

## Strengthening Religious Character through Hijaz Yamani Poetry as a Source for Social Science Learning

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### ARTICLE INFO

#### *Keywords:*

Character;  
Religion;  
Social Studies Learning  
Resources.

#### *Article history:*

Received 2021-11-16

Revised 2022-03-07

Accepted 2022-04-04

### ABSTRACT

Moral degradation is still a central issue in educational practice. Responding to these problems, making character education a solution to improve students' morality. Character education design focuses on 18 values that are mandated to be integrated into learning. One of these values is religious value. This article aims to analyze the poetry of local writers to be used as social studies learning resource. This research is a type of semiotic research. As semiotics is a type of research that emphasizes the aspect of extracting the meaning of signs in a literary work. The collection of data used in this research is a library study. The data analysis technique was carried out based on the semiological analysis of Roland Barthes. The study results describe the religious characters contained in the collection of poems in the form of depictions of Aqidah, Sharia and Morals. Religious character is strongly influenced by the strengthening of Islamic values in society. Thus, it is a concern in the practice of social studies learning that religious characteristics originating from Islam affect social life. This relates to several materials, namely class VIII Chapter IV Changes in Indonesian Society during the Colonial Period and the Growth of National Spirit. This material describes that the struggle of the Indonesian people and the spirit of nationalism grew because of their religious character. The integration of poetry as a social study learning resource strengthens the existence of religious characters. Religious character does not discriminate against the existence of other religions. However, providing diversity to achieve and practice religious teachings in harmony.

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## 1. INTRODUCTION

Human life cannot be separated from character education. Character is an essential element in people's lives as individuals are social beings who will continue to interact with other people. The various characters possessed are part of managing human relations to realize a harmonious community life. Therefore, it is necessary to instil character early, starting in the family, school, and community environment (Kim et al., 2020; Kurniawan, 2018; Romanelli et al., 2021).

However, globalization, which is identical to the development of science, knowledge, and technology (IPTEK), has a positive impact in the form of convenience in various fields, including the sophistication of communication tools and more advanced communication tools facilities and infrastructure. However, on the other hand, globalization also harms humans when there is a lack of filters. Therefore, character education is one aspect that should be used to distinguish between good and bad things in people's lives.

The crisis of character by individuals or groups is now genuine in Society. For example, the rampant violence against children and adolescents, bullying, increasing cases of socializing promiscuity, pornography, rape, deprivation of property, Adolescent urination, and drug abuse have caused social problems that have not been wholly resolved to date. Even in education, moral decline can be seen in negative behaviour (Ainiyah & Wibawa, 2013; Muhammad, 2011; Tumanggor et al., 2017). The presence can see this of students who often play truant and cases of brawls between students.

The existence of schools as educational institutions can be a solution to instil character education. Schools are not only a place for knowledge transfer (Jumriani et al., 2021; Salahudin & Alkrienciehie, 2013). They should be facilities for inculcating character for community members through as clearly written in UU No 20 of 2003. It is concerned in the National Education System, which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become people who believe and fear God Almighty a, have noble character, be healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. Thus, a character becomes a learning that must be internalized from the start at all levels of education, from the elementary level to the tertiary level.

Based on the Ministry of National Education (2011) that 18 characteristics can be instilled in students through education. The eighteen characters are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly or communicative, love peace, love to read, care for the environment, care social, and responsibility. These characteristics must be instilled in individuals to have a positive impact in everyday life.

Based on the characters described above, one of the characters is religious. This character is the main character that every individual must-have. As basically, human life cannot be separated from the religious aspect. Humans are religious creatures (homo religious), namely creatures who have the sense and ability to understand and practice religious values. This distinguishes humans from other creatures (Kartono, 2000; Tumanggor et al., 2017). As spiritual beings, humans should use religion as a way of life. Every religion adhered to, of course, teaches individuals to behave well and not do harmful things. Therefore, the inculcation of religious character in schools is an important character to be grown. It becomes a primary filter for individuals to distinguish between good and bad things.

Strengthening of religious character can be done through implementation in teaching and learning activities. This aims to teach and habituate students to have a religious character. The cultivation of religious character is often seen in religious practices involving the community. Religious practices are related to religious rituals and from daily activities days (Sulistiyono, 2014). In a more general way, character cultivation and habituation are known as character strengthening. Strengthening religious character can indeed be integrated into subjects at the school level. One of these subjects is Social Sciences (Jumriani et al., 2021; Mutiani et al., 2021).

Social Studies in Indonesia is found in elementary and secondary schools. In particular, social studies subjects in secondary schools are used to respond to the inculcation of religious character

through learning activities. Social Science is a subject and a scientific discipline that has several foundations, one of which is the ideological basis which becomes the system of fundamental ideas to give consideration and answer questions: (1) how is the relationship between *das sein* Social Studies as an educational discipline and *das sollen* Social Sciences, and (2) how is the relationship between educational theories with the nature and practice of ethics, morals, politics and behavioral norms in building and developing Social Sciences (Sapriya, 2009). Based on the ideological basis, it is clear that Social Studies has a vital role in building the character of Society, especially for teenagers.

Social studies learning has a civic mission and requires contextual learning resources to strengthen learning. With various kinds of learning resources and making students not bored quickly, there are also new things in learning. Refers to the use, utilization, and management, and improvement of learning. Thus, it is understood that it is necessary to innovate social studies learning resources so that learning becomes fun. One of the various learning resources that can be used in social studies learning is poetry. The use of poetry in social studies learning is described by Mutiani (2015) that poetry as social studies learning resource is a challenge for more communicative and interesting learning innovations. The use of poetry as a learning resource does not require social studies teachers to understand literature fully. However, poetry is used to communicate between teachers and students to interact well. Therefore, it can be said that poetry can move students' interest in learning with a literary approach (Handy et al., 2020; Hindun, 2014; Indriyani et al., 2021; Mutiani et al., 2020). Of course, a selection is needed to determine poetry relevant to the teaching material. This article aims to analyze the poetry of local writers to be used as social studies learning resource. Poetry selection is focused on poetry that has character values. Thus, using poetry learning resources in social studies learning is part of the teacher's performance in creating a creative learning atmosphere.

## 2. METHODS

This study uses a type of semiotic research. Semiotics is a type of research that emphasizes extracting the meaning of signs in a literary work. Endaswara (2003) mentions that the slightest sign in the semiotic view is still considered. Data is a source of information that will be selected for analysis. Therefore, the quality and accuracy of data collection depend on the sharpness of selection guided by mastery of concepts or theories (Endaswara, 2003). Data collection is done through literature or document studies. In this study, the document referred to is an exploration of poetry by Hijaz Yamani titled *When Kalau Kau Datang* and written documents to support data analysis. Besides that, secondary data was obtained from several literature studies and relevant literature for social studies learning. The data analysis technique was carried out based on the semiological analysis of Roland Barthes with the following steps:

1. Identify the code on the poem poetry by Hijaz Yamani with the title *Kalau Kau Datang*.
2. According to theory, the code found in the poem *Kalau Kau Datang* was classified to be described and analyzed.
3. Next, analyze the code found to find the meaning contained in the poem.
4. Make conclusions based on the results of the data analysis that has been done.

The poem *Kalau Kau Datang* analysis data is then presented in descriptive form. In this study, the data previously analyzed using Roland Barthes' semiological theory in the form of data will be presented in easy-to-understand words. The data are then interpreted systematically. Finally, the data collected was analyzed to obtain research conclusions to answer the research problem formulation.

## 3. FINDINGS AND DISCUSSION

Poetry is a literary work in the form of writing. Poetry is the result of the author's creativity. Therefore, work must have good benefits when read. Therefore, in the perspective of character education, one of which is the religious character of poetry, can be used as a learning resource so that students are more familiar with religious values through a work. For this reason, work that has educational value is very much needed in the era of globalization. It can provide good character values (Bahtiar & Aswinarko, 2013).

Poetry is a work that students can learn at school. With poetry, students can learn the value of religiosity at school. Teachers can provide poems rich in religious values because students need moral values, educational values, and religious values.

In the local perspective of South Kalimantan, there is one poem that can be used as a learning resource. The poem is entitled *Kalau Kau Datang*, written by Hijaz Yamani (1981). This poem presents an experience of religiosity regarding the relationship between humans and humans and humans with the Creator. The stanzas of the poem are as follows:

### **Kalau Kau Datang**

Kalau kau datang berdiri di pintu kamar itu  
 Sungguh sinar bayangan Kau yang perkasa  
 Apa yang akan terjadi sahabatku?  
 Berilah aku salam.  
 Jangan tuding tubuhku yang terhenyak  
 di ranjang dingin ini.  
 Sungguh aku sekarang terikat oleh rabun malam.  
 Bukankah kau pasti datang  
 Menjamah diriku  
 Akan balik membawa berita  
 Sebentar malam langit akan terbuka  
 Karena telah kau ketuk pintunya  
 Bawalah aku masuk kepadanya.  
 (Hijaz Yamani, 1981:81)

Poetry is an expression of the soul of nature that comes from within. Poetry considers the effect of beauty with specific provisions consisting of rhythm, rhyme, and meaningful figurative words (Faizin & Nuryatin, 2017). Poetry results from the poet's expression to give a message to the reader. Itself has a meaning as a picture of oneself or the poet's personality in his mind (Jabrohim, 2012). Poetry is an expression of the author's feelings and thoughts poured through a work composed with total concentration with the strength of the language to have meaning (Hindun, 2014). Thus, poetry is an overflow of feelings, one's imagination in expressing ideas that originate from the heart and mind.

**Table 1 Identify the Meaning of Poetry When *Kalau Kau Datang***

Temple Quotes	Mean
<i>Kalau Kau Datang</i>	The word <i>Kalau Kau Datang</i> means that something will come to someone. The expression/come/refers to something that comes down, approaches, arrives. Symbolizes the angel who will come to someone who sees in the poem.
<i>Berdiri di depan pintu kamar itu</i>	The angel is standing at the door to meet the person in the poem. The diction/ <i>berdiri</i> / means ready to pick him up. Meanwhile, the meaning of the phrase/standing in front of the door of the room/ implies that an angel is standing in front of the room's door, whether in front of the room or who is always shadowing the person.
<i>Jangan tuding tubuhku yang terhenyak</i>	The diction/ <i>tuding</i> / means pointing, in life, we should be ready to be appointed and picked up at any time by the angels even in any circumstances expressed in the word/ <i>shocked</i> /, with the phrase /in this cold bed/.
<i>Sungguh aku sekarang terikat oleh rabun malam</i>	The condition of a person is in a state of illness, silent and unable to do anything, and resigned to the situation that will

Temple Quotes	Mean
<i>Bukankah kau pasti datang</i>	happen. The word/agreement/here it turns out that we have an agreement with God who created, because before being born into the world, humans have agreed with God, once the spirit is blown, then God takes an agreement with each of His servants.
<i>Bawalah aku masuk kepadaNya</i>	The angel of death will come to pick up that person by bringing all the good and evil deeds while living in the world with diction/ <i>berita</i> /. The person is ready to meet the Creator by carrying the responsibility for the good and bad deeds that he has done while still in this world. Things that humans must be responsible for in life include words (words), actions (hands), and sight (eyes). Everything said, done, and seen will be held accountable by God Almighty.

First, the depiction of aqidah in the stanza of the poem is outlined in the stanza word *Kalau Kau Datang* which means that something will come to someone. The expression */Datang/* refers to something that descends, approaches, arrives. It symbolizes an angel who will come to someone's place. This stanza of the poem tells of a servant's perseverance in praying to God. Second, in the poem, it is indicated that it contains aspects of faith in the form of belief in the existence of death. This is as Aqidah is a belief or belief that must exist in human life. Third, the stanza describes religiosity in the depiction of Aqidah, namely the belief in the Day of Judgment, which refers to the interpretation that God knows what will happen when the contents of the grave are resurrected and all human actions are shown. Aqidah in the form of belief in God. Religious aspects have an essential role in human life, individually and socially. In general, the religious aspect functions as a guide for humans to achieve peace in life and happiness in the hereafter. Religious aspects have an essential role in human life, individually and socially. In general, the religious aspect functions as a guide for humans to achieve peace in life and happiness in the hereafter.

Second is the depiction of Sharia. Sharia is all religious regulations that have been set. Sharia is everything ordered by religion to be carried out immediately and possible, by the rules and laws as the embodiment of faith. This is illustrated by the quote from the verse "*bawalah aku masuk kepadaNya*" which means that a person is ready to meet the Creator by taking responsibility for the good and bad deeds he has done while still in this world. This refers to an order for humans to have provisions before returning to their God, namely by performing various worships as a form of obedience to God (Mairochma, Widayati, & Husniah, 2015).

Morals are traits that exist within and in the human soul, which can encourage someone to do something without consideration and thought (Abbas, Jumriani, Handy, Syaharuddin, & Izmi, 2021). This is illustrated in the quote from the stanza "*Bawalah aku masuk kepadaNya*" which also means that there are things that humans must be responsible for in life, including words (words), actions (hands), and sight (eyes). Everything said, done, and seen will be held accountable by God Almighty. Religion is an attitude and behaviour that reflects obedience, does not disobey, obeys orders, and avoids religious prohibitions. Therefore, it can be said that the religious aspect means the aspect of attitude or behaviour that reflects human obedience or obedience to God according to their beliefs which are felt as a source of glory and happiness. Moral aspects are worship, praying, dhikr, being patient, and maintaining affection with family. The poet conveyed the moral aspect to implement good behaviour in religious life (Mairochma, Widayati, & Husniah, 2015). Based on this identification, the religious character in the collection of poems depicts Aqidah, Sharia, and Morals.

Religious character is an inherent characteristic of a person or object that shows an Islamic identity, characteristic, obedience, or message. The Islamic character inherent in a person will influence the people around him to behave Islamic. The Islamic character inherent in a person will be seen in thinking

and acting, which is always imbued with Islamic values. When viewed in terms of behaviour, people who have an Islamic character always show their firmness in belief, obedience in worship, good relations with fellow humans and the natural environment (Jamaluddin, Syaharuddin, Hadi, Mutiani, & Abbas, 2020). The religious character will form people who believe in God Almighty. Having a religious character and having faith will form good human attitudes and behaviour and show belief in the Creator's power. The belief in the existence of God will create people who are obedient to worship and behave by what is held by religion and do not do what is prohibited by religion. Religion or religion also prioritizes moral and ethical aspects in its values. Character education learning through religious aspects or religion will form a good combination without conflicting or contradictory values. Religion is a source of value in building character education learning. These religious sources give religious values (Mutiani, Sapriya, Handy, Abbas, & Jumriani, 2021; Ramadhanti, Abbas, & Jumriani, 2020).

Religious character is a human character who always relies on all aspects of his life to religion, makes religion a guide and role model in every word, attitude, and deed obeys God's commands and stays away from prohibitions; if we refer to Pancasila, it clearly states that Indonesian people must believe in the existence of God Almighty One with the consequences of carrying out all the teachings of his religion (Syaharuddin et al., 2021). Religious behaviour is challenging to recognize in its form as an object. In defining religious behaviour, comprehensive formulations are needed. This is important because it is very complex to discuss the behaviour of religiosity. Then religiosity is also defined as a condition the adherents of religion in achieving and practising their religious teachings in life or in all harmony, belief in God Almighty with teachings, and the obligation to perform worship according to religion.

On this basis, Hijaz Yamani's use of the poem "You Come" can teach religious character in schools. This is because the stanzas in the poem reflect faith in God Almighty, which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions. Other. Through the use of the poem, it is hoped that the implementation of religious character values will be shown in an attitude of love for peace, tolerance, respect for differences in religion and belief, as well as cooperation between followers of religions and beliefs, anti-bullying and violence (Subiyakto et al., 2021).

### ***Poetry Kalau Kau Datang as a Social Studies Learning Resource***

The linkage of the poem Kalau Kau Datang as social studies learning resource can be integrated into class VIII Chapter IV on Changes in Indonesian Society during the Colonial Period and the Growth of National Spirit. This material describes the various struggles of the Indonesian people, the background to the emergence of nationalism, the national movement's organization, and the changes in Indonesian Society during the colonial period. Some of these things grew because of their religious character.

In the Poetry of Kalau Kau Datang the context of its use as social studies learning resource was not carried out in an improvised way. In particular, before using it as a learning resource, the poem must be selected based on the suitability of the teaching material in social studies subjects. Through the use of the poem as social studies learning resource, students can understand a material based on the author's experience, understanding, and imagination. Therefore, poetry can be a more engaging social science learning innovation as a social study learning resource. Pebriana et al. (2021) said that Social Science education has the primary responsibility to help children become adults, namely someone who can make important decisions related to their association with other people in Society and dares to take responsibility for what is happening. Did. In addition, social studies are expected to develop children's ability to make rational decisions in dealing with various life problems and take action intelligently.

### **CONCLUSION**

It is essential to strengthen the religious character of individuals and community groups. The moral degradation that is happening today is a moral crisis in society. Strengthening religious character

can be done from an early age through educational institutions. A school with its learning process can be a means of habituation of behaviour that reflects religious character as the religious character is an essential component for the development of other characters. The existence of social studies subjects at the elementary and middle school levels can be a means of character building for community members, namely students. Using poetry with religious meaning as a social study learning resource is an option that teachers can use. This is by first determining the poetry used and then conducting a conformity analysis with social studies learning materials. With this, poetry can be used to strengthen students' interest in learning social studies subjects through a literary approach. However, poetry can also make social studies learning a means of transferring knowledge and strengthening the religious character of students, which is part of the attitude component.

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