

POEM OF GONDO ARUM BY KYAI MUHAMMAD ANWAR SANUSI BIN KARIM: TRACING THE VALUES OF CHARACTER BUILDING

Subaidi

Islamic University of Nahdlatul Ulama Jepara

Email: subaidi@unisnu.ac.id

Abstract

This research explains values of character building in poem (sy'ir) of Gondo Arum by Kyai Muhammad Anwar Sanusi bin Karim. This research uses descriptive qualitative approach. The aim is to explain and analyze person's thought, individually or group. The technique of collecting data is done directly by using written document and monumental creature by person who are a mufti of archipelago, kyai Muhammad Anwar Sanusi bin Karim. Data analysis uses descriptive analysis method. The finding of this research is: 1. Respect and well mannered character. This value is relevant with 9 pillars of nation character. In poem of already explained related with attitude of talking to parents and others that relate to religious doctrine; 2. Character of honesty is behavior that is based on the effort of making him/herself as people who always can be trusted in words, action, and work. According to kyai Muhammad Anwar Sanusi bin Karim, honesty is very admirable character, it is honesty in words and action; 3. Character of hard working, it means try hard to achieve success and do not know to give up. According to kyai Muhammad Anwar Sanusi bin Karim hard working is described in poem of by the term of "frequently of study day and night"; 4. Values of love Allah and truthfulness, it means the realization the feeling of relative among human which is Allah creatures is favor from one and only God, and from the relationship will grow the feeling of loving to each other which is based on piety; 5. The character of kind and humble, to make the good character person should always try to do good things. The good habit should be done consistently or istiqamah. The good habit will build someone's character become good. Any small of goodness always be done than it will be big goodness; 6. Character of coalescence and unity, it means the unity of messed style that is various become one which is intact and harmonious. The implementation of coalescence and unity values is such as defend the compactness, to parents, relative, fellow, and society environment.

Keywords: *character building, poem of Gondo Arum, Islamic literature*

Introduction

Emergence of literature includes poem of caused by the authors' wishes to express his or her existence as human. One of the literature work substances is idea and special message, blessing by imagination and realization of authors' socio culture that is exposed through media of language. So, literature work is socio culture phenomenon that involves human's creativity.¹ Literature work can give advantages in the form of seriousness that is dictated, it means seriousness that has education values, especially character education.² It means that literature works not only contain of authors' imagination, but there is something important and so that can be known by readers.³ There are various types of literature works that can be taken advantage by readers, one of them is Islamic literature work of archipelago, poem of *Gondo Arum* that is written by Kyai Muhammad Anwar Sanusi bin Karim.

Structure of its text explain about some Islamic advices that are summarized in Islamic education as like: *first*, teacher's advice toward students, *second*, advice of taqwallah, *third*, haq things relate to Allah and Rasul, *fourth*, obligation to parents, *fifth*, obligation to children and relative, *sixth*, attitude of getting good knowledge, *seventh*, attitude of study, *eight*, attitude of *riyadhah* and walk in road, and *ninth*, attitude of assemle and build relationship.

Commonly the existence of literature work does not popular among people, because usually the literature works use vernacular language that cannot be understood by most of people. So with the simple language in poem of *Gondo Arum* need deeply interpretation. What interesting is poem of *Gondo Arum* uses Javanese with Arabic written style of *pegon*, it has relevance with Indonesian people's thoughts especially Javanese, it has advices that is relevance with pillar of nation character education. From that, researcher interest to describe that poem of with the theme "Values *Character Building* in Poem of *Gondo Arum* by Muhammad Anwar Sanusi bin Karim (One of ethic education in literature work of Islamic archipelago).

¹ Ari Khairurrijal Fahmi and Nuruddin, "Nilai-Nilai Pendidikan Akhlak Dalam Syi'ir Imam Syafi'I (Kajian Struktural Genetik)," *Arabiyā Jurnal Pendidikan Bahasa Arab Dan Kebahasaan* 1, No. 2 (n.d.): 181.

² Rene Wellek and Austin Werren, *Teori Kesustraan, Trans. Melina Budianta* (Jakarta: Gramedia Pustaka Utama, 1995), 27.

³ Nikken Derek Saputri, "Syi'ir Tanpo Watton (Kajian Simiotika)" (Universitas Negeri Semarang, 2013), 6.

Methodology

This research used research library with the method of qualitative descriptive. The purpose is to explain and analyze people's thought, individually or group (Sukmadinata, 2012). Focus in this research is archipelago mufti's thoughts in poem of *gondo arum* by Kyai Muhammad Anwar Sanusi bin Karim. The premier data sources is book of poem of *gondo arum*, meanwhile the secondary data are from reference books, scientific journals, and also the other data which relate to values of character building. Not only that, it is also from others book or studies about values of character building. The technique of collecting data in this research is done directly by using written document and monumental creature by an archipelago mufti, kyai Muhammad Anwar Sanusi bin Karim. The data analysis in this research uses descriptive analysis method to explore message that is contained in Book of Poem of *Gondo Arum* by Muhammad Anwar Sanusi bin Karim. Contain of Poem of *Gondo Arum* verses explain about character in common then concluded that values of character building that relevant with nation character.

Review of Related Literature

Researcher has found out the result of research relate to character building in various studies, but this study focus on character building in poem of by kyai Muhammad Anwar Sanusi bin Karim. Those studies are as follow:

First, Nuansa Journal, Volume 9, number 2, July-December 2012 that is written by Musholin entitled "*Character Building di SD Al-Hikmah Surabaya (Character Building in Elementary School of Al-Hikmah Surabaya)*". This research explain about implementation of character education in Al-Hikmah Elementary School of Surabaya, it is through integrated learning, scope of school's vision and mission, and all of the daily activities mean to build students' character.

Second, Episteme Journal Volume 10, No. 1, June 2015 which is written by Arif Muzayin Shofwan entitled "*Character Building Melalui Pendidikan Agama Islam Studi Kasus di MI Miftahul Huda Papungan 01 Blitar (Character Building through Islamic Education, Case Study in Islamic Elementary School of Miftahul Huda Papungan 01 Blitar)*". This research describes about character building through Islamic education: it can make

students to be inclusive, democratic and tolerance; it can influence intelligence quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ); the technique is integrated to lesson.

Third, JPPII Journal volume 1, Number 1, October 2016, written by Hariyanto and Fibriana Anjaryanti entitled “*Character Building: Telaah Pemikiran Ibnu Miskawaih Tentang Pendidikan Karakter (Character Building: Study of Ibnu Miskawaih’s Thought about Character Education)*”. This research describes about realization of personal decent, own glorious behavior, or noble character. To reach it must through education continuously to reach happiness.

Fourth, Islamic Education Journal Volume 3, Number 2, November 2015 that is written by Rangga Sa’adillah S.A.P., entitled “*Pendidikan Karakter Menurut KH. Wahid Hasyim (Character Education According to KH. Wahid Hasyim)*”. This research describes about values of character education that is taught by KH. Abdul Wahid Hasyim in compliance with the purpose of character education which is to build multicultural nation’s life, build civilization of smart nation, has glorious behavior, be able to give contribution toward human’s life development, develop basic potential so that become kind hearted, good thought, and good behavior and good model, build attitude of calm, creative, independent, and able to live side by side with other nation (Sa’dillah, 2015).

Fifth, Ta’dib Journal Volume 16 No.2 (December 2013) that is written by Deswita entitled “*Konsep Pemikiran Ibnu Sina tentang Pendidikan Akhlak (Concept of Ibnu Sina’s Thought about Character Education)*”. This research explains about character education that integrates ideality values with pragmatic views. As like education for young learners that should be started with education of al-Qur’an but with no incriminate their physic and mental. In developing character education, he uses discussion and children association because children’s character is influenced by environment they stay and basically children have characteristic of imitation. According to Ibnu Sina media of character education can be through classical Arabic text or poem of, because this media has plenty values that relate to noble character.

Sixth, At-Tarbawi, Journal of Islamic Studies Volume 1 Number 1 January-June 2016 entitled “*Pendidikan Karakter berbasis Keagamaan (Studi Kasus di SDIT Nur Hidayah Surakarta) (Character Education based*

on Religion (Case Study in SDIT Nur Hidayah Surakarta))” that is written by Fauzi Annur. This written describes about character education that is done inside learning process or outside learning process. Inside learning process is such as habitual program. This program is training that contains of various themes of Islamic character values. For certain classes every week has *halaqah* students that purposed to check students who are active in the activity of Islamic character development.

Based on the previous studies can be known that actually research about character building has done many times, but the analysis never be done to study of poem of *gondo arum*, Kyai Muhammad Anwar Sanusi bin Karim’s thought. The previous studies have not analyzed about Javanese poem of specifically. So, this research is new discovery in spreading knowledge of character building in poem of *gondo arum* that is written by Kyai Muhammad Anwar Sanusi bin Karim.

Discussion

Written literature work that is famous is poem or syair (Arabic: syi’ir). Utterance that has *wazan* (musicality) and *qaliyah* (rhyme) that use imagination and beautiful description that gives influence. In a poem (sy’ir) contain of meaning that is covered by beautiful language that contains of some values such as education value. This value is one of the keys of human sources development that has good quality, especially in looking for meaning of character education reinforcement. To reinforce the existence of character education, it has already stated in Undang-Undang Sisdiknas No. 20 Tahun 2003 pasal 3 (Law of National Education System No.20 Year of 2003 section 3) one of the purposes of national education is characteristic and nation civilization that has value based on Pancasila and religious value as the purpose of education existential that underlying education for nation’s life as collective purposes that contain of cultural shrewdness, because shrewdness of nation’s life is not individual shrewdness. The article above also shows and makes formal legal basis for necessity of building nation’s character through educational efforts.⁴ In other hand, job requirements in this globalization era also need to has knowledge and enough skills, behavior,

⁴ Fauzi Annur, “Pendidikan Karakter Berbasis Keagamaan (Studi Kasus Di SDIT Nur Hidayah Surakarta),” *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 1, no. 1 (2016): 41, <https://doi.org/10.22515/attarbawi.v1i1.36>.

and know well about job's characteristics. So, education institution not only prepare workers who has wide knowledge and skilled, but have to have good character. So, someone's character needs to be planted through education in family, school or environment synergic, support each other and completing each other with intention to serve toward nation and country.

So far education challenges is to produce human resources that has quality and strong is harder, because education is not limited in giving the latest knowledge, but it should be able to form and build belief system and strong character for every students so that they are able to develop their self potential and find out their purpose of life.⁵

In Undang-Undang Sisdiknas No. 20 Tahun 2003 (Law of National Education System No.20 Year of 2003) has instructed that faith, piety, and noble character as main emphasizing in education. If it relate to curriculum of character education, then main character that is wished is planting the values of faith, piety, and noble character for students. It means that values that is wished to be internalized before the other is universal values about truth and goodness, without emphasizing sources that should be agreed together, in this context, a teacher has main role. Therefore, a teacher has to know from various literature relate to existence of right and good behavior.⁶ One of learning sources that is closely tied to values of character education is literature work, because it as expression about realities can be dug to find out the truth that is a bid to be transferred to students. Values of character education can be conveyed through various examples about comprehension of life. Values of character building in literature work can be taught through emotional comprehension, and giving opportunity toward students and people to give assessment and interpretation without having to be lectured. In studies of some literature works, especially poems found filled with values. Beside esthetic value that can attract students' attention, also in the same time, unconsciously students are guided to enter inside values of righteousness and goodness.⁷ Description in this research is poem of *gondo arum* that has appeared by Kyai Muhammad Anwar Sanusi bin Karim to be

⁵ Annur, 4.

⁶ Dalam Syair, Zuhdiyât Karya, and A B U Al- Atâhiyah, "NILAI-NILAI PENDIDIKAN KARAKTER DALAM SYAIR ZUHDIYÂT KARYA ABU AL-'ATÂHIYAH," *Al-Ulum*, 2014, 87.

⁷ Syair, Karya, and Atâhiyah, 87.

analyzed and take the values of character education in it which has big opportunity to be developed appropriate to the values of nation's character.

Result and Findings

According to study of syi'ir *gondo arum* by Kyai Muhammad Anwar Sanusi bin Karim has found themes that is relevant with values of nation's character educations, such as follows:

1. Character of respect and well mannered

Verse of poem (sy'ir) *gondo arum* by Kyai Muhammad Anwar Sanusi bin Karim describes about teacher's advices toward students is very important thing to be followed up in the character building. One of them is ethic in speaking. Characteristic of someone who has moral integrity is the way he or she speaks use good language, as like 9 development pillars of values of nation's character, one of them is value of respect and well mannered because language can show someone's quality of personality and background. Before communicate with other is better to manage the words first, especially toward parents, as like Islamic doctrine, of course we are not allowed to speak harshly, moreover make parents' heart ache. One of teachers' advices toward students is drawn in poem or syi'ir *gondo arum* is:

كجبابا موريد كع انتع با كجوس	*	كجوروايكو اورا سنع ايجو كونيع اورا ماندع فكرتيني تمن
كلم غاجي رينا وغي كعكيو ساعو	*	هيغكجا سيرا بيصا دادي بوجه سانترى سريغف عاجي بيسو ماتي
انداف اصور تينداكى سونون باعت	*	نامفاها فيتو توري اجا ساء فيناء مو د يوي فاعيستوني
لمباه مناه فعوچفمو سوميه اجير	*	سيراسنع اع دولور مومراع فقير وولاسمو فراهوفامو

(Teacher does not like see green and yellow – expect students are calm, well mannered, and honest)

(Until you can be students who study diligently – study day and night for death stock)

(Accept advices, do not want it yourself – be humble, ask for blessing in correct way)

(You like your relative, friendly to poor people – your words is well mannered, bright and cheerful your face)

In context of character building, teachers' involvement is very decisive the establishment of the students' character values. One of them is the character of decency. According to Muhajir (2010: 1) decency is soft decency and decorous attitude. Decency is not only about basic ethic and well mannered but also give model of sophisticated conversation and intellectual skills. In Wikipedia explained that decorous is rule of live which emerge from result of group association. Decency norm is relative, it means what is assumed as decency norm is different in various places, environment, and time. Example of decency now as like: respect the other, respect to someone older, always accept something with right hand, do not speak out harshly, and arrogant.

In poem (sy'ir) *gondo arum* that is written by Kyai Muhammad Anwar Sanusi bin Karim has given advices toward students to act friendly and well mannered, mainly toward poor people, both from words aspect or behavior, do not give other people hurt in their heart. Well mannered language shows how someone doing social interaction in life orally. Someone should protect the well mannered of language so that communication and interaction can run well. Language that is used in communication is very determining the success of conversation (Kuraesin: 1975: 6). Well mannered has positive values that reflected in attitude and behavior, such as the way of speak, the way of dressing, the way of associating, the way of expressing and self socializing, the way treats other people (Chazawi, 2007: 12).

Kyai Muhammad Anwar Sanusi bin Karim in the next poem emphasizes the character of respect to other people. It requires to treat other people include human who has higher value and honorable. Along with Lickona's thought (2013) that formation of attitude and well mannered character (respect the other) through providing a model can be done with some ways, among others: create moral community, moral discipline, create democratic environment. Cultivation of well mannered is intended as effort of habituation so that become part of someone's lifestyle that can be reflected by daily activity.

2. Character of honest

Value of honest, it means behavior that is based on efforts of making himself as person who always can be trusted in words, action, and job. This value of honest according to Kyai Muhammad Anwar Sanusi bin Karim is very influenced toward various social relationships, because this attitude will build trust relationship between one people to another. Honest in Islamic context is called *shiddiq*, it means; 1) like the righteousness, 2) prove utterance with action, 3) loyal and always believe.⁸

According to Kyai Muhammad Anwar Sanusi bin Karim, honest is very good character that stick out honesty in words and action. Someone who has words honesty should be proved with the action. This character of honest is one of Prophet Saw's characteristics, what he said is always proved in action. Prophet has asked to be honest, because honesty will bring kindness and will bring someone to enter heaven. In opposite, prophet forbids someone to lie, because lie will bring to crime, and finally will bring to hell.

Behavior of honest should be practiced whenever and wherever someone is. As students, attitude and behavior of honest will bring them become honorable child in friends, teachers, and parents' eyes. For college students, the honest behavior will bring them to be honorable scholar in lecturers, colleagues' eyes, and even life in society. A worker, honesty will bring him to be someone who success and have authoritative bearing, bring institution where he works keep going. A leader who does not honest means place him, workers, and institution he led in danger. So, behavior of honest needs to be planted as early as possible, so that it can realize the behavior of honest spontaneously in daily life.

3. Character of hard working

Hard working value is try hard and seriously to achieve successfulness and do not know desperate. According to Kyai Muhammad Anwar Sanusi bin Karim, hard working is drawn in poem or syi'ir *gondo arum* with the term of "study diligently day and night". Islamic religion gives support to work hard, diligent, frequently, and tough because with hard working and purpose of life will be achieved but in opposite if only do nothing so our dream will be failed. Islam suggests its members so that

⁸ Al-Munawir, *Kamus Arab Indonesia* (Yogyakarta: Pondok pesantren Al Munawir, 1984), 823.

want to work hard in completing the necessities of life. In opposite, Islam hates its members who do nothing, lazy, and do not want to work in searching knowledge. There are some advantages of hard working it are loved by Allah, other human, always appreciate times, and easy to achieve successfulness.⁹

This value according to Kyai Muhammad Anwar Sanusi bin Karim in poem or syi'ir also stated:

يا غدير كابيہ موريدكو پڻچيع لعن لورو علم * سرڪفا سيرا سيناھو مينيك چڪير
سا قواٽمو

(All of my students look for knowledge seriously – study diligently, climb the coconut tree as you can)

Poem (sy'ir) above gives emphasizing that looking for knowledge should be based on hard working, because character building of hard working is efforts that involve many sides, school, family, people, or government. If the various elements of community are less harmonious so characters building toward children will not success. The teachers and parents' role is very dominant in planting values of character building toward children relate to spirit in study and produce, not only gives advices but also give good example and model toward children.

4. The value of love Allah and the truth

As for the pillars of nation's character that need to be developed is character of love God and truth. According to Kyai Muhammad Anwar Sanusi bin Karim is drawn in the follow poem or syi'ir:

اندي فرڪرا ڪع موليا فرينته باڳو س پڪاه الا * فرڪرا ايڪو تند ننا يا ايڪو تقوى
اوتاما
اع الله سيرا ود يها فرڪراني دولور ايرا * اجا سيرا ڪاوي لارا مراع ساله سيڃي
ڪو نچا

(All of nobility ask for good and prohibit for bad – do that thing: noble piety)

(Be afraid to Allah about your relative's problem – do not give hurt to one of your friends)

هي موريد اوريڻ ايرا ايڪو الله ڪع نيتھنا * يا موجوداڪي اع سيرا روفنا نعمة ڪع
سامفورنا

⁹ Nita Warih Handayani and Sumaryati, "Upaya Orang Tua Dalam Menanamkan Karakter Kerja Keras Anak Usia Remaja Di Dusun Tegalyoso Banyuraden Gamping Sleman Yogyakarta," *Jurnal Citizenship* 4 No. 1 (n.d.): 31.

اوچا الله فاربع سيرا لسان كعكو عوچف ايرا * مريفاتي فنيعال ايرا كوفيكي كعكو
عرو عونا
عقلي كعكو بيدينا براع بچيء لن كع الا * مولا ايكو عقل ايرا گونننا اعك
وسفادا

(Hey students, your life is created by Allah – yes creating you is perfect grace)

(Allah also give you mouth to speak – eyes to see, ear to hear)

(Mind to distinguish good and bad – so use your mind warily)

In that poem (sy'ir) implied value of character love Allah and truth. Shape of relative feeling is gift from Allah, and from relative will grow feeling of love and loving each other that is based on piety. Love because Allah is basic character for every believer. If so, Allah will love the believer too. As stated by Prophet Saw. *“Not devout one of you until he loves for his relatives as like he loves himself.”* In another hadits Prophet Saw also said that *“seven groups that will get gift from Allah in the day where there is no shade expect Allah’s shade, one of them is two people who love each other because of Allah that they gather because of Him and also separate because of them.”*

Perspective of Islam, loves relative because of Allah is recommended, in detail as like: pray and ask for pray from relatives, visit someone who loved, sit together, build relationship, gives each other because Allah, always try to help relative’s necessity and seriously remove difficulties.

Perspectives of Islamic science, concept that teach about character building exist in tasawuf science. Tasawuf main of religion, teach theories and spiritual practice through *muraqabah*, *musyahadah*, and *muhasabah* way. *Muraqabah* is not controlled by anything except Allah, and continuously focusing heart and action to Him. *Musyahadah* is watch majesty and beauty of Allah in all of existence. It means not easy dazzled by the brightness of worldly life that drag value of kindness and righteousness. *Muhasabah* is self introspection that is constantly so that do not forget from religion way and Allah. It means, always aware to violation of religion and violation of value. In the education world, especially Islamic character building, so all of components in education environment are strived to create situation and environment which is possible for all of sides get main of religion and main of tasawuf.

5. Character of kind and humble

Meanwhile, character building that is built by Kyai Muhammad Anwar Sanusi bin Karim is character of kind and humble that is stated in poem (syi'ir) as follows:

اورا اڪر عونو ايكو ايسيه تيكل كفيغ	*	بنري كواجبائوموراع بقاء سرطاييو
باليك سوسونا ماتورمو هيغچا مانيس	*	اجا عوچف سرو اجا پنتاء بقاء اييو
		كايامادو

(Actually your obligation to father and mother – not only that, still a thousand)

(Do not speak dirty, snap at father, mother – arrange your words sweetly as like honey)

To make the good character, someone should always get used to doing good thing. The good habit is done consistently or istiqamah (continuously). The good thabits will build someone's character to be better. Therefore, no matter how small the good if it is done continuously it will be big good. Someone who has good characteristic, he will bring good values to environment around, family, relatives, best friends, and even in society environment. In the Indonesian world that is well known with pluralism, a good attitude should be developed that respect to the various diversification and humble to other. In other word, do good things to everyone as long as do not contradict with rules and signs that applied.

Meanwhile, humble in Indonesian big dictionary (KBBI) is something (characteristic) not arrogant or not arrogant. Humble actually is beautiful jewelry from someone who Salih. It is medicine from characteristic of arrogant. Someone who does not have the characteristic of humble is categorized as arrogant people, this characteristic that is not allowed by Allah and has to be left, as like in QS Lukman: 18; the meaning: *“And do not swing round your face from human (because of arrogant) and do not walk in earth arrogantly. Actually Allah does not like arrogant people and who like to show off”*.

Characteristic of humble can be interpreted as kind-hearted, generous. It means the existence of the characteristic that has high grade and elegant. It develops fun characteristic, because do not disparage the other. It means always respect to the other, so he will be loved by many people. As children should behave humble to parents, greet with a good and right, avoid lie words and liar.

6. Character of Coalescence and Unity

Coalescence and unity are from one word that means intact or not broken. Coalescence and unity means unification of various kinds of patterns into complete and harmonious roundness.

Meaning of someone's character is something important to be paid attention as efforts to realize dreams and nation and country's struggle in order to realize society arrangement that fair and prosperous based on Pancasila and UUD 1945 (Basic law 1945). Character is something important in developing someone's quality. So, character means a value that fundamental to influence all thoughts, action and behavior of every human in life universally. The mean values are; honesty, spirit, togetherness and mutual cooperation, caring or solidarity, well mannered, unity, kinship, and responsible.

The development of the character and values as like stated by Kyai Muhammad Anwar Sanusi bin Karim should not only in formal education area but also through informal education in family and society. One of characters that need to be developed is character of coalescence, as like poured in poem (syi'ir):

سیرا اجا علراکي مراع ساله سويچيني * برساتوها ساء کنجاني بارع
سیناهوني

اوڳا جمبرنا اتيمو سوميه ميسم کنتي ڳويو * نليکا سیرا سیناهو اجا عريڊوني کنجامو
(Don't you hurt one of you – unite, be friends, study together)
(Also spread your heart, cheerful with laugh – when you study don't disturb your friends)

According to Kyai Muhammad Anwar Sanusi bin Karim to build someone to have character of coalescence and unity should be done education from early. It means education is not only emphasizing knowledge but also emphasizing on character education values and behavior that based on coalescence and unity value. Through values of character building transformation that can grow and develop someone has positive character and change bad attitude become good attitude is expected. Experience of coalescence and unity values as like, maintain cohesiveness, be good to parents, relatives, fellows, and society. In Indonesian context, coalescence and unity is important thing for the sake of nation's life. Some adhesives of coalescence and unity of nation is language and religion (Kartodirjo, 1999: 373). As stated by Amin

Abdullah (1999: v) that phenomenon of human diversity can be seen by normativity of revelation and historicity, likewise Islam can be seen in terms of its normativity and historicity, the action of Muslims in pursuing national unity.

Conclusion

Based on research data in poem (syi'ir) *gondo arum* by Kyai Muhammad Anwar Sanusi bin Karim relate to values of character building can be concluded as follow:

1. Character of respect and well mannered. This value is part of 9 pillars of nation's character. In poem (syi'ir) *gondo arum*, Kyai Muhammad Anwar Sanusi bin Karim explained relate to ethic of speaking toward parents and other that cited to Islam doctrine.
2. Character of honest, is behavior that is based on effort to make himself or herself as person who always can be trusted in words, action, and word. According to Kyai Muhammad Anwar Sanusi bin Karim, honest is very good character that highlight honesty in words and action.
3. Character of hard working, means try hard or serious to achieve successfulness and do not know despair. According to Kyai Muhammad Anwar Sanusi bin Karim hard working is drawn in poem (syi'ir) *gondo arum* in the term of "study diligently day and night".
4. Values of love Allah and truth. It means a form of brotherhood of fellow creatures of Allah is gift from powerful God, and from brotherhood will grow the feeling of love and loving each other that is based on piety. Love because Allah is fundamental character too all of Mukmins.
5. Character of kind and humble. To make good character, someone should always get used to do good thing. The good habits are done consistently or continuously. The good habits will shape someone's character become good. So, no matter how small the good if it is done continuously it will be big good.
6. Character of coalescence and unity. It means the unification of various kinds of patterns into complete and harmonious roundness. Practice of the values of unity as like maintain cohesiveness, be good to parents, relatives, fellows, and society.

Bibliography

- Al-Munawir. *Kamus Arab Indonesia*. Yogyakarta: Pondok pesantren Al Munawir, 1984.
- Annur, Fauzi. "Pendidikan Karakter Berbasis Keagamaan (Studi Kasus Di SDIT Nur Hidayah Surakarta)." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 1, no. 1 (2016): 39. <https://doi.org/10.22515/attarbawi.v1i1.36>.
- Fahmi, Ari Khairurrijal, and Nuruddin. "Nilai-Nilai Pendidikan Akhlak Dalam Syi'ir Imam Syafi'I (Kajian Struktural Genetik)." *Arabiyyā Jurnal Pendidikan Bahasa Arab Dan Kebahasaan* 1, No. 2 (n.d.).
- Handayani, Nita Warih, and Sumaryati. "Upaya Orang Tua Dalam Menanamkan Karakter Kerja Keras Anak Usia Remaja Di Dusun Tegalyoso Banyuraden Gamping Sleman Yogyakarta." *Jurnal Citizenship* 4 No. 1 (n.d.).
- Saputri, Nikken Derek. "Syi'ir Tanpo Watton (Kajian Simiotika)." Universitas Negeri Semarang, 2013.
- Syair, Dalam, Zuhdiyât Karya, and A B U Al- Atâhiyah. "NILAI-NILAI PENDIDIKAN KARAKTER DALAM SYAIR ZUHDIYÂT KARYA ABU AL-‘ATÂHIYAH." *Al-Ulum*, 2014, 85–108.
- Wellek, Rene, and Austin Werren. *Teori Kesustraan, Trans. Melina Budianta*. Jakarta: Gramedia Pustaka Utama, 1995.

