

Baabus Shiaam's Poetry as a Media for Education in Religious Values

Hanan¹, Moh. Ahsan Shohifur Rizal²
^{1,2}Universitas Al-Qolam Malang

Corresponding Author: ¹ hanan20@alqolam.ac.id

Abstract

Oral literature is one type of literary work produced by the community based on a creative process, in which the values and norms of life are conveyed orally, using language as a medium. Poetry is one of the oral literary works that is currently less attractive to the public, especially the younger generation. This happens because they just read without delving into the meaning of the poem, so that the real purpose and meaning are not conveyed to the reader. In fact, if understood deeply, poetry is not only a literary work that functions as entertainment, but poetry can also function as an educational medium. One of them is the poem Baabus Shiaam, this poem not only contains aesthetic value, but also has religious values in it. This research aims to review the actual meaning and role of Baabus Shiaam poetry, especially in teaching Islamic religious values. The method used in this research is descriptive qualitative method. Interview, recording, documentation, transcription, and transliteration techniques were all used in the data collection method. The result of this research is that the Baabus Shiaam poem has a purpose of creation that is related to people's lives, namely helping people in recognizing and remembering things related to fasting. In addition, the poet also teaches religious values through this poem. So, it can be concluded that the Baabus Shiaam poem has a very important role, which functions as a medium of education and teaching Islamic religious values for the community.

Keywords: oral literature, poetry, educational media, religious values

Article history

<i>Received:</i>	<i>Revised:</i>	<i>Accepted:</i>	<i>Published:</i>
14-6-2024	15-7-2024	16-7-2024	31-8-2024

Introduction

Oral literature is a type of literary work produced by a society based on a creative process, where the values and norms of life are transmitted orally with language as the medium. Oral literature is part of oral folklore, a type of folklore that is basically oral. Examples of oral literature include local languages, traditional expressions, traditional questions, folk poetry, folk prose stories, and folk songs (A'la et al., 2023). Oral literature actually has the function of regulating life in society. The values of life contained in oral literature include social, religious, cultural, and other values (Darmawi et al., 2012). Oral literature is a type of literary work produced by the community based on the creative

process. It contains values and norms of life that are conveyed orally using language as a medium (Setiawan, 2015).

However, nowadays, poetry is a type of oral literature that has begun to be abandoned by the community, especially by the younger generation. Syair is an old genre of poetry that originated from Arabic and was introduced to the archipelago with the arrival of Islam. Syair in Malay literature refers to the notion of poetry in general. But in its development, Syair underwent changes and modifications so that it became distinctively Malay, no longer referring to the literary traditions of Arab countries (Azharina, 2017). In Madura, poetry is interpreted the same as poetry in general. Poetry that grows in Madura is characterized by a series of beautiful words that form a unified sentence and is often read in Islamic boarding schools, majlis ta'lim, and walimatul 'urs. Madurese poetry consists of 4 padda/biri (lines), each padda consisting of 10 keccap (beats). Each end is patterned a-a-a-a, the content of the poem varies according to the preferences, interests and goals of the author. The types of poems also vary, such as poems that tell the story of the prophet, the punishment of the grave, education, religion or morals, and so on.

Syair is one of the literatures that live and develop in pesantren (Burhanudin, 2017). Madura Island has many pesantren that continue to grow from year to year, this pesantren is also one of the places where literature such as poetry develops. Generally, poems were written by ancient students outside of study time, which were then often used as a form of introduction to dhikr when approaching Maghrib prayer time in surau, langgar or musholla, and chanted in a melodious voice, which then penetrated outside the pesantren with various variations of rhythm or songs.

Madurese poetry is usually sung by children and parents. Basically, parents and children sing the poems as entertainment. Madurese people, both children and parents who sing these verses, do not understand the intent or meaning contained in them. This causes people to appreciate the existence of folk songs or poems that have existed since long ago. Even though if studied more deeply, the Madurese poems have a deep meaning. As an oral literature, Madurese poetry contains positive values that can be taken by the community, be it religious, educational, social, and so on (Ambarwati et al., 2019).

One example of Madurese poetry that not only has aesthetic value but also has other positive values such as religious and educational values is Baabus Shiaam poetry. Baabus Shiaam poem is one of the poems in Madurese language but written in Pegon letters, and this poem developed on the salt island. Syair Baabus Shiaam is very interesting to study because the content of the poem in addition to containing praise for Allah and His Messenger, this poem also explains the obligation of fasting Ramadan along with the terms and conditions, all of which aim to get closer to Allah SWT. This is very useful especially for ordinary people who lack knowledge about the fasting chapter. Not only that, this poem can be a reminder for people who forget, as well as facilitate the students in memorizing the fasting chapter. But unfortunately, many of the successors who read this poem only know about the meaning of the poem, they do not understand what exactly the meaning, role, and value contained in the poem. Therefore, this research was conducted to see how the actual meaning and role of this Baabus Shiaam poem, especially in teaching Islamic religious values, because if seen from its contents, this Baabus Shiaam poem is able to become a tool or medium to convey religious values.

Syair originated from Persia and was introduced to the archipelago with the entry of Islam into Indonesia. The word or term Syair comes from the Arabic Syi'ir or Syu'ur

which means a feeling that realizes, then the word Syu'ur develops into Syi'ru which means poetry in general culture (Akmal, 2015). In the Indonesian dictionary, a poem is an ancient poem in which each stanza consists of four stanzas (lines) ending with the same sound; rhyme; poetry. Poetry is one of the literary works with a bound form, poetry has its own rules. Some of these rules are that each stanza consists of four lines, each stanza is the content, the number of words per line is usually 4-5 words, the number of words per line is fixed, which is 8-12 syllables, with rhymes a-a-a-a or a-b-a-b which usually uses figurative language (Aritonang et al., 2020). From some of the above definitions, it can be concluded that poetry is a literary work that is bound, because poetry must have stanzas, each stanza consists of four lines, each line consists of 8-12 syllables, and rhymes a-a-a-a or a-b-a-b.

The word media comes from Latin, namely *medius* or the plural form of *medium* which etymologically means middle, intermediary, or introduction. In general, the media can be understood as an intermediary or messenger from the sender to the recipient of the message (Lubis, 2020). Media is everything that can be reached by the five senses that functions as an intermediary, means, or tool to facilitate the communication process including the teaching and learning process (Fadilah et al., 2023). Media is a *wasilah* or tool that can convey a message well. Without media, a message will be more difficult to convey and understand by the recipient of the message. Conversely, with the media a message receiver will more easily capture and understand the message conveyed. Thus, it can be understood that the existence of media is very important both in terms of communication and the learning process, especially in terms of teaching religious values.

Etymologically, education comes from two different verbs, *educare* and *educere*. The word *educare* in Latin means to train or tame (Maulidiah et al., 2020). Education is a process of learning activities for each individual or group with the aim of improving the quality of mindset, knowledge and advancing the potential of each individual. Education is a learning process from "not knowing" to "knowing" (Finthariasari et al., 2020). Meanwhile, according to KBBI, education is the process of changing the attitudes and behavior of a person or group with the aim of maturing through teaching, training, processes and education. Education can be interpreted as a learning or educational process that aims to create a better change, both changes in mindset and behavior.

Value is something abstract, ideal, believed to be true, and used as a fundamental criterion for individuals and society in determining what is good, right, valuable, or worth doing (Bermi, 2016). Value is always associated with goodness, virtue, and noble morals, something that is highly valued and strived for so that a person feels a certain satisfaction and becomes a true human being (Syc & Astutik, 2020). All goodness and virtue come from religion, because religion always teaches goodness and virtue, both to God and to fellow humans, so that religious values emerge which become human principles in running life. Religious values are also known as religious values, religious values are values related to divinity and religion, religious values are values that aim to educate humans to be better in religion and always remember God (Maulidiah et al., 2020). In essence, religious values are a collection of life principles that are interrelated to form a unified whole and cannot be separated. These values are in the form of teachings about how humans should live their lives in this world (Jempa, 2017).

When viewed from its source, religious values can be divided into two types, namely divine values and human values. Divine values are values related to divinity, namely values set by God through His apostles in the form of piety and faith as outlined

in God's revelation. Divine values consist of the value of faith, the value of *ubudiyah*, and the value of *muamalah*. While *insaniyah* values are values related to relationships or interactions with fellow human beings, this value comes from the culture of the community and comes from *ra'yu*, customs, and natural reality. *Insaniyah* values consist of three categories, namely: ethical values, social values, and aesthetic values (Faizin et al., 2021).

Basically, the religious values contained in literary works are intended for readers to have an inner contemplation of life based on religious values (Maulidiah et al., 2020). That is why every literary work must have values that can be taken in it, be it religious values, social values, or moral values.

There are several recent studies that are relevant to the problems in this study, including research conducted by Nurhayati and M. Iqbal in 2018, they studied *Meurukôn* poetry as a medium for learning Islamic religious education in Acehese society (Nurhayati & Iqbal, 2018). This proves that there are several poems that can be used as learning media, especially learning media for religious values. Second, research that is relevant to the problems in this study is research conducted by Oktaviani Hasmidar et al in 2020, they examined the art of *Gulung* poetry as a means of moral education in the community in Ketapang Regency. This research shows that poetry is not only able to be used as a medium for education or teaching religious values, but can also be used as a medium for moral education (Hasmidar et al., 2020). Third, research relevant to the problem in this study is research conducted by Tata Sukayat in 2017. They studied the role of poetry or *nadzhom* (Sundanese praise) as a medium for education and proselytization. In his research, Tata Sukayat also explained that poetry or *nadzhom* is an educational and preaching medium that can help readers understand the moral messages and religious values conveyed in it easily (Sukayat, 2017).

The innovation or new value that distinguishes this research from previous relevant research is that the purpose of this research is not only to find out how the meaning and role of *Baabus Shiaam* poems in teaching religious values, but also to document or preserve existing poems in the archipelago that are starting to be abandoned by the community, so that they do not disappear eroded by the times. In addition, this research aims to make readers aware that in a literary work including poetry there is a deep meaning and values or lessons that can be taken in it.

Method

This research is a qualitative research with a descriptive method, which describes the results of the research in the form of descriptive narratives. The data sources in this research consist of primary data sources and secondary data sources. The primary data source in this research is the *Baabus Shiaam* poem written by KH Ahmad Bushiri Nawawi which is usually chanted in Madura during the month of Ramadan. Aside from being the source of data, this *Baabus Shiaam* poem is the object of study in this research. While the secondary data is information obtained from sources, some related journal articles, and library books. The data collection techniques used in this research are transcription and transliteration of poems, interviews, recording, documentation, and literature study. Meanwhile, to analyze the data, researchers used data reduction techniques, data visualization/display, conclusion drawing, and verification.

Results and Discussion

Results

Syair Baabus Shiaam which is the object of study in this research is one of the poems created by KH. Ahmad Bushiri Nawawi, he is the caretaker of Assirojiyyah Islamic Boarding School in Kajuk Sampang. In addition to containing praise to God and the Apostle, this Baabus Shiaam poem contains explanations about fasting chapters, ranging from fasting requirements, pillars, fasting, fasting sunnahs, to things that can damage or cancel fasting.

Based on information obtained from interviews with sources, it is known that this Baabus Shiaam poem is always read by the Madurese community and its surroundings before the Isha' prayer in the month of Ramadan. The purpose is to remind people who forget or don't even know about the fasting that will be carried out the next day. At first, this Baabus Shiaam poem was only chanted in Madura, but over time this poem was also chanted in the Kalimantan area. This happened because the students who studied at the Assirojiyyah Islamic Boarding School in Kajuk Sampang, when they left the school, they introduced the verses they learned at the school to the people in their respective areas, so that over time the Baabus Shiaam verses spread more and more widely to Kalimantan.

Syair Baabus Shiaam is one of the poems created in Madurese and written using Pegon letters, so that Madurese and surrounding communities can easily understand what is conveyed by the poet in the poem. Pegon text is Javanese text written in Arabic script. For Javanese people, the term pegon means something unique, because the text is in the local language but written in Arabic script. Thus, pegon texts use not only Javanese, but also other regional languages, such as Madurese. There are two types of pegon texts, namely pegon gundhul (without vowels) and pegon with vowels (Shohifur Rizal et al., 2022). Not only in terms of its unique language, the poetry of Baabus Shiaam also has a distinctive tone, so that it can touch the hearts of the listeners. With this unique language and tone, Madurese people become interested in listening to it, because they do not feel unfamiliar and they can understand it. The following is the text of the Baabus Shiaam poem.



Manuscript of Syair Baabus Shiaam (Source: youtube.com @channelarzafaslukii5435)

To understand the meaning of this Bhaabus Shiaam poem, the researcher used transcription and transliteration methods. According to KBBI, transcription is the transfer of speech (in the form of sound) into written form, while transliteration is copying by replacing letters from one alphabet to another. After transcribing and transliterating, the researcher can know and understand what is the content of this Baabus Shiaam poem. Syair Baabus Shiaam is a poem that contains Islamic teachings in the form of procedures for fasting in accordance with sharia guidance. Syair Baabus Shiaam can be used as a medium of education or teaching religious values, because in addition to teaching procedures for fasting, Baabus Shiaam poems also contain religious values.

Discussion

The following discussion shows that the poem Baabus Shiaam can be used as a medium for education and teaching religious values. As with other religious or literary works, the poem Baabus Shiaam begins with praise to God and His Messenger, this can be seen from the following excerpt:

*Asma Allah se aséfât bellâs tur asih #
 kaulâ mojhi kodhu ngangghui até se bhersé
 Moghâ ketambannah rahmat sareng salam #
 kanjeng nabi Muhammad pemimpin alam
 Jughân kasadhâjâ sanak familinah #
 serta sahabhat se dâddhi kekasénah*

Translation:

God's merciful name #
I must praise with a clean heart
May grace and greetings be added #
Prophet Muhammad, the leader of nature
Also to all his relatives #
and his best friend who became his

The quotation shows that before starting the poem, the poet praises God, namely Allah, the Most Compassionate and Merciful. This shows that the quotation contains religious values in the form of divine values, namely values related to divinity. The poet indirectly teaches that everything must begin with remembering God. Divine value is divided into three things, namely the value of faith, the value of *ubudiyah*, and the value of *muamalah* (Faizin et al., 2021). And the value contained in the quotation of the poem above is the value of faith, the poet believes in the existence of God which is realized by remembering and praising God before starting the poem. Not only praising God, the poet also praises and hopes for mercy for the Prophet Muhammad, his family, and the Prophet's companions.

After giving praise and hope to God, the poet continues his poem by discussing worship that requires compulsion in its implementation, the worship in question is fasting. Fasting is the only act of worship that only a servant and his Lord know. In

addition, fasting requires seriousness and compulsion from within a servant, because when fasting, a person must be able to restrain himself from everything that can damage or break his fast. This can be seen from the following quotation:

*Ika'dintoh nuturaginnah bab pasah #
 settong ébâdâ lakonah kodhu ipaksah
 Wajib onéng sarat rukun ébâdânah #
 sopajâ essah ngauli da' gânjârnâh*

Translation:

Here will explain the fasting chapter #
an act of worship must be forced
Must know the conditions and pillars of worship #
so that it is valid and gets its reward

In the excerpt, the poet tells us that he is going to explain about the chapter of fasting, which is an act of worship that requires compulsion. Why is that? Because according to its definition, fasting is a form of worship to Allah SWT. which has certain conditions and pillars, namely refraining from sexual desires, the stomach, and everything that enters the esophagus, whether food, drink, medicine, or something else, from dawn to sunset (Ali et al., 2022). In addition, it is important to remember that the fasting period is a time of fasting, and to carry out this, it requires compulsion and serious intentions from within a servant. In addition, before fasting, a person must first know the conditions, pillars, and things that can damage or cancel his fast, so that the fasting that is carried out becomes valid and gets rewarded by Allah SWT. This shows that the quotation of the poem contains the value of *ubudiyah*, which is a value that teaches humans that there are procedures or things that need to be considered in worshipping Allah Swt., this value is a form of action that is driven by a sense of devotion to Allah Swt. (Muchtar & Asniati, 2020).

After telling the importance of knowing various things related to fasting, the poet begins to explain the mandatory requirements of fasting. This can be seen in the following quotation:

*Sarat ébbhun pasha bâdâ tello' bârnanah #
Islam mukallaf bân kuat apasah
Monggu oréng gherring, hamil, su nyusuin #
telébheth tuwanah omor í aguwin*

Translation:

There are three types of fasting requirements
Muslim, mukallaf, and able to fast
If people are sick, pregnant breastfeeding #
the elderly must make up the fast

The poem explains that there are three conditions that obligate a person to carry out fasting, these conditions include Islam, mukallaf, and strong or able to fast. This is in accordance with the opinion of other experts that the mandatory requirements of fasting include Islam, mukallaf, and able to fast. However, there are also those who say that not being on a journey (sedentary) is also an obligatory condition of fasting (Al Farisi, 2023).

The first requirement is Islam, so people who are not Muslim, he is not obliged to fast (Effendi, 2019). Second, mukallaf. Mukallaf means that a Muslim has reached the minimum age for worship. At this age, a person has been burdened with the responsibility to worship Allah, namely carrying out all of Allah's commands and avoiding all of His prohibitions. A person is said to be a mukallaf if he has fulfilled 3 conditions, namely being Muslim, puberty, and sound mind (Rakib, 2021). The third requirement is strong or able to fast, meaning that all people who are unable or unable to fast, such as people who are sick, pregnant, breastfeeding, or elderly, are allowed not to fast with the conditions set out in Islam (Al Farisi, 2023).

From the explanation of the content of the quotation above, it can be seen that in addition to teaching the value of *ubudiyah*, the quotation also shows the mercy of God who gives relief to people who are unable to fast, to replace it at a later date. This teaches humans about compassion towards fellow humans. This value is a *muamalah* value, which is a value that teaches how to interact or relate to fellow creatures (Eliawati & Misbah, 2022). This value can be applied in everyday life, namely by not making it difficult for other siblings, especially for people who are unable.

After conveying the obligatory conditions of fasting, the poet explains the *fardu* or pillars of fasting and the things that can ruin fasting. This can be seen in the following quotation:

Fardunah pasha panikah duwâ' bernanah #
aniat shoim é waktu malemah
Nyegghâ sé abhâtalagih dâri fajjhâr #
sampé' sorop aréh bukah kodhu kejjher
Rosakkah pasah panikah sepolo bérnah #
kemasok an bhâreng dâlem beng lobâng nah
Mâlebbuh tambenah dâri jhâlân due'nah #
nguta sajjeh sareng jima' siang arénah
Mâkâluar aing mani, haed, néfas #
ghilâ, mortad, dek ka Allah sangat mapas

Translation:

There are two types of fasting requirements #
Intending to fast at night
Preventing from that which invalidates from dawn #
Until the setting of the sun breaking must be
pursued
The destruction of fasting is ten kinds #
The entry of something into a hole
Inserting medicine from both avenues #
Involuntary vomiting and intercourse during the day
Discharge of semen, menstruation, puerperium #
Mad, apostate, disrespectful to God

The excerpt of the poem explains that there are two *fardu* or pillars of fasting, namely intending to fast at night in the month of Ramadan and preventing yourself from things that can break the fast, starting from dawn to sunset. As for the things that can break the fast there are ten, namely: entry of something into the *qubul* and *rectum*,

inserting medicine from both ways (qubul and rectum), vomiting intentionally, having intercourse during the day in Ramadan, emitting semen, menstruation, nifas, madness, apostasy, and very disrespectful to Allah. These are some of the things that can invalidate the fast as mentioned by the poet in the poem Baabus Shiaam. Then, the poet conveyed the sunnah things that are recommended to be done when fasting. This can be seen in the following quotation:

*I dâlem pasah telo' se i sunnat agi #
bileh nyatah manjing bukah kasusuagi
Ngahéragi saor jek sampé taledor #
ajeuih ngucak rusu pandeng kotor*

Translation:

In fasting there are three that are recommended #
When the time for breaking the fast comes, break the
fast immediately.
Late suhoor should not be neglected #
Avoiding ugly words that are considered dirty

From the quotation, it is known that there are three sunnahs of fasting, namely hastening to break the fast when the time has come, delaying the time of sahur, and avoiding dirty words. The quotations above clearly teach the value of ubudiyah to readers, which is a value that teaches that there are procedures and rules that need to be considered in worshipping Allah Swt. (Muchtar & Asniati, 2020). Not only the sunnah of fasting, the poet also conveyed some advice to people who fast through this Baabus Shiaam poem. This can be seen in the following quotation:

*Oréng se apasa kodhu pengasteteh #
se ngilang agi dek genjernah ngabekteh
Akadi' omungan gendek, rasan jubâ' #
afitnah, ngadduh tak niser ka abek
Sompah maghmus amandeng kalaben sahwat #
merangih nafsu jubek koduh kuat
Manabih tobeng pasanah wajib qodo' #
sareng mud pasah pole teparengu'*

Translation:

People who fast must be careful #
Which takes away the reward of filial piety
Such as arrogant speech and backbiting #
Slander, divide and conquer no self-pity
An oath recited with lust #
Fighting ugly desires must be strong
If it is empty, the fast must be made up #
And pay mud, fast again as expiation

In the quotation, the poet suggests that fasting people should be careful, both in their actions and words, so as not to reduce the reward of the fasting that has been done. The fasting person should avoid speaking arrogantly, backbiting, slandering, complaining, looking at things with lust, and try as hard as possible in fighting lust. This once again shows that this Baabus Shiaam poem not only teaches or contains the value of ubudiyah, but also teaches muamalah values, namely how to relate or interact well with fellow humans (Eliawati & Misbah, 2022).

In addition, the poet also explains that if there is an empty fast (not fasting), then he must qada' or replace it on another day if it is due to illness. Then, one must pay mud, if the person who does not fast is because he is old and unable to fast. Paying mud is an obligation that must be carried out by someone who is unable to fast (old age), namely by feeding the poor as much as one mud or the equivalent of 675 grams / 6.75 ounces of rice (Anggraeni & Haddade, 2023). And finally, a person must pay expiation, if he does things that are prohibited when fasting, such as having intercourse during the day in Ramadan. Kafrate comes from the word kafara which means "to cover something". In this case, if a person violates something that has been determined when fasting (having intercourse), then he must pay expiation in the form of fasting for two consecutive months. This expiation fast is a fast that is done to make up for an act committed because of sin, with the aim of asking forgiveness from God and covering the sin. (Besari, 2023). At the end, the poet ends his poem with a hope that is prayed through the poem. This can be seen in the following quotation:

*Mughâ kauleh se apasah itarémah #
dedhi oréng utama husnul khotimah
Aamiin aamiin aamiin aamiin aamiin aamiin #
Aamiin aamiin aamiin yarobbal alamin*

Translation:

May our fasting be accepted #
Become the ultimate person husnul khotimah
Aamiin aamiin aamiin aamiin aamiin aamiin #
Aamiin aamiin aamiin yarobbal alamin

In the quotation of the poem, the poet hopes that the fasting that has been done is accepted by Allah SWT, and the poet and the audience of the poem can become someone who is husnul khotimah. By hanging this hope on God, it shows that the quotation above contains divine value, namely the value of faith or belief in God (Eliawati & Misbah, 2022).

Conclusion

From the description of the meaning, role, and values contained in the Baabus Shiaam poem created by KH. Ahmad Bushiri Nawawi above, it can be concluded that the Baabus Shiaam poem has an important meaning and role in people's lives, namely as a medium of education and teaching religious values for the community, especially the people on the island of Madura. Baabus Shiaam poem is very helpful for people on the island of Madura, especially ordinary people in recognizing and remembering everything related to fasting, because Baabus Shiaam poem explains the fasting chapter in the form of poetry with a distinctive language and tone, so that people become interested in enjoying it and easily understand its contents. Not only recognizing

fasting, through this poem, people are also taught religious values, such as remembering and praising God when starting anything, always putting hope in God, and always maintaining good relations between people.

References

- A'la, I., Rizal, M. A. S., & Kholik. (2023). Nilai Karakter Sastra Lisan Karomah Kiai Tombu Dan Relevansinya Terhadap Pembelajaran Sastra. *Cakrawala Indonesia*, 8(2), 130–142.
- Akmal. (2015). KEBUDAYAAN MELAYU RIAU Abstrak. *Jurnal RISALAH*, 26(4), 159–165. <http://ejournal.uin-suska.ac.id/index.php/risalah/article/view/1283>
- Al Farisi, M. A. (2023). PUASA DALAM TINJAUAN FIQIH DAN TASAWUF. *Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 9, 258–278.
- Ali, A., Eq, N. A., & Suhartini, A. (2022). Kecerdasan Spiritual Santri Melalui Puasa: Studi Kasus pada Santri Pondok Pesantren Ummul Quro Al-Islami Leuwiliang Bogor Puasa Ramadhan. *Reslaj: Religion Education Social Laa Roiba Journal*, 4, 1. <https://doi.org/10.47476/reslaj.v4i1.444>
- Ambarwati, P., Wardah, H., & Sofian, M. O. (2019). Nilai Sosial Masyarakat Madura dalam Kumpulan Syair Lagu Daerah Madura. *Jurnal Satwika*, 3(1), 54. <https://doi.org/10.22219/satwika.vol3.no1.54-68>
- Anggraeni, R., & Haddade, A. W. (2023). Analisis Sosiologis Terhadap Perempuan Yang Mengabaikan Hutang Puasa; Studi Kasus Mahasiswi Perbandingan Mazhab Dan Hukum Universitas Islam Negeri Alauddin Makassar. *SHAUTUNA: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab*, 03(1), 343–352. <https://doi.org/10.24252/shautuna.vi.25176>
- Aritonang, F., Vardila, H., Ketrin, I., & Hutagalung, T. (2020). Analisis Gaya Bahasa pada Syair Sidang Fakir Empunya Kata Karya Hamzah Fansuri. *Asas: Jurnal Sastra*, 9(1). <https://doi.org/10.24114/ajs.v9i1.18344>
- Azharina, N. (2017). Analisis Struktur Dan Fungsi Syair Tari Rabbani Wahid. *Master Bahasa*, 5(1), 28–35. <https://jurnal.usk.ac.id/MB/article/view/11075>
- Bermi, W. (2016). Internalisasi Nilai-Nilai Agama Islam Untuk Membentuk Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Mukminun Ngrambe Ngawi. *Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, 1(1), 1–18. <https://doi.org/https://doi.org/10.19120/al-lubab.v2i1.1300>
- Besari, A. (2023). Puasa yang wajib dilakukan oleh orang muslim. *Lawu: Jurnal Pengabdian Kepada Masyarakat*, 1, 1–14.
- Burhanudin, M. (2017). Nilai Humanisme Religius Syiir Pesantren. *Jurnal Sastra Indonesia*, 6(1), 35–42. <https://doi.org/10.15294/jsi.v6i1.10601>
- Darmawi, F. B., Gani, E., & Chan, W. (2012). Nilai-nilai Religius dalam Syair Selawat Dulang di Kenagarian Kurai Taji Kecamatan Nan Sabaris Kabupaten Padang Pariaman. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 1(1), 426–433. <https://ejournal.unp.ac.id/index.php/pbs/article/view/431>
- Effendi, A. (2019). Wanita Hamil Dan Menyusui Yang Meninggalkan Puasa Ramadhan Dalam Perspektif Hanafiyah Dan Syafi'iyah. *Juris: Jurnal Ilmiah Syariah*, 18(1), 45–63. <https://doi.org/10.31958/juris.v18i1.1370>
- Eliawati, I., & Misbah, S. (2022). Nilai-Nilai Dakwah Dalam Tradisi Nyadran Di Desa Bumi Mulya Kecamatan Penarik Kabupaten Mukomuko. *JOISCOM (Journal of Islamic*

-
- Communication*), 3(2), 32–42. <https://doi.org/10.36085/joiscom.v3i2.3811>
- Fadilah, A., Nurzakiah, K. R., Kanya, N. A., Hidayat, S. P., & Setiawan, U. (2023). Pengertian Media, Tujuan, Fungsi, Manfaat dan Urgensi Media Pembelajaran. *Journal of Student Research (JSR)*, 1(2), 1–17.
- Faizin, Z., Mochammad, A. B., & Ubaidah, N. (2021). INTERNALISASI NILAI-NILAI ISLAM PADA MATERI RELASI DAN FUNGSI. *Prosiding Seminar Nasional Pendidikan Sultan Agung 2*, 12, 145–151.
- Finthariasari, M., Febriansyah, E., & Pramadeka, K. (2020). PEMBERDAYAAN MASYARAKAT DESA PELANGKIAN MELALUI EDUKASI DAN LITERASI KEUANGAN PASAR MODAL MENUJU MASYARAKAT CERDAS BERINVESTASI. *Jurnal Pengabdian Masyarakat Bumi Rafflesia*, 3(1). www.jurnalumb.ac.id
- Hasmidar, O., Noor, A. S., & Firmansyah, A. (2020). Seni Syair Gulung sebagai Sarana Edukasi Moral pada Masyarakat di Kabupaten Ketapang. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*, 9(4), 1–10.
- Jempa, N. (2017). Nilai- Nilai Agama Islam Dalam Pendidikan. *Pedagogik: Jurnal Ilmiah Pendidikan Dan Pembelajaran*, 4(2), 101–112.
- Lubis, S. S. W. (2020). Studi Kelayakan Media Pembelajaran Syair Agama “Perahu” Karya Hamzah Fansuri Dalam Penanaman Pendidikan Moral. *Suparyanto Dan Rosad (2015*, 6(2), 9–16. <https://doi.org/10.24114/jh.v6i2.11064>
- Maulidiah, N., Waluyo, H. J., & Subiyantoro, S. (2020). Nilai Pendidikan dalam Syair Kesenian Tundang Mayang Karya Eddy Ibrahim. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5(September), 107–111. p-issn: 2477-5932 e-ISSN: 2477-846X
- Muchtar, M. I., & Asniati, A. (2020). Nilai-Nilai Pendidikan Islam Dalam Budaya Pernikahan Masyarakat Kajang Bulukumba. *Educandum*, 6(1), 153–165. <https://doi.org/10.31969/educandum.v6i1.342>
- Nurhayati, & Iqbal, M. (2018). MEURUKÔN SEBAGAI MEDIA PEMBELAJARAN PENDIDIKAN AGAMA ISLAM PADA MASYARAKAT ACEH. *ITQAN: Jurnal Ilmu-Ilmu Kependidikan*, 9(2), 127–142.
- Rakib, A. (2021). MUKALLAF SEBAGAI SUBJEK HUKUM DALAM FIQIH JINAYAH. *HAKAM: Jurnal Kajian Hukum Islam*, 5, 91–101.
- Setiawan, E. (2015). Nilai-Nilai Religius Dalam Syair Shalawat Burdah. *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, 10(1), 1. <https://doi.org/10.18860/ling.v10i1.3027>
- Shohifur Rizal, M. A., Siswanto, W., & Suyitno, I. (2022). Analysis of Figurative Language in Singir Lare Yatim The work of KHR Abbas Hasan Tugung Sempu Banyuwangi. *NeuroQuantology*, 20(11), 3018–3025. <https://doi.org/10.14704/NQ.2022.20.11.NQ66311>
- Sukayat, T. (2017). Nadzom Sebagai Media. *Cendekia, Vol.15 No.*, 342–355.
- Syc, C., & Astutik, Y. (2020). NILAI-NILAI PENDIDIKAN ISLAM DALAM AL-QUR’AN SURAT ALI IMRAN AYAT 37. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 09(1), 78–98.