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## The representation of religious values in Malay poetry in West Kalimantan

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### Abstract

West Kalimantan is a border region between Indonesia and Malaysia. Most of the population in Kalimantan consists of the Malay and Dayak ethnic groups. The Malay people have a highly diverse culture, and one of their cultural expressions is syair (Malay poetry). This research aimed to describe the religious values represented in Malay poetry in Ketapang, West Kalimantan. Thus, the researcher employed an ethnographic approach. Data were collected through observation and interviews. The study was conducted in Ketapang region. The findings indicated that the religious values in syair in Ketapang consisted of 25 about beliefs (aqidah), 71 about Islamic laws (syariah), 31 about ethics (akhlaq), 6 about Islamic principles, 17 about faith (iman), and 50 about good deeds (ihsan). These results have positive implications for syair in the Malay community in Ketapang, ensuring that it is recognized and continues to thrive. This research can be a reference source for learning religious values-based literature in the schools and has benefits as an effort to preserve syair in West Kalimantan.

**Keywords:** religious values, poetry, Ketapang



### Public Interest Statement

This research focused on religious values in the poetry of the Malay community in West Kalimantan, especially in Ketapang. The poems contain a variety of religious values that represent the richness of local culture that needs to be preserved. These values are found in the lyrics of the acquired verse. This certainly contributes to science in the fields of literature, culture, and local wisdom of the community so that it remains sustainable.

### Introduction

Kalimantan Island, often called Borneo, possesses extraordinary natural and cultural wealth. West Kalimantan is one of the regions known for the Dayak and Malay tribes. It is a border area between Indonesia and Malaysia. In this region, highly esteemed local wisdom represents the community's way of life, known as "*syair*." A *syair* culture is a form of meaningful lyricism that encompasses values of goodness. *Syair* is a Malay cultural product in West Kalimantan that thrives today. *Syair* is an ancient form of poetry rooted in local wisdom. It serves as a profound expression of devotion to God, a depiction of history and the struggle for independence, and an illustration of daily activities as a source of inspiration. The birth of *syair* resulted in a beautiful and meaningful language. Its presence in its time encourages and motivates the community in various aspects of life. The word "*syair*," according to etymology, originates from the term "*sya'ara/sya'ura*," which means to know or to feel (Hamid, 1995). According to Badri (1984), *syair* is a deliberately composed sentence using rhythm. Kamil (2009) argues that it is an expression or writing that emphasizes the elements of emotional expression and imagination, which should be more dominant than prose.

The words in the *syair* are conveyed so beautifully, accompanied by profound meanings. They contain religious values as a guiding principle for the community's way of life. For instance, the *syair* in Ketapang is exceptionally beautiful and rich in the essence of spirituality. However, it is generally less recognized by the younger generation, making attention from various parties essential. The preservation of *syair* must be maintained since it can serve as a means of education and a medium for conveying religious values, particularly Islamic values, to the community. Every religion encourages its followers to worship diligently; the same goes for the Islamic community (Asis, 2018). In this regard, the foundation of Islam is based on love, affection, kindness, and mercy (Mehfooz, 2021).

Similarly, the *syair* in the Ketapang community in West Kalimantan carries numerous religious values and recommendations for worship based on Islamic teachings, serving as a guiding principle for the community's way of life. These values are crucial to be further examined and understood. Hence, the present research unveiled the religious values in Ketapang's *syair*, thus providing positive implications for the community and its culture.

### Theoretical framework

#### Syair

The literary work is a work of art produced writers of events that occur around, or even the result of personal experience which then poured in writing will be full of beautiful and poetic language (Hasyim & Syarifuddin, 2019). *Syair* is one of literary works and a miniature representation of real-life society. It serves as an illustration of religious life in daily existence. Bar (2016) argues that it resembles a communicative situation. Poets demonstrate how they construct dialogues on various levels and how

these dialogues influence the general understanding of the *syair*. A single stanza does not represent the entire content; hence it must be understood from the beginning to the end. According to Rodic (2011), there is a connection between *syair* and prose. While scholarly research on the two notions has recognized the presence of visual elements in both genres, there has been less discussion regarding the nature of these visual elements.

Most studies have approached the visual components of *syair* and prose from a methodological perspective. Moore (2020) argues that *syair* consists of words spoken by individuals that focus on oral, written, visual, gestural, spatial, temporal, and cross-cultural modes. Paulin (2011) states that *syair* can depict a marginalized and neglected societal group associated with the transience and human memory of their impending death. Poets can narrate life in their time and its moral values within the *syair*. They can also speak about death, which is inevitable for everyone.

### Religious values

Values are principles that provide individuals with ideas about what is significant and essential in their lives, granting legitimacy to their actions as an expression of their existence (Astapov & Krasnova, 2022). Rahmat (2001) argues that religiosity is a state within an individual that motivates behavior per their level of devotion to their religion. It encompasses knowledge, belief, and behavior derived directly or indirectly from divine revelation (the word of Allah *Subhanahuwata'ala* found in the Quran and the hadith of Prophet Muhammad *Shallallahu'alaihiwasallam*) (Nash).

Human life in society is never separated from values and norms. Every human behaviour must be and regulated by the demands of values and norms. Religious values reflect a noble attitude that must be adhered to by individuals and groups of people who are closely related to the relationship between humans and His God both for their own lives and in society (Darda, 2016). Religious value is a set of ethical principles founded in religious traditions, texts, and beliefs; religious education—the teaching of a particular religion and its varied aspects, such as beliefs, customs, doctrines, etc (Xu & Ma, 2022). Religious values are closely related to the religious context, which is an individual's inner experience of the awareness of God through his creations. This awareness will manifest in good behaviour and the context of worship because behaviour is a logical consequence of belief. Human behaviour that reflects religious values is based on individual awareness of the existence of the creator. Therefore, it can be reflected by how they behave (Jamaluddin et al., 2020). Religious values are the most important element of religion, linking faith in God and a believer's religious practice (Kosichenko et al., 2022). Religious values are values regarding the religious life concept of religious or religion in the form of bonds or relationships that govern humans with their God. Religious values are also related to world life not much different from other values (Jauhara et al., 2021).

Some research about religious value has been conducted. Arniati et al. (2020) states that geguritan Dharma Prawerti is teaching about morality and religion which is presented in the form of classical Balinese literary songs that have a geguritan or sekar alit literary convention. Junaidi (2017) states that *andai-andai* folklores having been analysed in this research contain many values, one of them is religious value. In other research, it was stated that there are various ways can be done to instil religious values. One of them is through religious tourism. Religious tourism refers to travel to religious sites and destinations motivated by religion and other factors (Jumriani, Mutiani, et al., 2021). One of them is religious attitudes as a preventive measure against immoral behaviour currently rife in society (Abbas et

al., 2021). Generally, religious formation occupies a subordinate position to this portion of the Muslim population in Austria (Kolb, 2023).

Dinler (2006) states that religiosity is related to adolescents' exaggerated perspectives on the core dimensions of issues and their implications for religious education. Education is one of the influential forums informing religious values (Rafsanjani & Razak, 2019). Media based on religious values had a positive impact on improving the prosocial behavior of elementary school students (Kadafi et al., 2021). To form human beings who are religious and have religious values in themselves, directed education is needed (Firmansyah et al., 2021). Religious values are the most fundamental part of any culture and society and don't change quickly (Bobyreva et al., 2019). Religious values aims to educate so that people better under the guidance of religion and always remember God (Ilham, 2019). Nilai-nilai Islam tidak hanya dijelaskan sebagai materi pelajaran di sekolah, tetapi tercermin dalam perilaku, karakter, dan kebiasaan siswa (Kurniawan, 2019). This Quranic storytelling approach was used as an educational model to enhance religious and moral values in children (Akrim & Gunawan, 2021). it could be said that the implantation of self-concept, moral, and religious values should be started earlier, so that it would be strongly implanted on Indonesian children (Hidayati, 2019). In the perspective of Islam, the basic concept of teaching Islam is the implementation of God's in creating humans and the entire universe that will deliver mankind to its ultimate purpose in life, obtaining happiness in this world and the hereafter (Yusuf et al., 2020).

Furthermore, religious education can be instrumental to improving adolescent mental health (Estrada et al., 2019). In the perspective of Islam, the basic concept of teaching Islam is the implementation of God's in creating humans and the entire universe that will deliver mankind to its ultimate purpose in life, obtaining happiness in this world and the hereafter (Yusuf et al., 2020). Islamic Religious Education is something learning with giving Theory about Islam as belief, understanding, appreciation, and practice of Islamic teachings in life sourced daily to the Qur'an and Hadith (Tsoraya et al., 2022). The aspect of religious values are related with sufism and another Islamic values (Harits, 2018). Divine and religious values and Islamic ethics have always been considered in Islamic communities, where formal and informal procedures are taken into consideration (Wahyuni et al., 2022).

The Islamic religion seeks to deliver the goodness to all mankind according to its rules and principles (Rafiki & Wahab, 2014). The value of da'wa in praising the prophet is in the form of perspectives and norms related to aqidah, morals, worship, sharia, and other moral appeals extracted from the Quran and hadith (Mibtadin & Habib, 2022). Islamic values are among the topics that are considered by people in an Islamic society in human and organisational life and paying attention to them can have positive consequences for the individual and the organization (Zein et al., 2022). In Islam, values are every single thing Allah has prescribed as good, true, and useful. The two main sources and references of Islamic values are al-Quran and Hadith (Zubir et al., 2019). Islamic value will play an important role in the future, especially in providing a moral foundation for the development of science and technology (Supriyatno et al., 2021).

### **Types of Religious Values**

Religious value is one of the characteristic values utilized in religious teachings for respectful attitudes and behaviours, accepting of other faiths' worship and living in harmony with followers of other religions (Putry, 2019). Religious values can be defined as a stable belief that a certain model of human behavior

or the ultimate goal of a person's existence is the only preferable one from a social and personal point of view, rather than a different manner of behavior or some other ultimate goal of existence. Religious values reflect the faith of God and religion and their belief, respect religious differences, uphold a tolerant attitude towards the practice of other religions and beliefs, live in harmony and peace with followers of other religions (Fuadi & Suyatno, 2020). Religious value is something that is useful and carried out by humans, in the form of obedient attitudes and behaviors in carrying out the teachings of the religion they adhere to in everyday life (Susanti & Rahmawati, 2021). Gill (2020) states that religious values neither wholly threaten nor wholly reinforce the stability of liberal democracy.

Religious values consist of distinct and profound types, particularly in this study focusing on the values of Islamic religiosity. The teachings of Islam encompass dimensions of belief, behavior, and law. Syaltut (1966) explains that Islam comprises *aqidah* (belief) and *syariah* (sharia). *Aqidah* can be viewed as a belief guidance for Muslims, while *syariah* serves as a guide for behavior. Similarly, Ismail (2021) states that Islamic teachings are divided into three main parts: *aqidah* (belief), *syariah* (sharia), and *akhlaq* (ethics). *Aqidah* involves believing in the pillars of faith, *syariah* involves practicing the pillars of Islam, and *akhlaq* represents the manifestation of *ihsan* (good deeds). These three aspects are considered unity. Furthermore, Zarkasyi (2020) explains that individuals live their Islamic life through rituals (pillars of Islam), practicing Islam based on faith and *ihsan*, and with the addition of another level, which is intellectual. Besides adding one component, the transformation of Islamic life into a worldview, Zarkasyi also considers these components as levels of Islamic practice that all Muslims should strive for to achieve perfection in Islam. Based on the views of the experts above, it can be concluded that the types of religious values closely relate to four aspects: 1) *aqidah*, 2) *syariah*, 3) *akhlaq*, and 4) Islam, *iman* (faith), and *ihsan*.

Ginanjari (2017) argues that *aqidah* is one of the disciplines of this religion that pertains to belief and faith, while another aspect is related to *amaliyah*, namely *fiqh*. Shariah carries the meaning of a good way of life, which refers to the functional and concrete expression of religious values intended to guide human life. It is synonymous with the term *din* or religion, the straight path Allah established and revealed for humanity (Al-Butary, 2021). *Akhlaq* demonstrates several innate qualities in humans and many other traits cultivated to the point where these moral instincts have two forms: *firstly*, an internal nature (related to the soul), and *secondly*, an external nature manifested in practical behavior. Ilyas (2005) explains that *akhlaq* (Arabic language) is the plural form of *khuluq*, which means character, behavior, conduct, or disposition (Mahmud, 1991). *Akhlaq*, according to Ibn Miskawayh and Ghazali, is a character that appears it acts immediately (spontaneously) without requiring consideration and thought (Ismail, 2016).

Furthermore, Islam originates from the Arabic language: *امالسا - ملسي - ملسا*, which etymologically carries the meaning of "well-being, without blemish, safety." Then, the words *salm* and *silm* are defined as peace, obedience, and surrender. The term *salam* is formed from these words: prosperity, blamelessness, safety, peace, obedience, and surrender. As a religion, Islam cannot be separated from its constituting elements considered as the pillars, namely: 1) bearing witness to the two testimonies (*shahadat*), 2) performing the five daily prayers, 3) giving zakat, 4) observing fasting during Ramadan, and 5) performing the pilgrimage to the Kaaba if able (Abdul, 2014).

Etymologically, *iman* originates from the Arabic words "*amana-yu'minu-imanan*," which means belief. In the Indonesian language, it refers to faith or conviction. According to Ibn Taymiyyah in *Zuhdiyah*

(2012), *iman* is associated with three forms of human conviction or belief: *'ilm al-yaqin*, *'ain al-yaqin*, and *haqq al-yaqin*. *'Ilm al-yaqin* is a conviction based on hearing, information, or report. *'Ain al-yaqin* is a conviction based on seeing with one's eyes. *Haqq al-yaqin* is a conviction that arises from personal participation, experience, sensation, and realization. Meanwhile, according to Imam Al-Ghazali in Yusmansyah (2008), *ihsan* is the act of rectification and submission with a conscious awareness of Allah, without any other influencing factors. Al-Asqalani (1997) states that *ihsan* is goodness, beautification, more significant benefit, beauty, and pleasure.

## Methods

This research was an ethnographic study conducted in Ketapang Regency. The researcher involved informants who were poets from West Kalimantan. The qualitative research approach in this study aimed to reveal the existing data by describing and interpreting what was observed in the field and establishing causal relationships to obtain a realistic picture of the religious values in *syair* (Malay poetry) in Ketapang, West Kalimantan. Thus, the researcher presented the analyzed and interpreted research data.

Whitehead (2012) suggests a historical and cultural connection between ethnography and knowledge. As a primary methodology for anthropology and many other disciplines, ethnography has also become a broader cultural value. Mackley (2013) argues that ethnographic research can be conducted through interviews and by creating compelling records of everyday realities while incorporating new sensitivities and ways of seeing that contribute to interdisciplinary knowledge.

Researchers obtained important information from several informants who are lecturers and students of Indonesian language education. The informants have adequate knowledge about literature in general as well as about religious values and the learning of literary appreciation more specifically.

The data for this research were the religious values in the Malay poetry of West Kalimantan. Thus, the data sources were the texts of *syair* from West Kalimantan and the informants. The researcher employed triangulation as a technique to ensure data validity. The data analysis in this study employed Miles and Huberman's model, in which the activities involved included data reduction, data display, and conclusion drawing/verification (Miles and Huberman, 1994).

## Discussion

### A. *Syair of The Malay Community in Ketapang, West Kalimantan*

In addition to being found on the island of Sumatra, *syair* (Malay poetry) is also present on Kalimantan, particularly in West Kalimantan. According to the results of the 2020 census, the Malay ethnic group constitutes 33.84% of the population of 5,414,390 in West Kalimantan, making them the second largest ethnic group after the Dayak. The Malay people reside along the coastal areas of West Kalimantan. Their population in West Kalimantan is distributed throughout all areas, including Pontianak City, Kubu Raya Regency, Mempawah Regency, Singkawang City, Sambas Regency, Ketapang Regency, Kayong Utara Regency, Landak Regency, Bengkayang Regency, Sanggau Regency, Sekadau Regency, Melawi Regency, Sintang Regency, and Kapuas Hulu Regency. The Malay people, who practice Islam, are closely associated with the tradition of poetic expression passed down through generations.

Upon further examination, among the 2 cities and 12 regencies in West Kalimantan, the tradition of poetic expression stands out prominently among the Malay community in Pontianak City, Ketapang

Regency, and Kayong Utara Regency. Akmal (2015) reveals that *syair* is a classical Malay literary form approaching extinction. Unlike *pantun* (quatrains), *syair* is a long-form poem that is expressed continuously, forming a narrative. Only some relevant, complete manuscripts have been preserved. Furthermore, Akmal also states that there are customary expressions in the form of *syair* commonly used in Malay wedding ceremonies.

Sometimes, *syair* can deeply move the souls of its listeners due to its rich content, beautiful language, and melodious rhythm. The elders say that when hearing *syair*, tears flow unconsciously; when it is recited, even the darkest world feels illuminated; when we contemplate it, all the profound teachings become apparent; or when we listen to someone reciting it, a constricted heart feels expansive. Within the cultural heritage of the Malay people, *syair* holds a significant position as this literary form commonly carries stories imbued with valuable advice and meaningful lessons. The Malay elders of the past considered it essential reading material and a source of pride.

In general, *syair* (Malay poetry) in West Kalimantan consists of ten themes. *First*, *syair* about the history of Pontianak City and various activities along the Kapuas River. *Second*, *syair* about the history of the Tanjungpura Kingdom and Ketapang Regency. *Third*, *syair* commemorating the anniversary of Pontianak City. *Fourth*, *syair* about the independence struggle in West Kalimantan, particularly in Ketapang Regency. *Fifth*, *syair* about the passing of influential figures contributing to the development of the Ketapang Regency. *Sixth*, *syair* related to National Literacy activities. *Seventh*, *syair* associated with the MABM (Malay Customary and Cultural Council). *Eighth*, *syair* connected to the Kayong Cultural Festival. *Ninth*, *syair* for welcoming guests during wedding ceremonies. *Tenth*, advisory *syair*. Researchers have discovered ten *syair* from Ketapang Regency. The number of *syair* from this region is dominant, as they exceed those from other regions due to the influence of the first kingdom in West Kalimantan, known as the Tanjungpura Kingdom, which originated from that area.

#### ***B. Religious Values in Malay Syair in Ketapang, West Kalimantan***

The advice within the *syair* (traditional Malay poetry) in the video of Malay Nusantara songs conveys messages about the values of life. These values bind humans and teach them to live according to the prevailing rules in society and the teachings and commands of God (Sri Astuti, Valentinus Ola Beding, 2021). Similarly, the *syair* in Ketapang, West Kalimantan, contains numerous religious values, particularly those related to Islam. They are influenced by the religion adhered to by the entire Malay community in West Kalimantan, which is Islam.

A concrete example is that almost every verse begins with “*Asalamualaikum Warahmatullahi Wabarakatuh*” (Peace be upon you and God’s mercy and blessings) and is followed by “*Bismillah*” (In the name of God). In the subsequent parts, it is always expressed that every activity humans undertake is done to seek Allah’s blessings and emulate the Prophet Muhammad. It is also conveyed in the *syair* that the Qur’an and Hadith should guide all actions in life. In addition, most verses conclude with “*Wassalamualaikum Warahmatullahi Wabarakatuh*” (Peace be upon you and God’s mercy and blessings).

The researcher discovered religious values in *syair* in Ketapang region, with a breakdown of 25 about beliefs (*aqidah*), 71 about laws (shariah), 31 about ethics (*akhlaq*), 6 about Islamic values, 17 about faith (*iman*), and 50 about good deeds (*ihsan*). The following are examples of the numerous religious values found in the *syair* of the Ketapang community in West Kalimantan.

1) Beliefs (*Aqidah*)

*Dengan Bismillah syair dimula  
Menyebut Allah Azza Wa Jalla  
Tuhan yang Qadim tiada bermula  
Maha berkuasa di atas segala (SMK, 3:1)*

With “*Bismillah*” the syair begins  
Mentioning Allah, the Mighty and Majestic  
The Eternal Lord, with no beginning  
All-powerful and above all things (SMK, 3:1)

The above excerpt exemplifies the values of *aqidah* (beliefs) found in Malay poetry from Ketapang. The poet’s values of *aqidah* in this verse are very clearly depicted by placing them in each line from the first to the fourth. Each line is marked by some relevant keywords, namely the word “*Bismillah*” in the first line, the phrase “*Allah Azza Wa Jalla*” in the second line, the word “*Qadim*” in the third line, and “*Maha Berkuasa*” in the fourth line. The word “*Bismillah*” means “in the name of Allah.” “*Allah Azza Wa Jalla*” means “Allah, the Almighty and Majestic.” The word “*Qadim*” means “something without a beginning.” “*Maha Berkuasa*” means “Allah has power over everything” or is commonly referred to as *Al-Muqtadir*. Therefore, the entire lines in this verse are related to *aqidah* as they express the belief in Allah and His attributes.

*Kita bertahmid Alhamdulillah  
Atas nikmat-Nye tiada terjumlah  
Menyirami jiwa raga bertuah  
Menjadi pimpinan pembawa amanah (SMK, 3:3)*

We praise *Alhamdulillah*  
For His blessings that are countless  
Nurturing fortunate souls  
Becoming leaders carrying trusts (SMK, 3:3)

The above excerpt demonstrates the values of belief (*aqidah*) in *syair* from Ketapang. Upon further analysis, a primary keyword signifies the belief in this verse, which is the word “*Alhamdulillah*” in the first line. It profoundly means that all praise and gratitude belong only to Allah. Furthermore, other keywords serve as explanations, such as “*nikmat-Nye*” (His blessings) in the second line, “*menyirami jiwa raga bertuah*” (nurturing the fortunate soul) in the third line, and “*amanah*” (trust) in the fourth line. Based on these keywords, it can be understood that there is a belief in Allah, the Almighty God. The poet employs the word “*Alhamdulillah*” to express gratitude to the Creator for all His blessings, including physical and spiritual well-being, and numerous gifts and opportunities in life, such as being a trusted leader.



2) Sharia (*Syariah*)

*Dua periode menjadi Bupati  
Sakit dan nyaman wajib dititi  
Fitnah dan puji tak jadi hati  
Amanah dijalkan Allah rahmati (SMK, 3:6)*

Two terms as Regent, endured with might  
Through pain and comfort, duty held tight  
Neither slander nor praise sway the heart's might  
With Allah's grace, entrusted duty takes flight (SMK, 3:6)

The above passage depicts Sharia values found in *syair* in Ketapang. This stanza illustrates the rules governing daily life and social relationships, particularly regarding the ups and downs and the processes a leader must go through. In this instance, the poet tells the story of Mr. Morkes Effendi, who once served as the Regent of Ketapang. The poet illustrates through the poetry that, like any other leader, he also experienced both pleasant and unpleasant processes. However, he went through them with patience and a sense of responsibility, which earned him the trust to lead for two terms. It signifies that he had established a good relationship with the community and could effectively and faithfully design local regulations.

*Di lembaga adat Melayu serantau  
Lintasan negara Melayu adat terpantau  
Sebagai Sekjen tak sekedar tinjau  
Menguasai wilayah menyapu rantau (SMK, 3:10)*

In the regional Malay customary institution  
The customs of the Malay nation are observed  
As the Secretary-General, not just for observation  
Mastering the territory, sweeping the region (SMK, 3:10)

The above quote exemplifies Shariah values found in *syair* in Ketapang. The verse serves as an illustration of the rules and organizational systems of community governance within Malay society. From verse to verse, it can be understood that the establishment of regional Malay customary institutions supports the progress of Malay society and culture. Within these institutions, efforts are made to foster unity and harmony among the various sub-ethnic groups of the Malays, each with distinct differences. It can be considered highly significant because if Malay culture and customs are strong and well-organized, the national culture will also be solid and well-managed.

3) Ethics (*Akhlaq*)

*Kepade hadirin kami mohonkan  
Ampun dan maaf kalau bersalahan  
Dalam menyampaikan kisah kejadian*

*Kote Ketapang awal permulaan (SMK, 1:4)*

To our esteemed audience, we humbly ask  
For forgiveness and apologies if we made a mistake  
In conveying the tale of the event  
Ketapang City, where it all began (SMK, 1:4)

The above excerpt illustrates moral values found in *syair* in Ketapang. Upon closer examination, this verse can serve as an inspiration for everyday behavior. The word “*mohon*” (please/ask) in the first line serves as a keyword for depicting the virtue the host should show their guests. It also functions as a reminder of the importance of honoring guests, including polite language. Furthermore, the word “*maaf*” (sorry) represents a courteous attitude towards guests by not hesitating to apologize if anything is displeasing. It also expresses that no human is perfect, but maximum effort should always be shown in hosting guests who have graciously accepted the invitation and taken the time to attend.

*Mari bersama kite pertahankan  
Hidup berdampingan dalam kemajemukan  
Akhlak dan kearifan dikedepankan  
Musyawarah mufakat diutamakan (SMK 2:23)*

Let us together uphold  
Living side by side in diversity  
Virtue and wisdom are emphasized  
Consensus through consultation is prioritized (SMK 2:23)

The above passage portrays moral values found in *syair* in Ketapang. In this stanza, the poet encourages living in a community with an emphasis on the spirit of tolerance. Good moral conduct is described in the third stanza, which states good moral character and wisdom, and in the fourth stanza, which highlights the importance of consultation and consensus. After further analysis, it can be understood that good behavior (exemplary moral conduct: courtesy) and wisdom (calmness in dealing with all things) are indeed essential in a heterogeneous community. Moreover, with the support of consultation to achieve consensus and good intentions to seek solutions to various problems, unity, harmony, and neighborliness can be achieved. In this context, all the explanations about moral values in this stanza are closely related to the noble values found in *Pancasila*.

*Selama hayat dikandung badan  
Pemimpin adat menjadi tuntutan  
Warisan budaya menjadi perhatian  
Jiwa dan raga menjadi suri tauladan (SMK, 3:9)*

Throughout life carried by the body  
Leaders of tradition become the demand

Cultural heritage becomes the focus  
Soul and body become exemplars (SMK, 3:9)

The above quotation depicts moral values found in the *syair* (the Malay poetry) of Ketapang. In more detail, such values can be analyzed in the fourth line, which states that the soul and body serve as role models. As mentioned in the second line, this message is directed toward leaders, emphasizing that they are exemplary figures. Therefore, their good moral conduct will be emulated by their people. What is depicted by a good leader in terms of physical appearance, thoughts, words, and actions will draw the attention of the community and a positive portrayal is always expected to serve as a role model for many individuals. However, it should also be understood that leaders are ordinary human beings, so it is natural for them to have shortcomings and fallibility in their leadership.

*Salam hormat suson sepuluh jari  
Tertanam jaoh di sanubari  
Mengayomi rakyat bijak bestari  
Gubernur Kalbar Bapak Haji Sutarmiji (SMK, 5:3)*

Greetings of respect, fingers neatly aligned  
Embedded deep within the heart  
Nurturing wise and discerning citizens  
Governor of West Kalimantan, Mr. Haji Sutarmiji (SMK, 5:3)

The above excerpt exemplifies moral values found in *syair* in Ketapang. The first stanza encompasses comprehensive moral values. The poet conveys a respectful greeting in the first line by clasping all ten fingers, symbolizing sincerity. It is supported by the second line, “embedded deep within the heart,” which signifies profound sincerity. It resembles a good moral character. Furthermore, in the third and fourth lines, the poet depicts the figure of the Governor of West Kalimantan as a leader with good moral conduct, continuously nurturing the community with his wisdom in leadership.

*Begitu juga' wakilnye seiring sejalan  
Salam dan hormat kami sampaikan  
Kepade rakyat sabar perhatian  
Wakil Gubernur Kalbar Bapak Haji Ria Norsan (SMK, 5:4)*

Just like his representative, walking side by side  
Greetings and respect we convey  
Patience and attention to the people  
Deputy Governor of West Kalimantan, Mr. Haji Ria Norsan (SMK, 5:4)

The above excerpt depicts the moral values found in *syair* in Ketapang. The poet skillfully portrays the character of the Deputy Governor of West Kalimantan as a leader who also possesses good morals. It

is indicated by the phrase “*seiring sejalan*” (walking side by side) in the first line and “*sabar perhatian*” (being patient and attentive) in the fourth line. “*Seiring sejalan*” means continually seeking middle ground and acting in harmony through consultation and consensus. “*Sabar perhatian*” signifies the attitude of restraining emotions while leading, which can be achieved by redirecting those emotions into polite behavior, attentiveness, care, and advocating for the needs of society.

*Salam dan sapa kaseh terwujud*

*Kepada Profesor Endang Aminudin Aziz dari Kemendikbud*

*Kepada Kepala Badan Pembinaan dan Pengembangan Bahasa jabatan dimaksud*

*Hadir di sini syukur kepada Allah di dalam sujud (SMK, 5:5)*

Greetings and gratitude are realized

To Professor Endang Aminudin Aziz from *Kemendikbud*

To the Head of Language Development and Enhancement Agency, as intended

Being present here, gratitude to Allah in prostration (SMK, 5:5)

The above excerpt portrays moral values found in *syair* in Ketapang. Those are evident in the first line, specifically in the words “*salam*” (greetings) and “*sapa*” (gratitudes). These two important points are often encountered daily, signifying that greeting others when meeting is highly recommended to reflect noble character. Greeting serves as a good prayer for the person receiving it and will return for the one giving it. Paying gratitude to someone is an effort to show respect for their presence in a particular place. Sincere greetings and gratitudes manifest gratefulness towards Allah, the Almighty, as expressed in the last line.

*Hadir bersama di acara kita*

*Kepala Pusat Pembinaan Bahasa dan Sastra*

*Bapak Drs. Abdul Haq, M.Hum., senyum bahagia*

*Satu harapan dapat mendengarkan syair*

*gulung makin menyampai rasa (SMK, 5:6)*

In our gathering, a presence graced

The Head of Language and Literature Development Center, embraced

Mr. Drs. Abdul Haq, M.Hum., with joyous smile

A hope to hear poetry, feelings to reconcile (SMK, 5:6)

The passage above illustrates the moral values found in *syair* in Ketapang, contained explicitly in the third line, specifically in the phrase “*senyum bahagia*” (joyous smile). The poet skillfully presents each line of the poem poetically. Similarly, the content of the above stanza is a continuation of the previous

stanza, and when connected, the smile, greeting, and greeting become a complete unity. In this regard, smiling, greeting, and gratitude represent the happiness and sincerity of Indonesians in their actions and attitudes. This stanza portrays politeness, courtesy, and good moral conduct in a person's behavior.

*Sampai di sini Ayah dan Anak bermadah  
Mohon maaf khilaf dan salah  
Syair ditutup Alhamdulillah  
Wasalamualaikum Warahmatullah (SMK, 6:8)*

Father and child spoke until this point  
Apologies for mistakes and shortcomings  
This poem concludes with *Alhamdulillah*  
*Wasalamualaikum Warahmatullah (SMK, 6:8)*

The above excerpt exemplifies the moral values found in *syair* in Ketapang. The message in the second line, "*mohon maaf khilaf dan salah*" (apologies for mistakes and shortcomings), accurately depicts good moral character as a form of humility and self-reflection because no human being is perfect by nature. Subsequently, the follow-up in the third line expresses gratitude, "*Alhamdulillah*," which signifies all praise be to Allah. It indicates that a servant should always remain humble. Apologizing, acknowledging mistakes and shortcomings, and realizing that there is no reason to be arrogant are tangible steps towards constantly acknowledging that the abilities one possesses are merely entrusted by the Almighty God, who is perfect in every way.

*Janganlah diri mengaku Melayu  
Berpakaian adat semue dirudu  
Tanggap dipakai bukan untuk sembarang baju  
Telok Belanga itulah ciri khas Melayu (SMK, 8:8)*

Do not claim yourself as a Malay  
Wearing traditional attire is not just a display  
It is not meant for any random dress  
Telok Belanga is the distinct characteristic of the Malays (SMK, 8:8)

The above excerpt demonstrates the moral values found in *syair* in Ketapang. The poet highlights that good moral character can be reflected through a person's dress. It is effectively portrayed in each line of the verse. The poet directs the thoughts of the audience, especially the younger generation, to be connected to the cultural roots of the East. Just like the Malay community's traditional clothing that adheres to Islam, which covers the *aurah* (body parts that should be covered), is loose-fitting, and does not accentuate the body's curves. The poet even mentions the name of a specific traditional Malay attire, "*Telok Belanga*," in the fourth line as an emphasis for the millennial generation to constantly remember and wear their traditional clothing amidst the influence of foreign fashion trends.

*Selamat datang kami ucapkan  
Pade Pak Bupati serte rombongan  
Juge Pak Wakil Bupati seiring sejalan  
Dalam menjalankan roda pemerintahan (SMK, 9:3)*

Welcome, we greet  
To Mr. Regent and the entourage we meet  
Also to Mr. Vice Regent, in harmony we proceed  
In carrying out the wheels of governance's deed (SMK, 9:3)

The above excerpt depicts the moral values found in *syair* in Ketapang. The verse shows the figure of a regent and vice-regent who are in harmony, as indicated by the phrase “*seiring sejalan*” (in harmony) in the third line. Both leaders symbolize good moral character that the community can emulate to maintain unity. This condition can be achieved through understanding, compromise, mutual respect, assistance, and complementing one another. When leaders are harmonious, and society is free from conflicts, it creates a stable social climate. All of this results from patience in maintaining good moral character and refraining from disrupting the harmony of others.

*Terima kasih kami ucapkan  
Pade Pak Bupati selaku pemerintahan  
Yang banyak membantu segale keperluan  
Suatu harapan dapat lagi di taun depan (SMK, 9:4)*

We express our gratitude  
To Mr. Regent as the governing authority  
Who has helped with various needs  
A hope for continued support in the coming year (SMK, 9:4)

The above passage portrays moral values in *syair* in Ketapang. It can be observed in the first line, which says, “*terima kasih kami ucapkan*” (we express our gratitude). The phrase “our gratitude” should be highlighted as an example of commendable moral conduct. Expressing gratitude is similar to a positive activity in showing appreciation for the assistance provided by others. In this case, the poet presents an example of expressing gratitude to the figure of the Regent who has contributed to the functioning of the government in the region. The feeling of gratitude towards a true leader can be realized by becoming a law-abiding member of society and actively contributing to development.

*Dua' mata goreng dan sambal kepala  
Juge barang lain bersenike rupe  
Wahai Tri Anande sekarang dudo' berdua  
Di malam pertama jangan lupa' bace do'a (SMK, 10:35)*

Two fried eyes and spicy-sauced head

Also other things that look alike  
Oh, Tri Anande, now you are together  
On the first night, do not forget to recite a prayer (SMK, 10:35)

The above excerpt presents good moral values in *syair* in Ketapang. The poet reminds readers not to forget to recite prayers at the beginning and end of every activity. It is reflected in the fourth verse with the assertion “*jangan lupa’ bace do’a*” (do not forget to recite a prayer). In this regard, reciting prayers is an example of commendable moral conduct. It contains an essential message to consistently place our hopes in the Creator, as He is the Almighty over everything. Without prayers, efforts may be in vain, and devotions may be empty. Therefore, both should be carried out with the utmost effort and dedication of body and soul.

4) Islamic principles, faith (*iman*), and good deeds (*ihsan*)

*Syair dimulai dengan Bismillah*  
*Subhanallah Walhamdulillah*  
*Solawat dan salam pada Rasulullah*  
*Assalamualaikum Warahmatullah (SMK, 4:1)*

The poem begins with *Bismillah*  
Glory be to Allah, and all praise be to Him  
Blessings and peace upon the Messenger of Allah  
Peace be upon you, and may the mercy of Allah be upon you (SMK, 4:1)

The above excerpt exemplifies Islamic values found in *syair* in Ketapang. Islamic values are present throughout the lines, reflected in “*Bismillah*” in the first line, “*Subhanallah Walhamdulillah*” in the second line, “*Solawat*” in the third line, and “*Assalamualaikum Warahmatullah*” in the fourth line. These words and phrases are closely related to Islam and serve to remember Allah, the Creator, and His Messenger. “*Bismillah*” means “in the name of Allah.” “*Subhanallah Walhamdulillah*” means “glory be to Allah, and all praise be to Him.” “*Solawat*” means “blessings” upon the Prophet as a perfect mercy, perfection of mercy for His beloved. “*Assalamualaikum Warahmatullah*” means “peace be upon you, and may the mercy of Allah be upon you.” The Islamic beliefs of the Malay Ketapang community are evident in their poetry, showing a solid and interconnected relationship with Islam.

*Assalamualaikum Warahmatullah*  
*Ijinkan saye membace madah*  
*Dengan awal membace Bismillah*  
*Syaer gulung terbukalah sudah (SMK, 7:1)*

*Assalamualaikum Warahmatullah*  
Allow me to recite a poem  
With the beginning of *Bismillah*  
Let the verses be unfurled (SMK, 7:1)

The above excerpt depicts Islamic values found in *syair* in Ketapang. In its stanzas, words closely related to Islam are repeated, including “*Assalamualaikum Warahmatullah*” in the first line and “*Bismillah*” in the third line. These two words are consistently recited in many stanzas and *syair* (Malay poetry) titles in West Kalimantan. Every activity that begins with the invocation of “*Bismillah*” (in the name of Allah) and is followed by the greeting “*Assalamualaikum Warahmatullah*” (peace be upon you, and may the mercy of Allah be upon you) or vice versa is believed to bring many blessings. It is because these words contain various forms of trust (submission) to the Creator and are hoped to be a good prayer for the poet, the readers of the poetry, and all those involved in it.

*Kalam bermula dengan Bismillah*  
*Puji dan syukur kepada Allah*  
*Solawat dan salam ya habib Allah*  
*Berharap syafaat Baginda Rasulallah (SMK, 1:1)*

The speech begins with *Bismillah*  
Praise and gratitude to Allah  
Sending blessings and peace upon the beloved of Allah  
Hoping for the intercession of the Messenger of Allah (SMK, 1:1)

The above excerpt portrays the values of faith found in *syair* in Ketapang. The first and second lines depict faith in Allah, the Lord of the Universe, while the third and fourth lines narrate faith in His Messenger. These displayed values of faith illustrate that one cannot separate oneself from religion in real life, as it is rich in positive guidance for living. Literary works, such as poems, serve as a miniature representation of real life, bound by religious values and faith. In fact, within Pancasila, faith in God is placed in the first principle, “Belief in the One and Only God” (*Ketuhanan Yang Maha Esa*).

*Pendidikan dan ilmu paling terdepan*  
*Agar tak ketinggalan dalam kehidupan*  
*Sepanjang hayat wajiblah tersimpan*  
*Dunie akherat kehidupan menjadi mapan (SMK, 2:3)*

Education and knowledge at the forefront  
So as not to be left behind in life  
Throughout life, it must be cherished  
In this world and the afterlife, a well-established life (SMK, 2:3)

The above excerpt presents the values of faith found in *syair* in Ketapang. The key phrase lies in the fourth line, “*dunie akherat kehidupan menjadi mapan*” (in this world and the afterlife, a well-established life). Through this line, the poet narrates the significance of faith in worldly life and the hereafter. There is a message that the world is transient and will not last forever. Afterward, it will be destroyed and replaced by the eternal life of the hereafter. Therefore, the poet reminds the readers to gather sufficient provisions to live in both worlds. Life in this world should be filled with worship, good deeds, and enthusiasm for



learning in order to progress positively and acquire adequate preparation to face the afterlife.

*Kote Ketapang zaman bahari  
Kerajaan Tanjungpura tegak berdiri  
Dipimpin raja yang bijak bestari  
Meninggalkan nama yang baik anak negeri (SMK, 1:3)*

In Ketapang City in the maritime era  
The Kingdom of Tanjungpura stood  
Led by a wise and intelligent king  
Leaving a good reputation for the children of the land (SMK, 1:3)

The above excerpt demonstrates the value of good deeds (*ihsan*) in *syair* in Ketapang. It can be found in the fourth line, which states, “*meninggalkan nama yang baik anak negeri*” (leaving a good reputation for the children of the land). More specifically, the value of *ihsan* is reflected in the key phrase “a good reputation,” which signifies a person’s name being remembered positively by others due to the virtues and good deeds displayed in life. Achieving a good reputation is undoubtedly difficult, as someone will always encounter obstacles and challenges. Additionally, everyone will inevitably meet those who support or oppose their beliefs. Therefore, to attain a good reputation, a person must bear to their intention, which will also lead to a good process. Allah, the Lord of the Universe, will always unite those who consistently strive to maintain their good reputation and that of their family with others who possess similar virtues.

*Mari sejenak kita tafakur  
Unto’ merenung serta bersyukur  
Bertahun-tahun bangsa Indonesia tersungkur  
Ne’mat kemerdekaan tak dapat diukur (SMK, 2:1)*

Let us reflect for a moment  
To ponder and be grateful  
For years, the Indonesian nation has struggled  
The blessing of independence cannot be measured (SMK, 2:1)

The above excerpt illustrates the value of good deeds (*ihsan*) in *syair* in Ketapang. It represents the importance of gratitude towards Allah, the Almighty God. The key phrase that portrays this can be found in the second line, which states, “*unto’ merenung serta bersyukur*” (to ponder and be grateful). There are many benefits when gratitude is practiced continuously, such as bringing tranquility to the heart, feeling fortunate even in the face of life’s trials, and becoming a person who is rich in spirit and caring towards others. Additionally, gratitude brings forth values of goodness that are highly beneficial for oneself and those closest to them, and most importantly, it can enhance the quality of a servant’s relationship with their Lord, the Perfect Designer of Life in this universe.

Based on the findings, it was observed that *syair* (Malay poetry) in Ketapang, West Kalimantan,

was less recognized by the younger generation. However, some individuals still engaged in poetic activities and possessed knowledge about these poems. The poetry in Ketapang encompasses comprehensive religious values, including values of faith, poetic expression, ethics, Islamic principles, belief, and good deeds. These values were uncovered within the poems' content and presented as data through some representing excerpts. Among the various religious values discovered in the Malay poetry of Ketapang, the value of shariah (Islamic law) is dominant. It indicates that the poems contain religious teachings as a means of education or guidance for the community in their behavior. Hence, those poems undoubtedly have a significant cultural heritage that needs to be preserved.

### Conclusion

West Kalimantan possesses a rich and enduring cultural heritage, namely poetry or "*syair*." The *syair* of Ketapang carries a diverse range of religious values, including beliefs (*aqidah*), Islamic law (*syariah*), ethics (*akhlaq*), Islamic principles, faith (*iman*), and good deeds (*ihsan*). Based on the conducted analysis, the religious values in *syair* in Ketapang consisted of 25 about beliefs, 71 about Islamic laws, 31 about ethics, 6 about Islamic principles, 17 about faith, and 50 about good deeds. These values are embedded within the content of the *syair*, serving as a guiding principle for the community's behavior in their daily lives, emphasizing Islamic teachings. *Syair* positively impacts the community's behavior, stressing the need to preserve and safeguard its existence within the Malay community of Ketapang.

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