**Representation of Moral Education Values**

**In the Poems of *Abū al-‘Atāhiyah***

**(A Study of Genetic Structuralism)**

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**Abstract**

Poem is one of the media that is often used to convey messages of life. Through neatly arranged language expressions, and imaginative moral content, poem can stimulate feelings and thoughts about the meaning of life. Therefore, poem is often used as a media that is believed to be able to affect a person’s psyche effectively, so that the messages contained in it are also effective in instilling messages of life. Among the poems that contain messages of moral education are the poems by Abū al-‘Atāhiyah. This study aims to reveal in depth the values ​​of moral education contained in the 4163 stanzas of Abū al-‘Atahiyah in a book entitled *Abū al-‘Atāhiyah: Asy'āruhu wa Akhbāruhu* edited by Syukrī Faishal from the book *Dīwān Abī al-‘Atāhiyah*. This study uses a qualitative descriptive method with genetics structuralism approach. The results showed that there were six moral themes, namely death, worldly life, self-forgetfulness, ruler’s lifestyle, concern for others, and self-introspection. These themes indicate the formation of a person who is able to behave religiously, think creatively and healthy, behave honestly, work hard in achieving goals, be polite, love peace and be tolerant of others and be responsible.

**Keywords:** education, moral, poem, Abū al-’Atāhiyah

**INTRODUCTION**

Education essentially includes the whole process of life and all forms of human interaction with the environment in order to develop the potential contained in him in accordance with the stages of development optimally so as to reach a certain level of maturity. This maturity can be shown through his behavioral ability to understand and interpret the environment he faces so that he is able to create brilliant works in his life.

The existence of education is very important in human life, because education can shape and prepare a person to become a disciplined person and live a meaningful life. The meaning of human life makes it develop from one time to another. Thus, education has a dual task, namely: developing the human personality individually and preparing humans as full members of family life, society, nation, state, and the world environment. One form of education is moral education, which is generally related to behavioral patterns as a reflection of personality.

To increase moral sensitivity in humans, educational methods are needed in a very broad sense, namely ways of delivering educational messages that involve all the potential possessed by educators. In general, in Islamic education, the methods include the exemplary method (uswah hasanah), habituation, advice method, paying attention method, and punishment method (Muchtar, 2005, pp. 18–22). Furthermore, Habrun (2017) stated that among these methods, advice is the method most often used by parents, educators, and preachers.

Moral position in human life occupies a very important position, both as individuals, as a society or as a nation. At a further stage, the integrity of a nation will be greatly influenced by the good or bad character of that nation. In order to confirm this statement, Yasin (2020) quotes a poem of Ahmad Syauqy:

إنما الأمم الأخــــــــــــــــــــلاق ما بقيت \* فإن هم ذهبت أخلاقهم ذهبوا

*A nation will be upright with morals*

*If their morals are not there, the nation will be destroyed*

This implies that morality is the foundation for the sustainability of a nation. There is nothing wrong with sending the Prophet Muhammad (peace be upon him) to the face of the earth to perfect morals of mankind.

Moral education is an education that carries the formation of morals as a representation of personality. The term "moral" is paired with *khuluq*. The plural form of the word is *akhlāq*. This word is interpreted: character, temperament, behavior, or character (Farhan & Arafat, 2021). The morality is a trait that is firmly entrenched in the soul that gives birth to various actions, good or bad, without the need for thought and consideration (Anis, 1975, p. 202; Jamilah et al., 2014).

The basic principles of social-based moral education and are the initial foundation for building and educating humans to have noble character are: (1) speech (rhetoric), (2) tolerance and compassion, (3) tenderness, (4) justice, (5) trust and trust, (6) honesty, (7) patience, (8) brotherhood, and (9) help (Farhan & Arafat, 2021; Lia, 2021; Mursa, 1989, p. 117; Rajab, 2021). These principles are the foundation for instilling education into humans to become human beings with noble character. Furthermore, moral education needs to be taught and applied in everyday life to all humans because the purpose of education is for humans to have moral sensitivity so that they can distinguish between good and bad.

To increase moral sensitivity in humans, educational methods are needed. The educational method in question is not a method commonly known in the world of education in general, such as the lecture method, question and answer, problem solving, and so on; but wider than that. According to Muchtar (2005, pp. 18–22), in general, there are five methods of Islamic education, namely the exemplary method *(uswah hasanah)*, the habituation method, the advice method, the paying attention method, and the punishment method. In general, the advice method is the most often used method of these methods by parents, educators, and preachers towards children or students in the educational process. In this case, Lia (2021) explained that there are several ways to give advice. For example, by speaking directly to those who were given advice, using proverbs or figurative language, or using poetry or poetry as was done by previous scholars.

In the Indonesian context, the discourse of moral education is basically not a new "stuff". This can be understood through the flow of the National Education System. Everything departs from the national awareness that inculcating the nation's moral values ​​for the younger generation can provide a kind of guarantee for the strength of a nation.

To address these expectations, in the national education system any subjects have been integrated into the curriculum. Some names of subjects such as Citizenship Education, Pancasila and Citizenship Education, Religious Education, Religious Education and Character Education, and others, although the names are always changing, the essence desired is to shape the morals of students so that they have good character.

The orientation of moral education is in order to increase the formation of behavior that has a commendable character in accordance with the mandate of Law no. 20 of 2003. The goal is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia, 2003).

The moral mandate of Law no. 20 of 2003 above can be mapped into two main dimensions, namely the dimension related to the divine aspect and the dimension related to the human aspect. In the view of Islam, these two dimensions are termed *habl minallāh* (communication with Allah) and *habl minannās* (communication with fellow human beings). The first dimension emphasizes the obligation of communication between humans and their God, while the second dimension emphasizes the obligation of communication between humans and each other Weisarkurnai (2017) views that the two dimensions of human communication are webs that form piety. His communication with God is embodied in ritual worship, while his communication with others is embodied in worship related to social aspects.

There are several ways to give advice. For example, by speaking directly to those who were given advice, using proverbs or figurative language, or using poem as was done by previous scholars. Poem in this context can be considered as a very popular literary verbal medium, especially among the Arab community, and since the entry of Islam in Indonesia, Arabic poem has become popular in Indonesia, especially among *pesantren* (Islamic boarding schools).

In the context of education, poem is a medium that is quite effective in conveying moral messages. This was emphasized by Lia (2021) through the results of his study that poetry is the chanting of sentences that have a very wide range of imagination, so that they can influence the audience to the subconscious. The messages stored in his subconscious memory will often appear at certain moments or situations which then remind him of the messages he has digested. It is at this time that the internalization of values is getting stronger, and eventually becomes a personality.

 The values ​​of literary education in the form of poetry can be conveyed through examples of understanding life that are taught through emotive appreciation, and provide opportunities for students and the community to provide assessments and interpretations without having to be lectured. An understanding of real life that is carried through moral messages of poetry requires an understanding of culture. This understanding is in the external area of ​​the poem, but cannot be separated from the structure of the poem. This is what became known as the understanding of genetic structure (genetics structuralism).

The poem (Arabic: *syiʻr*) in terminology, by Arabic writers is defined as “words that have musicality *(wazn)* and rhyme *(qaafiyah)* that express imagination and beautiful images that have an impact” (Al-Zayyāt, 2001, p. 25). Ibnu Khaldūn stated that poem has several conditions that must be met, namely: *al-kalām al-balīgh* (a language with a high literary value), *al-khayāl* (imagination), *al-wazn* (rhythm pattern), and *al-qāfiyah* (the suitability of the final letter of each stanza). The poem must also have a special style such as *al-madh* (praise), *al-hijā`* (ridicule), *al-ghazl* (romantic) and others (Al-Mallah, 2014; Badawy, 1964, p. 117). Thus, it is clear that between poem and music or rhythm there is a close relationship.

In a poem, there is a meaning that is wrapped in the beauty of language that contains several values, such as educational values. While educational values ​​are one of the main keys in the development of quality human resources. Studying poetry with the aim of exploring educational values ​​can be considered the right way to absorb the values ​​of wisdom and moral virtues that can be applied in the world of education.

Among literary works in the form of poetry that are very popular is a collection of poems from a great poet, namely *Dīwān Abī al-‘Atāhiyah* by Abū al-‘Atāhiyah. *Dīwān Abī al-‘Atāhiyah* in this study is the result of Syukri Faishal's editing entitled *Abū al-‘Ataahiyah: Asy’āruhu wa Akhbāruhu* published by *Jāmi’ah Dimasyq* Damascus in 1965.

Abū al-‘Atāhiyah lived during the four caliphs, namely al-Mahdī, al-Hādī, Hārūn al-Rashīd, and al-Ma’mūn. He was born in ‘Ain al-Tamr, near al-Anbar, in 130 Hijriyyah and died in 211 Hijriyah (Dhaif, 2004, p. 236). His work in literature departed from his adventures in the world of darkness, drunkenness, fun, and luxury. To channel his lifestyle, he joined the environment of permissive poets. But at the same time, he was actively seeking knowledge from the scholars and theologians of Kufa. This activity was the beginning for him in mastering the Arabic language sciences and theology. At that time, he met Ibrāhīm al-Maushūlī, a person who was close to the Caliph al-Mahdī. Furthermore, Abū al-‘Atāhiyah was introduced to the Caliph. There he sang many verses of praise *(al-madh)* for the caliph al-Mahdī. Because of his skill in poem, he received an award from the Caliph. Even then, he was appointed advisor to the Caliph (Al-Mu’tazz, 2000, p. 231).

When Hārūn al-Rashīd’s rule began to enter a phase of decline (in 180 H.), Abū al-'Atāhiyah suddenly turned from a habit of drowning in drunkenness and entertainment, to a life of asceticism and simplicity, and becoming a moralist. His fatwas through poetry also turned into a nuance of monotheism, and a social life full of commendable morals. The habit of chanting hymns, lamentations, love lyrics, he left. Similarly, he shuns his former raunchy lifestyle, preferring to wear simple clothes. The change in life orientation then gives importance and contributes to the philosophies of life that are of high value, as well as giving a new color to his poems.

Seeing the urgency of poem and the life journey of Abū al-‘Atāhiyah in conveying moral messages through poem, the meanings contained will be thick with psychological cultural nuances. Therefore, the researcher considers it important to systematically express the messages of moral education contained in it by not only looking at the expressions linguistically, but also by paying attention to the cultural and psychological aspects. This review in the world of literature is commonly called the study of genetic structuralism.

The purpose of this study was to explore the messages of moral education expressed in the poems of Abū al-‘Atāhiyah with a genetic structuralism approach with the editorial title: “The Representation of Moral Education Values ​​in Abū al-‘Atāhiyah poems (Study of Genetics Structuralism)”.

Until now, research on Abu al-Atahiyah’s poem has been carried out by Abdul Latif. The research he conducted was entitled “*Ad-Dunya ka al-Ladzati Adhgatsi Ahlām (ad-Dirāsah as-Simiyaiyah fī Syi'ri Abi al-‘Atāhiyah)*” (Latif, 2021). This research bases its study on Michael Riffaterre’s semiotic approach with qualitative descriptive method. This study aims to look in detail at the meaning of the life of this world which is only temporary, while the hereafter is eternal. Thus, there is a difference between the research entitled "Representation of Moral Education Values in Abū al-'Atāhiyah's Poems" and the research entitled "*Ad-Dunya ka al-Ladzati Adhgatsi Ahlām*"

**METHOD**

This study uses a qualitative descriptive method with a genetic structuralism approach. The research steps used by the researcher refer to the characteristics of the genetic structuralism approach proposed by Lucien Goldmann, namely: (1) literary research can be followed alone, first examining its structure to prove its parts so that a unified and holistic whole occurs; (2) connecting with socio-cultural, namely: elements of the unity of literary works are connected with socio-cultural and historical, then connected with mental structures associated with the world of the author; (3) using the inductive method to reach a solution or conclusion, namely the method of finding conclusions by looking at specific premises and then looking for general premises (Atmana & Sumitro, 2020; Mihayo & Manuaba, 2019; Sembada & Andalas, 2019).

The reason for using a genetic structural approach is because this approach examines literature not only focusing on the text but also reviews literature from a cultural and sociological aspect. Thus, the representation of moral education contained in the poems of *Abul 'Atāhiyah* can be used as a reflection of life as well as the basic principles for moral education. In addition, the data to be used is an Arabic poem text that contains Arab (Islamic) cultural values.

The data collected in this study were in the form of words and linguistic explanations related to the values of moral education which were sourced from the collection of *Abul 'Atāhiyah* poems. The data source of this research is a collection of *Abū 'Atāhiyah*'s poems contained in *Dīwān Abil 'Atāhiyah* as a result of *Syukrī Faishal'*s *tahqīq* (editing) entitled *Abu al-'Atāhiyah: Asy'āruhu wa Akhbāruhu*.

The verses of poems in *Dīwān Abī al-'Atāhiyah* are 4163 stanzas which are arranged and categorized based on *qāfiyah.* *Qāfiyah* is the final sound equivalent in an Arabic poem based on the letter *hijā`iyah*. Given the large number of stanzas, the researcher limits them based on theme categories. Each theme is taken several stanzas so that the number reaches 36 stanzas as a sample. When referring to the sample theory, the determination of this sample is adjusted to the needs of the categorized themes (purpose sampling).

In terms of data analysis, the researcher used the following procedure: (1) The researcher read the entire poems of *Abū al-'Atāhiyah*, then gave a sign and grouped the findings into moral education values. (2) The researcher classifies the content of the poems based on the theme of educational values which includes six categories: death, worldly life, self-forgetfulness, lifestyle of rulers, concern for others, and self-introspection. (3) The researcher explains the meaning or meaning of each analyzed stanza, then provides a contextual explanation; (4) The researcher concludes the research results.

**RESULT AND DISCUSSION**

Based on the study of *Dīwān Abī al-‘Atāhiyah*, the themes contained in it are very diverse, but overall they can be categorized into six main aspects, namely (1) death, (2) worldly life, (3) self-forgetfulness, ( 4) ruler's lifestyle, (5) concern for others, and (6) self-introspection. All of them indicate the need for a personality characterized by faith, strength, and independence.

The following are some of the themes of *Abū al-'Atāhiyah*’s poems and the message of moral education they contain.

1. **Death**

The verses that contain descriptions of death are a powerful weapon for *Abū al-'Atāhiyah* in inviting people to perform self-purification. He communicates it to people who do not realize the meaning of death and behave as if they will live forever in this world. *Abu al-'Atāhiyah* intends to open the horizons of human thought so as not to view worldly pleasures as the ultimate goal.

For this purpose, he invites people to reflect on the reality of death which is familiar to all humans. This invitation is expressed in the following verses (Faishal, 1965, pp. 74–75):

|  |  |  |
| --- | --- | --- |
| فطلبت في الدنيـتا التـباتَ | \* | أنســاك مَحيــاك الممــــاتَ |
| ترى جـــمــــــــــــــــــــاعتـها شــــــــــــتـاتــا | \* | أَوَثِقْتَ بالدنيـــــــــــــــــــــــــا وأنتَ |
| أم خلتَ أن لك انْفِــــــــــــــلاتــا | \* | هل فيمـــــا لك عــــــــــــــــــــــــــــــبرةٌ |
| ــــــــما قد رأى كـــــــــــــانا فمـــــــــاتا | \* | يــا مــن رأى أبويــه فيـــــــــــــــــــــــــ |

*Life spares you from death.*

*Then in this world you seek immortality.*

*Do you believe in the life of the world?*

*While you watch the occupants disintegrate.*

*Did you learn from both of them?*

*Or do you think you will be free from death?*

*O people who have seen his parents.*

*They both lived and then died*

In the verses above, *Abū al-'Atāhiyah* uses an interrogative language style, so that the desired message touches the souls of people who are heedless of death. It uses simple logic and familiar analogies. The goal is that all parties can catch the message he wants. Everyone has parents, and all the time feel the loss of those closest to them. If it happened to parents, it means everyone will experience the same thing.

The talking about death is one of the media to awaken the audience from their negligence. *Abū al-'Atāhiyah* realized this. In this case, he invites his audience to think by presenting various logical and factual arguments about death. This way of delivering messages to students is easier to enter information into their souls. The expressions used to invite the audience to think creatively are for example: “Do you believe in the life of the world, while you see its inhabitants separated. Either you take a lesson from both of them, or do you think you will be free from death. O you who witnessed his parents, he witnessed before then they both died."

How to communicate messages by presenting various facts and arguments, will make it easier for the audience to accept the message conveyed. In this way, the listener does not feel lectured, but rather gives views and offers. Furthermore, the decisions taken by the audience depend on the extent to which they articulate the message contained in these expressions. This is in line with the concept of truth in literature. Truth in literature is not coercive, but suggestive (Mustomi & Munir, 2018). Furthermore, contemplation and decisions are left entirely to the audience (Yunata, 2013).

The delivery strategy as described above is found in almost all the verses of poetry that contain advice about death. *Abū al-'Atāhiyah* tried to convince everyone that death would come. According to him, the rah-rah behavior that has become a tradition for some people is proof of their negligence from death. Long life is not a reason to deny death, because death is a reality that must happen to all humans. The message is conveyed in his following verses (Faishal, 1965, pp. 98–99):

|  |  |  |
| --- | --- | --- |
| والموتُ يغـــــــــــــــــدو ويــــروح | \* | كلـُّــنا في غفــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــلة |
| إن كُنْــتَ تَــنــــــــــــــــــــــــــــــــــــــــــــــــــــــوح | \* | نُحْ على نفسك يا مسـكين |
| إنْ عُمِّرت ما عُمــِّر نوح | \* | لَتَــــمُـــــــــــــــــــــــــــــــوتُــنَّ .................. |

*We are all in a state of neglect.*

*While death comes every time.*

*Weep for yourselves, poor people.*

*If you want to mourn.*

*You must die……..*

*Although given a long life like Noah.*

According to *Abū al-'Atāhiyah*, humans are wrong if they long for immortality in life in this world, because death will destroy all these hopes. Human life in the morning is not a guarantee that he will live until the evening, and vice versa. This is illustrated in the following verses (Faishal, 1965, p. 99):

|  |  |  |
| --- | --- | --- |
| يَثِبْن عليّ من كــل النواحي | \* | أُؤَمِّــــــــــــــــــــلُ أنْ أُخَلِّدَ وَالْمـَنــَايَــــا |
| لعلِّي لاَ أعيش إلى الصـباح | \* | وما أدرِي إذ أمســـيتُ حيا |

*I crave eternal life.*

*But death surrounds me from all sides.*

*If the afternoon comes, I don't know if it's still alive.*

*Chances are I won't live until the morning.*

It is clear that *Abū al-'Atāhiyah* uses quite varied language styles. Sometimes using *istifhām* (interrogative), and sometimes using *nidā`* (interjection). Such style of language in the themes of death, will add to the fear and bring people to take lessons from the phenomenon of death that they witness every time.

1. **Worldly life**

In the belief of a Muslim, the worldly life is only temporary, while the life of the hereafter is the real life. The world is a life that has an end. However, facts show that human beings fall asleep and race to spend their lives for worldly interests. *Abū al-‘Atāhiyah* in his poems describes a lot about the humiliation of worldly life, among others as following verses (Faishal, 1965, p. 7):

|  |  |  |
| --- | --- | --- |
| أماني يفني العمر قبل أن تفنى | \* | نَصبْتِ لنا دون التفكير يــــــــــــــــــــــــــــــــــــــــــــا دنيا |
| إلى حـاجة حتى تكون له أخــــرى | \* | متى نتقضي حاجات من ليس واصلا |

*You ensnared us without thinking, oh world.*

*The dream of spending my life before I die.*

*When do desires end? Who doesn't get what he wants?*

*Until you want another.*

*Abū al-‘Atāhiyah* in the above verses uses personification and describes it as if the world set traps to ensnare him. Traps set in the form of fantasies, so that man is trapped in his pleasures.

In another verses he also said (Faishal, 1965, p. 8):

|  |  |  |
| --- | --- | --- |
| لكـل عيش مــــــــــــــــــــدّة وانْتَـــــــها | \* | يا آمِــــنَ الدهــــــــــــــرِ على أهـــــــله |
| أصبح قد حلَّ عليه الْبَــــــلَى | \* | بينا يُرَى الإنســــــانُ في غبطة |
| والمرء يظغى كلما استــــــغنى | \* | المرء آفـــاتُه هـــــــــــــــــــــوى الدنيــــا |
| فتركت ما أهوى لمـــــا أخشى | \* | إني رأيتُ عـــــــــــــواقبّ الدنيـــــــــا |

*O keeper of time for its owner.*

*Every life is limited in time and ends.*

*Many humans among us are happy.*

*Finally they hit the disaster.*

*Human disease is the love of the world.*

*When he became a rich man, he disobeyed.*

*Even though I saw the bad consequences of that world.*

*So I left my love because I was afraid.*

*Abū al-'Atāhiyah* reminded that excessive love for the world makes people complacent and forgets that life is limited by time. When man has achieved his desire, which is to enrich himself with the life of the world, he disobeys and violates the norms of life that have been outlined by God. Love for the world according to him is a disease suffered by humans. Man's complacency is shown by his uncontrollable joy, until finally he is warned by God with many disasters. In the last stanza, Abū al-'Atāhiyah wants to set an example for the lovers of the pseudo-world, namely by abandoning excessive love for the world.

As one of the implications of the above view, Rahman et al. (2018) said that a correct appreciation of the nature of the world's life for the community will lead to people who are pious, have noble character and think healthy. To be pious means to always fortify oneself from various deviant behaviors. Having a noble character means always working productively according to the norms of divinity and humanity, so that they are not willing to get worldly pleasures in non-normative ways or justify all means. Whereas common sense is defined as a way of not manipulating arguments to claim that what they are doing is right.

1. **Self forget**

The personality of *Abū al-'Atāhiyah* is complicated. Feelings of inferiority dominate his soul due to his deplorable social and economic situation. This feeling then prompted him to choose two tendencies at the same time. On the one hand, he attacks a high class or caste in society, so that he becomes an opposition and dissident against that class of society. On the other hand, this awareness prompted him to choose the Sufi path to attract the attention of the general public.

The verses of *Abū al-’Atāhiyah* contain many sincere advices, including the following verses (Faishal, 1965, p. 32):

|  |  |  |
| --- | --- | --- |
| ونلعـــــــــــب والموت لا يلعب | \* | أَنَلْهُو وأيــامنــــــــــــــــــــــــــا تـــذهب |
| عجبتُ ومـــــــــا لي لا أعْجَب | \* | عجبتُ لذي لعـب قـــــدْ لَهَا |
| تموت ومنــــــــــــــــــــــــزلُه يَخْــرَب | \* | أيَلْهُو ويلعب مـــَـــــــنْ نَفْسُه |
| على كُلِّ مـــــــــــــــا سرّنا يَغْلِب | \* | نرى كل ما ســـــــــــــــاءنا دائما |

*Are we negligent and playful, while the days are passing?*

*Even though death is never a game.*

*I wonder at people who play games have been neglected.*

*And why shouldn't I be surprised.*

*Is it the person who will die and the house will be destroyed.*

*Will be negligent and playful*

*We see everything that is always sad.*

*Always beat the exhilarating.*

*Abū al-'Atāhiyah* not only uttered poems of advice to the general public. He also compiled verses containing advice to the caliphs and rulers of his time. Among his verses containing advice that made *al-Rāsyid* weep bitterly are as follows (Faishal, 1965, p. 194):

|  |  |  |
| --- | --- | --- |
| وإن تمنعت بالْحُجَـابِ والحــــــــرسِ | \* | لاَ تأْمَنِ الموتَ في طــــــــرفٍ ولا نفسٍ |
| في جنب مُدَّرعٍ منـــــــــــــــــــــــــــــــــها ومــــــــــتَّرسِ | \* | فما زالــــــــــــــــــــــــــــــــــــــ سِــــهـــــامُ الموت نافـــذة |
| إن السفينة لا تجـري على اليبس | \* | ترجو النجاةَ ولم تَسْلُك مسـالكها |

*Splendor and wealth do not protect you from death.*

*Even if you fortify yourself with forts and soldiers*

*The arrow of death always hits the target.*

*Both the one in armor and the one wearing a shield.*

*You hope for safety without walking the path.*

*The boat cannot sail on dry land.*

*Abū al-'Atāhiyah* used death as an entry point to convey his advice. He not only gave advice to the general public, but his advice was also addressed to the rulers of his time. These verses contain a very large educational content. He is not afraid of the authorities in order to make improvements to his people. He wants all behind it is for society --including the rulers-- to walk on the rails of truth. He said: You hope for salvation without going its way. The boat cannot sail on dry land.

Achieving salvation, according to *Abū al-'Atāhiyah*, must require hard work. Salvation cannot be attained by mere imagination. Moreover, safety is not guaranteed by luxury and power.

1. **Ruler lifestyle**

*Abū al-'Atāhiyah's* social and economic status caused him to strongly criticize kings, caliphs, people who have popularity, and rich people. To such groups he said (Faishal, 1965, p. 305):

|  |  |  |
| --- | --- | --- |
| تلحَّـــــــــــــــــــــــــــــــف فيها بالثَّـــــــــــــرَى وتَسَـرْبَلا | \* | وَكم مِن عظيم الشأن في قَعْرِ حُفْرة |

*How many high-ranking people have been in the grave pit.*

*(The grave pit) drags the rich into it and covers it*

People who were contemporaries of *Abū al-'Atāhiyah* really hated permissive social class. Such a situation he could not hide, and could not be patient with the arrogance that he witnessed. He also emphasized the end of the reign of the kings. As if power were just imagination, then he said (Faishal, 1965, p. 307):

|  |  |  |
| --- | --- | --- |
| فكأنّ ذاك الملــوك كان خَيَــالا | \* | وَكم مِن ملـوك زال عنهم ملكُهــم |

*How many kings lost their power.*

*As if power is just an illusion.*

In the same meaning he said (Faishal, 1965, p. 405):

|  |  |  |
| --- | --- | --- |
| فعَطّلَتْ الأيــــــــــام منها حُصُـونَهَا | \* | وَكم مِن ملوك قد رأينا تَحَصَّنتْ |

*How many times have we seen the king fortify himself. But time has stopped its protection.*

The moral messages in the mentioned verses is very deep. However, the core message of the verses above is an appeal to leave arrogance, arrogance, arbitrariness. Power is a mandate that must be exercised, and not as a means to boast and humiliate small people. Power must be exercised with full sense of responsibility. This kind of awareness will not bring up the phenomenon of competition to achieve power for pragmatic interests.

This condition is actually one of the goals of education. One of the goals of education is the growth of human awareness of identity, namely realizing one's own position as a weak creature and comes from something that is not valuable (Mills & Bohannon, 1980). Strength and perfection only belong to God. The social positions held by humans are really only entrusted by God and will be returned to God. Thus, it is inappropriate for humans to be arrogant.

1. **Caring for others**

*Abū al-'Atāhiyah* has a number of verses that describe his experiences, whether personal, social, historical, or religious. Such poems are full of values that are in line with logic, ethics, and religious values. He views that all humans have the same tendencies. Humans in general tend to be selfish. He just wants to be noticed but doesn't want to pay attention and help others (Faishal, 1965, p. 423):

|  |  |  |
| --- | --- | --- |
| سـائلا مــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــا وصلوه | \* | لو رأى النــــــــــــــــــــــــــــــــــــــــــــــــــــــاسُ نبيـــًــــا |
| حِبِكَ الدهـــــــــــــــــــــــــــــــــــــــــــــــــرَ أخــــــوه | \* | أنت ما استغنـــــيتَ عن صا |
| ســــاعة مجّـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــك فُوْه | \* | فإذا احتــــــجت إليــــــــــــــــــــــــــــــــــــــــــــــــــــــــه |

*If people met the prophet and he asked what they were doing. Undoubtedly he said: you don't care about your friends.*

*If at any time you make excuses to him. Surely his mouth will reproach you.*

In another verses, *Abū al-'Atāhiyah* emphasizes the necessity of trying to understand others if they make mistakes. Humans are not free from mistakes. Therefore, if someone criticizes his brother every time he makes a mistake, then surely that person will not have friends. The following verses imply the intended message (Faishal, 1965, p. 159):

|  |  |  |
| --- | --- | --- |
| كأنّ به عن كـل فـــــــــــــــاحشة وَقـْرًا | \* | أحب الفَتَى يُنْفِي الفواحش سـمعه |
| ولا مانعا خيرا ولا قـــائـــــــــــلا هُجْرا | \* | سَلِيمَ دواعي الصدرِ لا باســطًا يدًا |
| فَكُنْ أنتَ محُتْـــــــــــاَلًا لِزلَّتِه عُـــــذرا | \* | إذا ما بدت من صـــــــــــــــــــــــاحب لك زلَّـةً |

*I like people who close their ears from the vile.*

*As if he was deaf from all abominations.*

*His heart is clean, not light-handed.*

*Don't hinder goodness, don't say words that keep people away.*

*If you see an error from your friend.*

*Understand the mistake and forgive.*

The verses above implicitly urge the public to be tolerant. In simple terms, tolerance is defined as the attitude of always trying to understand the existence of other people or groups. Tolerance is a necessity for a democracy, and a democratic attitude reflects a love for a peaceful life. As explained by Hermawan (2017, p. 245) that in the context of social life, tolerance is part of an indicator of social justice. Thus a tolerant person is fair in social life. *Abū al-'Atāhiyah* through his statement strongly supports a tolerant attitude towards fellow human beings.

*Abū al-'Atāhiyah* was well aware that it was impossible to unite someone in a mutually agreed attitude. If that is impossible, then in fact everyone is capable of perceiving others according to the way that person perceives himself. In this way, humans will live hand in hand in building the nation, as well as peace will be created.

1. **Self introspection**

Poem is a reflection of the soul that describes the circumstances that surround it. *Abū al-'Atāhiyah* realized that the times he had passed were full of deviations from religious values. He regretted this situation and acknowledged it as an act that was not in line with the will of the Creator. That's what he said in the verses below (Faishal, 1965, pp. 20–21):

|  |  |  |
| --- | --- | --- |
| كأنّا لم نكــن حيــــــــــــــــــــــنا شبابـا | \* | كَبِرْنا أيّهــا الأتـــــــــــــــــــــــــــــــــــــــــــــرابُ حـــــــتَّى |
| من الريحــان مُوْنِقَة رِطـــــــــابــا | \* | وكنّا كـــــالغصــــــــــــــــــــــــون إذا تثنَّــتْ |
| إذا مـــــــــــا اغترّ مُكْتَهِلٌ تَصَـابَى | \* | ألا ما للكـــهول وللتصــــــــــــــــــــــــــــــــابي |
| فعند الله أحتسب الشبابــا | \* | مضى عنى الشباب بغـــير ودّي |
| لِمَن خلِقَــــــــتْ شَبِيْبَتُهُ وَشَـابًــا | \* | وما مِن غــــــاية إلّا المنــــــــــــــــــــــــــــــــــــــــايـــا |

*We have grown up, my contemporaries*

*It's as if we're never young*

*We used to be like branches*

*If the wind blows they hug each other*

*Know, O old man*

*If deceived by old age, disaster will ensue*

*Youth has passed for me without love*

*To Allah I hope to be young*

*There is no end but death*

*For him who is blessed with a young age*

Among the forms of consciousness of *Abū al-'Atāhiyah*, he felt that time had replaced his life and took away his pleasure. It even took away his youth. He felt that youth for him was just a dream that never materialized. The pleasures that often become the pride of people in their teens, he has never enjoyed properly. Therefore, the human task is to do what can be done realistically and responsibly.

As a reflection of contemporary life, the poems of *Abū al-'Atāhiyah*, which have been translated and interpreted give a lot of insightful understanding to the readers. The poems are full of moral messages that can be lived to be manifested in daily behavior. The formation of personal characters who are faithful, strong, and independent in dealing with life is the core message through the recitation of his poems.

The six themes that have been stated above, can be broadly categorized into three categories, namely the human relationship with God, the relationship with others, and the relationship with oneself. Mandra and Dhammananda (2020) once described these relationships as a must-have unity in life.

The themes of death, worldly life, and self-forgetfulness indicate the necessity of humans to strengthen their relationship with God because death is entirely in God's hands. The life of the world is a situation that makes people forget the existence of God. Meanwhile, self-forgetfulness is caused by human complacency in the life of the world. This complacency makes him forget his identity, so that he finally forgets the existence of God and death.

Death is a non-negotiable event in terms of time and place. No one knows when and where he will die. Therefore, anyone must be ready to experience it by not being careless, but equipping themselves with piety. *Abū al-'Atāhiyah*, for example, said:

*I crave eternal life*

*But death surrounds me from all sides*

*If the afternoon comes, I don't know if it's still alive*

*Chances are I won't live until the morning*

*\*\*\**

*O keeper of time for its owner*

*Every life is limited in time and ends*

*Many humans among us are happy*

*Finally they hit the disaster*

*\*\*\**

*The arrow of death always hits the target*

*Both the one in armor and the one wearing a shield*

The theme of the ruler's lifestyle and concern for others implies the necessity of humans to strengthen their relationships with others. People who have power generally forget and neglect the power that has been mandated by the trustee. The forms of forgetfulness and negligence include abuse of power for personal or group interests. The amount of corruption, collusion and nepotism is an indication that the power holders in the government have forgotten and neglected their mandate. Even though when he ran for office, he was so pious that he made the public sympathize with him. This condition invites the question, is the desire to hold the position based on the intention for the benefit of the community at large?

Therefore, *Abū al-'Atāhiyah* was very firm in criticizing the rulers who were clearly abusing their power. The criticisms include:

*How many kings lost their power*

*As if power is just an illusion*

*How many times have we seen the king fortify himself*

*But time has stopped its protection*

Meanwhile, the task of community members is not only to provide criticism and input to the authorities, but also to foster, love, and respect each other. The forms include helping others both morally and spiritually, not persecuting others, not criticizing, forgiving mistakes and so on, so *Abū al-'Atāhiyah* said:

*I like people who close their hearing from others vile*

*As if he was deaf from all abominations*

*His heart is clean, not light-handed*

*Don't hinder goodness, don't say words that keep people away*

*If you see an error from your friend*

*Understand the mistake and forgive*

The theme of self-introspection is a teaching that invites self-regulation both in relation to God and with others. Self-inspection is basically seeing, evaluating, and improving oneself. This method is a process of learning from past experiences. Past experience is a picture that informs the things that have been done, whether it is a right or wrong action. If true, the act must be improved both in quality and quantity. Meanwhile, if it is wrong, the act must be corrected, so *Abū al-'Atāhiyah* said:

*We have grown up, my contemporaries*

*It's as if we're never young*

*We used to be like branches*

*If the wind blows they hug each other*

*Know, O old man*

*If deceived by old age, disaster will ensue*

*Youth has passed for me without love*

*To God I hope to be young*

*There is no end but death*

*For him who is blessed with a young age*

**CONCLUSION**

The analysis and discussion of the *Dīwān Abī al-‘Atāhiyah* in the book *Abū al-‘Atāhiyah: Asy’āruhu wa Akhbāruhu,* which amounts to 4163 verses can be stated in the following conclusions:

The themes contained in this collection of poem vary, but broadly it can be categorized into six, namely: (1) death, (2) worldly life, (3) self-forgetfulness, ( 4) ruler's lifestyle, (5) concern for others, and (6) self-introspection. All of them indicate the need for a personality characterized by faith, strength, and independence.

These themes indicate the formation of a person who is able to behave religiously, think creatively and healthy, behave honestly, work hard in achieving goals, be polite (not arrogant), love peace and be tolerant of others and be responsible.

This series of morals has long been discoursed by the government in formal education through the National Education System, especially in the new curriculum. However, it is open to be implemented in non-formal education.

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