

The Value of Religious Education of Syair *Bayan Budiman*

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ABSTRACT : Education is a learning process in order to gain insight, knowledge and skills. The insights, knowledge, and skills obtained vary, one of which is about character education. Character education is one of education about ethics and morals. Moral values can be in the form of religious values which consist of sharia, muamalah, and worship values. The background of this research is Syair Bayan Budiman which contains character education values in the form of religious values. The religious elements are in the form of sharia, muamalah, and worship. Source Syair Bayan Budiman. The formulation of the problem, namely the application of religious character education in Bayan Budiman verse and determining the application of religious values in the form of sharia, muamalah, and worship in Bayan Budiman verse. The purpose of this character education research is to obtain the form and meaning of religious values itself in Bayan Budiman poetry. The research theory is the value of character education in the form of religious values in a Bayan Budiman poem. This type of research is qualitative research. The research method is descriptive. The data collection technique is documentation.

KEYWORDS -Religious Values, Character Education, Poetry

I. INTRODUCTION

Education is a series of learning or actions that are solely for gaining insight, skills, and habits. Ki Hadjar Dewantara stated that education is an instruction in the growing life of children. Where that education guides all the constancy of nature in students who become human beings and members of society who can achieve prosperity and the pleasures of a hot life. Syair is old literature that must be preserved throughout the ages. One of the efforts to remain sustainable is by bringing poetry to enter the world of education.

Based on the KBBI (*Big Indonesian Dictionary*) poetry is an old poem where each stanza consists of four lines that end with the same sound. According to Uned (2010: 37) poetry is an old poem consisting of 4 (four) lines that end with the same sound (rhythmic aaaa). In essence, the old poetry comes from Arabic, where each bait consists of 4 lines and all arrays are content, meaning that the poem has no *sampiran*, each line consists of 8-12 syllables which generally contain fairy tales, advice, or story.

According to Eko Sugianto (2007: 29) there are three kinds of poetry, namely poetry that contains stories, poems that tell events and poems that contain religious teachings. Others agree that poetry is the string of words created by the poet and the form of their expression which is contemplated by his distinctive musical instrument, the tambourine.

According to Alisjahbana (2009: 46) poetic ties consist of four rhyme lines and also two or two rhymes. Each line generally consists of four words the same as the *pantun*, but the difference is that in the *pantun*, the four arrays generally consist of *sampiran* and contents while in verse the four lines are the content. The majority of poetry is a long description, for example a description of a story, advice, and a knowledge or others.

The form of this research is character education, in which education is very important for the current generation. Character education, namely with regard to morals, ethics, and others. Character education is intended for students and students as well as for adults. Because not everyone has character education itself. Berkowitz and Bier (in Muhammad Yaumi, 2014: 9-10) state that character education is a deliberate attempt to develop good character based on core values that are good for individuals and good for society. Berkowitz and Bier also define character education as any approach that is deliberate by school personnel, who often interact with people and community members, helping students and youth to be caring, principled, and responsible.

Rosidatun (2018: 21-21) states in a simple sense character education is what positive things are done by teachers and affect the character of the students they teach. Which character education has become a movement that has supported the social development, emotional development, and ethical development of students. It is a proactive effort made by schools and the government to help students develop the core values of ethical and performance values, such as caring, honesty, diligence, tenacity and fortitude, responsibility, respect for themselves, and others. Character education can also be defined as education that develops the noble character (*good character*) of students by practicing and teaching moral values and civilized decision making in relationships with fellow humans and in relation to God.

Refers to a series of attitudes (*behavior*), motivation (*motivations*), and skills (*skills*), including the desire to do the best thing. Where, character education is an effort that is deliberately made to help society, understand the behavior of others, care and act and have skills for ethical values. According to Darmiyati Zuchdi (in Kusni Ingsih, et al, 2018: 22) states the purpose of character education is to teach certain traditional values, values that are widely accepted as the foundation for good and responsible behavior. These values are described as moral behavior. The series of character learning actions is more directed at the aspects of knowledge, skills, and behavior.

Dony Kusuma (in Zubaedi, 2015: 19) explains that character education is a dynamic development of continuous abilities in humans to internalize values so as to produce an active, stable disposition in individuals to become more intact. These elements become dimensions that animate the formation process of each individual. According to Zubaedi (2015: 19-20), the process of character education or moral education is seen as a conscious and planned effort, not an effort that happens by accident. on this basis, character education is a serious effort to understand, shape, foster ethical values, both for themselves and for all citizens of society or citizens as a whole. Regarding the importance of this education, we are reminded that "*education comes from within ourselves, you get it by struggle, effort, and thinking*". Character education in terms of substance and purpose is the same as character education, as a means to fundamentally change, because it brings individual change to its roots. Based on the opinion of experts, it can be interpreted that character education is an effort to develop character values within oneself, be it moral, ethical, and other values.

Next, based on Asy'ari Suparmin (2019: 2) in general, Islamic teachings cover three main aspects of human life, namely: faith, sharia, and morals. In the aspect of sharia, namely around *muamalah* and worship. In Islamic teachings most of human life is filled with *muamalah* activities in the form of worship. *Muamalah* is the core of the purpose of Islam (*maqashid syariah*) to realize the goodness of human life.

Kusni Ingsih (2018: 23), states that there are values in the development of cultural and character education made by the National Education Ministry, one of which is religious values. These religious values are attitudes and behaviors that are subject in carrying out the teachings of the Islamic religion they adhere to, respect the worship activities of other religions and always live well and peacefully with adherents of other religions.

Slamet Wiyono (2006: 5), states that it is quite clear that the pillars of Islam are faith, sharia, and morals. Akidah, which acts as the basis for the faith of a Muslim (*tauhid*) that animates sharia (*Islamic laws*) and rules regarding the morality of the people (*morality*). Sharia underlies *muamalah* and worship. *Muamalah* is a human

activity that is related to the relationship between humans and animals, plants, earth, sea, air, and other creatures. Other than that, worship (*in a narrow sense*) is an activity of Muslims that is related to the human relationship as a creature of Allah as the Creator.

Sarinah (2017: 82), states that sharia is the provisions (*regulations*) of religion which are guidelines for humans in their lives to improve the quality of life in order to achieve happiness in the world and the hereafter. *Muamalah*, which includes the provisions or regulations of all human life activities in association with each other and with the surrounding nature. Whereas worship has the meaning of obeying or submitting to the orders or rules that Allah established and worship is also related to the pillars of Islam and other worship. Such as ablution, obligatory bathing, *tayamum*, *zakat*, donations, and others.

Based on the explanation above, this research is important to do in order to increase knowledge regarding character education in Bayan Budiman verse. This module is problem based (*Problem Based Learning*) in character education material in the form of religious values. This religious value deals with the values of sharia, *muamalah*, and worship. These values will be reviewed or examined in Budiman poetry.

The formulation of the research problem, namely how is the religious character education in Bayan Budiman poetry? The purpose of this character education research is to obtain a description of religious character education in Bayan Budiman poetry. The benefits that can be obtained from character education research in a verse, namely:

1. For a student in Bayan Budiman verse, there is a theory of character education in the form of religious values that can be emulated in everyday life.
2. For other research, the results of the research are used as reference material in conducting further research and also as relevant research.
3. For the researchers themselves, the results of this study can be used to increase insight, knowledge about character education, values and attitudes with regard to character education itself, especially those concerning religious values.

II. RESEARCH METHODOLOGY

This type of research is character education. According to Berkowitz and Bier (in Muhammad Yaumi, 2014: 9-10) character education is a deliberate attempt to develop good character based on core values that are good for individuals and good for society. One of those values is religious value. These religious values consist of *muamalah*, sharia, and worship. To obtain these values, a study was conducted by observing Bayan Budiman verse which consists of opening, filling, and closing. Where the verse consists of 245 stanzas. Then, the verses are grouped into 3 parts, namely opening, filling, and closing.

For the research model that leads to religious values which consist of: *muamalah*, sharia, and worship. According to Asy'ariSuparmin (2019: 2) in general, Islamic teachings cover three main aspects of human life, namely: *aqidah*, *sharia*, and morality. In the aspect of sharia, *muamalah* and worship are covered. In Islamic teachings, most of human life is filled with *muamalah* activities in the form of worship. *Muamalah* is the deepest core of the purpose of Islam (*maqashidsyariah*) to realize the welfare of human life.

Regarding the test carried out on one of Bayan Budiman poems. The subject of this poetry trial was carried out on one of the students of the Indonesian Language and Literature Education Study Program, Riau University. This research is a qualitative research. The data were obtained through analyzing each line in the verse by relating it to religious values which consisted of: *muamalah*, poetry, and worship.

Next, *muamalah* leads to human interaction in accordance with religious law. Sharia itself refers to human speech which contains religious elements. Meanwhile, that worship leads to God Almighty. *Muamalah*, sharia, and worship are very closely related to Islamic teachings. For this research data is arranged based on its

grouping, namely opening, content, and closing. Where the opening has 20 verses of poetry, the content is 219 verses of verse, and the closing is 6 verses of verse. Each line in the verse that has been grouped earlier, is analyzed and grouped into parts of *muamalah*, sharia, or worship. Data collection was carried out using tables to make it more efficient and more orderly.

III. INDENTATIONS AND EQUATIONS

This research produces a character education in the form of religious elements, namely sharia, *muamalah*, and worship found in *Syair Bayan Budiman*. This research is effectively used in character education to take religious values in poetry and apply it in everyday life.

The poetry research entitled *Syair Bayan Budiman* contains 245 verses. In these 245 verses of *Syair Bayan Budiman*, in total there are 46 religious elements that are sharia, 6 religious elements that are *muamalah*, and 52 religious elements that are worshipping. In verses 1-20 included in the opening, verses 21-239 including the contents of the verse, and verses 240-245 are the closing. In the opening of this verse, not all of the lines in the verse include parts of the religious elements in the form of sharia, *muamalah*, and worship. In the opening section of *Bayan Budiman Poetry*, there are 2 religious elements that are sharia and 4 that are worship, while the religious elements that are *muamalah* are not found in the stanza and line in the opening of this verse. In the opening part of *Bayan Budiman* verse 2 line 4 which reads "*Sekaliankembali kepada Tuhankita*" including religious elements that worship, this line means whatever we do return to God and that includes tawakkal. In verse 5, line 4, which reads "*Makanya Allah adamenghampuni*" is included in the religious element which is sharia, because it means that Allah is all-forgiving of all his servants. Furthermore, in verse 7 line 4 which reads "*Melainkan Allah mengampunidoso*" is included in the religious element of the sharia, because Allah forgives all the sins of the servant if the servant wants to repent. In verse 9, line 4, which reads "*Mohonkan ampun kepada Allah*" is included in the religious element of worship, because the meaning of the line to ask forgiveness from Allah in Islam by praying like prayer and praying for His forgiveness. Next, in verse 12, line 4 which reads "*Baiklah kitaberbuat jasa*", including the religious element which is disgruntled, because the meaning of doing merits is a relationship between humans and other humans. In verse 15, line 3 which reads "*Ibadat diadikerjakan*" includes religious elements of worship, because the meaning of worship is like prayer, zakat and alms.

In the contents of *Syair Bayan Budiman*, there are 43 sharia religious elements, 6 *muamalahs*, and 48 worship. Some examples of verses and lines that are included in religious elements are sharia, namely in verse 23 line 4 which reads "*Ilmu di dada habislah hilang*" including religious elements that are sharia, meaning that in Islamic law studying is the same as practicing worship. Next, in verse 24, line 3, which reads "*Baiklah kita berbuat bakti*", including the religious element of the sharia, because according to Islamic law we have to serve others, especially our parents. In verse 33, line 4, which reads "*Caharilah ilmu jangan tiada*", is a religious element that is sharia, because in Islam it is said that studying knowledge reaches to the grave. Furthermore, the religious element that is muzzled in this verse is found in verse 50 of line 3 which reads "*Salah sedikit guru (h) memukul*" which means the relationship between humans and other humans. The religious element of worship in the contents of this verse is found in verse 52 line 3 which reads "*Tiada tinggal sembahyang lima waktu*", because in Islam prayer or prayer is one of the worship that must be done on time and should not be abandoned. In verse 59, line 3, which reads "*Beta mengaji orang berempat*", that is one of the prayers that Muslims must carry out. Furthermore, in verse 90, line 4 which reads "*Minta doa menjauh bala*" means that prayer is one of the acts of worship which is done to ask God for protection.

In the closing part of *Bayan Budiman* verse, there is only one religious element that is sharia and is found in verse 240 line 4 which reads "*Supaya terbuka hati yang kalam*" according to Islamic sharia to open a heart that has to be more diligent in worshipping and closer to Allah.

IV. CONCLUSION

Based on the results of the research and discussion, several conclusions were obtained. First, in the opening section there are only 2 sharia and 4 worship. In this opening there are 20 verses. Second, in the content section, there are 43 religious elements that contain the meaning of sharia, 6 *muamalah*, and 48 worship. Third, in the closing section, there is only 1 religious element which implies sharia. Meanwhile, religion itself is part of the values that exist in human life itself. Religious is divided into 3 parts, namely sharia, which means utterances that are believed by humans in accordance with Islamic religious beliefs. Next, *muamalah* which means the relationship between fellow human beings in the form of actions and behavior that lead to the teachings of Islam. Meanwhile, worship itself implies activities carried out by religious people to worship their God in order to be closer to the Creator. From all of Bayan Budiman verses, there are 46 religious elements that contain the meaning of sharia, 6 *muamalah*, and 52 worship.

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