



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

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Abstract

This study aims to explore taboos and prohibitions in traditional Malay poetry that embody Islamic educational values. The traditional poetry analyzed includes gurindam, pantun, poetry, and expressions that were once integral to daily life but have now become increasingly rare. The Islamic educational values examined in this study encompass aspects of faith (*aqidah*), acts of worship (*ibadah*), and commendable conduct (*akhlak*). This research employs both qualitative and quantitative approaches, utilizing a problem-solving methodology that includes literature review, content analysis, and comparative analysis. Data were collected from gurindam manuscripts, pantun, poetry, and Malay expressions that align with the teachings of the Quran, supported by the translation and

interpretation of Ibn Kathir. The analytical process involves investigating and documenting relevant Quranic verses and Hadith that reinforce taboos and prohibitions found in traditional poetry, followed by formulating research findings. The study identifies the following key findings: (a) The Islamic educational values related to faith include: (1) The prohibition against associating partners with God (*shirk*) in Malay culture; (2) The prohibition against apostasy (*riddah*) among Malays. (b) The Islamic educational values related to acts of worship include: (1) The prohibition against neglecting prayer (*salah*); (2) The prohibition against neglecting fasting (*sawm*); (3) The prohibition against neglecting almsgiving (zakat); (4) The prohibition against neglecting the Hajj pilgrimage. (c) The Islamic educational values related to morality (akhlaq), specifically the prohibition against engaging in sinful or immoral acts. The findings of this study have implications for Malay Literature courses, where students will be introduced to taboos and prohibitions embedded in Malay culture. These values will be disseminated through interactive videos and digital media promotions. The utilization of digital platforms is expected to bridge the generational gap, fostering greater interest among younger generations in understanding and contributing to the preservation of this cultural heritage.

Keywords: Faith (*Aqidah*), Ethics (*Akhlaq*), Islamic Educational Values, Worship (*Ibadah*), 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. Hasil kajian ini dapat diimplikasikan pada mata kuliah Sastra Melayu. Mahasiswa akan diajarkan tentang pantang larang dalam budaya Melayu, yang nantinya akan dipromosikan dalam bentuk video interaktif dan promosi di platform media digital. Promosi melalui Platform media digital dapat menjembatani kesenjangan antara generasi tua dan muda, serta menarik minat generasi muda dalam memahami dan turut melestarikan warisan budaya ini.

Kata Kunci: Akidah, Akhlak, Ibadah, Nilai Pendidikan Islam, Puisi Tradisional Melayu

INTRODUCTION

Islam serves as the fundamental religion of the Malay people, shaping all aspects of cultural values and community life, which must align with Islamic teachings and

remain free from contradictions (Pernando et al., 2022). The Malay people uphold a belief in the Quran and Hadith as divine revelations sent by Allah to the prophets and messengers for the guidance of humanity (Wibowo, 2023). These scriptures function as the ultimate sources of guidance, directing adherents to fulfill divine commandments and abstain from all prohibitions imposed by Allah. Consequently, any form of immoral or unlawful behavior is strictly prohibited within the Malay ethnic community. These prohibitions are embedded in oral traditions, particularly in traditional Malay poetry.

Traditional Malay poetry is deeply enriched with elements of faith, worship, and virtuous conduct, forming the foundation of the *pantang larang* (taboos and prohibitions) that regulate Malay society. As stated by Nasrullah et al. (2021), faith serves as the cornerstone of character development, while attitudes function as the framework of an individual's moral structure. A weak foundation renders the entire structure fragile and susceptible to collapse. Faith and devotion to the Almighty encompass an individual's thoughts, speech, and actions, all of which should be guided by religious principles and teachings (Erni & Ulya, 2021). Thus, instilling these values from an early age is essential to fostering religious and moral development in children (Putri & Roziah, 2024).

Traditional Malay poetry carries invaluable elements of local wisdom, history, and life philosophy. However, with the rapid advancement of information technology, the prominence of *gurindam*, *pantun*, poetry, and traditional expressions has significantly diminished and is at risk of being forgotten. The younger generation is increasingly drawn to digital content that is more accessible and aligned with modern lifestyles. Furthermore, the open and hospitable nature of the Malay people toward immigrants has played a role in shaping their cultural identity. The concept of Malay identity is not solely determined by lineage or place of birth; instead, an individual is considered Malay if Muslim peoples, fluent in the Malay language, and adhere to Malay customs (Roziah, 2023). Over time, immigrants who embrace Islam, adopt the Malay language, and observe Malay traditions are recognized as part of the Malay community.

This openness toward external influences has both positive and negative implications. On the positive side, the Malay community has demonstrated adaptability in keeping pace with technological advancements and modernization while preserving cultural heritage, identity, and customs. However, on the negative side, this openness has also exposed the community to various social issues, including an increase in criminal activities such as drug abuse, fraud, and moral degradation among students. Cases of physical violence—including assault, fights, and gang conflicts—are still prevalent in Malay regions, along with psychological violence such as threats and intimidation. Additionally, instances of sexual violence, including harassment, sodomy, pedophilia, and rape, continue to occur. Other crimes, such as murder, theft, traffic violations, possession of illegal weapons, kidnapping, abortion, and juvenile delinquency, have also shown an alarming rise. Even among educated individuals, corruption cases involving Malay officials or those residing in Malay regions have increased annually (Apjan & Mahrus, 2025).

These societal issues are believed to stem from the failure to uphold Islamic teachings properly. Additionally, the erosion of traditional Malay customs as a guiding framework for life has contributed to the deterioration of moral values. Many offenders—whether indigenous Malays or immigrants—may be unaware of the cultural taboos and prohibitions embedded in Malay society. Some may have never been informed about these prohibitions, while others may deliberately choose to disregard them.

Given these concerns, this study seeks to investigate the taboos and prohibitions that encompass Islamic educational values as reflected in traditional Malay poetry. Specifically, this research aims to address key questions regarding the Islamic teachings on faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*) as embedded within the rich literary tradition of the Malay people.

A taboo refers to an act that is prohibited within a particular cultural or religious tradition, forming an integral part of the customs and beliefs of a community (Rosli et al., 2023). Pantang larang (forbidden prohibitions) represents one of the fundamental elements of local wisdom in Malay society. These prohibitions did not emerge spontaneously but instead developed through an extensive historical process shaped by the collective life experiences of the Malay people, which are deeply embedded with values and teachings (Firmansyah, 2023). Pantang larang is a belief system adhered to by the Malay people in earlier times, closely tied to customs and traditions inherited from their ancestors and passed down orally across generations. The primary objective of these prohibitions is to instill moral values, particularly in the younger generation, fostering the adoption of virtuous principles that can be applied in daily life (Via & Erni, 2021).

Numerous studies have explored the values of Islamic education within Malay poetry. One such study, titled "The Values of Islamic Education in the Zapin Api Dance Poetry in Teluk Rhu Village, North Rupert District" (Mastura & Darwis, 2023), focused on the values of faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*). Similarly, Sofiani and Sugiarto (2022) examined Islamic educational values in "Educational Values in Teaching Malay in the Works of Tengku Nasruddin Sa'id Effendy (Tennas Effendy)," emphasizing the values of faith, worship, and morality. In an earlier study, Ilyas et al. (2020) investigated "The Values of Islamic Education in Tuhfat al-Nafis by Raja Ali Haji," analyzing the principles of divinity and human values.

Research on abstinence and prohibitions (*pantang larang*) in Malay culture has been extensively conducted. Via and Erni (2021) examined "The Meaning and Function of Abstinence and Prohibition in the Peranap Malay Community in Peranap District, Indragiri Hulu Regency," aiming to explain and describe various types of prohibitions along with their meanings and functions. Firmansyah (2023) conducted a study titled "The Values of Taboo Traditions in Malay Culture," focusing on describing the tradition of prohibitions and identifying the cultural values embedded within them. Additionally, Ardiansah and Uman (2024) analyzed "Proverbs in the Pantang Larang Tradition," classifying them into five categories based on time, place, gender, safety, and human behavior. Their study also examined proverbs structured in two-part sentences (cause and effect) and three-part sentences (signs, changes, and consequences). This study differs from the aforementioned research, as it specifically focuses on prohibitions related to neglecting religious obligations within Malay society. While prior studies explored the values of Islamic education primarily based on prescribed teachings or recommendations found in literary sources, this research examines prohibitions and restrictions as expressed in traditional Malay poetry. Furthermore, earlier studies were limited to analyzing a single form of traditional poetry, whereas this study incorporates four distinct genres: *gurindam*, *pantun*, *syair*, and expressions (*ungkapan*).

The central focus of this study is the Islamic educational values concerning faith and worship embedded in traditional Malay poetry. The findings of this research will be disseminated through interactive videos and digital promotions on social media platforms. It is anticipated that this initiative will serve as a bridge between the older and

younger generations, fostering greater awareness and interest among the youth in preserving the rich literary and cultural heritage of the Malay people.

RESEARCH METHODOLOGY

To address the research problem, this study employs a qualitative and participatory approach. The qualitative approach involves in-depth interviews with religious scholars, literary experts, cultural figures, and the younger generation to explore their perceptions and attitudes toward *pantang larang* in traditional Malay poetry. In addition, this study applies a participatory method by engaging local communities in the process of digitizing traditional Malay poetry, ensuring that the research findings remain relevant and can be effectively implemented within the respective communities.

The four problem-solving approaches that will be applied are as follows: (1) Literature Review: The research team conducts a comprehensive review of existing studies on Islamic educational values, traditional Malay poetry, Islamic teachings, and digital literacy to identify recorded taboos and prohibitions within Malay traditions, whether documented in digital media platforms or written sources. (2) Content Analysis: A systematic analysis of traditional Malay poetry (including gurindam, pantun, syair, and expressions) is conducted to identify Islamic educational values related to faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*) as reflected in pantang larang (taboos and prohibitions). (3) Referencing the Qur'an and Hadith: Verses from the Qur'an and Hadith are employed as theoretical and textual support for the content analysis. (4) Comparative Analysis: Findings from the content analysis are compared with the teachings of the Qur'an and Hadith on moral conduct to identify areas of alignment or divergence.

The data sources for this study include poetry books, Gurindam Dua Belas, anthologies of traditional Malay poetry, and *Tunjuk Ajar Melayu*. The selection of these works is based on the following considerations: a) Literary works that embody profound moral values, serving as a medium for ethical instruction. b) Rich content on character development, emphasizing responsibility, respect for others, and the preservation of personal and familial honor. c) Extensive insights into life harmony, encompassing interpersonal relationships, family dynamics, societal interactions, and spiritual well-being. d) Philosophical depth and wisdom, offering profound life teachings on self-respect, social relationships, and cultural values, enabling a deeper appreciation of tradition, ethics, and norms within Malay society.

Furthermore, the selection of these works serves as a means of preserving and deepening the understanding of Malay culture, which plays a pivotal role in safeguarding Malay identity and transmitting cultural values across generations. Through this preservation, the younger generation can develop a stronger appreciation for their heritage and adopt these cultural teachings as guiding principles for life.

Reading Qur'anic verses along with Ibn Kathir's translation and interpretation related to the prohibition of committing evil deeds. The selection of Ibn Kathir's exegesis is based on its clear and systematic interpretative approach, integrating authentic hadiths, the views of the Prophet's companions, and the explanations of early Islamic scholars, providing a deeper understanding of the Qur'anic verses used in this study. Although highly comprehensive, the language employed remains accessible and easily understood by various audiences.

Reading hadiths along with translations narrated by Bukhari and Muslim related to the prohibition of committing evil deeds. The selection of Bukhari and Muslim as primary references is based on several considerations, including: (a) Both collections are regarded

as the most authentic hadith works within the Islamic tradition. (b) A rigorous methodology in hadith selection. Imam Bukhari only accepted hadiths from narrators who had direct contact with their teachers, ensuring precision in transmission. Imam Muslim applied nearly identical criteria. (c) Global recognition across all Islamic schools of thought, with these collections acknowledged as authoritative sources that have been widely translated. (d) A safeguard for the purity of Islamic teachings, ensuring adherence to the correct path. (e) Comprehensive coverage of various aspects of life, including worship, morals, law, character education, and social conduct, making these works a complete guide for Muslims in leading their lives according to the teachings of Prophet Muhammad SAW. (f) Exceptional authenticity and reliability of sanad (chain of transmission), making these two collections essential sources for the study of hadith and Islamic jurisprudence (fiqh).

The data analysis steps consist of: (1) investigating and documenting pantang larang in traditional Malay poetry; (2) identifying the values of Islamic education embedded in the taboos and prohibitions found in traditional Malay poetry; (3) examining and citing Qur'anic verses that support taboos and prohibitions in traditional poetry, followed by utilizing these verses to strengthen the argument; (4) analyzing and citing hadiths that reinforce the presence of taboos and prohibitions in traditional poetry, subsequently employing these hadiths to substantiate the argument; and (5) formulating the research findings.

RESULT AND DISCUSSION

The research findings are presented in the following table.

Table 1. The Values of Islamic Education in Traditional Malay Poetry Related to Abstinence

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

A. The Value of Islamic Education in Traditional Malay Poetry Related to Aqidah

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 et al., 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* (faith) 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 & Ulya, 2021) so that it calls 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 & Sugiarto, 2022). The value of *aqidah* means believing in the pillars of faith and the pillars of Islam (Mastura and Darwis 2023 dan Roziyah 2023)

1. Prohibition of Associating Partners with Allah

Fear of Allah is demonstrated through strict obedience to His commandments and the rejection of all forms of disobedience. This study specifically examines the prohibition against associating partners with Allah, a principle illustrated in a pantun composed by the late Tenas Effendy:

*(01) Retak jangan membawa belah
Sumbing jangan meluakkan
Tegak jangan menyekutukan Allah
Berbaring jangan merusak iman*

The prohibition of shirk (associating partners with Allah) in Data 01 is explicitly conveyed in the third and fourth lines: "Upright, do not associate partners with Allah; lying down, do not destroy your faith." Tenas Effendy categorically forbids the Malay people from engaging in idolatry. Malay individuals are prohibited from believing that certain objects, animals, or plants possess supernatural powers, such as wearing tiger claws for strength. True Muslims are forbidden from worshiping anything besides Allah, as doing so constitutes a grave sin (Febrianto, 2021). Furthermore, the Malay people are warned against attributing divine qualities to any creation of Allah. Such beliefs fall under the category of shirk, which is considered a major sin and is strictly forbidden (Dewi et al., 2024).

Shirk is the act of associating partners with Allah or worshiping other entities besides Him. In Malay tradition, worshiping inanimate objects such as stones, wood, graves, or statues is considered the gravest form of shirk. The belief that these objects possess divine power is entirely rejected in Islamic teachings. Those who engage in such practices commit a major sin and face severe consequences in the Hereafter. Hasan (2018) and Wismanto et al. (2023) affirm that shirk is an unforgivable offense unless repentance occurs before death.

The act of associating partners with Allah, whether through belief, speech, or action, is categorized as shirk (Dewi et al., 2024). Those who commit shirk are termed polytheists, as ascribes divinity to entities other than Allah or equate creations with Him. This deviation manifests in various forms, including attributing divine status to humans, jinn, animals, or natural elements. Such transgressions are detrimental to one's

faith. The Malay people are warned against shirk due to its severe consequences, as outlined in Surah An-Nisa (4:48):

"Indeed, Allah does not forgive the sin of associating partners with Him, but He forgives lesser sins for whomever He wills. Whoever associates partners with Allah has indeed committed a grave sin."

The value of Islamic education related to faith is implicitly reinforced through this prohibition. The command to avoid shirk serves as a means of strengthening belief in Allah. As Muslims, the Malay people affirm in their shahada that there is no god but Allah, a declaration that forms the core of their daily prayers and spiritual commitments. This pledge should instill a profound love for Allah, surpassing all worldly attachments. The prohibition against idolatry in traditional Malay poetry functions as an admonition, urging adherence to Islamic values.

2. Prohibition of Apostasy in Malay Society

The value of Islamic education related to *aqidah* in traditional Malay poetry is also reflected in the prohibition of apostasy. The term *murtad* (apostate) refers to individuals who abandon their faith in favor of disbelief, leaving Islam to embrace Christianity, Judaism, or other religions (Komaria, 2020). From a terminological perspective, apostasy is defined as renouncing Islam through intention, speech, or action that signifies rejection of Islam and a return to disbelief (Rofiq, 2021). Hafizah and Bustamam (2021), describe apostasy as a deliberate abandonment of the Islamic faith. The prohibition against apostasy is firmly upheld in Malay society, as apostasy is believed to lead to eternal punishment in Hell, a place of severe retribution. This prohibition is explicitly conveyed in the following poetic verses

(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

Besarliah dosa orang yang murtad

Di Padang Mahsyar hidup menyesal

Apostasy renders an individual an infidel due to their deliberate abandonment of Islam, whether through intention, speech, or action. Such individuals knowingly and willingly renounce Islam in favor of other religious beliefs. If an apostate refuses to repent, the prescribed punishment is capital punishment (Rahmah & Zainuddin, 2021). This severe transgression is strictly forbidden within Malay society. In Data 02, the pantun explicitly advises the Malay people to remain steadfast in defending their religion and to never flee from it. The assertion that "it is better to die than to become an apostate" reflects the profound commitment of the Malay people to Islam. The belief is firmly held that no matter how flawed their behavior may be, Islam remains their chosen faith. Even if some neglect their prayers, fail to pay zakat, or commit injustices, muslim peoples are still not permitted to convert to another religion.

Abandoning Islam is perceived as severing the connection with Allah, the Creator. Moreover, it is widely understood that being Malay is inherently linked to adherence to Islam. Apostasy is recognized as a major sin that will not be forgiven unless sincere repentance occurs. Data 03 highlights the severe consequences of apostasy, stating that those who abandon Islam will bear an immense burden of sin and experience deep

regret in the afterlife, as reflected in the verse: *"In Padang Mahsyar, peoples will live in regret."* This statement aligns with the Quranic verse in Surah Al-Baqarah (2:217), which states:

"Whoever among you renounces his religion and dies as a disbeliever, all of his deeds in this world and the Hereafter will be rendered void. Such individuals are destined for Hell, where peoples will reside eternally."

Hell is regarded as an unimaginably dreadful place within Malay belief. To avoid eternal punishment, the Malay people uphold the principle that death is preferable to apostasy. Beyond spiritual torment, apostasy also results in the loss of personal and civil rights. Apostates lose their right to self-protection, and their marriages to Muslim spouses are automatically annulled. As a consequence, the rights and obligations within their marital relationships cease to exist. Additionally, Malay customs strictly uphold that marriage is only permitted between Muslims. Upon committing apostasy, an individual is no longer recognized as Malay, as Malay identity is inherently tied to Islam. Consequently, the right to be identified as part of the Malay community is forfeited. The prohibition of apostasy is further reinforced by divine warnings of eternal damnation for those who abandon Islam.

B. The Value of Islamic Education in Traditional Malay Poetry Related to Worship (*Ibadah*)

The value of worship encompasses prayer, acts of devotion, and self-purification (Mastura & Darwis, 2023). Worship-related values are manifested through behaviors such as prostration in prayer as an act of submission to Allah SWT, expressing gratitude for blessings, and alleviating the burdens of others (Sofiani & Sugiarto, 2022). The values of Islamic education found in traditional Malay poetry concerning the neglect of worship include prohibitions against abandoning prayer, zakat, fasting, and Hajj. These values can be explained as follows:

1. Prohibition of Neglecting 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 et al., 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 et al., 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 & 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:

*(04) barang siapa meninggalkan sembahyang
bagaikan rumah tiada bertiang (Haji, 1846)*

This sacred obligation cannot be forsaken, as prayer constitutes the pillar of religion. This statement aligns with the argument put forth by Septiawati et al. (2023), asserting that prayer serves as the foundation of religion and Islam itself. Similarly, Mualifatul and Filasofa (2021) uphold the same position, affirming that prayer sustains

the religion, while neglecting it leads to its potential destruction. Performing Fardhu prayers serves as a crucial criterion in identifying a devout Muslim. Hence, every Malay individual professing faith in Allah SWT and adhering to Islam is obligated to uphold prayers. By engaging in prayer, individuals strengthen the pillars of Islam; conversely, neglecting it gradually dismantles religious foundations. This aligns with the words of Prophet Muhammad SAW, as narrated by Abdullah bin Umar RA:

"The prayer is a pillar of religion; whoever establishes it has upheld religion, and whoever abandons it has destroyed religion."

Prayer holds the status of the second pillar of Islam, following the shahada (declaration of faith). This is further emphasized by Mulyani and Hunainah (2021), who state that prayer is one of the pillars of Islam, rooted in the Prophet's assertion that a Muslim testifies to the oneness of Allah, acknowledges Muhammad as His messenger, performs prayer, gives zakat, fasts in Ramadan, and, for those capable, performs Hajj. Prayer is an act of mahdhah worship, which must adhere to the Prophet Muhammad SAW's teachings (Mualifatul & Filasofa, 2021). Furthermore, prayer serves as a medium through which a servant draws closer to the Creator (Saputri et al., 2021).

The prohibition against neglecting prayer in Malay traditions is closely associated with the wisdom derived during and after its observance. Prayer profoundly impacts the human soul, though its significance often goes unnoticed. The physical acts of prayer—including Takbiratul Ihram, Ruku', Sujud, and sitting—symbolize submission to Allah SWT and alleviate mental burdens (Sundari & Efendi, 2021).

A Muslim who prays regularly engages in both physical (wudu') and spiritual purification (repentance), earns divine rewards, atones for sins, and attains Allah SWT's protection. One of the primary benefits of prayer is the absolution of minor transgressions. Among the Malay community, prayer is regarded as a source of tranquility for those who cherish Islam, as it encompasses supplication, glorification of Allah SWT, and confession of sins (Syarbini, 2021). Moreover, prayer serves as the most significant means of strengthening the bond between a servant and the Creator (Sundari & Efendi, 2021). This act of devotion plays a crucial role in shaping religious resilience in individuals (Mujiburrahman, 2016).

For those who love Allah SWT, prayer is a profound source of spiritual pleasure. Without prayer, other virtues lose their significance in the sight of Allah SWT, and all good deeds risk rejection (Bidin et al., 2019). This sacred act of worship serves as a ladder to divine proximity for the believers, as there is no deed more fulfilling than worship performed out of love for the Creator (Mustofa et al., 2022). Those devoted to prayer experience deep spiritual contentment, and prayer serves as a fundamental criterion for true believers. Additionally, it functions as a balance for those seeking the path to Allah SWT.

Prayer symbolizes complete submission to the Creator, fostering faith and piety. Conversely, neglecting this obligation invites Allah SWT's displeasure and distances individuals from His mercy (Bidin et al., 2019). In addition to the prohibition against abandoning prayer, Malay customs also prohibit heedlessness in its observance. This prohibition is articulated in the following poetic verse:

*(05) Jangan suka memfitnah orang
Orang benci Tuhan pun murka
Jangan suka melalaikan sembahyang
Bila mati masuk neraka (Effendy, 2013)*

Among the Malay community, negligence in prayer is strictly forbidden. The phrase “do not be heedless in prayer, for death leads to hell” underscores the consequences of delaying prayer or performing it without due reverence. Negligence in prayer manifests when an individual deliberately postpones it despite hearing the call to prayer (adhan), which serves as a summons to worship. Furthermore, inattentiveness during prayer diminishes its spiritual efficacy. As Muslims, ethnic Malays are unequivocally prohibited from neglecting prayer, as such negligence leads to divine retribution in the afterlife.

2. Prohibition of Neglecting Fasting

Fasting (ṣawm) in Islam is subject to several mandatory conditions. These conditions include being a Muslim, as fasting is obligatory for individuals who embrace Islam; possessing a sound mind, as fasting is not obligatory for individuals with mental disorders; reaching the age of puberty, as fasting is not mandatory for children; and being physically and legally capable, as fasting is not obligatory for those who are unable to observe it due to old age or an incurable illness. In addition, menstruating women are exempt from fasting due to legal incapacity (Khalaf, 2018b).

Ethnic Malays who fulfill these conditions are required to fast, as stated in the following data description. Individuals eligible for fasting are those who are Muslim, possess sound reasoning, and are free from menstruation and postnatal bleeding (Aqiilah, 2020; Nurjanah et al., 2023). As devout adherents of Islam, the Malay people are obligated to observe fasting with sincerity and complete devotion. Abandoning fasting is strictly prohibited, as fasting serves as a means to attain eternal reward. This prohibition is explicitly mentioned in Raja Ali Haji’s *Gurindam Dua Belas* (1846) and Tenas Effendy’s *Tunjuk Ajar Melayu* (2012), as demonstrated in the following verses.

(06) *"Barang siapa meninggalkan puasa, tidaklah mendapat dua temasya."* (Haji, 1846)

(07) *"Di bulan Ramadhan orang puasa, menahan selera mengekang nafsu, orang beriman hidup sentosa, kepada Allah tempat bertumpu."* (Effendy, 2012)

Fasting is classified into two categories: obligatory and non-obligatory. The primary obligatory fast is the fasting of Ramadan (Idris, 2020). The commencement of Ramadan is determined either by completing 30 days of Sha’ban or by the sighting of the new moon (hilāl) (Abdullah, 2019). Ramadan is regarded as the most sacred month among the Malay Muslim community. During this month, there is a strong inclination to engage in charitable acts and religious observances. The arrival of Ramadan serves as an invaluable opportunity for Muslims to perform fasting for an entire month.

From an Islamic perspective, fasting entails refraining from eating, drinking, and any actions that invalidate the fast from dawn until sunset, accompanied by the requisite intention and adherence to specific conditions (Ali et al., 2022). Among the conditions for fasting are adherence to Islam, sound reasoning, reaching puberty, and formulating an intention (niyyah) (Khalaf, 2018a). Fasting during Ramadan is categorized as farḍu ‘ain, signifying an individual obligation upon every Muslim. The fundamental pillar of fasting is the act of abstention from anything that nullifies it (Khalaf, 2018a). Within the Malay Muslim tradition, fasting is performed by refraining from all actions that would invalidate the fast, from dawn until sunset, while adhering to the prescribed conditions. The obligation to fast is explicitly stated in the Qur’anic verse:

"O you who have believed, fasting is prescribed upon you as it was prescribed upon those before you, so that you may attain righteousness." (Q.S. Al-Baqarah: 183)

Ethnic Malays who observe fasting are encouraged to exercise restraint over their desires and suppress their worldly temptations. This guidance emphasizes the necessity of avoiding actions that nullify the fast. Restraining appetite refers to the ability to endure hunger and thirst, while controlling desires pertains to abstaining from sexual relations, even within the confines of marriage. These principles align with the fundamental requirements for a valid fast, which include intention, particularly for obligatory fasts such as Ramadan or fasting due to a vow, which must be formulated at night before dawn, specifying the type of fast being observed; deliberately refraining from sexual intercourse; and avoiding intentional vomiting (Abdullah, 2019). Those who intentionally violate these legal conditions will have their fast invalidated.

Neglecting the Ramadan fast without a valid excuse is considered a sinful act. Ethnic Malays are prohibited from abandoning fasting, as stated in Gurindam Dua Belas by Raja Ali Haji in article 2, which reads, "Whoever abandons fasting, does not get two Temasya." The fasting referred to in the gurindam pertains specifically to the obligatory fasting of Ramadan. Ethnic Malays are not permitted to forgo the Ramadan fast unless afflicted by illness, menstruation, postnatal bleeding, or pregnancy. Beyond facing social disgrace and being viewed with contempt, failing to fulfill this religious obligation signifies noncompliance with divine commandments.

Hasan Ayub, in *Fiqh of Worship*, cites a narration stating that individuals who abandon the Ramadan fast without a legitimate excuse are regarded as disbelievers. Ibn Abbas RA reported that the Prophet Muhammad (peace be upon him) said, "The reins of Islam and the foundations of religion are three, on which Islam was founded. Whoever abandons one of them is a disbeliever and his blood is lawful: testifying that there is no god worthy of worship except Allah, performing the obligatory prayers, and fasting in Ramadan." (Narrated by Abu Ya'la and al-Dailami; authenticated by al-Dhahabi).

3. Prohibition of neglecting Zakat

Tradition recognizes the expression, "Those who have more should extend their hands to those who have less." This expression signifies that members of the Malay community are obligated to share with one another. Those who possess financial excess must provide for those in need. This practice is carried out through acts of almsgiving, charity, and zakat. While almsgiving is voluntary, zakat is obligatory. Zakat can be understood as the redistribution of wealth from the affluent to the underprivileged (Nopiardo, 2016). Various types of zakat exist, including zakat al-fitr and professional zakat (Muftisany, 2021). Among the Malay people, zakat al-fitr is the most widely practiced, as it must be fulfilled annually during the month of Ramadan. Additionally, zakat on wealth, particularly agricultural income such as rice, is commonly observed.

Zakat plays a crucial role in the lives of Muslims, including the Malay community, as adherents of Islam. Its purpose extends beyond individual purification, serving as a mechanism to enhance social welfare and uplift economically disadvantaged groups (Rhido & Wasik, 2022). Zakat not only purifies one's wealth but also fosters a sense of solidarity within the community. This religious obligation contributes to economic development through equitable wealth distribution, ultimately leading to a more just society. The sincere contribution of the wealthy toward the less fortunate facilitates

social harmony, which is why neglecting zakat is impermissible. This principle is reflected in the following literary expression:

*(08) Barang siapa meninggalkan zakat,
Tiadalah hartanya beroleh berkat.
(Raja Ali Haji, 1846)*

Zakat is an essential religious practice in Islam, encompassing both vertical obligations towards Allah (*habl min Allah*) and horizontal responsibilities towards fellow human beings (*habl min al-Nas*). It is one of the pillars of Islam with absolute legal status concerning an individual's wealth, as explicitly prescribed in the Qur'an and Hadith (Nasrudin, 2022). This particular act of worship involves the distribution of a portion of one's wealth, adhering to specific conditions mandated by Allah SWT, and is allocated to designated beneficiaries (Nopiardo, 2017).

The implementation of zakat contributes to sustainable economic development by promoting productivity, ensuring equitable income distribution, and expanding employment opportunities. It serves as an economic instrument to address financial disparities and social injustices (Asnaini, 2022). Similarly, zakat holds significance in both economic and social contexts, fostering financial stability and poverty alleviation (Canggih & Indrarini, 2021). Beyond its economic implications, zakat embodies an inclusive social function, reinforcing the welfare of the ummah and strengthening societal cohesion (Hasanah et al., 2021).

The neglect of zakat results in the absence of divine blessings. Blessings manifest in both material and spiritual forms, including health, prosperity, security, and familial well-being. Attaining divine blessings necessitates sincere and devoted worship, as an acknowledgment of human dependence on Allah. Devout individuals who engage in worship wholeheartedly strengthen their faith, thereby upholding religious principles and Malay cultural values. Through the practice of zakat, spiritual fulfillment and societal equilibrium are maintained.

Generosity and almsgiving are deeply embedded within Malay cultural norms. Hoarding wealth is regarded as detrimental, as material possessions are perceived as divine trusts that may be reclaimed at any time. Hence, individuals are encouraged to practice selflessness, as divine blessings are believed to accompany acts of kindness and generosity. The concept of *barakah* (blessing) is intrinsically linked to divine providence, reinforcing the belief that Allah bestows favor upon those who engage in acts of charity. Consequently, the Malay people recognize that the fulfillment of zakat obligations is fundamental to achieving divine mercy and societal harmony.

4. Prohibition of Neglecting Hajj

The Hajj pilgrimage serves as a divine educational process, guiding individuals in fulfilling their responsibilities as caliphs (vicegerents) on Earth (Fauzan, 2022). This sacred journey symbolizes a spiritual return to Allah, the Absolute Being who is beyond comparison and limitation. Hajj is an extensive religious obligation, performed over a specified period from the 8th to the 12th (or 13th) of Dhu al-Hijjah, involving both mandatory and recommended rites (Amin, 2022). The obligation of Hajj among the Malay community is articulated in the following verse:

*(09) Barang siapa meninggalkan haji,
Tiadalah ia menyempurnakan janji.
(Raja Ali Haji, 1846)*

Hajj is a fundamental pillar of Islam, positioned after the declaration of faith (shahada), prayer, zakat, and fasting (Muslim & Permatasari, 2024). Its observance requires individuals to exercise patience, exert physical effort, and utilize financial resources (Zarkaysi, 1995). The pilgrimage represents a profound act of submission, gratitude, and spiritual purification, reinforcing a believer's connection to Allah and the global Muslim community (Hawwas, 2009). Lexically, "Hajj" denotes a journey toward a sanctified destination. In Islamic jurisprudence, it refers to the pilgrimage to the Sacred House (Baitullah) in Mecca, performed through specific rites at designated times and locations.

Hajj is obligatory for those who possess the physical and financial means to undertake the journey. The legal foundation of this obligation is established in the Qur'an, Sunnah, and scholarly consensus (ijma'). The Qur'an states in Surah Ali 'Imran (3:97):

"And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find a way thereto. But whoever disbelieves, then indeed, Allah is free from need of the worlds."

Neglecting Hajj despite possessing the means to perform it constitutes a significant spiritual loss. Such individuals are considered to have failed in fulfilling their religious commitments as Muslims, thereby neglecting one of the essential pillars of Islam. Islamic scholars unanimously affirm that Hajj is obligatory for every Muslim who is financially and physically capable of undertaking the pilgrimage (Darmawan, 2019). This act of worship embodies submission, obedience, and devotion to Allah.

Hajj is distinguished as a unique form of worship that encapsulates the essence of Islamic spirituality. It demands immense personal sacrifice, encompassing financial expenditure, physical endurance, and emotional resilience, paralleling the virtues of jihad in the path of Allah (Kustini, 2006). The significance of Mecca, as the sacred epicenter of Islamic devotion, evokes profound spiritual emotions among pilgrims. Many individuals shed tears upon reaching the Kaaba, overwhelmed by the realization of fulfilling a lifelong aspiration (Gunarti, 2009). The pilgrimage serves as a testament to a Muslim's commitment to Allah, reinforcing the fulfillment of religious obligations and spiritual aspirations.

Among the Malay people, those who possess the necessary means—financial stability, physical capability, and sufficient resources for their dependents—are obligated to perform Hajj. Neglecting this obligation, despite having the capacity to fulfill it, is deemed detrimental both spiritually and socially. The prohibition against abandoning Hajj in Malay literary traditions aligns with the broader Islamic understanding that fulfilling this pillar signifies one's sincerity in adhering to Islamic teachings. Thus, the pilgrimage remains an essential duty, symbolizing devotion, humility, and submission to Allah's divine will.

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

Moral values in traditional Malay poetry are categorized into three aspects: morals towards Allah, which include gratitude, humility, remembrance of Allah (dhikr), and trust in Him; morals towards parents, which encompass filial piety, obedience, and respectful behavior; and morals towards fellow human beings, which emphasize helping others, providing advice, concealing faults, selflessness, friendliness, avoiding envy, and refraining from disputes. Additionally, morals towards oneself include self-purification (iffah), diligence, time management, confidence, responsibility, modesty, compassion,

and fairness (Sofiani & Sugiarto, 2022). Mastura & Darwis (2023) highlight the emphasis on gratitude as a central moral value.

1. Prohibition of Immorality

The value of Islamic education related to morals, as reflected in traditional Malay poetry, includes the prohibition of immorality. Malay customs dictate that immorality is strictly forbidden throughout life. The term *fāsiq* is attributed to individuals who fail to adhere to the commands of Allah SWT. Although professing Islam, such individuals selectively obey Islamic teachings. Those who engage in immoral acts demonstrate disregard for religious obligations and commit sinful actions. This prohibition is extensively documented in Malay literature, particularly in the works of Tenas Effendy, where traditional Malay expressions explicitly warn against immorality, as illustrated in the following verse:

"Siapa suka berbuat fasik, Di dalam Neraka badan tergolek."

The term *fāsiq* refers to individuals who deviate from obedience to Allah and His Messenger, abandoning the straight path and leading themselves astray (Jarir At-Thabari, 1988; Katsir & Ismail, 2000). According to the Qur'anic perspective (Hafizzullah et al., 2020), seven characteristics define a *fāsiq* individual: (1) being led astray by Allah SWT due to disobedience, (2) disregarding divine revelations, (3) violating promises made to Allah SWT, (4) engaging in despicable and malevolent behavior, (5) possessing a hardened heart, (6) spreading or fabricating falsehoods (hoaxes), and (7) becoming heedless of Allah SWT. Those who commit immorality ultimately forget their Creator. As stated in Surah Al-Hasyr (59:19):

"And do not be like those who forget Allah, then Allah makes them forget themselves. They are the wicked."

Malay customs strongly prohibit engagement in immoral behavior, emphasizing that such actions lead to the punishment of hell. The warning is explicit and severe, affirming that the ultimate destination for wrongdoers is the torment of hellfire. The term *tergolek* metaphorically describes the state of rolling or tumbling in agony, signifying perpetual suffering. This warning aligns with the divine decree in Surah As-Sajdah (32:20):

"As for the ungodly (kāfir), their abode is hell. Every time they attempt to escape, they are cast back into it, and it is said to them, 'Taste the punishment of hell which you used to deny.'"

The rejection of Prophet Muhammad SAW's prophethood and the divine truth of the Qur'an is a defining trait of the immoral (*fāsiq*) (Juliarti, 2018). Such rejection lacks rational justification, as the Qur'an contains clear and unequivocal proofs of its authenticity. Those who deny Allah's revelations are thus classified as *fāsiq* (Shihab, 2002). Additionally, the term *fāsiq* applies to individuals who defy divine commandments and deviate from righteousness (Prayoga, 2023). *Fāsiq* individuals are also described as those who break their covenant with Allah SWT.

Immorality manifests in various forms. It can be observed among those who have yet to acknowledge or believe in Allah, as well as among those who profess faith but persist in violating Islamic teachings. Such individuals recognize the existence of Allah but deliberately ignore His commandments and indulge in prohibited acts. A particularly reprehensible characteristic of *fāsiq* individuals is their denial of Allah's verses.

The prohibition against immorality, reinforced by the threat of hell, serves as a profound deterrent for the Malay community. Despite the widespread acknowledgment of Islamic teachings, many individuals continue to violate religious principles and engage in immoral conduct (Hafizzullah et al., 2020). Malay elders frequently caution against associating with *fāsiq* individuals, warning that peoples are not only destructive to their adversaries but also detrimental to their companions. Proximity to such individuals erodes personal integrity and self-worth. Associating with *fāsiq* individuals ultimately leads to downfall and disgrace, with hellfire as the inevitable consequence. This warning is consistent with the Qur'anic verse in Surah Al-Hujurat (49:6):

"O you who believe, if a wicked person comes to you with important news, investigate its truthfulness so that you do not harm others out of ignorance, leading to eventual regret."

CONCLUSION

The results of this study confirm that the prohibitions and restrictions present in traditional Malay poetry contain Islamic educational values related to *aqidah*, worship, and sharia. These prohibitions and restrictions align with the divine commandments in the Qur'an and the Sunnah of the Prophet. This discovery further reinforces the theory that the Malay identity is closely intertwined with Islam. The Malay community adheres to a way of life guided by the Qur'an and Hadith. These findings open opportunities for future researchers to explore similar themes in traditional Malay poetry that have not yet been examined in this study. Numerous Islamic educational values remain unaddressed in this research. Furthermore, prohibitions and restrictions related to other aspects of life still present avenues for further academic inquiry. It is hoped that this study will contribute valuable insights to readers.

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