhammadiyah Prof. DR. HAMKA Tahun Anggaran 2022/2023.

Pasal 5

Pembayaran dana tersebut dalam Pasal 4 akan dilakukan dalam 2 (dua) termin sebagai berikut;
(1) Termin I : 70 % : Sebesar 5.600.000 (Terbilang: *Lima Juta Enam Ratus Ribu Rupiah*) setelah PIHAK KEDUA menyerahkan proposal penelitian yang telah direview dan diperbaiki sesuai saran

reviewer pada kegiatan tersebut Pasal 1.

(2) Termin II 30 % : Sebesar 2.400.000 (Terbilang: *Dua Juta Empat Ratus Ribu Rupiah*) setelah PIHAK KEDUA mengunggah laporan akhir penelitian dengan melampirkan bukti luaran penelitian wajib dan tambahan sesuai Pasal 1 ke simakip.uhamka.ac.id.

Pasal 6

- (1) PIHAK KEDUA wajib melaksanakan kegiatan tersebut dalam Pasal 1 dalam waktu yang ditentukan dalam Pasal 3.
- (2) PIHAK PERTAMA akan melakukan monitoring dan evaluasi pelaksanaan kegiatan tersebut sebagaimana yang disebutkan dalam Pasal 1. Bila PIHAK KEDUA tidak mengikuti Monitoring dan Evaluasi sesuai dengan jadwal yang ditentukan, tidak bisa melanjutkan penyelesaian penelitian dan harus mengikuti proses Monitoring dan Evaluasi pada periode berikutnya.
- (3) PIHAK PERTAMA akan membekukan akun SIMAKIP PIHAK KEDUA jika luaran sesuai pasal 3 ayat (3) belum terpenuhi.
- (4) PIHAK PERTAMA akan mendenda PIHAK KEDUA setiap hari keterlambatan penyerahan laporan hasil kegiatan sebesar 0,5 % (setengah persen) maksimal 20% (dua puluh persen) dari jumlah dana tersebut dalam Pasal 4.
- (5) Dana Penelitian dikenakan Pajak Penghasilan (PPh) dari keseluruhan dana yang diterima oleh PIHAK PERTAMA sebesar 5 % (lima persen).
- (6) PIHAK PERTAMA akan memberikan dana penelitian Termin II dalam pasal 5 ayat (2) maksimal 30 Mei 2023.

Jakarta, 1 Desember 2022

PIHAK PERTAMA
Lembaga Penelitian dan Pengembangan
Universitas Muhammadiyah Prof. DR. HAMKA
Ketua



Dr. apt. Supandi M.Si.
M.Hum

PIHAK KEDUA
Peneliti,



Dr. Doni Wahidul Akbar Lc., SS.,



Dr. ZAHEDI SARI M.Ag.



LAPORAN PENELITIAN

UNIVERSITAS MUHAMMADIYAH PROF DR. HAMKA Tahun 202X

Judul : Serapan Bahasa Arab dan Jawa: Studi Perbandingan
Teks Babad Saka dan Kitab Sutji Dalam Perjanjian
Lama

Ketua Peneliti : Dr. Doni Wahidul Akbar, M. Hum

Skema Hibah : Publikasi Nasional utama

Fakultas : Fakultas Agama Islam

Program Studi : Pendidikan Bahasa Arab

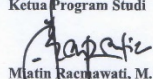
Luaran Wajib : Sinta 2

No	Judul Artikel	Nama Jurnal/ Penerbit Prosiding	Level SCIMAGO	Progress Publikasi
1	Defending the Pharaohs: A Critical Study of the Leadership Styles of Ancient Egyptian Kings of the 19th and 20th Dynasties	Journal of Al- Tamaddun	Scopus Q1	Submission

Luaran Tambahan

No	Judul	Nama Jurnal/ Penerbit/Prosiding	Level SINTA/SCIMAGO	Progress Luaran
1				

Mengetahui,
Ketua Program Studi

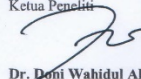

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LAPORAN AKHIR

Judul (Title)

Defending the Pharaohs: A Critical Study of the Leadership Styles of Ancient Egyptian Kings of the 19th and 20th Dynasties

Latar Belakang (Background)

The existence of Pharaoh has become a familiar thing in the ears of society, especially adherents of the divine religion (Islam, Christianity, and Judaism). These holy books contain the story of Pharaoh, who has a polemic with the teaching of his God or messenger. Pharaoh is one of the figures that are immortal in the Qur'an. Effendi states that the story of Pharaoh in the Qur'an is not just the information found in history books as it contains the historical event. The story of Pharaoh is intended for lessons that can be used as a basis for developing individuals and an overview of religious conversion. Furthermore, Pharaoh's story also contains many elements involving the relationship between the ruler and his subordinates, the clergy, scholars, and rich people. All of that forms a chain and symbiotic relationship in a tyrannical community.

Pharaoh's bad image, which was inherent in understanding the followers of the divine religion, made us curious. That case makes us challenged to do this research. Some questions arise. The main question we raise is, what is the genealogy of the ancient Egyptian kings? Furthermore, there are also follow-up questions. Some of them, who was the king who lived at the time of Prophet Moses? Is it true that only one Pharaoh ever ruled in ancient Egypt? If it turns out to be more than one, who were the kings of ancient Egypt who bore the title of Pharaoh? So, did all the Pharaohs rule in the wrong way? The next question, which Pharaoh drowned by God, is it actual that Ramses II, as so far understood by the people? These are the questions we are going to answer in this research.

Based on our search, there have been many studies that discuss Pharaoh. 18 studies discuss Pharaoh's genealogy and leadership style from the point of view of the Qur'an or the Bible. Few studies focus on Pharaoh's history

from the point of view of the Qur'an and historical science. Until now, no study has discussed Pharaoh's genealogy, as found in the Qur'an and the Bible. Most of the previous research has only focused on the figure of Pharaoh, who lived at the same time as the Prophet Moses. However, as we mentioned in the previous section, there were 18 Pharaohs who were under the Ramses dynasty. In addition, previous researchers have always believed that Pharaoh was a cruel leader. Based on our research, several Pharaohs, especially those under the 19th and 20th dynasties, have the characteristics of leaders who cared about their people. Those are one of the gaps, so we decided to do this research. Nevertheless, of course, the results of previous studies were beneficial for us in building the analysis in this study.

Tujuan Riset (Objective)

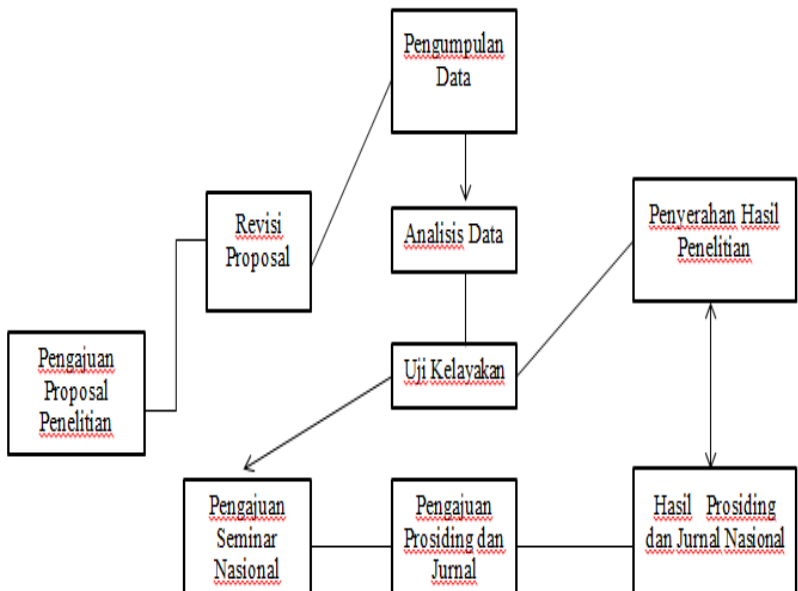
Based on literature searches, Pharaoh was the title of the king who led the ancient Egyptian empire. In its history, 33 dynasties have ruled Egypt and divided it into three periods. The first period was filled with kings from the original Egyptian nation. The second period was filled with kings from the clergy (religious leaders). Meanwhile, the third period was filled with kings from outside Egypt. *Well*, the famous Pharaoh--and his story enshrined in the holy books of the heavenly religions-- is the Pharaoh who entered the 19th dynasty. The kings of this dynasty are known as the Ramsesiyyah generation, where 13 kings once ruled ancient Egypt. According to Akbar, Ramses II was the most famous Pharaoh in that dynasty and lived during the time of Prophet Moses. Although known as a cruel figure, this figure is known as *The Great Ramses*. However, two other Pharaohs also acted cruelly (and wielded vast power).

Metodologi (Method)

This study uses a qualitative method with a descriptive analysis approach based on *library research*. The quantity of historical writing has not been strong enough to show a complete and comprehensive historiographical variable. Biography and historiography are interrelated things that cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially from the chronological aspect. In the development of historiography, there are several styles of historiography, such as traditional historiography, colonial historiography, national historiography,

and modern historiography. The stages of historiography begin with searching for data and collecting sources known as heuristics. Heuristics is a technique that helps us to find traces of history. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information about the issues raised, both written and unwritten (documents and artifacts) that are adapted to the type of history to be written. The application of the historical method goes through the stages of work, namely heuristics, criticism, interpretation, and historiography.

This research can be included in qualitative research because it discusses Pharaoh's genealogy and leadership style in the Qur'an, Old Testament, and historical studies. According to, two ways must be taken to obtain qualitative research data. First, dig up primary data by reading and reviewing various significant books, in this case, the Qur'an, the Old Testament, and the history of ancient Egypt. Second, digging secondary data through various literature, such as books and previous research results.



Hasil dan pembahasan

As mentioned in the previous section, Pharaoh is the title of the king who led the ancient Egyptian empire. In its history, 33 dynasties have ruled Egypt and have already divided it into three periods. In the first period, pharaohs were filled by kings who came from the original Egyptian nation, the second period was filled by kings who came from the clergy (religious leaders), and the third period was filled by kings who came from outside Egypt. As for the famous Pharaoh - his story is enshrined in the holy books of the heavenly religions - he was in the 19th dynasty. Ancient Egyptian kings' 19th (and 20th) dynasty was known as *the Ramsesesyiah*. In total, 18 kings ruled the two dynasties. In detail, 11 kings use the title Ramses, and 7 kings do not. The seven kings were Sethōs I, Merenptah, Sethōs II, Amenmesse, Merenptah Siptah, Twosre, and Setnakhte.

The title of Pharaoh was not arbitrarily given. According to, the title was only given to arrogant kings who came from the descendants of the Hyksos from the Levant (an area that includes Syria, Lebanon, and Israel). 18 kings ruled in the 19th and 20th dynasties. Only 12 kings had the title of Pharaoh Sethōs I, Ramses II, Menptah, Amenmesse, Ramses III, Ramses IV, Ramses V, Ramses VI, Ramses VII, Ramses VIII, Ramses IX, and Ramses XI. It is also explained that it turns out that Prophet Musa lived during the two terms of the king's office, namely Ramses II and Merenptah. The two kings had the title Pharaoh. So far, much of the literature mentions that the Pharaoh who drowned while chasing Moses was Ramses II. The truth is, history states that the figure is Merenptah.

During the 19th and 20th dynasties, there were also transformational leaders toward reform in the style of government. They were Sethōs II, Ramesses III, Ramses IV, Ramses VI, Ramses VII, and Ramses X. King Sethōs II ruled from 1214-1208 BC. He is an active leader, building cities north and south, calling for sacrifices to God, caring for the people, and making reforms to form ministries. Ramses III is known as the golden age king of the 20th dynasty. That's because he made a giant fort and gathered many troops consisting of natives and foreigners. The troops were divided into cavalry, relatives, and thugs who at that time were called Ma'zayu. The Sherden troops hold the strongest troops. He built a fort in Suez to prevent the enemy from entering Egypt. He also created peace in Egypt, making Egypt a respected country, dividing the leadership area (making it into regions in each colony), making official laws, equitable development, and campaigning for anti-nepotism politics.

Ramses IV was a king who could exploit the minerals from Wadi el-Hamamat (export) and expand the route to Luxor. He is also active in calling for good deeds and warnings about death, updating tombs for mummies, holding meetings with ministers, and setting a date for ancient Egypt to begin in the second month. He updated the ancient Egyptian calendar starting from the third month, making uniforms for all ministers, and making genealogies of the lineage of the previous kings. In addition, he made five new decrees, namely (1) on the 6th day of the 11th month of the 23rd year of Ramses III's death, (2) on the 15th of the 11th month, the Egyptian holiday, and (3) every thirteenth month. -6 months after the 11th change of ministers, (4) celebrations on each date of the death of the previous kings, and (5) all new regulations made by ministers and governors must be signed by Ramses IV. Meanwhile, Ramses X ruled from 1117-1114 BC.

Meanwhile, King Merneptah, Amenmesse, Siptah Merneptah, and Ramses V can be categorized as leaders with a bureaucratic leadership style. Rigidity/monotony in the government style led to the dynasty's absence of renewal and decline. Merneptah is very weak in managing power and does not have great power. Therefore, many enemies appeared and declared war on him. He also died at sea while chasing Moses. Amenmesse reigned less than 1 year (1208 BC). He is a weak leader because he is not the crown prince. Since childhood, he was never involved in war. Siptah Merneptah reigned for six years (1214-1208 BC). He became king when he was young because of that, which caused chaos in the government system. The most striking thing is the chaos in the kingdom's finances. Ramses V ruled from 1145-1141 BC. He made a fleet that cost the kingdom money. In fact, from the time of Ramses III to Ramses IX, there was no war. This condition resulted in financial turmoil during Ramses V. He only focused on building beautiful and magnificent tombs for himself.

The last category is pinned to Ramses XI, who has a delegating leadership style. This was evident when he served as king from 1114-1087 BC. Ramses XI handed over his leadership to his subordinate named Harhuwar, an evil religious leader who wanted the royal throne. Ramses XI and the high priests displayed their majesty and arrogance. Harhuwar had worked as a military affairs administrator. Harhuwar was arrogant, even putting the king's crown on his head. He dethroned Ramses XI from the throne and declared himself a successor to the king.

Thus, the image of Pharaoh as a ruthless leader cannot be fully justified. Moreover, history records that ancient Egypt had not only one Pharaoh but many (up to 12 people). Therefore, as Zeiden and Adhim, each

Pharaoh has a leadership style that is different from one another. Pharaoh's leadership style can not always be seen from a bad perspective. There is Pharaoh, who can be an example of a leader. There were some Pharaohs whom their people loved because they were concerned for their people and their generosity as leaders. The ultimate truth in the Qur'an is not only a guide to commands and prohibitions. The stories contained in the Qur'an are not imaginary stories that cannot be verified. The explicit and implicit meaning in the Qur'an can be an example for every people who believe in it. Good and bad examples can guide in life when readers can take a lesson from the incident.

Observing the story of Pharaoh from the Qur'an requires sharp foresight because the story of Moses and Pharaoh in the Qur'an lies in different letters, with different purposes and objectives in each story. Verses are repeated many times by following the scheme of the stories of the letter. That's why understanding the story's similarities requires the reader to understand the complete chronology of the story.¹ In addition to the Qur'an of Pharaoh, there are Old Testament Bibles, especially the Book of Exodus. The Bible tells of the life of Pharaoh, who tortured the Israelites and did not let them go to the promised land.

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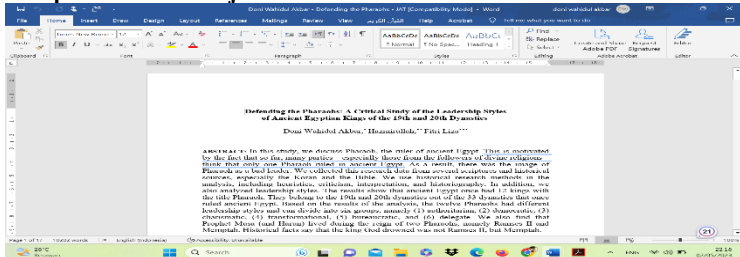
Target Jurnal Internasional (Output)

Jurnal Attamadun Q1

Lampiran Log Book

No	Tanggal	Kegiatan
1	15/11/22	Pembuatan Proposal
2	1/12/22	Pengolahan Data
3	13/02/23	Submission
4	20/06/23	Laporan Akhir

Lampiran LuaranWajib



Lampiran Luaran Tambahan Bukti Indexed

