



Journal of Education, Teaching, and Learning is licensed under  
A [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

## USE OF ISLAMIC MALAY TEXTS IN LANGUAGE LEARNING FOR CHARACTER BUILDING

Ahmad Laut Hasibuan<sup>1)</sup>, Saiful Anwar Matondang<sup>2)</sup>, Surya Aymanda Nababan<sup>3)</sup>

<sup>1)</sup> Universitas Muslim Nusantara Al Washliyah, Medan, Indonesia

Email: [ahasibuan@umnaw.ac.id](mailto:ahasibuan@umnaw.ac.id)

<sup>2)</sup> Universitas Islam Sumatera Utara, Medan, Indonesia

Email: [saiful.matondang@fkip.uisu.ac.id](mailto:saiful.matondang@fkip.uisu.ac.id)

<sup>3)</sup> Universitas Islam Sumatera Utara, Medan, Indonesia

Email: [suryaaymanda@gmail.com](mailto:suryaaymanda@gmail.com)

---

**Abstract.** The formation of student character requires relevant teaching materials. One of the efforts to provide appropriate teaching materials is to explore the content of ancient manuscripts. Through the Research and Development (R & D) method from old manuscripts to help make the high school curriculum. It is hoped that the application of learning models that are sourced from old texts will be designed to be more attractive and of high quality so that students are more interested in taking language education lessons. The final goal that is expected is that the results of language education learning can shape the character of the nation and fortify our young generation from disgraceful acts so that during their leadership, disgraceful acts are increasingly unheard. To achieve this goal, it is necessary to revitalize ancient manuscripts as language-learning materials in Sumatra. To shape human character, teaching materials from classical Malay ancient manuscripts are needed. The results showed that using the old text as a language learning material can shape the character of students.

**Keywords:** Character Building; Education; Curriculum Design; Classical Text; Malay Culture

---

### I. INTRODUCTION

Improvements in the quality of language education are continuously carried out by various groups, both the government through revision of the syllabus and curriculum, academics through research and seminars, as well as educational actors, in this case teachers, through the *Musyawarah Guru Mata Pelajaran* (MGMP/Subject Teacher Deliberation Forum), both in the regions as well as in the province (O'Keefe, 2020). All improvements made are aimed at producing quality Language Education to create graduates who are competent and of character. Character-building is integrated into Indonesia's education system, under the belief that the Indonesian nation should be built upon its peoples' noble ancestral values (Muassomah et al, 2020). Education has played a central role in character building, given its strategic position and role (Ilma, 2015; Safitri, 2018).

Language education materials need to be reviewed. If the source of learning material for language education has never looked at old manuscripts, it is time now that old texts need to be used as a source of learning material for language education because in the old texts contained moral teachings that need to be inherited by our future generations (Manshur, 2020). If this educational value of moral teaching is repeated

in the packaging of language and literature learning materials, of course it will be embedded for a long time, even lasting in the memory of students. Wherever and whenever he went, the good teachings he received from studying language would echo his ears, even inspiring him to act well. With these good teachings ringing in his ears, it will prevent him from doing bad deeds and encourage him to do well.

In line with improving the learning material, of course, it must also be accompanied by reforming the learning model. The learning materials for Indonesian language in schools which are developed are in the form of teaching materials with guidance for teachers and students (Nazila, 2020). By applying materials and learning models derived from old texts, it is hoped that learning language education will be more interesting and of quality so that high school students will be more interested in taking Language education lessons. The final goal that is expected is that the results of learning language education will be able to shape the character of the nation and fortify our young generation from disgraceful deeds so that during his leadership, disgraceful actions will be heard less and less. To achieve this goal, revitalizing old manuscripts as learning material for Language education is urgent to be carried out in North Sumatra as a source of

education in learning Language education to strengthen the nation's moral resilience.

Based on the research results, it was found that many Islamic teachings were in the form of educational values and advice to be guided in living life. This is in accordance with the teachings of our religion that the recognition of God's Almighty Legality is something that must be carried out. According to the author's allegations, the background to the content of this manuscript emphasizes belief and faith in God Almighty because these texts were written at the beginning of the spread of Islam in Sumatra Island. These manuscripts are a source of enrichment for the main sources of Islamic law, namely the Qur'an, Hadith, Ijma, Qias, and Maslaha. By reading this old manuscript, it is hoped that the faith of Muslims in their religion will get better. The development of Indonesian language teaching materials in this paper is an effort to assist teachers in delivering learning in schools. Its purpose is to produce overall learning.

In the development of this teaching material, the guidelines for developing teaching materials are considered. Idris et al. (2021) and Simorangkir (2020) states that in developing teaching materials, it is necessary to pay attention to the principles of relevance, consistency, and adequacy. Relevance means that the development of learning materials should be relevant to the achievement of competency standards and basic competencies (Helda & Syahrani, 2022). If the students are expected to master the ability to memorize facts, then the learning material taught must be in the form of facts. The term "consistency" refers to the reliability with which basic abilities are attained. Adequacy means that the material being taught should be sufficient in helping students master the basic competencies being taught. Based on the two opinions above, the development of language education teaching materials is based on the three principles of developing teaching materials.

## II. LITERATURE REVIEW

The term literature is derived from Sanskrit, where *Su* means "excellent" or "beautiful," and *litera* means "book" or "letters" (Kosasih, 2011). In Indonesia Dictionary (KBBI, 2008) literary works are essays that refer to the values of goodness written in beautiful language. In the Indonesian language Wikipedia, a free encyclopedia of literary works is a work communicative conveyed about the author's intent for aesthetic purposes (beauty). Istiana (2015) mentions *Su* in literature which means 'beautiful' or 'more' so that literature means 'beautiful literature that contains values'. Thus, literature is a beautiful writing that contains good values and is written in beautiful language. The beauty in literature is always highlighted through essays in beautiful language to make readers interested and inspired by the language and the messages it conveys.

The affix "ke-an" in the literary word means anything related to (beautiful writing). Literary terms then develop into writings or essays containing goodness values written in beautiful language. The real form of literary existence in life can be seen from the literary works. "Written works which,

when compared with other writings, have the characteristics of excellence, such as authenticity, artistry, beauty in content and expression." Literature provides general insights into human, social, and intellectual problems in a distinctive way. Literary readers are allowed to interpret literary texts according to their own insights (KBBI, 2008). Furthermore, it is said that literature is the disclosure of the problems of life, philosophy, and psychology. Literature is spiritual wealth that can enrich spiritually (Siswanto, 2008).

The three aspects contained in literary works are beautiful, honest, and true, namely expressions as an outpouring of feelings expressed in beautiful words and able to describe the correct situation so that literary works are often interpreted as a reflection of the society of their time (Ruastiti et al., 2021). Apart from the three aspects above, other characteristics contained in literary works are that their language is good and preserved (Ambridge, 2020). Its contents describe people's life and the way it is presented is interesting. The existence of literary works today is no longer difficult to find because literature can not only be enjoyed by people who like to read novels or poetry. At school, both at the elementary, middle, and high school levels, students study literature as an effort to improve language skills. Studying literature in school is crucial or important in learning Indonesian. A literary work, in addition to its beauty, has a variety of values that can be applied to our lives (Simanjuntak et al., 2022), such as moral values, religious, social, cultural, and aesthetic values (Muhsyanur, 2020; Siregar & Sabrina, 2021; Wirawan et al., 2020).

- Moral values, namely things related to character (morals, attitudes, actions (good or bad) and morals).
- Religious values, namely matters related to religion.
- Social values, namely things related to the norms of life in society, such as helping others, giving, and receiving each other, and being considerate.
- Cultural values, namely the concept of matters of customs, arts, traditional ceremonies, and beliefs.
- Aesthetic value, which is related to art and beauty, is contained in the intrinsic elements.

Masadi et al. (2020) stated that a quality literary work is determined by several aspects, namely spontaneity, emotional strength, originality, contemplative power, the depth of the value of life, and harmony. The power of spontaneity is an aspect that causes readers to unconsciously want to read literary works to find out the contents of these literary works (Roth, 2019). The power of emotion is the power that drives readers to know the content of literary works. Originality is an aspect of literature, that is, it is a literary work that was first created (Moghaddam & Abai, 2016). The power of contemplation is the power of literary works to influence the reader to pass the time because of the reader's delight in a literary work (Frank, 2018). The depth of the value of life is the strength of literary works because literature contains works of value in living life in this world (Baan, 2021).

Furthermore, it is said that literature is the disclosure of the problems of life, philosophy, and psychology. Literature is spiritual wealth that can enrich spiritually (Siswanto, 2008; Bahromivich, & Hamrakhon, 2021). More broadly, Siswanto (2008) states that there are nine general characteristics of literary work, namely: Literary work is an expression of the author, thus literary works will be created depending on personal experience, attention, and emotions.

### III. METHODOLOGY

The Research Development (R & D) Model was used in this investigation (Postholm & Moen, 2011; Ryymin et al., 2018; Postholm, 2008). To satisfy this R & D model, three stages were used. (i) We traced the teaching materials; (ii) we applied the design to selected ancient Malay texts; and (iii) we administered a pre- and post-test on character education. Facts, concepts, principles, and methods, as well as information in the form of definitions, nature, and attitudes and values, are all included in the learning material generated. The teaching materials created are facts in the form of teachings or educational ideals that may be used to guide people as they go about their daily lives in the world. According to Khashimova et al. (2021) the types of learning materials are: Facts, namely all things that are in the form of reality and truth. Concept is all that is in the form of new meanings that can arise because of thinking. Principles are in

the form of main, principal, and most important positions. Procedures include steps systematically or sequentially in carrying out an activity and the chronology of a system.

The competencies developed are based on *Kompetensi Inti Pengetahuan* (KI3/Knowledge Core Competencies), namely understanding, applying, and analyzing factual, conceptual, and procedural knowledge based on their curiosity about Language Education and applying procedural knowledge in the fields of language and literature studies according to their talents and interests to solve scientific problems science, technology, and art (IPTEKS). The basic competence is to compare the characteristics of old and new poetry. The material developed is sufficient to meet the expected competencies, namely *Hikayat* and Poetry in Islam.

### IV. RESULTS AND DISCUSSION

The formation of national character through education can be done by selecting appropriate learning materials for the formation of the nation's character. The appropriate material must be relevant to local wisdom as noble values that are contained in the educational values of the old texts. Sunardi and Sujadi (2016) said that the learning material that will be made into knowledge contains facts, concepts, procedures, and metacognitive. In detail, the description of knowledge can be seen in the following table:

Table 1.  
 Descriptions of Knowledge

Explanation	Senior High School
Fact	Technical and specific knowledge, detailed and complex with respect to science, technology, arts, and culture related to the surrounding community and natural environment, nation, country, regional and international areas.
Concept	General knowledge of terminology, categories, principles, generalizations, theories, models, and structures used in relation to technical and specific, detailed, and complex knowledge related to science, technology, arts, and culture related to society and the natural environment around, nation, country, regional and international region.
Procedural	Knowledge of how to do something or an activity related to technical, specific, linguistic, scientific, technological, artistic, and cultural knowledge related to society and the natural environment around, nation, country, regional and international.
Metacognitive	Knowledge of one's own strengths and weaknesses and using them in studying technical, detailed, specific, complex, contextual, and conditional knowledge with respect to science, technology, art, and culture related to the surrounding community and natural environment, nation, country, regional and international.

Source: Sunardi and Sujadi (2016)

Many relics of the past are local wisdom to be used today. One of them is the old manuscript. The research results of the old manuscripts that have been studied are as follows:

#### The Mawa'iz al Badi manuscript

In the manuscript Mawa'iz al Badi found the following religious teachings:

Table 2.  
 Religious Teachings in Mawa'iz al Badi Manuscript

No.	Description	Total
1.	Recognition of the Oneness of Allah Subhanahu Wa Ta'ala	2
2.	Muhammad is His Prophet	1
3.	There is a reply in kind from God	10
4.	Be frugal and look for treasure in a good way	2
5.	Approach yourself to the Creator	2
6.	Prohibition	10
7.	Command	10
8.	Liver medicine	2
9.	Clever to be grateful for Favors	2
10.	Repent	1
11.	Living destiny	1

According to the chart above, Mawa'iz al Badi's old writings include religious values and character traits that can be used as recommendations in social life. The ancient manuscripts of Mawa'iz al Badi include moral principles that may be employed as instructional resources for language study to build student character.

#### Doomsday Poetry and Advice Poetry

Syair Kiamat (W.228), Size 34 x 21 cm: 64 pages, 9 lines, Arabic letters, Malay. The manuscript is still in good condition and the writing is still clear. This manuscript was written in 1281 (Anonymous. 1281. Syair Kiamat, W.228).

#### Advice Poetry

*In the name of Allah (God Almighty ) Bismillah starts the greeting*

*In the name of Allah the owner of nature*

*Doomsday story has been delivered*

*To be sure of believers with Islam*

Meaning: every work begins with the greeting bismillahirrohmanirrohim

*Asking God for mercy*

*Asking forgiveness of all mistakes*

*If it is given convenience*

*Made the last day poetry)*

Meaning: every work always begins with a request for grace from God and ask forgiveness if there are mistakes and hopefully the work can be completed.

*Alhamdulillah began to be said*

*For Allah only*

*Four praises go along*

*All of them return to our Lord*

Meaning: The utterance of Alhamdulillah is only addressed to Allah who is an idol and all will return to God.

*Be patient to pray to the rich God*

*Greeting to noble Prophet*

*He is the ruler of all prophets*

*All Islam and jinn, humans*

Meaning: After uttering worship to God who is very rich, next is greeting (*salawat*) to the apostle who began, who is the head of all our human prophets and jinn who are Muslim.

*We are in the world must be careful*

*This is the land of selling*

*Look for valuable merchandise*

*Goods that sell in heaven*

Meaning: When in the world, be vigilant because the country is a place to seek profit and loss. Therefore, if you want to carry out every work, consider that the results are many and beneficial in this world and the hereafter.

*Remember not to hit it*

*Do not buy illegal (haram) merchandise*

*When we return to the afterlife*

*To the hereafter is useless*

Meaning: Stay alert, don't become a victim. When trading, don't buy things that make us humiliated because as a result we will be useless in the hereafter.

*Because merchandise is wretched*

*Take us to hell*

*The torment doesn't stop*

*That's where they're sorry*

Meaning: One job or merchandise can cause us harm and lead us to hell. The torment is immeasurable, which makes us regret everything.

The advice verse of the advice poetry comprises Islamic teachings on thankfulness to Allah SW and shalawat to the Prophet Muhammad SAW, as well as respect and honor for both parents and in matters of friendship.

#### Doomsday Poetry

*Munkar and Nankir angels are coming soon*

*with the weapon we are directed*

*for fear of not speaking*

*The punishment is immeasurable*

Meaning: The torment of the grave is very frightening. *Munkar wa Nankir* came to torment immediately as soon as we reached the grave. With the mace we were whipped, out of fear we could not speak, and the horror was innumerable.

*Comes he asks you  
 Brother, who is your Lord?  
 If your answer is incorrect  
 With a hammer all over your body*

Meaning: *Munkar wa Nankir* asks you "who is your God?" If your answer is wrong, your whole body will be beaten.

*Here is very tortured  
 Because in the world is unknown  
 In the grave with remorse  
 Because makrifat (magnificent) is not accidental*

Meaning: It is in the grave that friends get tormented because when in the world you do not know religion, in the grave it is lonely because no charity comes by chance.

*The torment no longer counts  
 Like the world in a thorn  
 Daily beat and hammer  
 Then we regret it*

Meaning: The torment of the grave is innumerable, like the world in thorns. Beats and hammers everyday torture us then we regret ourselves.

*When doomsday is so real  
 The angel of death is coming soon  
 Takes the lives of all  
 We will die*

Meaning: When the Day of Judgment has arrived, the angel of death immediately comes to take life at once so that we all die.

*Earth and sky are gone  
 Then there we feel  
 Count all the rewards and sins  
 The body receives favors and torments*

Meaning: When the Day of Judgment has arrived, the earth and the sky will be destroyed, then we will feel that the reward and sins we commit will be accepted by our bodies.

In doomsday poetry, learning is found as follows:

- Every time we start work, first we give thanks and pray and ask for forgiveness from Allah SWT.
- Every work done, including trading is considered first whether the work is beneficial or otherwise brings disaster to others and makes us humiliated.
- If the work we do brings disaster to others or humiliates us, we will sin.
- The winner will receive torment in the grave and torment in the afterlife.
- The torment of the grave and the torments in the hereafter, from *Padang Mahsyar* (Human Gathering After Domsday) to being put in Hell are not less fierce and very painful.
- For people who carry out acts of worship during their life, they will not get torment in the grave and in the afterlife; they will receive infinitely delicious blessings and blessings.

### The Whole Meaning of Domsday Poetry

Overall, the meaning of this doomsday poem is as follows: (i) Every time we begin a new job, we express gratitude and ask Allah Almighty for forgiveness. (ii) Every task done, including trading, is evaluated first to see if it is beneficial or if it causes disaster for others and humiliates us; (iii) If the work we do causes disaster for others or humiliates us, we will sin; (iv) Sinners will be tormented in the grave forever; (v) The torment of the grave and the torment in the hereafter, from the Last Day of Judgement (*Padang Mahsyar*) to being cast into Hell, is not a terrible responsibility and is extremely painful; and (vi) the person who performs acts of worship during his life will not suffer the torment of the grave and will receive infinite blessings and blessings in the hereafter..

### V. CONCLUSION

According to the findings of the study, traditional Malay literature is a great material for language learning. In two experiments, traditional Malay writings backed up character building. Malay texts demonstrate Islamic religious ideals and living instructions, such as frugality, prohibitions, and life destiny, to provide pupils with life values. Many scholars are hoping to analyze historical literary works as language learning materials in schools for future research. This is an attempt to revive and preserve literary texts that are on the verge of extinction.

### REFERENCES

- Ambridge, B. (2020). Against stored abstractions: A radical exemplar model of language acquisition. *First Language*, 40(5-6), 509-559. <https://doi.org/10.1177/0142723719869731>
- Anonymous. 1281. Syair Kiamat (W.228), Size 34 x 21 cm: 64 pages, 9 lines, Arabic letters, Malay. The manuscript is still in good condition and the writing is still clear. This manuscript was written in 1281.
- Anonymous. 1857. Syair Nasehat (W.232). Size 19.5 cm x 16 cm; 117 pages, 9 lines; Arabic letters, Malay, the condition of the manuscript is still good and the writing is still clear, on the final page there is the writing year 1857.
- Baan, A. (2021). Folklore in literature learning as a model for developing cultural characters and students' personality. *Isllac: Journal of Intensive Studies on Language, Literature, Art, and Culture*, 5(1), 83-93.
- Bahromivich, R. O., & Hamrakhon o'gli, M. S. (2021). The role of classical literature in the development of our spirituality, especially in the image of muhammad rizo. *Innovative Technologica: Methodical Research Journal*, 2(06), 86-92.
- Frank, J. (2018). Book Towns: Expanding Literary Connections. In *Regenerating Regional Culture* (pp. 1-33). Palgrave Macmillan, Cham. [https://doi.org/10.1007/978-3-319-65036-4\\_1](https://doi.org/10.1007/978-3-319-65036-4_1)

- Helda, H., & Syahrani, S. (2022). National Standards of Education in Contents Standards and Education Process Standards in Indonesia. *Indonesian Journal of Education (INJOE)*, 3(2), 257-269. <https://doi.org/10.54443/injoe.v3i2.32>
- Idris, M., bin Tahir, S. Z., Yusuf, N., Willya, E., Mokodenseho, S., & Yusriadi, Y. (2021). The implementation of religious moderation values in islamic education and character subject at state senior high school 9 Manado. *Academy of Strategic Management Journal*, 20, 1-16. <https://bit.ly/3zsbTHe>
- Ilma, N. (2015). The role of education as the main morality in building nation's character. *Manajemen Pendidikan Islam*, 3, 82-87.
- Indonesian Dictionary (KBBI) (2008). *Literature work*. Kamus Versi Online/daring (dalam jaringan).
- Istiana, Inni Inayati Istiana. (2015). "Sastra, Susastra, Kesastraan, Kesusastraan" <https://balaibahasajateng.kemdikbud.go.id/2015/08/sastra-susastra-kesastraan-dan-kesusastraan>
- Khashimova, D., Niyazova, N., Nasirova, U., Israilova, D., Khikmatov, N., & Fayziev, S. (2021). The role of electronic literature in the formation of speech skills and abilities of learners and students in teaching Russian language with the Uzbek language of learning (on the example of electronic multimedia textbook in Russian language). *Journal of Language and Linguistic Studies*, 17(1), 445-461. <https://doi.org/10.52462/jlls.28>
- Kosasih, E. (2011). *Grammar and Literature: Careful in Indonesian: For SMA / MA & SMK*. Bandung: Yrama Widya.
- Manshur, F. (2020). Typical Literary Works of Pesantren on Righteousness Teaching within Cultural Transformation. *Journal of Social Studies Education Research*, 11(4), 114-148.
- Masadi, M. Anwar and Zahro, Fatimatus (2020) *Poverty, mysticism, and religiosity of Sumatera Inland communities in Bidadari-Bidadari Syurga*. Presented at 3rd International Conference on Language, Literature, Culture, and Education (ICOLLITE 2019), 2019, Bandung. <https://doi.org/10.2991/assehr.k.200325.085>
- Moghaddam, S. S., & Abai, A. (2016). Analytical Study of the Status of Myth in the Creation of Literary and Artistic Works. *Advances in Language and Literary Studies*, 7(1), 208-213. <https://doi.org/10.7575/aialc.all.v.7n.1p.208>
- Muassomah, Abdullah, I., Istiadah, Mujahidin, A., Masnawi, N., & Sohrach. (2020). Believe in Literature: Character Education for Indonesia's Youth. *Universal Journal of Educational Research* 8(6), 2223-2231. <https://doi.org/10.13189/ujer.2020.080605>
- Muhsyanur, M. (2020). Types and trust systems based on the ideology of bugis community culture on local interest values in cenning rara spells. *International Journal of Humanity Studies (IJHS)*, 4(1), 58-68. <https://doi.org/10.24071/ijhs.v4i1.2652>
- Postholm, M.B. (2008). The start-up phase in a research and development work project: A foundation for development. *Teaching and Teacher Education*, 24(3), 575-584. <https://doi.org/10.1016/j.tate.2007.08.001>
- Postholm, M.B., & Moen, T. (2011). Communities of development: A new model for R&D work. *J Educ Change*, 12, 385-401. <https://doi.org/10.1007/s10833-010-9150-x>
- Roth, M. (2019). *A psychoanalytic perspective on reading literature: Reading the reader*. Routledge. <https://doi.org/10.4324/9780429422782>
- Ruastiti, N. M., Karmini, N. W., & Sidia, I. (2021). The Balinese Traditional Performance as a Media to Establish Identity and Strengthen Children Talents in The Middle of Global Disruption. *Review of International Geographical Education Online*, 11(7).
- Ryymmin, E., Corado, C., Friman, M., Majuri, M., & Viskari, M. (2018). Leading Research and development for educational innovations. *Revista Ibero-Americana de Estudos em Educação, Araraquara*, 13(1), 324-336. <https://doi.org/10.21723/riaee.nesp1.v13.2018.11413>
- Simanjuntak, M. B., Suseno, M., Ramdhoni, R., Mayuni, I., Zuriyati, Z., & Sutrisno, S. (2022). The Value of Parents' Image in Seven Batak Toba Songs (Literary Art Study). *Jurnal Pendidikan Tambusai*, 6(2), 8540-8551.
- Simorangkir, N. (2020, March). Development of Teaching Materials on Christian Religious Education. In *1st International Conference on Education, Society, Economy, Humanity and Environment (ICESHE 2019)* (pp. 103-108). Atlantis Press. <https://doi.org/10.2991/assehr.k.200311.021>
- Siregar, I., & Sabrina, A. (2021). Representation of Religious Values in Gurindam Twelve and Their Relevances with Modern Era. *International Journal of Cultural and Religious Studies*, 1(1), 50-57. <https://doi.org/10.32996/ijcrs.2021.1.1.7>
- Siswanto, W. (2008). *Introduction to Literary Theory*. Grasindo.
- Sunardi & Sujadi, I. (2016). *Learning Resources Supporting PLPG 2016: Pedagogical Materials*. Ministry of Education and Culture-Directorate General of Teachers and Education Personnel.
- Wirawan, G., Waluyo, H. J., Suwandi, S., & Widodo, S. T. (2020). Traditional Theater Mendu of West Kalimantan as A Medium for Public Education. *JP-BSI (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)*, 5(1), 11-17.