

Malay Poetry Socialization For The Nation's Moral Education

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Abstract – This study method seeks to understand more about the excellent moral teachings in traditional Malay poetry. This study was carried out using a moral perspective and a qualitative approach that presents and describes data objectively. The data source for this study is classical Malay poetry, which presents moral ideas that are considered to be guidance for future generations of Indonesians despite the development of time and modern living. The document approach was used to collect data in this study. The results of this study show that *syair* (poetry), as an old literary output, expresses high values and recommendations that have a profound connection to society. Poetry expresses the author's feelings, thoughts, or personal experiences via rhyming and rhythmic stanzas. Moral education can be instilled through the means of Malay classical poetry education. The two poems discussed in this study reflect teachings based on morality about how people must live well in order to become good individuals and how they must avoid bad behavior by imbibing and implementing moral values and teachings that are good and acceptable to society. Educators can use classical Malay poetry to socialize the values of moral education on the poems (*syair*) as a guiding reference for the lives of the younger generation in today's modern era.

Keywords – Future Generation; Moral Instruction; Traditional Malay Poetry; Socialization

I. INTRODUCTION

Recently, the image of Indonesia's young generation has been particularly troubling due to their tendency to be shaped by foreign cultures that are completely incompatible with religious beliefs and the highest goals of the Indonesian people. One example is what occurred in Central Java, where many young people, particularly teenagers, engaged in illegal racing, dyed their hair to seem more stylish, and dressed in line with their idols and trends that were not founded on moral principles (Artiani, 2011). This is significant because young people are a nation's cornerstone, capable of bringing about change and determining a nation's destiny; consequently, we must find a means to overcome this.

The flow of modernization has brought numerous changes to social life; the changes that have evolved are more likely to lead to moral and moral crises (Sagita, 2023). Without these principles and morals, one's abilities and intelligence might suffer and create harm. The moral element is intimately tied to character, with each individual having various moral judgments based on their personality. This suggests that by offering moral advice or guidance, we may overcome this moral predicament. Morals are the rules, standards, or practices of a society, which also include religious values or norms accepted by society. Thus, moral behavior is defined as human behavior that adheres to the common group's established standards and expectations. The Malay community is one of these community groupings, and it has its own set of rules and values.

In simple terms, classical literary works, whether in prose or poetry, are an extensive source of national knowledge and culture (Slamet, 2018). *Syair* (poetry) are classical poems that express noble values and wisdom that are profoundly connected to society. A *syair* uses rhyming and rhythmic stanzas to describe the author's feelings, thoughts, or personal experiences. Poetry, like ancient poetry, can undergo modifications and variations in the use of language and writing style, as well as what components

are integrated, all depending on the writer's interests and distinctive qualities. A poem's ideas will be bound to life's realities. One of the older poems that instills good values and a pleasant mindset. However, because ancient culture was intertwined with Islamic culture, current morality was linked to how Islamic principles evolved in the past. According to Abdullah, Islamic principles, whether found in the Islamic faith or not, are the most significant key to social life since varied patterns of thought exist and flourish in society.

Numerous prior studies have made poetry the subject of poetry studies, including the aesthetics study of Hikayat Malim Deman (HMD) (Hakim, 2014), classical Malay aesthetics poem of Siti Juharah (Riyanto, 2020), a study of Siti Sianah's poetry by Raja Ali Haji (Rohim, 2010). The study of the Hikayat Syah Mandewa (HSM) from the perspective of beauty employs Malay aesthetics of Braginsky's theory (Faidhani, 2018). However, most of the studies remain focused on the values and messages communicated in the poetry. Departing from this situation, the objective of the study is to look into and examine the noble values of old literature, as well as techniques and strategies for instilling local wisdom in the form of Malay Archipelago poetry as a form of socialization to the present young generation.

II. LITERATURE REVIEW

Moral education

The term moral is more frequently used to refer to individual or collective norms, conduct, practices, or habits, such as when discussing the morals of others (Wicaksono, 2017). Consequently, it is typical to describe morality as an outlook on what is good and evil, right and wrong, and what can and cannot be performed. Apart from that, morals are a collection of ideas in a culture about character or behavior, as well as what humans should do. Moral teachings are about how humans must live properly in order to become decent beings and how humans must avoid bad behavior. Morality encompasses all aspects of human behavior that are connected with good and negative values. (Sjarkawi, 2014, p. 28).

According to Kohlberg (1975) Moral education seeks to increase students' moral awareness. The development of moral ideas should not be examined by local standards, rather by moral considerations that truly encourage worldwide human values, based on the principles of fairness, equality, and mutual acceptance. Moral development is the development of norms and conventions surrounding what humans should do in their relationships with other people. Moral development refers to changes in carry out that occur in a child's life as a result of processes, habits, conventions, or standard values that apply in a social group (Santrock, 1975). Santrock (1975) further stated that moral development encompassed the formation of procedures for thinking, feeling, and behaving in line with rules. Meanwhile, according to Havighurst, morals arise from the existence of a value system. A value system is a spiritual object for achieving a desired situation (Nainggolan & Naibaho, 2022).

Moral refers to a person's internal mental state or capacity to do good things in line with desired principles. Individual moral growth is similarly linked to social development, in addition to the major impact of mental, emotional, and conative development (Soraya et al., 2022). For children, moral development begins with fulfilling their physiological needs and is then structured by experiences received in their familial context, which are, of course, in accordance with the values residing inside them. Consequently, the role of parents as the people closest to the children (particularly the mother) as contributors to the pattern of moral growth for the child onwards has a significant impact on moral development (Soraya et al., 2022).

According to Lickona (1978), Moral knowing, or knowledge about morals, moral feeling, or feelings about morals, and moral action, or moral conduct and acts, are the three components of good character or moral education. Meanwhile, moral emotion is a source of authority for behaving in line with moral values at all times (Lickona, 2012). Moral action is defined as activity driven by moral concerns. Moral behavior is the embodiment of moral knowledge showed in actual deeds or behavior. This implies that a person will obtain knowledge of good and wrong from moral information, moral values will feel his emotional side, and moral acts are the result of the moral knowledge he already has and the moral feelings that have touched his heart. A person will show excellent conduct in this manner, such as religious behavior, honesty, discipline, responsible, caring, courteous, cooperative, creative, hardworking, inquiring, kind, and socially concerned.

Noble Values of Malay Society

The Malay people belong to a large national group known as Austronesian or Polynesian Malay. The Malay community has spread and established in several Indonesian islands, including Betawi, Sambas, Pontianak, East Sumatra, Aceh Tamiang, Bengkulu, Bangka Belitung, Palembang, Jambi, Riau Islands, and Riau. Malay society is quickly expanding its civilization and

culture in many areas. Malay Tamadun is the name given to this civilization and culture in Malay society. Malay Tamadun is advancement or success in the form of legislation, religion, building arts, arts, scripts, cities, politics, and many social situations that have achieved the level of moral and cultural refinement. noble across Malay society.

Malay Literature

Literature has a high aesthetic or beauty value. Literature is a creative activity, a work of art (Wellek & Wellek, 1949, p. 3). Literary works may also be understood as the consequences of human thinking that are expressed, described, and presented in written or vocal form. Literary works do not fall from the sky, but are made by writers to be enjoyed, appreciated, understood, and used by society. Poetry is a type of literary work that is the consequence of human thought. Poetry, prose, and theater are the three traditional genres of literature. Poetry is one of the oldest genres. There are various meanings of poetry if we examine attentively. Poetry, according to the traditional definition, is a type of literature defined by aspects such as rhythm, rhyme, meter, lines, and stanzas.

Essentially, classical literary works, whether in prose or poetry, are a national asset of science and culture (Slamet, 2018). *Syair* is an archaic type of poetry. It is a sort of poetry that is read poetically or narrated with an established or unchanging rhythm and tone from the beginning of the reading. Teeuw (1986) maintained that the parts of poetry can only be properly understood and appraised when the place and objective of these aspects in the overall poem is fully understood.

Poetry, as a work of art, emerges from and departs from social reality (Caudwell, 2020). There are two types of poetry: classical poetry and modern poetry. Mantras, rhymes, *karmina*, *talibun*, *gurindam*, *syair*, and *seloka* are all forms of old poetry. Meanwhile, new forms of poetry emerged, including ballads, hymns, odes, epigrams, romances, elegies, and satires. Poetry typically includes themes such as love, status, poverty, religion, hope, and so forth. Poets are concerned with expressing all of these things through a succession of words, whether in the form of narrative, declarations of feelings, dialogue, or monologues (Ramazani, 2013).

The term '*syair*' is derived from the Arabic word *syi'r*, which means 'rhyme' or 'poetry', and it became the main 'genre form' of Malay written poetry throughout the classical period. This poetry, based on isosyllabic lines (typically one line of poetry consists of up to thirteen syllables or syllables; and more often it consists of 10 or thirteen syllables), may be found in various Malay literary genres. These arrays are entire syntactic units that are separated into two almost equal sections. Then, Braginsky (1998) Malay poetry may be divided into many different categories, including Romantic Poetry, Historical Poetry, and Allegorical Poetry. Scholars have been doing rigorous research of these classical literary works on poetry since the 1960s. Teeuw, N. Al Attas, and A. Sweeney were among those who discussed about it extensively (V. I. Braginsky, 1994, p. 63), the origins of this classical literary work in their opinion, that the old literary work is of the poetry type in their opinion, it may be the case that explaining the poetry in their viewpoint implies reinforcing their distinct concepts.

Their points of view do not differ greatly. Their conclusion is that ancient works (poems) are derived from the same source, namely Arabic and Persian. The results of this study comprise major points of view that pertain to a type of poetry and can meet the requirements to be labeled poetry, which were previously not discovered in Malay oral literature. However, the impact of Malay oral poetry in the form of poetry directed toward Arabic and Persian might be cited as the genesis or origin of the poem. The poetry of Hamzah Fansuri, a sixteenth century Malay Sufi poet who might be considered the father of the prose or poetry genre in the archipelago, is an example of the earliest poetry. Poetry then spread under Persian and Arabic influence among Sufis, whose content is generally nuanced praise of religious values, so it was quite appropriate that religious poetry could become a means of religious preaching at the time, which then spread to other regions, including South Kalimantan and other Malay peninsulas.

This is because the majority of Indonesians are Muslims. As a result, the people may readily adapt and absorb Islamic practices brought by Arabs and Persians. Among the cultures that were emulated and adapted to Indonesian conventions were the methods for poetry other than ghazals and *qasidah*, which eventually emerged in Malay society as a whole. Arab-Parsi poetry with religious overtones was among those assimilated into the archipelago. Aside from that, the processes for reciting poetry in Indonesian culture tend to shift according to the archipelago's customs, particularly from Hindu religious customs to Islamic religious customs. The viewpoint has been reinforced by the numerous relics of classical literary works of the poetry genre that have undergone transformations from Hindu religious approaches to Islamic religious ways. This shows the importance of culture

that traveled from Arab and Persian nations to the archipelago. The Arab and Persian civilizations that existed at the period affected Malay cultural styles in Sumatra and other archipelago regions such as Java and Kalimantan.

III. METODE

This study seeks to find out more about the excellent moral values found in traditional Malay poetry. This study was carried out with a moral perspective and a qualitative method that objectively shows and describes data (Hariwijaya, 2017). This study design uses a qualitative descriptive model to describe many of the research results. Researchers can gain a complete and comprehensive image of the research issue by conducting qualitative descriptive research. (Pradopo, 1994). The data source for this study is traditional Malay poetry, which offers moral ideals that are believed to be advise for future generations of Indonesians in the face of development and modern life. The data collecting method involves using documents (Nilamsari, 2014). In addition, other data collecting approaches included reading and note-taking techniques (Rostiyati et al., 2019). After collecting the data, it is compiled/recorded as a data card.

IV. DISCUSSION

Hamza Fansuri's poetry

Hamzah Fansuri's fame stems from his wisdom and depth of knowledge in the area of Sufism. His Sufi poetry endeavors made him famous across the archipelago, and the Malay language he used for his poems became the language of instruction in trade, management, and science. Even modern spiritual poetry that evolved later in the archipelago was influenced by Hamzah Fansuri's writings. Hamzah Fansuri's poetry is seen as an important turning point in the archipelago's development of religious writing. Because of his use of Malay in his poems, this language became the official language used for the development of science and trade, and it eventually evolved into the national language of Indonesia. Hamzah incorporates fundamental Qur'anic lessons and religious knowledge into his poems, encouraging people to master the Arabic language.

There are three genuine Sufi treatises and 32 collections of Hamzah Fansuri's poetry available today. There is still a chance that Hamzah's unknown and unindicated works are held at the Tanoh Abee library or antique manuscripts are spread around Aceh in people's houses. This is owing to the policies of Sultan Iskandar Tsani and al-Raniry, who ordered the burning of books expressing *wujudiyah* doctrine in 1637, which took away many of Hamzah's works including 1. Syair Burung Pingai 2. Syair Dagang 3. Syair Sidang Fakir 4. Syair Ikan Tongkol 5. Syair Perahu 6. Syair Burung Pungguk 7. Thair al-'uryan.

The Syair Perahu represents the human body as a boat traveling on the sea. The journey was fraught with danger. If human beings truly believe in *la ilaha illa Allah*, they will reach a point where the distinctions between God and His servants will be obliterated.

Wahai muda, kenali dirimu

Ialah perahu tamsil tubuhmu

Tiadalah berapa lama hidupmu

Ke akhirat jua kekal diammu

Hai muda arif budiman

Hasilkan kemudi dengan pedoman

Alat perahumu jua kerjakan Itulah

Itulah jalan membetuli insan

Syair Perahu (V. Y. Braginsky, 1975)

In another part, Hamzah discovered that the deeper a boat goes into the ocean, the more challenges it would meet, such as large waves and high winds, which will lead the boat to sink. Thus, a solid rudder for a boat that is durable and resistant to unsettling storms is needed.

Syair Nasihat Agama

The text of Syair Nasihat Agama (SNA) offers advice that has been reflected essential to explain. This consideration is made in addition to the description's material, which must be limited to the number of pages, and therefore any text including the moral message of the nation that the poet desires to transmit with the goal of knowledge and practical value reaches the reader.

Engkau jangan malas mengaji

Jikalau tamat mendapat puji

Dimuliakan orang ke mana pergi

Didudukkan pada tempat yang tinggi//

Memelihara akan lidah juga kepalang

daripadanya jua fitnah nan datang

kan yang salah juga diulang

segeralah taubat pikirkan pulang

Niatmu jangan meminta puji

perkataan bohong terlalu keji

pekerjaan itu dilarang nabi

tanda berakal merendahkan diri

Adapun tanda orang celaka

membesarkan diri takabur jua

mangadapkan dunia cirinya lalai

diperbuatkan tempat di dalam neraka

(SN. Bait 1—4)

The four stanzas of the advice poem's text above offer a summary of the advice, both when read and when sung, notably counsel about slander. Slandering or talking about other individuals performing horrific things, regardless of whether it is merely an assumption based on no evidence, might be construed as implying that this behavior for the gossiper is a disgusting deed, which can be classified as a serious sin. In fact, slandering another person is more merciless than murdering or stealing another person's life. We can see the advice conveyed in the advice poem's text above, specifically in the first stanza it describes, that usually the slander comes from those closest to you, even your own relatives who are jealous because of certain things, and that usually the backbiters do not feel guilty, and sometimes they are arrogant and do not want to. Accept the advice of others. Even though what he did (slander) was intended to harm others, the words of someone who slanders are the same as killing his own brother. Therefore, the second verse advises to protect your mouth or keep it too high, so that slander will emerge and improper

things will be repeated, and to repent promptly and consider again. It must be understood that activities that bring harm to others or one's own relatives should not be repeated, since they will be destructive, and that taking measures to improve yourself or repent would be far more beneficial.

V. CONCLUSION

Essentially, classical literary works, whether in prose or poetry (*syair*), are a national asset of knowledge and culture. As an ancient literary output, poetry represents noble values and guidance that are directly tied to society. Poetry is written in the style of rhyming and rhythmic stanzas and expresses the author's feelings, thoughts, or personal experiences. Moral education may be taught through a study of Malay classical poetry. The two poems discussed convey moral lessons about how people must live properly in order to become decent individuals and how they must avoid negative behavior by absorbing and adopting moral ideals and teachings that are good and acceptable to society. Educators can use classical Malay poetry to promote moral education ideals that can serve as a reference for the lives of today's youth.

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