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Analysis Of The Value Of Islamic Education In Sya'ir Hikayat Daqa'iqul Akhbar In Semoyang Village

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Abstract

This research aims to examine the values of Islamic education contained in Sya'ir Hikayat Daqa'iqul Akhbar *and analyze its representation in the life of the people of Semoyang Village. This discussion is intended to provide an understanding of the role of shari'ah as an Islamic educational medium that contains the teachings of faith, worship, and morals. The research uses a qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the study show that* Sya'ir Hikayat Daqa'iqul Akhbar *contains the value of faith which is reflected in the teachings of faith in Allah SWT, angels, the last days, as well as qada and qadar. The value of worship is seen in the encouragement to carry out prayer, dhikr, prayer, and increase piety to Allah SWT. Meanwhile, moral values are manifested through the teachings of doing good to others, respecting parents, staying away from reprehensible acts, and preparing oneself for the afterlife. This study concludes that* Sya'ir Hikayat Daqa'iqul Akhbar *has an important role as a medium for inheriting Islamic educational values that are still relevant and practiced by the people of Semoyang Village. The results of this research are expected to be a reference for future research focusing on the study of Islamic literature, Islamic education, and the preservation of religious traditions based on local culture.*

Keywords: The Value of Islamic Education, Sya'ir Hikayat Daqa'iqul Akhbar, Oral Literature

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INTRODUCTION

Islamic education is a process of human development that aims to develop all human potential in a balanced manner, both spiritual, intellectual, moral, and social aspects based on the values of Islamic teachings. Islamic education is not only oriented to the mastery of religious knowledge, but also to the formation of personality and character that reflects the values of monotheism and noble morals. According to Al-Attas, the main goal of Islamic education is to form civilized human beings who understand and practice Islamic teachings appropriately in personal and social life. Therefore, Islamic education has a strategic role in shaping a religious and moral society (Al-Attas, S. M. N, 1993).

As a process of personality formation, Islamic education emphasizes the importance of instilling faith, worship, moral, and social values. These values are not only transmitted through formal educational institutions, but also through various social and cultural media that live in the midst of society (Samsuddin, 2025). Langgulung stated that Islamic education is essentially a process of transmitting Islamic values and culture from one generation to the next. One of the media that functions as a means of inheriting these values is religious oral literature.

Oral literature is part of culture that is inherited from generation to generation and functions as a means of conveying moral messages, social norms, and religious teachings. Danandjaja explained that oral literature not only functions as entertainment, but also as an effective traditional educational medium because it is close to people's lives. In the Malay-Islamic tradition, poetry and hikayat are forms of oral literature that contain religious teachings, moral advice, and life values based on Islamic teachings. Therefore, poetry can be understood as a medium of Islamic education that plays a role in the process of internalizing Islamic values in society (Hermansyah, 2024).

One of the oral literary traditions that is still alive in the community is the Syair Hikayat Daqa'iqul Akhbar in Semoyang Village. Based on initial observations, this hymn poem is still recited in the series of events of the ninth night of death. The reading is carried out by the ponder who chants the verse, then continues with translation and interpretation by the interpreter (bunjangge). This tradition makes Syair Hikayat Daqa'iqul Akhbar not only as a work of religious literature, but also as a medium for delivering advice, moral guidance, and Islamic educational values that are passed down from generation to generation to generation.

Several previous studies have examined the values of Islamic education in literary works. Nurhayati's research shows that traditional Malay poetry contains moral and religious educational values that function as a medium for shaping the character of the community (Nurhayati et al.,

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2024). Amalan Salihah's research on the Aceh saga also concluded that the story plays a role as a means of da'wah and moral education in society. In addition, various other studies show that literary works, both written and oral literature, can be a medium for conveying Islamic educational teachings and values (Practice Shaliha, 2023)

However, previous studies have generally focused on literary works that are different from the object of this research. Studies that specifically discuss the Syair Hikayat Daqa'iqul Akhbar that were inherited orally in Semoyang Village are still very limited. Most of the research emphasizes aspects of literature, culture, or oral tradition in general without examining in depth the content of Islamic educational values contained in the poems. In addition, there has been no research that specifically analyzes the values of faith, worship, morals, and social contained in Syair Hikayat Daqa'iqul Akhbar and its relevance in the lives of the people of Semoyang Village.

This condition shows that there is a research gap. On the one hand, Syair Hikayat Daqa'iqul Akhbar is still alive and functions as a medium for conveying Islamic teachings in society. However, on the other hand, the content of Islamic educational values contained in it has not been widely studied scientifically and systematically. As a result, the contribution of this poem as a medium of Islamic education based on local culture has not been academically documented.

Based on these gaps, this study aims to analyze the values of Islamic education contained in Syair Hikayat Daqa'iqul Akhbar in Semoyang Village. The analysis is focused on identifying and describing the values of faith, worship, morals, and social values contained in the verse of the story. This research has novelty in the object of study which specifically examines the Syair Hikayat Daqa'iqul Akhbar in the tradition of the people of Semoyang Village and places it as a medium of Islamic education based on local culture. The results of the research are expected to contribute to the development of the study of Islamic education, oral literature, and the preservation of people's religious traditions.

LITERATURE REVIEW

Islamic Education and Islamic Education Values

Education is a coaching process that is carried out consciously to develop all human potential. Etymologically, education comes from the Greek language, which is *Country* which means children and *Agein* which means to guide. Thus, education is understood as a process of guidance given to a person in order to develop optimally. (Mustofa, 2020) According to Brubacher, education is a reciprocal process that helps humans adjust to the environment, fellow humans,

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and the universe, while developing their moral, intellectual, and physical potential to achieve life goals(Arifin, 2011)

In an Islamic perspective, education has a very important position. Islam places science as an integral part of religious teachings, as reflected in the first revelation received by the Prophet Muhammad PBUH., namely the command to read (*Iqra'*) in Surah Al-'Alaq verse 1(Mu'tasim, 2023, p. 2023). According to Zakiyah Daradjat, Islamic education is an effort to foster and nurture students to understand, appreciate, and practice Islamic teachings so that they can be used as a guideline for life(Slamet et al., 2022).

The purpose of Islamic education is not only oriented to intellectual development, but also to the formation of personalities based on Islamic values. Value is something that is considered important and valuable so that it becomes a guideline in thinking, behaving, and acting (Murjani, 2021). Fraenkel defines value as an idea or concept about something that is considered important in life, while Kluckhohn views value as a conception of something desired that influences a person's choices and actions.

In the context of Islamic education, Islamic educational values are a set of values sourced from the Qur'an and Hadith that aim to shape human personality in accordance with Islamic teachings. These values are a guideline for life so that humans are able to carry out their role as servants of Allah and caliphs on earth. In general, the value of Islamic education includes the value of aqidah, worship, and morals(Nazilla Nur Febriani et al., 2025).

The value of aqidah is related to one's belief in Allah SWT. Aqidah comes from the word *'Aqada* which means a bond or belief that is firmly embedded in the heart. The scope of aqidah includes six pillars of faith, namely faith in Allah, angels, the books of Allah, the Messenger, the Last Day, as well as qadha and qadar. In Islamic education, aqidah is the main foundation that shapes the perspective and behavior of a Muslim. The value of worship is related to human servitude and obedience to Allah SWT(Riska Rahmasari et al., 2024). Worship is a manifestation of faith that is manifested through the implementation of Allah's commands and staying away from His prohibitions. Not only limited to mahdhah worship such as prayer, fasting, zakat, and hajj, worship also includes all activities carried out with the intention of hoping for the pleasure of Allah SWT. Meanwhile, moral values are related to human attitudes and behaviors in daily life (Sholihah & Maulida, 2020). According to Al-Ghazali, morality is an instilled quality in the soul that gives birth to actions easily without the need for long consideration. Good morals will produce commendable behavior, while bad morals give birth to despicable behavior. In Islamic education, morality is the ultimate goal that is to be achieved through the strengthening of aqidah and the

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implementation of worship (Septianti et al., 2021). These three values are interrelated and inseparable. Aqidah is the foundation of faith, worship is a manifestation of faith, while morality is the tangible result of aqidah and worship which is reflected in human behavior. The main basis of Islamic education is the Qur'an and Hadith. The Qur'an as the word of Allah SWT. It is the main source that contains various educational principles related to the development of faith, the formation of morals, and the development of human intellect. Meanwhile, the Hadith serves to explain and strengthen the teachings contained in the Qur'an. Various hadiths of the Prophet Muhammad PBUH (Haningsih, 2022). emphasizing the importance of seeking knowledge and teaching knowledge to others, so that education has a very noble position in Islam.

Oral Literature and Stories

Oral literature is a form of literary work that lives and develops in society and is inherited from generation to generation through oral tradition. The delivery is carried out through speech, singing, reading, and performance without relying on written media. Therefore, oral literature is an important part of cultural heritage that reflects the values, norms, beliefs, and life views of the supporting communities. In addition to functioning as a means of entertainment, oral literature also plays a role as a medium of education, moral message delivery, and cultural preservation (Ananda, 2015). Through oral literature, the community passed on various teachings about customs, history, religious values, and life ethics to the next generation. In the Sasak society, oral literature developed in various forms such as bekayat, memace, tembang, and religious poetry which functioned as a medium for conveying cultural values and Islamic values. One of the classic Malay literary forms that developed in the archipelago is hikayat. Hikayat is a literary work in the form of a narrative story that tells the story of certain characters, both historical, legendary, and fictional. It contains various life values related to religion, morals, customs, heroism, and social life of the community(Dwipayana, 2023).

As a traditional literary work, hikayat not only serves as entertainment, but also as a medium of education and moral message delivery. Through the stories conveyed, the community is invited to understand the values of goodness, example, honesty, courage, and obedience to religious teachings. In Malay and Sasak societies, hikayat is often read in the form of poetry so that it is easier to understand and accept by the community. Therefore, hikayat has an important position as a medium for transmitting Islamic cultural values and education that are inherited from generation to generation(Salsabila & Purwanto, 2023).

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Daqa'iqul Akhbar as a Source of Islamic Education Value

Daqa'iqul Akhbar is one of the classic books in the treasure trove of Islamic literature attributed to Shaykh Abdurrahim bin Ahmad al-Qadhi. Etymologically, the term *Daqa'iqul Akhbar* Derived from the word *Daqa'iq* which means something profound or important secret, and *Press* which means news or news. Thus, Daqa'iqul Akhbar can be interpreted as a collection of news or stories that contain deep meaning about human life, especially those related to the occult realm and the afterlife(Andi Muhammad Asbar, 2022).

This book contains various discussions about the creation of man, the nature of the spirit, death, the grave, the day of resurrection, hisab, heaven, and hell. These various themes are conveyed through religious stories, the history of the prophets, hadiths, and advice aimed at providing lessons to Muslims (Alif & Millah, 2025). The discussion in Daqa'iqul Akhbar focuses on efforts to awaken human awareness of the nature of life in the world which is temporary and the importance of preparing oneself for eternal life. Through various stories and advice conveyed, this book teaches the values of faith, worship, and morals so that it can be a means of education for Muslims.

In its development, Daqa'iqul Akhbar was not only studied as a religious book, but also inherited in the form of hymn poems that developed in various regions. Through the form of poetry that is easy to understand and memorize, the Islamic values contained in it can be accepted by various levels of society. Therefore, Daqa'iqul Akhbar can be understood as one of the sources of teachings that contain relevant values of aqidah, worship, and morals to be studied in the perspective of Islamic education.

Studies on the values of Islamic education in literary works and oral traditions have been widely conducted in recent years. Various studies show that poetry, stories, and oral literary traditions not only function as a medium of entertainment and cultural preservation, but also as a means of conveying Islamic teachings, forming morals, and instilling educational values to the community(Rahman, 2021). However, the researchers have different focus on the study. Some focus on the value of Islamic education contained in literary texts, while others emphasize more on the religious value, character education, and cultural function of the oral literary tradition(Zahra'ni & Kurniawan, 2026).

Research conducted by Zen Zaini (2023) regarding the values of Islamic education in the Bekayat tradition in Kuripan District, West Lombok Regency shows that the Bekayat tradition contains the values of faith, worship, and morals which are reflected in the reading of the story and the social practices of the community. The research shows that oral traditions have an

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important role as a medium of inheriting Islamic values to generations of society. However, this study focuses more on the Bekayat tradition as a cultural practice of the community so that it has not specifically examined the content of Islamic educational values contained in one particular saga text.

Similar findings were found in Ushmatul Hayah's research (Ushmatul Hayah, 2022)on the values of Islamic education in the poem of Tuan Guru Syaikh Abdul Wahab Rokan. The results of the study show that the poem contains strong Islamic educational values, especially the moral values of Sufism such as al-hikmah (wisdom), al-fitrah (purity), and various religious advice. This research shows that literary works in the form of poetry can be an effective medium of Islamic education. However, the focus of the research is more directed at the values of Sufism in poetry so that it has not thoroughly discussed the aspects of faith, worship, and morals as a unit of Islamic educational values.

Furthermore, research by Syahroni (2023). About Syair Guroll shows that traditional literature contains religious values and character education values such as religious, tolerance, democratic, national spirit, environmental care, and social care. The results of this study confirm that traditional literature not only plays a role in the formation of religious character, but also in building the social character of the community. However, the research focuses more on character education so that the discussion of the values of Islamic education specifically has not been the main concern.

Rohana's (2022) research on the Memace (Nyaer) tradition in Pagutan Village, Central Lombok, shows that the tradition of reading poetry has a function as a medium for cultural literacy as well as a means of inheriting religious, educational, and artistic values to the community. The research shows that oral literary traditions have an important role in maintaining the sustainability of cultural and religious values. However, the focus of the research is more directed at the function of the Memace tradition as a cultural heritage so that it has not studied in depth the content of Islamic educational values contained in the text of the verses read.

Based on these various studies, it can be seen that there is a common view that poetry, stories, and oral literary traditions are effective media in conveying Islamic values and education to the community. However, there was a difference in the focus of the study among the researchers. Some studies emphasize the value of Islamic education, while others highlight the value of religion, character education, or cultural functions in society. This difference in focus shows that there is still room for study that can be developed, especially in revealing specifically the values of Islamic education contained in certain narrative texts that live and develop in

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society(Ghozali Ghozali & Sugeng Listyo Prabowo, 2025).

Based on the results of the review of previous research, there has been no research that specifically examines the values of Islamic education in **Sya'ir Hikayat Daqa'iqul Akhbar** which is recited in the tradition of the people of Semoyang Village. Therefore, this research occupies a position to complement and develop previous research by specifically examining the values of Islamic education which include the values of faith, worship, and morals contained in **Sya'ir Hikayat Daqa'iqul Akhbar**. Thus, this research is expected to contribute to the development of the study of Islamic education in traditional literary works and enrich the treasure of research on the tradition of reading stories in the Sasak community.

METHODS

This study uses a qualitative approach with a descriptive type of research. Research data is in the form of qualitative data consisting of primary data and secondary data. Primary data are obtained from text *Sya'ir Hikayat Daqa'iqul Akhbar* as well as the results of interviews with informants, while secondary data was obtained from books, scientific journals, and documents relevant to Islamic education, oral literature, and hikayat (Nurrisa & Hermina, 2025). The research informants were determined using the *purposive sampling*, which includes religious figures, traditional figures, *Squirrel*, *Understanding* (*Bunjangge*), and people who understand the tradition of reading *Sya'ir Hikayat Daqa'iqul Akhbar* in Semoyang Village (Husna & Waluyati, 2019). The main instrument in this study is the researcher (*The Human Instrument*) supported by interview guidelines, observation guidelines, recording tools, and documentation. Data collection techniques were carried out through non-participant observation, semi-structured interviews, documentation, and literature studies. The research framework uses the concept of Islamic educational values which includes the values of aqidah, worship, and morals as an analysis category in identifying the content of values contained in poetry(Rahmawati et al., 2024). Data analysis techniques using *Content Analysis* (content analysis) which is carried out through the stages of data reduction, data classification, data presentation, data interpretation, and conclusion drawn. To ensure the credibility of the data, this study uses source triangulation, diligent observation, and peer discussion(Susanto & Jailani, 2023)

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RESULTS AND DISCUSSION

THE VALUE OF ISLAMIC EDUCATION IN SYA'IR HIKAYAT DAQA'IQUL AKHBAR IN SEMOYANG VILLAGE

The Value of Faith Education

Faith in Allah

Based on the results of an interview with the reader of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that in one of the verses of the poem it was explained about the spirit who asked Allah SWT for permission to see his body again in the grave. As stated by the informant:

"Yes, my grandmother was a little bit of a and she didn't want to go to the bathroom. Then with rahman rahim decide Allah SWT the ruh nu pun teicanin sik deside Allah".

The statement refers to the following verse of Syair Hikayat Daqa'iqul Akhbar:

ال النبي عليه السلام اذا خرج الروح من بدن ابن آدم ومضى ثلاثة أيام يقول الروح يا رب ائذن لي حتى أمشى وأنظر إلى جسدى الذى كنت فيه فيأذن الله تعالى له فيجئ إلى قبره وينظر اليه من بعيد

The verse explains that after a few days of death, the spirit asks Allah SWT for permission to see his body in the grave. The Spirit cannot do it without permission from Allah SWT. Based on the results of the research, it can be understood that verses contain the value of faith education in the form of faith in Allah SWT. This value can be seen from the belief that everything that happens is in the power and will of Allah SWT (Febriandi, 2017). Even the soul as a creature of God cannot do anything without His permission. Faith in Allah in this verse is shown through the recognition of the nature of Allah as an Almighty Substance and having full control over all His creatures. The spirit that asks permission from Allah illustrates that all affairs of life and after death remain in the arrangement of Allah SWT(Hakim, 2022). The value of the faith is in line with the words of Allah SWT in QS. At-Takwir verse 29:

وَمَا تَشَاۤءُوْنَ اِلَّآ اَنْ يَّشَاۤءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ

Meaning: "And you cannot will, except when Allah, the Lord of the worlds, wills.

This verse emphasizes that humans and all creatures do not have absolute power, because everything happens by the will of Allah SWT. Thus, Syair Hikayat Daqa'iqul Akhbar teaches people to believe in the power of Allah SWT and cultivate an attitude of tawakal and dependence on Him in every aspect of life(Asbar & Setiawan, 2022).

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Faith in Angels

Based on the results of interviews with readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that the poem explained the existence of angels and the tasks given to them by Allah SWT. The informant explained:

"Jibril conveyed the revelation of the decision of Allah SWT, Mikail was in charge of the rizki part of the seat of the stool of the stool, Izrail revoked the stool of the sword of Allah, and Isrofil blew the trumpet of the fat jelo of the apocalypse. "Fourthly, you have to do what God has commanded you to do."

The information refers to the following verse of Syair Hikayat Daqa'iqul Akhbar:

اعلم أن الله تعالى خلق الملائكة الكرام الأربع اسرافيل عليه السلام وميكائيل عليه السلام وجبرائيل عليه السلام وعزرائيل عليه السلام وجعل في أيديهم أمور الخلائق وتدبير العالم كله وجعل جبرائيل عليه السلام صاحب الوحى والرسالة وميكائيل عليه السلام صاحب الأمطار والأرزاق وعزرائيل عليه السلام صاحب قبض الأرواح واسرافيل عليه السلام صاحب القرن يعنى الصور

The verse explains that Allah SWT created angels and gave different tasks to each angel in regulating various affairs of creatures according to His commands.

Based on the results of the analysis, the verse contains the value of faith education in the form of faith in angels. Faith in angels is reflected in the mention of the names of angels and the duties carried out by each angel. This verse teaches that angels are creatures of God who are always obedient and carry out all His commands without disobeying. The mention of the duties of Angels Jibril, Mikail, Izrail, and Israfil gives the public an understanding of one of the pillars of faith in Islam, namely believing in the angels of Allah SWT (Syabrun Jukhoir, 2023). In addition, poetry also teaches that various events that occur in human life, such as revelation, sustenance, death, and the coming of the Day of Judgment, all take place by God's decree through the tasks given to angels. This is in line with the words of Allah SWT in QS. At-Tahrim verse 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Meaning: "O you who believe! Protect yourselves and your families from the fire of Hell, the guardian angels who disobey Allah in what they are commanded and always do what they are commanded."

Thus, the verse contains the value of faith education in the form of faith in angels which aims to instill confidence that angels are creatures of God who are always obedient and carry out their duties according to His provisions.

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Faith in the Day of Resurrection

Based on the results of interviews with readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that poetry explains the state of humans after death until waiting for the coming of the apocalypse. The informant explained: *"If you are a man of the day, you are not a man of the soul, but you are a man of the soul, and you are a man of the world, and you are a man of the world, and you are a man of the world, and you are a man of the world."*
The statement refers to the verse:
فيقال يا روح قد اذن لك في زيارة جسدك فتأتى القبر فتنظر إلى جسدها من بعيد والدم يسيل من منخريها وفمها وهي تبكي بكاء طويلا

The temple describes the condition of the human body that undergoes the process of decay in the grave and the spirit that witnesses this state until the coming of the Day of Judgment. Based on the results of the research, the verse contains the educational value of faith in the form of faith in the Day of Judgment. This can be seen from the explanation of life after death, the realm of the grave (barzakh), and the wait for the day of resurrection. The poem illustrates that the life of this world is not eternal life. After death, humans will enter the realm of barzakh and wait for the coming of the Day of Resurrection as the beginning of the afterlife. The image of a body destroyed by the earth and caterpillars is a reminder that humans will return to Allah SWT and account for all their deeds. Belief in the Day of Resurrection is one of the pillars of faith that every Muslim must believe in (Stuart et al., 2026). This belief encourages people to multiply righteous deeds and stay away from deeds that are forbidden by Allah SWT because all their deeds will be counted on the Day of Retribution. This is in line with the words of Allah SWT in QS. Al-Hajj verse 7:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

Meaning: "And indeed, the Day of Resurrection will surely come, there is no doubt about it; and surely Allah will raise up all who are in the grave."
Thus, the verse contains the value of faith education in the form of faith in the Day of Resurrection which teaches humans to realize that the life of the world is temporary and every deed will be accounted for before Allah SWT

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Faith in Qada and Qadar

Based on the results of interviews with readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that the poem explains the death of human beings that has been determined by Allah SWT. The informant explained:

"When the age of the slave is determined by God, the age of the slave is determined, then the leaves of the scorching seat where the Israelites are now in the hands of the slaves of the decree of God."

The description refers to the verse:

معرفة انتهاء الآجال فان ملك الموت اذا وقع اليه من الله تعالى نسخة الموت والمرض للعبد يقول الهى متى أقبض روح العبد وعلى أى حال وهيئة أرفعه فيقول الله

The verse explains that the Angel of Death carries out the task of taking someone's life after receiving an order from Allah SWT according to a predetermined time. Based on the results of the analysis, the verse contains the educational value of faith in the form of faith in the qada and qadar of Allah SWT. This value can be seen from the belief that all events that occur in human life, including death and death, have been determined by Allah SWT. In the verse, it is explained that the Angel of Israel does not take human life based on his own will, but on the command of Allah SWT. This shows that life, death, sustenance, and all events in the universe are in the provisions of Allah SWT that have been established from the beginning.

Faith in qada and qadar teaches people to accept all of Allah's provisions with patience, sincerity, and tawakal. This belief also fosters the awareness that humans can only try, while the final result remains in the will of Allah SWT(Harahap & Husti, 2022). This is in line with the words of Allah SWT in QS. Al-Hadid verse 22:

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

Meaning: "Every calamity that befalls the earth and that befalls you, everything was written in the Book (Lauhul Mahfuz) before We made it happen. Indeed, this is very easy for Allah."

Thus, the verse contains the value of faith education in the form of faith in qada and qadar which teaches that all events in human life have been in the decree of Allah SWT and must be accepted with full faith, patience, and tawakal.

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The Value of Moral Education

Morals to the Elderly

Based on the results of interviews with readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that people who have passed away still expect prayers and good deeds from the surviving family. The informant explained:

"And my son, my son, and I am the son of God

The statement refers to the following verse of Syair Hikayat Daqa'iqul Akhbar:

محتاجون اليكم أبدا فان وجد الميت من الصدقة والدعاء مهم رجع

The verse describes the situation of a deceased person who expects prayers and alms from the surviving family because he can no longer add to his own charity. Based on the results of the study, verse verse contains the value of moral education in the form of morals to parents (birrul walidain). This value can be seen from the encouragement to continue to pray, give alms, and give the reward of reading the Qur'an to parents or family members who have passed away. This verse teaches that devotion to parents does not stop when they die, but can still be done through prayers and righteous deeds done by their children. In addition, poetry also instills an attitude of affection, concern, and generosity towards others. This is in line with the words of Allah SWT in QS. Al-Isra verse 24:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: "And humble yourselves to both of them with affection and say, 'O my Lord! Love them as they both taught me as a child.'"

In addition, the Prophet PBUH said:

"If a person dies, then his deeds are cut off except for three things, namely charity, useful knowledge, and the prayer of a pious child." (HR. Muslim)

Thus, the verse contains the value of moral education in the form of filial devotion to parents which is manifested through prayer, almsgiving, and good deeds that continue to be given even though they have passed away.

Akhlakul Mahmudah (Commendable Morality)

Based on the results of an interview with the reader of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that people who during their lives do a lot of righteous deeds and obey the commands of Allah SWT will get ease when facing death. The informant explained:

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"It depends on the cadre of the deeds of good deeds semase lek dunie if Malikul dies to uproot the spirit of the ruler decided by Allah to believe, to revoke it gently like a rose."
The statement refers to the following verse:
ملك الموت فيجلس عند رأسه فيقول اخرجي أيتها النفس المطمئنة ارجعي إلى مغفرة الله ورضوانه قال عليه السلام فتخرج وتسيل من بدله كما تسيل القطرة من السقاء فيأخذونها ويضعونها على ما فى أيديهم ويدرجونها في تلك الأكفان ويخرج منها ريح كريح النسك

The verse explains that the soul of the believer is gently plucked out and gains glory when returning to Allah SWT. Based on the results of the research, the verse contains moral education values in the form of mahmudah morals or commendable morals. This value is reflected in the image of a believer who has pious deeds, obedience to Allah SWT, and good behavior to others so that they obtain convenience when they die. This verse teaches that good morals are the result of faith and the habit of doing righteous deeds in daily life. Behaviors such as honesty, patience, humility, and obedience to Allah will form a noble person and bring peace in the face of death.

This view is in line with the opinion of Al-Ghazali in Ihya' Ulum al-Din who explains that good morals are born from the cleanliness of the heart and the habit of pious deeds continuously. The better a person's morals, the closer he is to Allah SWT. Thus, the verse contains the value of moral education in the form of morals which teaches the importance of habituating commendable behavior as a form of faith in Allah SWT (Rijal Muhamad Kosim, 2025).

Akhlak Madzmumah (Reprehensible Morals)

Based on the results of interviews with readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that people who are disobedient and do many bad deeds will experience difficulties when facing the sacrament of death. The informant explained:
"And the Prophet (peace and blessings of Allaah be upon him) said, "O Prophet Muhammad (peace be upon him)," he said, "and the Prophet (peace and blessings of Allah be upon him) said, 'O Prophet Muhammad (peace be upon him).'
The statement refers to the following verse:
،فإذا كان العبد الفاجر انقطع رجاؤه من الدنيا، نزل إليه ملائكة غِلاظ شِداد، معهم سُفُّود من نار، فيجذبون روحه جذباً شديداً فتتقطع معه العروق والعصب

The verse describes the state of a person who has committed many wickedness and iniquity so that his soul is plucked out with a hard and full of suffering. Based on the results of the research, the verse contains moral education values in the form of madzmumah morals or reprehensible morals. This value is shown through the bad image of the consequences received

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by a person who during his life is far from obedience to Allah SWT and follows his desires more. This verse is a reminder for humans to stay away from despicable traits such as arrogance, disobedience, tyranny, and ignoring the commands of Allah SWT. Bad morals not only damage social relations in the world, but also bring severe consequences when a person faces death and the afterlife.

According to Al-Ghazali, reprehensible morals come from a heart filled with lust and far from remembrance of Allah SWT. Such a heart will find it difficult to accept the truth so that it leads a person to various forms of evil. Thus, the verse contains the value of moral education in the form of madzmumah morals which serves as a moral warning so that people stay away from reprehensible behavior and get used to good morals according to Islamic teachings(Hafizallah, 2024).

The Value of Worship Education

The Value of Dhikr and Tasbih

Based on the results of interviews with religious leaders and readers of Syair Hikayat Daqa'iqul Akhbar in Semoyang Village, information was obtained that dhikr is one of the practices that are highly recommended in the poem. The informant explained that dhikr is understood as a means of getting closer to Allah and as a provision for life after death. This can be seen in the following verse:

Verse of Sya'ir in the 15th chapter:

وان كان من أهل الشقاوة فاذا حضره الموت نزل عليه ملائكة من السماء ومعهم لباس من العذاب فيجلسون بعيدا منه ثم يجئ ملك الموت فيجلس عند رأسه فيقول يا أيتها النفس الخبيثة اخرجي إلى سحط الله تعالى قال عليه السلام فتفارق روحه جسده فتستخرج روحه من بدنه كما يستخرج السفود من الصوف المبلول فاذا حرجت من جسده لعنه كل شئ لقيه بين السماء

"Then Allah decided to buy a peacock (kedit) lek lolon kayuk, muk terusan merak (kedit) nike bertasbih lek on lolon kayu nukn kire-kire for 70,000 years." "Ngeraos nike is poison sak bengt tao die, and dhikr tipak dedi Allah ye owatn (cure)."

Based on the results of the analysis, the verse shows that dhikr is not only done by humans, but also by other creatures of Allah as a form of submission to Him. The image of a peacock that has been praying for tens of thousands of years shows that all creatures always remember and praise Allah SWT. In addition, dhikr in the verse is described as an antidote for the human heart from various spiritual ailments, such as negligence, pride, and excessive love for the world. The value of worship education contained in this verse is the importance of getting used to always dhikr to Allah in every situation. Dhikr is a means to strengthen faith, calm the heart, and increase

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the closeness of a servant to his Lord. This is in line with the words of Allah SWT in QS. Ar-Ra'd verse 28:

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ

It means: "(That is) those who believe and their hearts become at peace in the remembrance of Allah. Remember, only by remembering Allah will your heart be at peace."

This verse emphasizes that peace of mind can only be obtained through dhikr to Allah SWT. Thus, this verse contains the value of worship education that teaches the importance of getting used to dhikr and beads as a form of servitude to Allah and as a provision in facing the afterlife.

Charity and Responsibility

Based on the results of interviews with community leaders and poetry readers, information was obtained that one of the messages that is often conveyed in the reading of Hikayat Daqa'iqul Akhbar is the importance of resolving the affairs of other people's property and rights before death. This is reflected in the following stanza:

Temple of Sya'ir:

عنه اذا مات المؤمن دارت روحه حول داره شهرا فتنظر إلى ما خلفه من ماله كيف يقسم أو كيف تودى ديونه فاذا تم له شهر ردت إلى حفرته فتدور بعد ذلك حتى يتم عليه حول فينظر من يدعو له ومن يحزن عليه فاذا تم الحول رفع

"Mbeengne ketaoq selapuq arta saq tepeleq, piran tebagi-bagi . Your debt is worth it."

Based on the results of the analysis, the verse describes the state of a believer after death who pays attention to the wealth he left behind and how his debts are settled. This picture shows that the wealth that a person has during life is no longer useful after death unless it is used for good and does not leave a burden to others. The value of worship education contained in this verse is the importance of responsibility and trust in managing property. Islam teaches that wealth is a trust of Allah that must be used correctly and accounted for its use. In addition, debts include the rights of fellow human beings that must be settled because they will remain dependents even if someone has died. This is in line with the words of Allah SWT in QS. Al-Baqarah verse 282:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُ

Meaning: "O you who believe! If you do debts and receivables for a specified time, then you should write them down."

This verse shows the importance of responsibility in muamalah affairs, especially those related to debts and receivables. Therefore, this verse teaches that a Muslim must maintain the mandate in managing property, settling the rights of others, and preparing useful charities as provisions after death. Thus, the value of worship education contained in this verse includes

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responsibility, trust, good muama, and the awareness that all deeds and treasures will be accounted for before Allah SWT on the last day.

THE PROCESS OF READING SYA'IR HIKAYAT

Based on the results of observations made by researchers, the implementation of the Bekayat tradition in Semoyang Village is generally carried out on the ninth night after a person dies, known as *nyiwak*. This activity took place at the funeral home and was attended by families, religious leaders, Bekaat actors, and the surrounding community. During the implementation, the researcher observed that the Bekayat tradition consists of three main stages, namely the preparation stage, the core implementation stage, and the closing stage.

Preparation

The preparation stage is the initial stage carried out by the organizer family before the activity starts. At this stage, the family first deliberates to determine the time of implementation, then invites Bekaliat perpetrators, religious leaders, relatives, and the surrounding community who will be present in the activity. This is as conveyed by Rifaan as the Head of the Hamlet:
"Invitations are usually delivered directly by the family of the event to the perpetrators of the event and the community who will attend."

In addition to inviting guests, the family also prepared various equipment needed during the activity. The place of execution is usually at the funeral home by preparing pillows as a base for the book of stories, loudspeakers or speakers, and various other equipment. The family also prepares *andang-andang* or blessings given to the Bekayat perpetrator as a form of appreciation for his participation in the activity. The prepared andang-andang generally contain a chicken, two old coconuts, rice, some money, betel leaves (*lekok*), areca nut (*buaq*), white thread, and lime (*apor*). These completeness has become part of the tradition that has been inherited from generation to generation by the people of Semoyang Village.

Core Activities

After all guests gathered, the activity began with the recitation of basmalah, tawasul, and prayers given to the Prophet Muhammad SAW, his family, friends, scholars, and the deceased who were being commemorated. After that, it was continued with the reading of the holy verses of the Qur'an as a form of respect as well as asking for blessings in the implementation of the activity.
Tuan Inggah as the perpetrator of the Begayat explained:

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"Before starting to read the hikayat, we usually open the event by reading basmalah, tawasul, and prayer. After that, it is continued with the recitation of the holy verses of the Qur'an before entering the recitation of the story." After the opening was completed, the Bekayat perpetrator conveyed the name of the book and the chapter to be read. The recitation of the hikayat then began with the recitation of ta'awudz and basmalah together by the penembang and *bujangge* (translators) with the typical rhythm of Bekayat. The penembang is in charge of reading the text of the story in Arabic, while *the bujangge* translates the content of the reading into Sasak so that it is easy to understand by the people present. The reading and translation process is carried out alternately until the pre-agreed part is reached. During the activity, the audience listened attentively because the content of the story contained religious stories, moral advice, and pictures of life after death.

Closing

After the reading of the story is finished, the activity continues with dhikr and joint prayer led by religious leaders or elderly people in the community. Remembrance and prayer are an important part of the Bekayat tradition because they are a form of supplication to Allah SWT so that the deceased may obtain forgiveness, mercy, and a good place by His side.

All attendees followed a series of dhikr and prayers until it was finished. After that, the event continued with hospitality between the organizer's family and the guests who attended. On this occasion, the family served typical Sasak dishes, such as *ares* (processed young banana stems), *nangke* (young jackfruit cooked with spices), meat, and bananas as dessert.

Through this series of activities, the Bekayat tradition not only serves as a means of praying for people who have passed away, but also as a medium to strengthen social relations, strengthen the value of togetherness, and preserve the cultural and religious heritage that lives in the community of Semoyang Village.

THE RELEVANCE OF ISLAMIC EDUCATION VALUES IN THE LIFE OF THE PEOPLE OF SEMOYANG VILLAGE

Relevance to the Value of Faith

The educational value of the faith found in *Syair Hikayat Daqa'iqul Akhbar* includes faith in Allah SWT., faith in angels, faith in the last days, and faith in qada and qadar. These values still have relevance to the life of the people of Semoyang Village. This relevance can be seen from people's belief in life after death which is manifested through various religious traditions, such as

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roah, dhikr, and joint prayer for the deceased(Stuart & Stuart, 2024). Based on the results of the interview with Ustaz Munawir, information was obtained that the people of Semoyang Village still carry out the roah tradition when a family member dies. He explained: "The people in Semoyang Village still carry out roah when a family member dies. Usually, families invite the surrounding community to participate in dhikr and prayer together. Even though not all of them are the organizers of the roah, the community is still present and helps in the implementation."

The statement shows that people still believe in life after death and the importance of prayer for the deceased. This belief is in line with the value of faith in the last day contained in *the Syair Hikayat Daqa'iqul Akhbar*, especially in the part that explains human life in the realm of barzakh before the coming of the Day of Judgment. Thus, the value of faith education contained in *Syair Hikayat Daqa'iqul Akhbar* is still relevant to the life of the people of Semoyang Village. This relevance can be seen from the still maintaining the tradition of roah, dhikr, and joint prayer as a form of belief in life after death.

The Relevance of the Value of Moral Education

The value of moral education found in *the Syair Hikayat Daqa'iqul Akhbar* includes morality to parents, morality mahmudah (commendable morality), and staying away from madzmumah morals (reprehensible morals). These values are still relevant to the life of the people of Semoyang Village who still uphold the attitude of mutual cooperation, social concern, and respect for others.

Based on the results of an interview with the Head of Semoyang Village Hamlet, he explained: "The community still carries out mutual cooperation, especially in the use and maintenance of mosques, prayer rooms, and madrassas in the village environment." In addition, Youth Chairman Nazil Huda also said: "If there is a celebration or there are residents who are grieving, the community still helps each other. Some are looking for bamboo, preparing equipment, and helping with the needs of the event." The statement shows that moral values such as helping, social care, and respect for others are still applied in people's lives. This is in line with the moral values contained in *the Syair Hikayat Daqa'iqul Akhbar*, which teaches the importance of doing good and maintaining harmonious social relations Thus, the value of moral education in *Syair Hikayat Daqa'iqul Akhbar* is still relevant to the life of the people of Semoyang Village. This relevance can be seen from the maintenance of a culture of mutual cooperation, concern for others, and mutual respect in daily life.

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The Relevance of the Value of Worship Education

The educational value of worship found in *Syair Hikayat Daqa'iqul Akhbar* includes dhikr, rosaries, and responsibilities in carrying out Islamic teachings. These values still have relevance to the lives of the people of Semoyang Village who are still actively carrying out various religious activities Based on the results of the interviews, the people of Semoyang Village are still accustomed to the implementation of congregational prayers, hiziban, yasinan, recitation of Al-Barzanji, as well as dhikr and joint prayer activities. These various activities show that religious traditions that are oriented towards servitude to Allah SWT are still maintained and carried out regularly by the community.

These findings show that the value of worship contained in *the Syair Hikayat Daqa'iqul Akhbar*, especially related to dhikr and remembering Allah SWT, is still applied in daily life. Through these various religious activities, the community not only carries out worship as an obligation, but also makes it a means to strengthen faith and social togetherness.

Thus, the value of worship education in *Syair Hikayat Daqa'iqul Akhbar* is still relevant to the life of the people of Semoyang Village. This relevance can be seen from the fact that various religious activities are still maintained that reflect the spirit of dhikr, servitude, and obedience to Allah SWT.

DISCUSSION

The results of the study show that Syair Hikayat Daqa'iqul Akhbar contains Islamic educational values which include faith, moral, and worship education. These values are not only conveyed through verse texts, but are also still practiced in the life of the people of Semoyang Village through the tradition of roah, mutual cooperation, dhikr, and other religious activities. The findings of this study are in line with Islamic education theory which states that Islamic education aims to form human beings who are faithful, have noble character, and are obedient in worship. According to Abuddin Nata, Islamic education instills the values of faith, morals, and worship as the basis for the formation of Muslim personality. This can be seen in the content of the poem that teaches faith in Allah and the Last Day, the importance of doing good to others, and the encouragement to increase dhikr and righteous deeds. The results of this study also have similarities with previous research which found that religious literary works contain Islamic educational values. However, this study has a difference because it not only analyzes the content of Islamic educational values in the text of poetry, but also examines its relevance to the life of the people of Semoyang Village who still maintain the Bekaliat tradition. Thus, this research

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contributes to showing that Syair Hikayat Daqa'iqul Akhbar not only functions as a cultural and religious tradition, but also as a medium of Islamic education that is still relevant and practiced in people's lives to this day.

CONCLUSION

This research aims to analyze the values of Islamic education contained in Syair Hikayat Daqa'iqul Akhbar and its relevance to the life of the people of Semoyang Village. Based on the results of the research, it was found that Syair Hikayat Daqa'iqul Akhbar contains the educational value of faith, morals, and worship. The value of faith education includes faith in Allah SWT., angels, the last days, as well as qada and qadar. The value of moral education includes devotion to parents, good morals, and staying away from madzmumah morals. The value of worship education includes dhikr and beads as well as responsibility in carrying out the mandate and obligations as a Muslim. The results of the study also show that the values of Islamic education contained in Syair Hikayat Daqa'iqul Akhbar are still relevant to the life of the people of Semoyang Village. This relevance can be seen from the still implementation of the roah tradition, the culture of mutual cooperation, mutual help attitudes, respect for parents and community leaders, as well as various religious activities such as congregational prayers, hiziban, yasinan, and the recitation of Al-Barzanji which are still maintained by the community. This research shows that Syair Hikayat Daqa'iqul Akhbar not only functions as a religious literary work, but also as an Islamic educational medium that plays a role in instilling Islamic values in society. This finding is expected to contribute to efforts to preserve the Bekayat tradition as a cultural heritage as well as a means of Islamic education in the community.

FUTURE DIRECTIONS

This research shows that Syair Hikayat Daqa'iqul Akhbar contains various Islamic educational values that are still relevant to the life of the people of Semoyang Village. However, this research only focuses on the analysis of the value of Islamic education in one saga text and its relevance in the lives of the local community. Therefore, further research can examine other historical texts that developed in the Sasak community to obtain a broader picture of the content of Islamic educational values in oral traditions and regional religious literature. In addition, future research can examine the influence of the tradition of reading Hikayat Daqa'iqul Akhbar on the formation of religious attitudes and character of the community, especially the younger generation. The study is important to find out the extent to which the values of faith, morals, and

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worship contained in the hikayat can be applied in daily life. Further research can also use different approaches, such as the study of education, anthropology, or sociology of religion, so as to obtain a more comprehensive understanding of the function of hikayat as a medium of Islamic education and the preservation of community culture.

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