

**The Value of Islamic Education in Traditional Malay Poetry Regarding the Prohibition of Leaving Religious Teachings**

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**Abstract**

This research is an effort to investigate taboos and prohibitions in traditional Malay poetry containing Islamic educational values. The traditional poetry studied includes gurindam, pantun, poetry and expressions that were previously always used in everyday life, but are now rarely heard by ears. The content of Islamic education referred to in this study refers to faith, acts of worship and commendable actions. This research uses a qualitative and quantitative approach with a problem solving approach, namely literature review, content analysis, comparative analysis. Data collected from gurindam books, pantun, poetry and Malay expressions which are thought to be in line with the verses of the Koran along with the translation and interpretation of Ibnu Katsir. The analysis steps include investigating and documenting quoting verses from the Koran and Hadith that support taboos and prohibitions in traditional poetry as well as formulating research results. The results of the study found were (a) The value of Islamic education related to faith includes (1) Malays are prohibited from associating partners with God; (b) Malays are prohibited from apostasy; (b) The value of Islamic education related to worship includes (1) Malays are prohibited from abandoning prayers, (2) Malays are prohibited from abandoning fasting, (3) Malays are prohibited from abandoning zakat, and (4) Malays are prohibited from abandoning Hajj; (c) The value of Islamic education related to morals, namely the prohibition of committing wicked acts.]

**Keywords**:creed, morals, the value of Islamic education, worship, traditional Malay poetry.

[*Penelitian ini merupakan upaya investigasi pantang larang dalam puisi tradisional Melayu bermuatan nilai pendidikan Islam. Puisi tradisional yang ditelaah meliputi gurindam, pantun, syair, dan ungkapan yang dulunya selalu digunakan dalam kehidupan sehari-hari, sekarang jarang sekali terdengar di telinga. Muatan pendidikan Islam yang dimaksud dalam kajian ini merujuk pada keimanan, amal ibadah dan perbuatan terpuji. Penelitian ini menggunakan pendekatan kualitatif dan kuantitatif dengan pendekatan pemecahan masalah yaitu tinjauan pustaka, analisis isi, analisis komparatif. Data yang dikumpulkan dari buku-buku gurindam, pantun, syair, dan ungkapan Melayu yang diduga sejalan dengan ayat alquran beserta terjemah serta tafsir Ibnu Katsir. Langkah analisis meliputi Menyelidiki dan mendokumentasikan mengutip ayat Alquran dan Hadis yang mendukung pantang larang dalam puisi tradisional serta merumuskan hasil penelitian. Hasil kajian yang ditemukan adalah (a) Nilai pendidikan Islam terkait akidah meliputi (1) Orang Melayu dilarang menyekutukan Tuhan; (b) Orang Melayu dilarang murtad; (b) Nilai pendidikan Islam terkait ibadah meliputi (1) Orang Melayu dilarang meninggalkan prayer, (2) Orang Melayu dilarang meninggalkan puasa, (3) Orang Melayu dilarang meninggalkan zakat, dan (4) Orang Melayu dilarang meninggalkan haji; (c) Nilai pendidikan Islam terkait Akhlak yaitu larangan berbuat fasik.]*

**Kata Kunci**:akidah, akhlak, ibadah, nilai pendidikan Islam, puisi tradisional Melayu

**INTRODUCTION**

Islam is the religion of the Malay people so all cultural values ​​and community life must refer to Islamic teachings and must not conflict (Pernando, Andayani, and Suyitno 2022). They believe in the Koran and hadith. Faith means believing with certainty that Allah sent down revelations in the form of books to the prophets and apostles to be conveyed to all humans (Wibowo 2023). The Koran and Hadith are used as life guidelines to carry out all commands and stay away from all Allah's prohibitions. All bad things are prohibited from being done by ethnic Malays. This prohibition can be seen in oral literature, namely traditional Malay poetry.

Traditional Malay poetry is full of the content of faith, worship and noble deeds which became the forerunner to the birth of pantang larang in the lives of Malay people. It is said (Nasrullah, Wakila, and Fatonah 2021) that faith is the basis or foundation for character formation, while attitude is the roof of a building, if it is weak then the building and roof will be vulnerable to falling. Faith and devotion to God Almighty include a person's thoughts, words and actions which are always pursued based on religious values ​​and religious teachings (Erni and Ulya 2021) so that they call for goodness and avoid all prohibitions and must be taught from an early age, so that religious and moral values ​​in children develop from an early age (Putri and Roziah 2024).

Traditional Malay poetry contains very valuable values ​​of local wisdom, history and philosophy of life. However, as time goes by and the rapid progress of information technology, the existence of gurindam, pantun, poetry and expressions is starting to be marginalized and threatened with extinction. The younger generation tends to be more interested in digital content that is more accessible and fits their modern lifestyle. The open nature of the Malay ethnicity towards immigrants, makes them not hesitate to accept anyone who comes to their area. They consider everything that comes to be good, so that they prepare a place to stay for those who come to their place. It is the main basis for immigrants to become Malays. Because for the Malay ethnicity itself, Malay is not seen from a person's place of origin or from their bloodline. A person becomes a Malay when he is Muslim, is good at Malay language and has Malay customs, so immigrants who are not Malay for a long time and settled in Malay areas are seen as Malays as long as they are Muslim, use the Malay language and follow Malay customs (Roziah, 2023).

This open nature towards immigrants creates positive and negative perspectives. Malay people have become wiser in following technological advances and the times, without having to abandon their Malay spirit, culture, identity and customs, which is a positive impact. Apart from that, the negative impact that has emerged is their exposure to crimes in various fields which has resulted in the condition of the character of students in Indonesia currently being very worrying, including the use of illegal drugs, fraud, and it is not uncommon for many students to even commit other immoral acts.

In Malay land, perpetrators of physical violence are still often found, such as abuse, beatings, fights. These instances of moral decline are undoubtedly influenced by various factor (Apjan and Mahrus 2025). There are also those who experience psychological violence such as threats and intimidation, as well as sexual violence such as sexual abuse, sodomy, pedophilia and rape. It is also possible that murders, thefts, traffic accidents, possession of sharp weapons, kidnapping perpetrators, abortion perpetrators, and children as victims in relation to the law and so on continue to increase every day. In fact, among educated people, the frequency of criminal acts of corruption involving Malay perpetrators or officials who live in the Malay region continues to increase every year.

All these crimes occurred because it was suspected that Islamic teachings were not implemented properly. Apart from that, Malay customs are no longer used as a correct guide to life. It could also be caused by immigrants or ethnic Malays who commit crimes, do not know the taboos and prohibitions that exist in Malay society. It could also be that they have not been informed about the taboos and taboos that exist in Malay society. What's worse is that there are those who already know but don't want to know about these taboos. For this reason, the research team was present to investigate taboos and prohibitions containing the value of Islamic education in traditional Malay poetry. This research aims to answer several key questions, namely abstinence and prohibition related to Islamic education including faith, worship and morals which are investigated in traditional Malay poetry?

Much research has been conducted on the value of Islamic education in Malay poetry. The research entitled *The Values ​​of Islamic Education in the Zapin Api Dance Poetry in Teluk Rhu Village, North Rupat District* has been completed by (Mastura and Darwis 2023) with focus the value of belief, the value of worship and the value of morals. In line with that, The values ​​of Islamic education were also researched by (Sofiani and Sugiarto 2022) entitled *Educational Values ​​in Teaching Malay The work of Tengku Nasruddin Sa'id Effendy (Tennas Effendy)* with a focus on the values ​​of faith, worship and morals. Previously (Ilyas, H. Putera, and Muliardi 2020) have researched *The Value of Islamic Education in the Twelve Years of Karya Raja Ali Haji* with this focus Divine principles and human values.

Three previous studies looked at the value of Islamic education based on recommendations or commands in the data source, while the study data in this research is the abstinence and prohibitions in traditional Malay poetry. The three previous reviewers only discussed one type of traditional Malay poetry, while the reviewer used four types of traditional poetry as data*, gurindam, pantun, syair* and *ungkapan*. The two focuses of this study are the value of Islamic education related to faith and worship contained in traditional Malay poetry. The results of the study will later be promoted in the form of interactive videos and promotion on social media platforms It is hoped that this study and promotion can bridge the gap between the older and younger generations, and attract the interest of the younger generation in preserving this cultural heritage.

**RESEARCH METHODOLOGY**

To answer the problem formulation, this research uses a qualitative and participatory approach. The qualitative approach involves in-depth interviews with religious experts, literary experts, cultural experts, and the younger generation to explore their perceptions and attitudes towards pantang larang in traditional Malay poetry. Apart from that, this research also uses a participatory method by involving local communities in the process of digitizing traditional Malay poetry. This is done so that the research results are more relevant and can be implemented effectively in the community concerned.

The four problem-solving approaches that are planned to be implemented are (1) Literature Review: The research team conducted a comprehensive review of existing research regarding the value of Islamic education, traditional Malay poetry, Islamic teachings, and digital literacy to identify taboos and prohibitions in Malay traditions that have been recorded either on digital media platforms or in existing books. (2) Content Analysis: Systematic analysis of traditional Malay poetry texts (*gurindam, poems, poems, and expressions*) was carried out to identify the value of Islamic education related to the values ​​of faith, worship and morals contained in traditional Malay poetry related to abstinence and prohibition. (3) Using the Koran and hadith as support for content analysis in this research. (4) Comparative Analysis: The findings from the content analysis are compared with the teachings of the Qur'an and Hadith on moral behavior to identify areas of harmony or conflict.

Data collected from (1) poetry books, gurindam 12, poetry books, and Tunuj Ajar Malay; (2) Reading verses from the Qur'an along with Ibnu Katsir's translation and interpretation related to the prohibition of committing evil deeds. (3) Reading the hadith along with the translation narrated by Bukhari and Muslim related to the prohibition of committing evil deeds.

The data analysis steps consist of: (1) Investigating and documenting pantang larang in traditional Malay poetry; (2) find the value of Islamic education contained in the taboos and prohibitions contained in traditional Malay poetry. (3) Investigate and quote verses from the Koran that support taboos and prohibitions in traditional poetry and then use these verses to strengthen the argument. (4) Investigate and quote hadiths that support taboos and prohibitions in traditional poetry and then use these hadiths to strengthen the argument; (5) Formulate research results**.**

**RESULT AND DISCUSSION**

The research results are depicted in the following table.

Table 1. The Value of Islamic Education in Traditional Malay Poetry related to Abstinence

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| --- | --- | --- | --- | --- |
| **No.** | **The Value of Islamic Education** | **Variant** | **Traditional Malay Poetry** | **Amount** |
| **That** | **She** | **Pan** | **Ung** |
| a. | Creed value | Prohibition of Associating God |   |   | 1 |   | 1 |
| Prohibition of Apostasy |   | 1 | 1 |   | 2 |
| b. | Worship Value | Prohibition of Leaving Prayer | 1 |   | 1 |   | 2 |
| Prohibition of Leaving the Fast | 1 |   | 1 |   | 2 |
| Prohibition of leaving Zakat | 1 |   |   |   | 1 |
| Prohibition of Leaving Hajj | 1 |   |   |   | 1 |
| c. | Moral Values | Prohibition of Ungodliness |   |   | 1 | 1 | 2 |
| Total | 4 | 1 | 5 | 1 | 11 |

The value of Islamic education related to akidah is related to a person's belief and belief in God, angels, books, Rasul. It is said (Nasrullah, Wakila, and Fatonah 2021) that faith is the basis or foundation for character formation, while attitude is the roof of the building, if it is weak then the building and roof will be vulnerable to falling. Waharjani and Jailani, (2024) said, the most basic teachings in Islam that must be instilled or educated by parents from an early age in the family are matters of faith. The connection between weak aqidah (Islamic creed) education and negative behavior in children well-established in both religious and psychological literature.

Faith and devotion to God Almighty include a person's thoughts, words and actions which are always pursued based on religious values ​​and religious teachings (Erni and Ulya 2021) so that they call for goodness and avoid all prohibitions and must be taught from an early age, so that religious and moral values ​​in children develop from an early age. The value of faith is shown in the form of behavior displayed as follows: Allah is a place to complain, remember Allah (dhikr to Allah), carry out Allah's commands and stay away from his prohibitions (*piety*), get closer to Allah, believe in the last day (Sofiani and Sugiarto 2022). The value of aqidah means believing in the pillars of faith and the pillars of Islam (Mastura and Darwis 2023).

**1.** **Prohibition of Associating God**

 Fearing Allah is proven by carrying out all Allah's commands and avoiding all Allah's prohibitions. In this research, the focus is on Allah's prohibition, namely ascribing partners to Him. The prohibition on associating partners with Allah in Malay literature is illustrated in a pantun written by the late Alm. Tenas Effendy. The poem can be described as follows.

1. *Retak jangan membawa belah*

*Sumbing jangan meluakkan*

*Tegak jangan menyekutukan Allah*

*Berbaring jangan merusak iman*

Prohibition of polytheism in Data 01 it is found in the 3rd and 4th lines, namely 'upright, don't associate partners with Allah, lying down don't destroy your faith. Explicitly, Tenas Effendy absolutely forbids the Malays from cheating on God. Malays are prohibited from believing that certain objects, animals and plants can ward off danger. For example, wearing tiger claws can give them strength. People who are truly Muslim are not allowed to believe in and worship anything other than Allah Almighty, and those who do so will incur a major sin (Febrianto 2021). The Malays are prohibited from believing that creatures were created by Allah have attributes like those of Allah SWT. Beliefs like this include associating partners with God, which is known as shirk. Shirk is a major sin and is strictly forbidden (Dewi et al. 2024). Shirk is the act of associating partners with God, worshiping God other than God.

Malays are prohibited from worshiping anything other than Allah, such as stones, wood, graves, statues and other objects which constitute the highest and most serious shirk. They must not believe that these objects (creatures) are Gods who can bring good and bad. Those who do this suffer great sin and are placed in Hell. The same thing was also expressed by (Hasan 2018) and (Wismanto, Zuhri, and Zhafirah 2023) (the sin of shirk is an act that contains a major sin and the perpetrator will not be forgiven by Allah Subhanahu Wa Ta'ala if he dies while committing shirk.

The belief or act of associating God with something or someone in worship or His attributes is shirk (Dewi et al. 2024). People who commit shirk are called polytheists. They claim the existence of God other than Allah or equate something with Allah. They make creatures created by God such as humans, Jinn, animals, plants and other things as God. The act of associating with God is done in the form of belief, speech and also deeds. This despicable act can destroy faith. Malays should be afraid of committing shirk because of the sin or retribution they receive after committing that act. The threat is contained within Allah's word in Surat An-Nisa verse 48 which means "*Indeed, Allah will not forgive (sin) for associating partners with Him (shirk), and He forgives other sins (shirk) for whom He wills. Whoever associates partners with Allah, then truly, he has committed a great sin.*

The value of Islamic education related to faith indirectly arises from this prohibition. This prohibition on committing shirk should foster strong faith in God. The Malay people as Muslims have promised in their Creed that there is no god but Allah. This promise continues to be carried out because it includes the pillars of prayer. This promise should guide the Malay people to always love their God more than anything in this world. This phrase containing the prohibition against cheating on God is advice for the Malay nation to uphold Islamic values.

**(2) The Malays are prohibited from apostasy**

The value of Islamic education related to the Creed in Malay traditional poetry is also found in the prohibition of apostasy. The term apostate is used for people who replace faith with infidelity, from Islam and then come out to become Christians, Jews, etc. (Komaria 2020). In terms of terminology, apostasy is defined as quitting Islam with intentions, words, and actions of disobedience to Islam or turning away from Islam and returning to kufr, with intentions, words, or actions that disbelieve (Rofiq 2021). The same term found by (Hafizah and Bustamam 2021) that apostasy is pinned on those who deliberately leave the Islamic faith. The Malays are forbidden to leave Islam, because apostasy can plunge them into Hell. A very scary place of revenge for them. This prohibition of apostasy is explained in the following data.

*(02) Wahai ananda kuntum negeri*

 *Membela agama janaganlah lari*

 *Daripada murtad eloklah mati*

 *Itulah tanda Melayu sejati*

*(03) Biarlah orang mengejar pangkat*

 *Kita mengejar kerja yang halal*

 *Besarlah dosa orang yang murtad*

 *Di Padang Mahsyar hidup menyesal*

Apostasy causes the person who commits it to become an infidel because they leave the Islamic religion in the form of intentions, words or actions. They deliberately and consciously change or leave Islam and move to other religions. If an apostate person still turns away after being asked to repent, then the punishment is to be killed (Rahmah and Zainuddin 2021). This reprehensible act is strictly forbidden in the life of the Malay Nation. This is explained in Data 03, the data begins with the advice defend the religion, don't run away. It is better to die than an apostate, is the sign of a true Malay. The truth is that the Malays prefer death to apostasy. They really believe in the religion of Islam that they have embraced. No matter how bad their behavior is, Islam is still their religion of choice. Even if they don't pray, don't pay zakat, commit injustice and the like, they still can't convert to a religion other than Islam.

They realize that by leaving Islam, they have broken their relationship with Allah as their creator. Apart from that, they understand very well that they are not called Malays if they do not embrace Islam. They also realized that apostasy was a major sin that God would not forgive. The perpetrator will receive severe torment in hell. It is explained in Data 04 that the sins of those who apostate are great, in Padang Mahsyar they live in regret. This statement refers to the word of Allah in the Koran surah Al-Baqarah verse 217 which means "...*Who among you apostates from his religion and dies in disbelief, their deeds in this world and the hereafter will be in vain. They are the inhabitants of hell. They remain in it.”*

Hell is a very terrible place for the Malays. They don't want to stay there forever. For this reason, they prefer death to apostasy. Apart from being tormented in hell, people who apostate also lose the right to protect their souls. Their civil rights are also lost. His marriage to a Muslim was automatically annulled. He will lose his rights and obligations as a partner will cease. He cannot impose his will on his partner. In fact, Malay custom only allows Malays to marry other Muslims. After the apostasy, the Malays were no longer considered Malays. His right to be called a Malay nation has automatically expired. The prohibition on apostasy is also strongly related to God's threat to those who commit apostasy, namely eternal life in Hell.

**b.** **The Value of Islamic Education in Traditional Malay Poetry Related to Ibadah**

The value of worship includes praying and performing prayers and purifying oneself (Mastura and Darwis 2023). The value of worship is shown in the form of behavior displayed by prostrating to worship Allah SWT (prayer), being grateful for blessings, lightening the burdens of others (Sofiani and Sugiarto 2022). The values ​​of Islamic education found in traditional Malay poetry related to leaving worship include the prohibition on abandoning prayer, the prohibition on abandoning zakat, the prohibition on abandoning fasting and the prohibition on abandoning Hajj. The value of Islamic education can be described as follows.

1. **Lorder to leave the prayer**

The value of Islamic education related to worship in this study refers to the prohibition of leaving prayer. Worship commanded directly by Allah SWT. in Islam is prayer (Septiawati, Romanda, and Widari 2023). This worship contains speech, actions that begin with *Takbiratul Ihram* and end with a greeting with certain conditions and principles (Syarbini 2021). Prayers that must be performed are obligatory prayers. Fardhu prayers amount to 17 rakaat in one day divided into 5 times, *Isya, Subuh, Zuhur, Ashar* and *Magrib* (Endahwati, Udin, and Mudiyanto 2021). Obligatory prayer is mandatory and if left out it incurs a sin. *Fardhu* prayer is a practice that is first counted on the Day of Resurrection (Rahma and Sutarman 2023). The Malays is not permissible to abandon the most noble deeds in the sight of God, the Almighty Creator. These prohibitions appear in various writings of previous Malay elders. The most obvious prohibition on leaving prayer is found in Gurindam 12 which was written by Raja Ali Haji, namely article 2 paragraph 2 which is explained as follows.

(05) barang siapa meninggalkan sembahyang

bagaikan rumah tiada bertiang (Haji 1846)

This noble obligation cannot be abandoned because prayer is a pillar of religion. This statement is in accordance with the opinion (Septiawati, Romanda, and Widari 2023) that prayer is a pillar of religion or religion or Islam. Apart from that (Mualifatul and Filasofa 2021) also stated the same thing, namely that prayer is a pillar of religion, for those who carry it out they build religion, for those who do not carry it out it has the potential to destroy religion. *Fardhu* prayers are a key factor in someone being considered a Muslim believer, or vice versa. Therefore, every Malay nation who declares himself to believe in Allah or as a follower of Islam has the obligation to perform prayers. By carrying out prayer, it means that they have upheld the pillars of the Islamic religion and vice versa, every time they leave prayer, one by one the religious pillars are torn down. This is in line with the words of the Prophet Muhammad. Narrated by Abdullah bin Umar R Rasulullah SAW said "*The prayer is a pillar of religion, the one who establishes it, then he has actually established his religion, on the other hand, whoever abandons it, then he has actually destroyed his religion.*”

Prayer is the second pillar of Islam after the creed. As has been emphasized by (Mulyani and Hunainah 2021) the prayer is one of the pillars of Islam, it is from the words of the Prophet that you promise that there is no god but Allah and indeed the Prophet Muhammad is the messenger of Allah, and you pray and give zakat and fast in the month of Ramadan and perform Hajj for those who are able. Prayer is worship *mahdhah* which has provisions like the Prophet Muhammad SAW. teach friends (Mualifatul and Filasofa 2021). Apart from that, prayer is a form of worship that can bring a servant closer to God who created him (Saputri, Novianti, and Febrialismanto 2021)

The prohibition on leaving prayer in Malay customs is closely related to the wisdom gained during and after carrying it out. Prayer has a big influence on the human soul, which can be seen from various aspects, but sometimes many people are not aware of it. When a person stands and performs takbiratul ihram in performing the prayer, after that he lowers his head when bowing, then places his forehead when prostrating, and repeats his prostration, bowing, standing and sitting, then the heavy load will fall from the very top of his head (Sundari and Efendi 2021).

A Muslim who prays means that he prays a lot and performs self-cleansing both physical (Wudhu') and non-physical (repentance), gets rewards, removes all mistakes and is protected by Allah Swt. A similar thing was expressed by one of the benefits of prayer is the erasure of minor sins from the record of charity. Ethnic Malays say that prayer is a cooling agent for those who love Islam. This is because prayer, from the intention to the greeting, contains supplication, glorification of God and confession of sin (Syarbini 2021). In addition, prayer is the greatest medium to connect a servant with his God (Sundari and Efendi 2021). This special worship also became *be it* (intermediary) which is very important in forming a religious shield for a child (Mujiburrahman 2016).

Prayer is a spiritual pleasure for those who love Allah. Without the practice of prayer, then other virtues have no value in the eyes of Allah SWT and all the good deeds done are not accepted by Allah SWT (Bidin et al. 2019). This noble worship becomes a ladder to the contest of God for those who believe, because there is no act that is more pleasant for believers except worship with love for the Creator (Mustofa et al. 2022). People who are devoted to performing prayers get the pleasure of the soul. Prayer is also a standard condition for those who are firm believers. In addition, prayer is used as a balance (scale) for those who travel the path to God.

Prayer becomes a symbol of true obedience between a servant to his Creator so that it can lead to faith and piety to Allah SWT. But on the other hand, a servant's disobedience and negligence towards the obligation of prayer can invite the wrath of Allah SWT so far from his mercy (Bidin et al. 2019). In addition to the prohibition of leaving prayer, ethnic Malays are also prohibited from neglecting prayer. Default prohibitions in Malay customs are explained in the following data.

(06) *jangan suka memfitnah orang*

*orang benci Tuhan pun murka*

*jangan suka melalaikan sembahyang*

*bila mati masuk neraka (Effendy 2013)*

Ethnic Malays are prohibited from neglecting prayer. This is explained in Data 06, namely "don't neglect prayer, if you die you will go to hell. Negligence in prayer is related to the time of prayer and also the seriousness in prayer. A person is said to be negligent in praying if he deliberately stalls for time to carry out Allah's command. When listening to the call to prayer, a Muslim is obliged to hasten to pray. Azan functions to call Muslims to prayer at each prayer. Ethnic Malays are also said to be negligent if their hearts are not devout in carrying out this obligatory worship. Ethnic Malays as Muslims are absolutely prohibited from neglecting prayer because they will go to hell in the afterlife.

1. **Prohibition of Leaving the Fast**

The mandatory conditions for fasting are (1) Islam, People who are Muslims must fast; (2) sane, fasting is not obligatory for insane people; (3) puberty, fasting is not obligatory for children; and (4) physically able and syar'i, fasting is not obligatory for people who cannot afford it due to old age or illness that cannot be cured in reality. Fasting is also not obligatory for menstruating women due to shar'i incapacity (Khalaf 2018b). Ethnic Malays who have met the requirements must fast. This is included in the following data description.

People who have the right to observe fasting are people who are Muslim, have good sense, and are pure from menstruation and childbirth (Aqiilah 2020) and (Nurjanah, Cahyono, and Fathan 2023). The Malay nation as true followers of Islam is obliged to fast with complete sincerity and sincerity. They are not allowed to abandon fasting, because fasting is the way to Heaven. This prohibition is written in 12 articles 2 of Raja Ali Haji's work and also Tenas Effendy's work in Tunjung Ajar Melayu. These prohibitions can be explained as follows.

(07) *barang siapa meninggalkan puasa*

*tidaklah mendapat dua temasya* (Haji 1846)

(08) *di bulan Ramadhan orang puasa*

*menahan selera mengekang nafsu*

*orang beriman hidup sentosa*

*kepada Allah tempat bertumpu* (Effendy 2012)

Fasting consists of two laws, which are obligatory and sunnah. The obligatory fasting is Ramadan fasting (Idris 2020). The arrival of the month of Ramadhan is determined by rounding the number of days in the month of Sha'ban to 30 days or by seeing the crescent moon (Abdullah 2019). Ramadhan is the most glorious month for the Malay community. They compete to do charity in this holy month. This is a golden opportunity for them to perform Ramadan fasting for a whole month. For Muslims, fasting is the act of abstaining from eating and drinking and other things that invalidate it from dawn to sunset, with the intention and several conditions (Ali, Eq, and Suhartini 2022). Fasting has many conditions, among them: Islam, reason, puberty, and intention (Khalaf 2018a).

Fasting in Ramadan is fardu 'ain for Muslims. Fasting has one pillar, namely refraining from anything that cancels it (Khalaf 2018a). Fasting is carried out by ethnic Malays by refraining from things that break the fast for the whole day, from sunrise to sunset with certain conditions. The obligation to fast refers to the word of Allah in Q.S Al-baqarah: 183 which means "*O you who believe, it is obligatory upon you to fast as it was obligatory upon those before you so that you may be righteous."*

Ethnic Malays who fast are advised to restrain their appetites and curb their desires. This recommendation is focused on avoiding things that break the fast. Restraining appetite is related to holding back hunger and thirst, while curbing lust is related to the desire to have sexual relations even though husband and wife. This is in line with the requirements for valid fasting, namely (1) Intention, if the fast is an obligatory fast, even though it is obligatory due to nadzar: it is required to intend it at night before dawn, and determine the type of fast; whether Ramadan fasting or fasting because of vows. (2) Deliberately refrain from jimak. (3) Unintentional vomiting (Abdullah 2019). Those who deliberately violate the legal conditions for fasting, it is believed that their fast will be invalidated. Leaving the Ramadan fast for no reason is an act that can bring sin. Ethnic Malays are prohibited from fasting. This prohibition is included in the 12 gurindam of Raja Ali Haji's work in article 2, which is "Whoever abandons fasting, does not get two Temasya". The fast referred to in the gurindam is the Ramadan fast.

Ethnic Malays are not allowed to leave the Ramadan fast if they are not sick, sick, menstruating, postpartum or pregnant. In addition to being shamed for being looked down upon, they also did not carry out God's commandments. Hasan Ayub in the Book of Fiqh of Worship records a history which states that people who leave the Ramadan fast without an excuse are considered infidels. From Ibn Abbas RA, Rasulullah SAW said "*The reins of Islam and the foundations of religion are three, on which Islam was founded, whoever abandons one of them is an infidel and his blood is halal: testifying that there is no god (who has the right to be worshipped) except Allah, obligatory prayers and fasting in Ramadan.* "(HR Abu Ya'la and Dilami. Authenticated by Dzahabi).

**(3) Prohibition of leaving Zakat**

Tradition recognizes the expression "those who have the best reach out to those who have less". This expression means that fellow Malays are obliged to share with each other. People who have excess wealth must give to those who still have less. The procedures carried out are almsgiving, charity and also zakat. Almsgiving is sunnah, while zakat is obligatory. Zakat can be interpreted as the act of transferring wealth from the rich to the poor (Nopiardo 2016). There are many types of zakat, including zakat fitrah and professional zakat (Muftisany 2021) and other zakat. The most popular zakat among the Malay people is zakat fitrah which must be paid once a year during the month of Ramadan. There are also those who know that zakat on assets is related to their agricultural income, such as rice.

Zakat is very beneficial for the lives of Muslims, as well as the Malay people as followers of Islam. Zakat aims to improve people's standard of living and aims to enrich economically weak communities (Rhido and Wasik 2022). Zakat not only cleanses their wealth, but also helps relatives and other communities. This act of worship can support economic growth to become prosperous through equal distribution of wealth. A peaceful life because of the sincerity of the rich towards the poor is also realized thanks to zakat. Therefore, the Malay people are not justified in abandoning the zakat service, as stated in the following data.

(09) Barang siapa meninggalkan zakat

 Tiadalah hartanya beroleh berkat (Raja Ali Haji, 1846)

Zakat is a religious ritual worship in Islam which has dimensions, both towards Allah (habl min Allah) and relationships with others (habl min al-Nas) and is one of the pillars of Islam which has an important status and function in Islamic law (Nasrudin 2022). It is one of the pillars of Islam whose obligation is absolute regarding a person's assets according to the rules set out in the Qur'an and Hadith (Suryadi 2021). This special worship is the release of part of the property with certain conditions, which Allah SWT requires of the owner, to be handed over to the party who is entitled to receive it, with certain conditions as well (Nopiardo 2017).

Zakat can support the formation of a good economic situation *growth with equity* which means there will be an increase in productivity accompanied by equal distribution of income and increased employment opportunities for the community, and has the potential to be a source of spending and resources to overcome various kinds of economic problems resulting from human relations (Asnaini 2022). A similar thing was expressed by (Canggih and Indrarini 2021) that zakat related to muamalah which has social and economic value. Additionally, zAkat can be an effort to improve welfare and eradicate poverty. Apart from having the dimension of ritual worship, zakat also has the dimension of being an inclusive social charity that supports the economic, social and political life of Muslims, as well as being a pillar that can support the welfare of the people and nation (Hasanah, Maghfur, and Qomar 2021).

Those who leave zakat, will not get blessings. The blessings given to humans consist of material and spiritual blessings. Blessings that can be obtained from God are pious descendants, age, health, peace, security, property, and things. The recommended way to get God's blessings is to worship God. Worshiping God is done with a sincere and sincere heart as a form of acknowledgment of weakness, helplessness and humiliation in oneself. Worshiping God should be a need in them, which if not done their life becomes incomplete. People who worship God a lot are believed to be able to strengthen their faith in God. People who firmly believe in the God of their lives will not violate religious rules and Malay customs. Through self-worship they always get blessings.

Ethnic Malays are encouraged to help a lot and give alms. They cannot be greedy and greedy with wealth, because everything they have comes from God. Property, family members are just God's trust that can be taken at any time. For that they must be generous. They believe that God gives His blessings to those who practice a generous attitude. The word blessing goes hand in hand with the names God and Allah. It can be taken as a statement that Allah is the God who gives blessings to His servants. This blessing can be obtained by doing good deeds, being kind and giving kindness to others. Ethnic Malays really believe that Allah is the place where they ask for blessings in their lives. This shows that ethnic Malays are aware that outside themselves there is a great and powerful power, namely God, the Most Blessing.

**(4) Prohibition of Leaving Hajj**

The Hajj pilgrimage is essentially a form of education given by Allah SWT to his servants so that they are able to carry out their responsibilities as caliphs on the face of this earth (Fauzan 2022). This worship reflects man's return to God who is absolute, who has no limitations, and who is not resembled by anything. The worship is very complex and its implementation is carried out over a fairly long period of time, namely from 8 to 12.13 dzulhijjah with all the obligatory demands of the Hajj and the sunnah of the Hajj (Amin 2022). The obligation of ethnic Malays to carry out the Hajj is described in the following data

(10) Barang siapa Meninggalkan Haji,

Tiadalah Ia menyempurnakan janji ((Haji 1846)

Worship performed once a year includes the fifth pillar of faith after shahadat, prayer, zakat and fasting (Muslim and Permatasari 2024). In its implementation, a person is required to restrain his passions and use his energy and wealth (Zarkaysi 1995). Hajj is a spiritual activity in the implementation of which there are sacrifices, expressions of gratitude, doing good with the will of the heart, carrying out God's orders, and creating a great meeting with Muslims around the world (Hawwas 2009). According to etymology, Hajj means going or heading to a glorified place. Meanwhile, according to Sharia terminology, this means going to Baitul Haram with certain practices carried out at certain times and in certain places and in certain ways. Carrying out the Hajj is the fifth pillar of Islam. Hajj is obligatory for those who are able to carry it out. The legal basis for the Hajj obligation is the Al-Quran, Sunnah and ijmak. The obligation of Hajj is stated by Allah in Q.S Ali 'Imran verse 87 which means "*And among the obligations of humans towards Allah is to carry out the pilgrimage to Baitullah, namely for those who are able to travel there*."

Ethnic Malays who are able to carry out the Hajj, but do not want to carry it out, suffer a great loss. He is considered a person who has not yet fulfilled his promise as a Muslim who is obliged to fulfill the five pillars of Islam. In line with the opinion of the ulama, it is agreed that the Hajj pilgrimage is mandatory for every Muslim who already has the ability both financially and physically (Darmawan 2019). This worship can make Muslims submit, obey and surrender to their God. The Hajj is very special because the Hajj gathers the spirit of Islam and brings together the struggle of the soul and body which is equivalent to jihad in the way of God (Kustini 2006). The city of Mecca is a city that is greatly missed by Muslims. Many people will shed tears when they arrive at the house of Allah to perform the Hajj (Gunarti 2009). The Hajj is a sign of fulfilling the promise of the Malay people to their God, which is why the Hajj should not be abandoned for those who have the ability.

The Malay nation as Muslims who have the ability to perform the Hajj, whether they can afford the costs of the Hajj, are able in their health to carry out the Hajj, and still have assets left for the family left behind, are obliged to perform the Hajj. the. They are prohibited from leaving the Hajj because it could harm themselves. The prohibition on leaving the Hajj in Malay literature is related to the word of Allah in Surah Ali Imran Verse 97 which means *(Among) man's obligations to God is performing the Hajj to Baitullah, (that is for) those who are able to travel there. Whoever disobeys (the obligation of Hajj), then verily Allah is Rich (does not need anything) from the whole world.*

**c. The Value of Islamic Education in Traditional Malay Poetry related to Morals**

Moral values ​​are explained in three parts of morals towards Allah (gratitude, no *arrogant*, *humbled* dhikr, and trust), morals towards parents (filial piety, obedience, not rude), morals towards fellow human beings (helping, giving advice, covering up disgrace, selfless, friendly, not envious, avoiding disputes), morals towards oneself *Iffah* purifying oneself, working hard, not wasting time, confident, responsible, responsible, shy, compassionate, fair (Sofiani and Sugiarto 2022). (Mastura and Darwis 2023) focuses moral values ​​on acts of gratitude.

**(1) Prohibition of Ungodliness**

The value of Islamic education related to morals found in traditional Malay poetry is the prohibition of immorality. The Malays are not allowed to commit wickedness during their lives in the world. *Fasik* is a term given to those who do not obey the commands of Allah SWT. They are Muslims, but want to obey and obey the rules of Islam. People who commit wicked acts are those who do not hesitate to commit immorality and other acts that result in sin. This prohibition was written in Malay literature produced by Tenas Effendy. This prohibition is in the form of a Malay expression which is described in the following data.

(02) *Siapa suka berbuat fasik*

 *Di dalam Neraka badan tergolek*

Wicked is a term for a person who departs from obedience to Allah and His Messenger, and leaves the straight path and goes astray (Jarir At-Thabari 1988; Katsir and Ismail 2000). The seven characters of a wicked person in the perspective of the Al-Qur'an (Hafizzullah, Wijayanti, and Juliarti 2020) are (1) People who are led astray by Allah SWT for disobeying His commands, (2) disobeying the verses that Allah SWT has revealed, (3) turning away after promising to Allah Swt, (4) people who are despicable and evil, (5) have hard hearts, (6) like to spread or make up false news (hoaxes), and (7) wicked people also forget about Allah Swt.

Wicked people forget Allah who created them. Allah SWT. says in QS. Al-Hasyr verse 19 which means "And do not be like those who forget Allah, then Allah makes them forget themselves. They are the wicked." Malay customs strictly prohibit Malays from committing wicked acts. This prohibition comes with the threat of hell for the perpetrators. The threat is no joke. It is said firmly and clearly that the best place for evildoers is hell. It is emphasized that in hell the bodies lie for those who like to do wicked things. The word golek is a synonym for the word roll. To tumble means to roll over, turn upside down. Lying in hell means toppling or turning over and over in the human body in hell. The threat contained in this Malay expression is in line with the word of Allah in the Koran, Surah As-Sajdah verse 20, which means "*As for the ungodly (kafir), their abode is hell. Every time they want to come out of it, they are returned (again) into it and it is said to them, "Taste the punishment of hell that you used to always deny."*

Wicked people are those who reject the prophethood of Muhammad SAW that God has determined and reject the truth of the Qur'an (Juliarti 2018). This rejection is not reasonable. As a true servant, it is worthy to reject the truth of the Qur'an, because indeed Allah SWT has sent down clear verses that prove its truth. For those who disobey the verses of Allah SWT, then those are the wicked people (Shihab 2002). The term ungodly is also attached to people who do not do what He has commanded and depart from the truth (Prayoga 2023). Fasik is also said to be a person who breaks the covenant with Allah SWT. This wickedness can happen to people who do not or do not yet believe in Allah. This wickedness could be caused by those who do not know Islam and believe in Allah as their God. Wickedness can also happen to people who believe in Allah but they still violate the rules in Islam. They believe in the existence of Allah, but do not practice everything that His Lord commands, they always carry out things that Allah has forbidden. The bad thing that wicked people do is deny the verses of Allah.

Prohibition of committing wickedness complete with the threat of hell should make the Malay nation afraid of committing this reprehensible act. Basically, not a few people claim to believe in Allah SWT and His Messenger and know religious knowledge, but many of them break the rules of Allah SWT and commit wickedness (Hafizzullah, Wijayanti, and Juliarti 2020). Malay elders often advise you to always avoid and be careful of people who do wicked things. The wicked can not only destroy opponents but also destroy friends. Getting close to wicked people actually destroys and destroys oneself and one's self-esteem. Really people like this must be avoided. Hell is a guarantee for those who join in becoming wicked. This is in line with the word of Allah in the Koran, Surah Al-Hujarat verse 6, which means "*O you who believe, if a wicked person comes to you with important news, then research the truth so that you do not harm a people because of your ignorance which results in you regretting your actions."*

**CONCLUSION**

The results of the study prove that the abstinence and prohibitions contained in traditional Malay poetry have Islamic educational value related to creed, worship and sharia. These taboos and prohibitions are in line with the word of Allah and the Sunnah of the Prophet. This finding can strengthen the theory that the Malay nation is synonymous with Islam. The Malay people live based on the Koran and Hadith. This statement provides an opportunity for future researchers to examine the same thing in traditional Malay poetry which has not been touched by the author. There are many values ​​of Islamic education that the author has not included in this study. Apart from that, taboos and taboos related to other lives still have the opportunity to be researched in the future. Hopefully this study will provide benefits to readers.

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