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## **Religious Values in Hijaz Yamani Poetry: Integration of Spiritual Responsibility in Character Education**

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### **Abstract**

This study aims to describe and analyze religious values and spiritual responsibility in Hijaz Yamani poems and their relevance to character education in learning. The study used a descriptive qualitative method with a content analysis approach. Data were sourced from the poetry anthology “Malam Hujan” with data collection techniques through literature study, observation, and notes. The results of the study indicate that: (1) Religious values in Hijaz Yamani poems are integrated with spiritual responsibility values reflected through the use of diction, symbols, and figures of speech that represent the vertical relationship between humans and God; (2) The poem “Kalau Kau Datang” contains spiritual responsibility values shown through awareness of the presence of angels as a symbol of the end of life and readiness to face the Creator; (3) Religious values and spiritual responsibility in Hijaz Yamani poems have significant relevance to character education, especially in the development of students’ spiritual, moral, and social dimensions. The implication of this study is the importance of integrating religious values and spiritual responsibility through literary works in learning to strengthen students’ character education.

[Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis nilai-nilai religius dan tanggung jawab spiritual dalam puisi-puisi Hijaz Yamani serta relevansinya dengan pendidikan karakter dalam pembelajaran. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan analisis isi. Data bersumber dari antologi puisi “Malam Hujan” dengan teknik pengumpulan data melalui studi pustaka, observasi, dan catatan. Hasil penelitian menunjukkan bahwa: (1) Nilai-nilai religius dalam puisi-puisi Hijaz Yamani terintegrasi dengan nilai-nilai tanggung jawab spiritual yang tercermin melalui penggunaan diksi, simbol, dan gaya bahasa yang merepresentasikan hubungan vertikal antara manusia dengan Tuhan; (2) Puisi “Kalau Kau Datang” mengandung nilai-nilai tanggung jawab spiritual yang ditunjukkan melalui kesadaran akan kehadiran malaikat sebagai simbol akhir kehidupan dan kesiapan menghadap Sang Pencipta; (3) Nilai-nilai religius dan tanggung jawab spiritual dalam puisi-puisi Hijaz Yamani memiliki relevansi yang signifikan dengan pendidikan karakter, khususnya dalam pengembangan dimensi spiritual, moral, dan sosial siswa. Implikasi dari penelitian ini adalah pentingnya mengintegrasikan nilai-nilai religius dan tanggung jawab spiritual melalui karya sastra dalam pembelajaran untuk memperkuat pendidikan karakter siswa.]

**Keywords:** religious values; spiritual responsibility; Hijaz Yamani poetry; character education; literature learning

## **Introduction**

In the modern era, which is increasingly dominated by technology and the global flow of information, the crisis of religious values among the younger generation is a phenomenon that continues to emerge. This phenomenon does not only occur in Indonesia, but also in various countries around the world. This trend is characterized by a decline in religious participation, importance, and identity among the younger generation compared to the older generation. The decline of divine values among the younger generation is a global phenomenon that is increasingly worrying in contemporary society.<sup>1</sup> Low awareness of getting closer to God Almighty causes behavior that is far from a sense of responsibility.<sup>2</sup> In his comparative study on multicultural education, he asserted that the crisis of spiritual values is a global challenge affecting young people in various parts of the world. Data from WHO shows a high number of moral deviations, such as illegal abortions, reaching 4.2 million cases per year in Southeast Asia.<sup>3</sup> In various developing countries, it has been shown that the degradation of spiritual values significantly affects the quality of character formation in adolescents.<sup>4</sup>

Research indicates a notable decline in religiosity in Latin America and Europe, driven by modernization and generational replacement. In Europe, this decline is described as a population

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<sup>1</sup> Mutiani Mutiani, "IPs and Environmental Education: The Urgency of Developing Students' Environmental Awareness Attitudes," *Socio-Didaktika: Social Science Education Journal* 4, no. 1 (June 2017): 45–53, <https://doi.org/10.15294/jpii.v10i1.27838>.

<sup>2</sup> Kadek Dedy Herawan and I. Ketut Sudarsana, "The Relevance of Character Education Values in Geguritan Suddhamala to Improve the Quality of Education in Indonesia," *Journal of Quality Assurance* 3, no. 02 (2017): 223–36, <https://doi.org/10.25078/jpm.v3i2.203>.

<sup>3</sup> Sartiah Yusron, "Journey of Adolescent Sexual Curiosity as a Signal of Needs on Sexuality Education in Makassar," in *International Symposium of the Journal Antropologi Indonesia* (Universitas Indonesia, 2005), 1–25, <https://simposiumjai.ui.ac.id/wp-content/uploads/20/2020/03/14.4.3-Sartiah-Yusran.pdf>.

<sup>4</sup> Peter L. Benson et al., "Is Youth Spiritual Development a Universal Developmental Process? An International Exploration," *The Journal of Positive Psychology* 7, no. 6 (November 2012): 453–70, <https://doi.org/10.1080/17439760.2012.732102>.

dynamic where less religious cohorts replace more religious ones, following an S-shaped curve across different countries.<sup>5</sup> In the U.S., Millennials are significantly less religious than previous generations, with declines in religious affiliation, participation, and importance. This trend is more pronounced among certain demographics, such as girls, Whites, and lower-SES individuals.<sup>6</sup>

In addition, the phenomenon of the younger generation moving further and further away from religious values is also reflected in research conducted by Benson et al., which reveals that spiritual development among teenagers faces major challenges due to social and cultural pressures that tend to promote materialism and hedonism. In the Indonesian context, similar challenges are found in various regions, where more and more young people are beginning to lose their religious identity due to the influence of popular culture and globalization.

Character is the values of human behavior that have a close relationship with God Almighty, oneself, fellow human beings, and the environment. These values are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, and customs.<sup>7</sup> Character education is defined as value education that aims to develop students' abilities to maintain what is good and realize it in everyday life wholeheartedly.<sup>8</sup> In character education, an effort is made to develop the ability of learners to identify good values and wholeheartedly realize them in everyday life.<sup>9</sup> A leading character

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<sup>5</sup> Louisa L. Roberts, "How Exceptional Is the West? An Investigation of Worldwide Trends in Societal-Average Levels of Religiosity, 1981–2020," *Journal for the Scientific Study of Religion* 62, no. 3 (September 2023): 648–71, <https://doi.org/10.1111/jssr.12860>; Francesco Molteni and Ferruccio Biolcati, "Religious Decline as a Population Dynamic: Generational Replacement and Religious Attendance in Europe," *Social Forces* 101, no. 4 (April 2023): 2034–58, <https://doi.org/10.1093/sf/soac099>.

<sup>6</sup> Jean M. Twenge et al., "Generational and Time Period Differences in American Adolescents' Religious Orientation, 1966–2014," ed. oleh Brock Bastian, *PLOS ONE* 10, no. 5 (11 Mei 2015): e0121454, <https://doi.org/10.1371/journal.pone.0121454>.

<sup>7</sup> Zubaedi Zubaedi, *Book of Character Education Design Concept and Application in Educational Institutions*, vol. 3 (Kharisma Putra Utama, 2013), <http://repository.iainbengkulu.ac.id/4419/>.

<sup>8</sup> Muhammad Adhitya Hidayat Putra, "Building Character Education Through The Civilization of Nations Children," *The Kalimantan Social Studies Journal* 1, no. 1 (October 2019): 12–17, <https://doi.org/10.20527/kss.v1i1.1252>.

<sup>9</sup> Larry P. Nucci, *Education in the Moral Domain*, 1 ed. (Cambridge University Press, 2001), <https://doi.org/10.1017/CBO9780511605987>.

education expert emphasized that effective character formation must encompass moral, social, and spiritual dimensions comprehensively. The moral dimension relates to a person's ability to understand, internalize, and apply universally recognized ethical values, such as justice, honesty, and responsibility.<sup>10</sup> The social dimension includes the ability to interact with others harmoniously, including empathy, tolerance, and the ability to work together. Meanwhile, the spiritual dimension emphasizes a person's awareness of their existence as a creature of God who has a higher purpose in life.<sup>11</sup>

In this context, religious values become the main foundation for the development of other characters, including the value of responsibility.<sup>12</sup> Religious values are not only limited to aspects of religious ritual but also include an appreciation of universal moral values. Therefore, the development of a strong religious character can be the basis for the development of other values, such as integrity, honesty, and responsibility.<sup>13</sup> The value of spiritual responsibility is an awareness of human obligations as creatures created by God to be accountable for all words and actions before Him.<sup>14</sup> In his theory of the ethics of care, he expands the concept of spiritual responsibility to moral responsibility that goes beyond the individual, emphasizing the importance of caring and interpersonal relationships.<sup>15</sup> As the most perfect creature of God among other creatures, humans have a spiritual responsibility that cannot be delegated to others. In his study of spiritual psychology, he emphasized that spiritual responsibility is a fundamental dimension in the formation of human identity and the meaning of life.

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<sup>10</sup> K Ryan dan K Bohlin, "Building Character in Schools: Practical Ways to Bring Moral Instruction to Life," *Choice Reviews Online* 41, no. 02 (1 Oktober 2003): 41-1056-41-1056, <https://doi.org/10.5860/CHOICE.41-1056>.

<sup>11</sup> Daniel K. Lapsley and Darcia Narvaez, "Character Education," in *Handbook of Child Psychology*, ed. oleh William Damon dan Richard M. Lerner, 1 ed. (Wiley, 2007), <https://doi.org/10.1002/9780470147658.chpsy0407>.

<sup>12</sup> Thomas Lickona, *Educating to Shape Character* (Bumi Aksara, 2022).

<sup>13</sup> Sohan Mogdil and Mogdil Celia, "Moral Research Methodology: James R. Rest," in *Lawrence Kohlberg*, ed. Mark Woodward (London: Routledge, 1986), 454-68, <https://doi.org/10.4324/9780203823781-44>.

<sup>14</sup> Zubaedi, *Character Education Design Book: Concept and Application in Educational Institutions*.

<sup>15</sup> Nel Noddings, *Caring: A Feminine Approach to Ethics and Moral Education* (University of California Press, 1984).

One of the efforts to instill religious values and spiritual responsibility in students is through learning literature, especially poetry. Poetry, as a literary genre, has the ability to convey moral and religious messages and ethical values in a beautiful, symbolic, and profound way.<sup>16</sup> Through poetic language and distinctive aesthetics, poetry can evoke feelings and thoughts and inspire positive actions in its readers.<sup>17</sup> In his research on literature and the transformation of moral education, he supports the idea that literary works can be an effective medium for exploring spiritual and ethical values. Literature allows students to experience various moral situations, conflicts, and inner reflections that often cannot be obtained from ordinary academic learning. In addition, through an appreciation of literary works, students are invited to develop critical thinking skills, empathy, and a deeper understanding of the values embraced by society.<sup>18</sup> Literary learning that is correlated with the instillation of character values of responsibility can be done through individual responsibility as students, social responsibility, and spiritual responsibility. Individual responsibility is related to students' awareness of carrying out academic tasks and teaching and learning activities independently. Social responsibility includes the ability of students to play an active role in their social environment by showing caring attitudes and contributing positively. Meanwhile, spiritual responsibility is related to students' awareness of their obligations to God and how these religious values are reflected in daily actions.<sup>19</sup>

Through the teaching of poetry that is oriented towards strengthening character, teachers can integrate religious values and spiritual responsibility into the learning process. This can be done by

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<sup>16</sup> Adi Probo Laksono, Djoko Saryono, and Anang Santoso, "Subjektifitas Bacaan Sastra dan Implikasinya terhadap Pembelajaran Sastra," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 6, no. 12 (Desember 2021): 1821, <https://doi.org/10.17977/jptpp.v6i12.15152>.

<sup>17</sup> "Character Value Learning - Sutardjo Adisusilo," Rajagrafindo Persada (blog), accessed March 21, 2025, <https://www.rajagrafindo.co.id/produk/pembelajaran-nilai-karakter/>.

<sup>18</sup> George Slavich and Philip Zimbardo, "Transformational Teaching: Theoretical Underpinnings, Basic Principles, and Core Methods," *Educational Psychology Review* 24 (December 2012): 569–608, <https://doi.org/10.1007/s10648-012-9199-6>.

<sup>19</sup> Paulus Bawole, "The Development of Urban Kampong as One the Alternatives Special Interest Tourism," *ARTEKS: Jurnal Teknik Arsitektur* 5, no. 1 (March 17, 2020): 115–26, <https://doi.org/10.30822/arteks.v5i1.362>.

analyzing the theme, symbolic meaning, and moral message contained in the poem. In addition, literary appreciation activities followed by reflective discussions can encourage students to relate the values found in poetry to their own life experiences, creating a deeper process of internalization. Hijaz Yamani's poems are Indonesian literary works that are rich in religious values and can be an effective medium for character education.<sup>20</sup> Hijaz Yemeni poetry is an Indonesian literary work rich in religious values that can be an effective medium for character education.

Hijaz Yamani was a poet born in Banjarmasin (23 March 1933-17 December 2001) whose works reflect deep spiritual struggles. Hijaz Yamani is known as a poet who consistently raises religious themes that invite his readers to reflect on the relationship between humans and God, the meaning of life, and the spiritual responsibility inherent in each individual. Thus, Hijaz Yamani's poems can be a relevant medium in character education, especially in internalizing religious values and spiritual responsibility in students.<sup>21</sup> In his study of spiritual poetry in Southeast Asia, he notes that the works of poets such as Hijaz Yamani reflect the complexity of spiritual experience in local cultural contexts.<sup>22</sup> His poems collected in the anthology "Rainy Night" are characterized by the use of diction, symbols, and figures of speech that are full of religious values and spiritual responsibility.<sup>23</sup> One of his works that emphasizes the religious dimension is the poem "If You

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<sup>20</sup> "Literary analysis: theory and application / I Nyoman Suaka; editor Aditya Pratama | DIY Regional Library and Archives Service," accessed March 21, 2025, <https://balaiyanpus.jogjapro.go.id/opac/detail-opac?id=279261>.

<sup>21</sup> Ruli Andayani and Indra Mardiyana, "Estetika Pertentangan dalam Puisi-Puisi Balai Pustaka," *INDONESIA: Jurnal Pembelajaran Bahasa dan Sastra Indonesia* 6, no. 1 (5 Februari 2025): 12, <https://doi.org/10.59562/indonesia.v6i1.52773>; *Rainy night: poems by Hijaz Yamani* | UIN Antasari Banjarmasin Library, accessed March 21, 2025, [//opac.uin-antasari.ac.id%2Findex.php%3Fp%3Dshow\\_detail%26id%3D16857%26keywords%3D](https://opac.uin-antasari.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D16857%26keywords%3D).

<sup>22</sup> Paul DC Robinson, "An Exploration Into the Relationship Between Spirituality and Urban Design With Specific Reference to the City of Phnom Penh in Cambodia" (University of Liverpool, 2020).

<sup>23</sup> A Teeuw, *Sastra dan Ilmu Sastra: Pengantar Teori Sastra* (Bandung: Dunia Pustaka Jaya, 2017).

Come,” which describes the vertical relationship between humans and God in the context of being prepared to face death.<sup>24</sup>

This study focuses on analyzing religious values and spiritual responsibility in Hijaz Yamani’s poems, especially the poem “Jika Kau Datang,” and its relevance to character education.<sup>25</sup> Comparative research on cross-cultural spiritual education emphasizes the importance of local context in understanding spiritual values. Through the use of religious symbols and depictions of the relationship between humans and God, Hijaz Yamani’s works contain moral values that can be used as a medium for character education for students. This poem was chosen because it has the uniqueness of integrating religious values with spiritual responsibility through the depiction of human interaction with angels as God’s messengers. This theme illustrates the concept of transcendental spirituality, in which individuals are required to have a deep awareness of their vertical relationship with God and their horizontal responsibility towards their fellow human beings. Thus, this poem provides an opportunity for students to reflect on deeper religious values and apply them in their daily lives.<sup>26</sup>

The urgency of this research lies in its contribution to the development of a literary learning model that is integrated with character education based on religious values and spiritual responsibility.<sup>27</sup> By conducting an in-depth study of Hijaz Yemeni poetry, this research is expected to reveal dimensions of religious values and spiritual responsibility that can be integrated into the learning process at school. In addition, the results of this research are also expected to serve as reference material for the development of a more inclusive and value-based curriculum.

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<sup>24</sup> “RELIGIOUS SOCIETY; Grounding Islamic Values in Community Life – Nurcholish Madjid,” accessed March 21, 2025, <https://nurcholishmadjid.net/masyarakat-religius-membumikan-nilai-nilai-islam-dalam-kehidupan-masyarakat/>.

<sup>25</sup> Zainuddin Fananie, *Literary Review* (Muhammadiyah University Press, 2000).

<sup>26</sup> “Poetry study of norm strata analysis and structural and semiotic analysis of Rachmat Djoko Pradopo | DIY Regional Library and Archives Service,” accessed March 21, 2025, <https://balaiyanpus.jogjaprov.go.id/opac/detail-opac?id=25013>.

<sup>27</sup> Muhammad Saleh and Sultan Sultan, “Development of Indonesian Language Teaching Materials Based on the 2013 Curriculum Integrating National Character Values in Junior High Schools,” *Journal of Education and Learning* 22, no. 2 (2015): 117–29.



## Methods

This study uses a descriptive qualitative method with a content analysis approach.<sup>28</sup> This method was chosen because it is in accordance with the research objectives to deeply analyze religious values and spiritual responsibilities in Hijaz Yamani poems and their relevance to character education. The content analysis approach is used to identify, analyze, and interpret the patterns of meaning contained in the poetry text.<sup>29</sup> This approach allows researchers to identify, analyze, and interpret the patterns of meaning contained in the text of a poem.

The primary data source in this study is the poem “Kalau Kau Datang,” which is included in the poetry anthology “Malam Hujan” by Hijaz Yamani, published by the Hijaz Yamani Literary Documentation House, Banjarmasin, in 2012.<sup>30</sup> This poem was selected through a purposive sampling technique, considering that it represents strong religious values and spiritual responsibility.<sup>31</sup> This purposive selection allowed the researcher to focus the analysis on texts that were highly relevant to the research topic.

Data collection techniques include library techniques, observation, and taking notes.<sup>32</sup> Library techniques are carried out by identifying library sources that are relevant to the research object. The library sources studied include books, articles, journals, and other literary works relating to religious values and spiritual responsibility. The reading technique is carried out by intensively reading the poem “Kalau Kau Datang” to understand the meaning contained therein. This intensive reading aims to reveal the various layers of meaning in the poem. The note-taking technique is used to record important data found during the process of reading the poem.<sup>33</sup> This recording is done systematically to facilitate the data analysis process.

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<sup>28</sup> Burhan Bungin, *Quantitative Research Methodology: Communication, Economics, and Public Policy and Other Social Sciences* (Jakarta: Kencana, 2005),

<sup>29</sup> Suwardi Endraswara, *Teori Kritik Sastra: Prinsip, Falsafah, dan Penerapan* (Yogyakarta: Center for Academic Publishing Services (CAPS), 2013),

<sup>30</sup> *Rainy night*.

<sup>31</sup> Nyoto Haryono, “Kajian Stilistika Puisi-Puisi Chairil Anwar sebagai Sarana Pembelajaran Apresiasi Sastra,” *Scholaria : Jurnal Ilmiah Pendidikan Ke-SD-An* 2, no. 1 (2012): 22–38, <http://repository.uksw.edu/handle/123456789/3189>.

<sup>32</sup> Bungin, *Quantitative Research Methodology*.

<sup>33</sup> “Poetry Study of Norm Strata Analysis and Structural and Semiotic Analysis by Rachmat Djoko Pradopo | DIY Regional Library and Archives Service.”

The data analysis in this study was carried out through several systematic stages to reveal the religious values and spiritual responsibilities in the poem “Kalau Kau Datang” and its relevance to character education. The first stage is the literal interpretation of the data, which is an understanding of the literal meaning of the poem by deciphering the explicit messages conveyed by the poet. This process includes identifying the words, expressions, and symbols used in the poem to understand its explicit meaning. Next, the second stage is the identification of religious values and spiritual responsibility. In this stage, an analysis is carried out on the themes, symbols, and moral messages related to the religious values and spiritual responsibilities contained in the poem. This identification aims to find elements that indicate the existence of religious values, such as faith, piety, and awareness of the vertical relationship between humans and God, as well as spiritual responsibilities that are manifested through attitudes and behavior that are in accordance with religious teachings.

The third stage is the relevance analysis of character education. This stage aims to examine the relationship between the religious values and spiritual responsibilities found in poetry and the concept of character education. This process involves interpreting how these values can be applied in the learning process that aims to shape students’ character. It is hoped that the religious values and spiritual responsibilities found can be integrated into literature learning as an effort to internalize positive values in students.

The final stage is the drawing of conclusions, which is to draw conclusions from the results of the analysis that has been carried out. This conclusion is expected to provide a clear picture of the relevance of the poem ‘*If You Come*’ in character education based on religious values and spiritual responsibility. Thus, all stages of data analysis play an important role in revealing the religious messages contained in the poem and how these messages can be utilized in the character education process.<sup>34</sup>

## Results

Hijaz Yamani (1933–2001) was one of the leading religious poets from South Kalimantan, widely known for his works full of spiritual values and religious contemplation. Born in Banjarmasin,

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<sup>34</sup> Fananie, Literary review.

Hijaz Yamani grew up in the Banjar cultural environment, which is very religious and values Islam in everyday life. These local nuances greatly influenced the style and themes of his poetry, which often addressed the issues of death, the responsibility of charity, the relationship between humans and God, and reflections on the transience of the world. He was known as a poet who was able to convey religious values not dogmatically but through poetic symbols and deep inner contemplation. His works are collected in several anthologies, including *Malam Hujan* in 2012, which was published after his death by his family and colleagues. With his gentle and symbolic language, Hijaz Yamani has made a major contribution to the Indonesian Islamic literary tradition, especially in strengthening the religious and spiritual character of local literature.

### **Religious Values and Spiritual Responsibility in the Poem “Kalau Kau Datang”**

The poem ‘If You Come’ by Hijaz Yamani is an aesthetic representation of religious values and spiritual responsibility that are harmoniously integrated in its structure and meaning. This work not only presents a reflection on the vertical relationship between humans and God (*hablun minallah*) but also implies human existential responsibility for all the good deeds in his life. Through the use of symbols, choice of diction, and distinctive language style, this poem conveys a deep religious message about human spiritual awareness of God's presence and the importance of being prepared to account for all actions before Him. The analysis of this poem is carried out with a stylistic and hermeneutic approach to reveal the symbolic meaning, language structure, and moral values implied in the text. The choice of this poem as an object of study is based on its power to represent the spiritual relationship between humans and God, as well as its potential as a medium for strengthening spiritual character in the context of education. Here is the full text of the poem:

Kalau Kau Datang  
Kalau kau datang berdiri di pintu kamar itu  
Sungguh sinar bayangan Kau yang perkasa  
Apa yang akan terjadi sahabatku?  
Berilah aku salam.  
Jangan tuding tubuhku yang terhenyak

di ranjang dingin ini.  
Sungguh aku sekarang terikat oleh rabun malam.  
Bukankah kau pasti datang  
Menjamah diriku  
Akan balik membawa berita  
Sebentar malam langit akan terbuka  
Karena telah kau ketuk pintunya  
Bawalah aku masuk kepadanya.  
(Hijaz Yamani, 1981:81)

### 1. Integration of Religious Values in Poetry

The religious value in the poem “Kalau Kau Datang” is reflected through the use of diction, symbols, and figures of speech that represent the vertical relationship between humans and God (hablun minallah). The use of capital letters in the word “Kau” in the second line: “*Sungguh sinar bayangan Kau yang perkasa,*” indicates respect for the glorified figure, which in a religious context refers to angels as God’s messengers. In the Islamic spiritual context, this diction signifies the presence of angels as holy beings sent by God to collect human souls at the end of life. Thus, the poet implicitly describes the spiritual relationship between humans and angels as part of the soul’s journey toward divine judgment.

Religious symbols are also present through the depiction of human interaction with angels. In religious traditions, angels are spiritual beings who act as intermediaries between humans and God. The line “*Kalau kau datang berdiri di pintu kamar itu*” describes the presence of angels that mark the transition from worldly life to the afterlife. This symbol reinforces the religious value of awareness of the transience of life and the eternity of the afterlife. The ‘kamar’ in the poem functions as a metaphor for the inner space or boundary between the real world and the supernatural realm. This symbolism reinforces the religious message of transience (*fana*) and eternity (*baqa*’), two main concepts in Islamic spirituality that place worldly life as a bridge to eternal life in the afterlife.

The personification figures of speech in “*Sebentar malam langit akan terbuka*” and “*Karena telah kau ketuk pintunya*” depict the afterlife as an entity that has a door that can be knocked and opened. In a religious context, this is a metaphorical depiction of the door of

heaven opening to receive the human spirit returning to its Creator. Stylistically, this personification creates a dramatic yet contemplative effect, where the sky, as a representation of heaven, becomes a sacred and mysterious space. In the Islamic tradition, the opening of the gates of heaven is a symbol of the acceptance of the soul by God, as explained in various tafsir and hadith literature. Therefore, these lines function not only as aesthetic elements but also as a vehicle for conveying very profound eschatological values.

Through this semantic and symbolic structure, Hijaz Yamani's poetry succeeds in constructing a spiritual narrative that awakens the reader's awareness of his or her existential position as a creature who will return to God. In the context of character education, the internalization of the religious values of this poem can be directed toward shaping the character of learners who have transcendental awareness, reflective faith, and moral readiness to face death as the inevitability of life. Thus, this poem becomes not only a work of literature but also a pedagogical vehicle for strengthening character based on religious values.

## **2. Manifestation of Spiritual Responsibility**

Spiritual responsibility in the poem "*Kalau Kau Datang*" manifests through the awareness of the human obligation to be accountable for their actions before God. The line "*Bukankah kau pasti datang / Menjamah diriku / Akan Balik membawa berita*" implies that angels will definitely come to pick up every human being and bring a record of their deeds during their life in the world. The word "berita" in this context refers to the record of good and bad deeds that will be accounted for before God. In Islamic tradition, this refers to the concept of reckoning (the accounting of deeds), where angels record every human action and will be presented on the day of reckoning. Thus, the spiritual responsibility in this poem is not only ethical but also eschatological—rooted in the awareness of life after death.

The spiritual readiness of the characters in the poem also reflects spiritual responsibility. The line "*Bawalah aku masuk kepadanya*" shows the acceptance and readiness of the characters to face God and be accountable for their actions. This is the highest form of spiritual responsibility, namely the willingness to return to the Creator with full awareness. This attitude marks the process of internalizing religious values, which are not only demonstrated ritually but through total

submission to divine providence. In the context of character education, this value can be interpreted as a form of self-accountability and moral ownership, which is the ability of learners to take autonomous responsibility for their moral and spiritual choices.

Awareness of one's limitations as a human being is also a manifestation of spiritual responsibility. The line "*Sungguh aku sekarang terikat oleh rabun malam*" describes the weak and limited condition of humans before the power of God. The symbol of '*rabun malam*' in this context reflects the fragile inner state when dealing with death. Awareness of these limitations is an important aspect of spiritual responsibility, as it encourages humans to humble themselves, reflect on life, and prepare themselves spiritually to return to God. In the context of learning, this value is important to instill so that students not only become intellectually intelligent individuals but also humble and aware of the transcendental dimension of life.

### **3. The Relationship between Religious Values and Spiritual Responsibility**

Religious values and spiritual responsibility in the poem "*Jika Kau Datang*" are harmoniously integrated, where religious values become the basis for spiritual responsibility. Awareness of the existence of God and angels as His messengers (religious values) encourages awareness of the obligation to be accountable for actions before Him (spiritual responsibility).

The presence of God and angels as transcendental entities is not only symbolically depicted, but also triggers human existential awareness of the need to account for every deed before the Creator. This relationship illustrates that religious values act as a normative framework that gives rise to reflective and responsible spiritual awareness.

This integration is concretely seen in the line '*Berilah aku salam*', which reflects an attitude of respect for angels as messengers of God and a representation of high religious values. But at the same time, this line also signifies the inner readiness of the character to accept divine decrees, which is a manifestation of spiritual responsibility. Similarly, in the line '*Jangan tuding tubuhku yang terhenyak*,' there is an image of human humility before God, which in the context of spirituality is a recognition of human limitations as well as a recognition of the presence of a higher power. In this case, spiritual responsibility

is not understood as an external burden but as an internal awareness that arises from a deep appreciation of religious values.

The culmination of this integration is strongly depicted in the last stanza: '*Sebentar malam langit akan terbuka / Karena telah kau ketuk pintunya / Bawalah aku masuk kepadanya*'. This stanza illustrates the hope for the afterlife, which theologically is an integral part of the Islamic belief system (religious values), while also showing the readiness of the poet to face the consequences of his life journey (spiritual responsibility). The symbol of the open sky represents heaven as a sacred place of return, while the request to be brought in marks the peak of resignation and acceptance of divine destiny. In the context of character education, this kind of integration is a concrete example of how literature can simultaneously internalize religious and spiritual values, shaping a person who is both faithful and morally and spiritually responsible.

## **Discussion**

### **The Relevance of Religious Values and Spiritual Responsibility to Character Education**

The religious values and spiritual responsibilities in the poem "Kalau Kau Datang" have significant relevance to character education, especially in the development of the spiritual, moral, and social dimensions of students. Here is an analysis of the relevance:

#### **1. Development of Religious Awareness**

The poem '*Kalau Kau Datang*' by Hijaz Yamani contains religious values that can strengthen the dimension of human spirituality, especially in describing the vertical relationship between humans and God or what is known as *hablun minallah*.<sup>35</sup> The religious symbols used in this poem are a means of expressing a deep religious awareness, namely the understanding that every human action has a transcendental dimension related to their relationship with the Creator.<sup>36</sup>

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<sup>35</sup> Bambang Subiyakto et al., "Strengthening Religious Character through Hijaz Yamani Poetry as a Source for Social Science Learning," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (April 2022): 351–58, <https://doi.org/10.35445/alishlah.v14i1.1333>.

<sup>36</sup> Ferdinal Ferdinal, Oktavianus Oktavianus, and Indirawati Zahid, "Exploring the Beauty of Islamic Values Through Metaphorical Expressions in Literary Work,"

Religious awareness in this context refers to a person's understanding of the religious principles they believe in, as well as how these principles are internalized into daily behavior.<sup>37</sup> The religious symbols in the poem '*Kalau Kau Datang*' describe the interaction between humans and angels who act as intermediaries between humans and God. This interaction reflects a belief in supernatural beings who have an important role in delivering news or recording the deeds of humans.<sup>38</sup>

The use of angel symbols can be found in the phrase "*Kalau kau datang berdiri di pintu kamar itu,*" which symbolizes the arrival of an angel as God's messenger who has the special duty of bringing news or a record of human deeds. The presence of angels in this poem shows that human life is monitored by spiritual entities that act as intermediaries between humans and God.<sup>39</sup> This is in line with the concept of *hablun minallah*, which emphasizes the importance of maintaining a vertical relationship with God as the foundation of all human activity.

The development of religious awareness is an important element in the formation of a strong spiritual character.<sup>40</sup> The religious values contained in this poem can help readers realize that every human action has consequences that transcend earthly life. By appreciating the religious symbols used by the poet, readers are invited to reflect on how the relationship between humans and God can influence their actions in the world.

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*Jurnal Akidah & Pemikiran Islam* 25, no. 2 (Desember 2023): 421–58, <https://doi.org/10.22452/afkar.vol25no2.13>.

<sup>37</sup> Crystal L. Park and Joshua A. Wilt, "Do Religious Practices Improve One's Mood? Daily Religious Behaviors Are Associated with Daily Wellbeing and Buffer against Hassles and Uplifts," *Journal of Research in Personality* 111 (Agustus 2024): 104499, <https://doi.org/10.1016/j.jrp.2024.104499>.

<sup>38</sup> Joe Devine dan Séverine Deneulin, "Negotiating Religion in Everyday Life: A Critical Exploration of the Relationship between Religion, Choices and Behaviour," *Culture and Religion* 12, no. 1 (Maret 2011): 59–76, <https://doi.org/10.1080/14755610.2011.557014>.

<sup>39</sup> Roy R. Robson, "Religion: What It Is, How It Works, and Why It Matters: By Christian Smith, Princeton, NJ, Princeton University Press, 2017, x + 277 Pp., \$35.00/£27.95 (Cloth)," *The European Legacy* 26, no. 7–8 (November 2021): 871–72, <https://doi.org/10.1080/10848770.2020.1821435>.

<sup>40</sup> Ryan and Bohlin, "Building Character in Schools."



The use of symbols and metaphors in this poem can also be considered a form of religious expression that directs readers to deep reflection on the relationship between humans and God. Literary works that are rich in religious values can be an effective means of developing religious awareness.<sup>41</sup> The symbols used by the poet are not only to describe certain events but also to communicate deeper spiritual meanings.

Furthermore, the presence of angels in this poem reinforces the awareness that worldly life is only a small part of the whole of human existence.<sup>42</sup> The line '*Kalau kau datang berdiri di pintu kamar itu*' shows that the presence of angels is something that cannot be avoided. This can be interpreted as a symbol that every human being will eventually face an inevitable event, namely death. Symbolism in literary works can lead readers to understand a broader reality, including an understanding of life after death.<sup>43</sup> The use of religious symbols in this poem suggests that human life is monitored by a greater power and that every human action will be recorded and accounted for.

The use of symbols and metaphors that describe the interaction between humans and angels can also be seen as an attempt by the poet to invite readers to reflect on more profound religious concepts.<sup>44</sup> The religious awareness built up through this poem is not only related to theoretical knowledge about religious teachings but also involves a deeper emotional and spiritual understanding.

Furthermore, the religious values depicted in this poem are in line with the concept that the relationship between humans and God is the basis of all moral actions performed by humans. Effective moral education must involve cognitive, affective, and conative aspects in a balanced manner.<sup>45</sup> In other words, an understanding of the religious

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<sup>41</sup> Mogdil and Mogdil, "Moral Research Methodology."

<sup>42</sup> Paulus Piter, "Memahami Kehadiran Allah Melalui Peran Malaikat," *Perspektif* 11, no. 1 (1 Juni 2016): 39–50, <https://doi.org/10.69621/jpf.v1i1.69>.

<sup>43</sup> Adam Smith, "Cognitive Empathy and Emotional Empathy in Human Behavior and Evolution," *The Psychological Record* 56, no. 1 (Januari 2006): 3–21, <https://doi.org/10.1007/BF03395534>.

<sup>44</sup> Raka Noviandri Ramadhan et al., "Peran Malaikat dalam Mendukung Konsep Keseimbangan Hidup Modern," *Akhlaq: Jurnal Pendidikan Agama Islam dan Filsafat* 2, no. 1 (November 2024): 40–46, <https://doi.org/10.61132/akhlaq.v2i1.245>.

<sup>45</sup> Thomas Lickona, "Eleven Principles of Effective Character Education," *Journal of Moral Education* 25, no. 1 (Maret 1996): 93–100, <https://doi.org/10.1080/0305724960250110>.

symbols in this poem can lead the reader to the realization that every human action has a deeper spiritual dimension.<sup>46</sup>

From this analysis, it can be concluded that the poem '*Kalau Kau Datang*' not only describes human interaction with God through religious symbols but also invites readers to reflect on how this relationship can influence the actions and decisions made in everyday life. The angelic symbols used by the poet reinforce the concept that every human action has moral and spiritual consequences for which one must be held accountable.<sup>47</sup>

In learning, teachers can use this poem to facilitate discussions about how divine values can be the basis for attitudes and actions. For example, students can be asked to identify religious symbols in the poem and discuss how these symbols reflect the relationship between humans and God in the context of everyday life.

## 2. Strengthening Spiritual Responsibility

The poem '*Kalau Kau Datang*' by Hijaz Yamani clearly illustrates the concept of spiritual responsibility through the character's awareness that all his actions will be accounted for before God. This is in line with the understanding that every human action, both visible and hidden, will be recorded and taken into account in the afterlife.<sup>48</sup> This awareness includes not only social relationships or *hablun minannas* (relationships with fellow human beings) but also includes vertical relationships with God or *hablun minallah*.<sup>49</sup>

The depiction of spiritual responsibility in this poem can be seen in the line '*Bukankah kau pasti datang / Menjamah diriku / Akan balik membawa berita.*' The word '*berita*' in this context refers to the record of human deeds that will be accounted for before the Creator. The use of the word '*berita*' shows that all human actions will be recorded and

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<sup>46</sup> Hanan and Moh. Ahsan Shohifur Rizal, "Baabus Shiaam's Poetry as a Media for Education in Religious Values," *Jurnal Disastri* 6, no. 2 (31 Agustus 2024): 262–73, <https://doi.org/10.33752/disastr.v6i2.6214>.

<sup>47</sup> Małgorzata Tatała and Marcin Wojtasiński, "Profiles of Relationships With Religious Symbols," *Advances in Cognitive Psychology* 19, no. 3 (2023): 273–82, <https://doi.org/10.5709/acp-0398-8>.

<sup>48</sup> Daniel K. Lapsley and F. Clark Power, ed., *Character Psychology And Character Education* (University of Notre Dame Press, 2021), <https://doi.org/10.2307/jj.21995997>.

<sup>49</sup> Ryan dan Bohlin, "Building Character in Schools."

reported, a concept that emphasizes the importance of spiritual responsibility in every action taken. This illustrates that humans are not only responsible to themselves and to each other but also to God as the Creator.

A person's ability to develop a higher sense of responsibility depends on their awareness of internalized moral values.<sup>50</sup> In this context, transcendental moral values—those involving a relationship with God—are an important element in the formation of spiritual responsibility. The realization that all actions will be accounted for before God is the basis for a person to behave well and uphold the moral values they believe in.

Effective character education must include understanding, appreciating, and applying moral values in real actions.<sup>51</sup> This includes an understanding of the religious principles believed in and how these principles are internalised into everyday life. In the poem '*Kalau Kau Datang*,' the concept of spiritual responsibility is conveyed not only through words but also through symbolism that describes the interaction between humans and angels as messengers of God.

This symbolism illustrates that angels act as intermediaries who record and convey reports of human actions to God. This depiction reinforces the concept that every human action has a transcendental dimension that will be accounted for before the Creator. The concept of spiritual responsibility is not only related to social relationships (*hablun minannas*), but also includes the vertical relationship between humans and God (*hablun minallah*).<sup>52</sup>

The presence of angels in this poem can be understood as a symbol of the transcendental force that watches over and records all human actions.<sup>53</sup> The phrase '*Will return with news*' indicates that all actions taken by humans during their lives will be presented to God in an inevitable process of accountability. This depiction directs the reader

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<sup>50</sup> Lawrence Kohlberg, "The Development of Children's Orientations Toward a Moral Order," *Human Development* 51, no. 1 (2008): 8–20, <https://doi.org/10.1159/000112530>.

<sup>51</sup> Rifqi Taufiqul Hakim dan Dinnie Anggraeni Dewi, "Urgensi Pendidikan Karakter Guna Calon Generasi Emas Bangsa," *Jurnal Pendidikan Kewarganegaraan* 6, no. 2 (Desember 2022): 258–66, <https://doi.org/10.31571/pkn.v6i2.2581>.

<sup>52</sup> Lapsley and Power, *Character Psychology and Character Education*.

<sup>53</sup> Piter, "Memahami Kehadiran Allah Melalui Peran Malaikat."

to realize that every human action has moral and spiritual consequences for which one must be held accountable.

The development of spiritual responsibility can help a person to internalize deeper moral values.<sup>54</sup> By realising that all actions will be held accountable before God, a person will have a stronger internal motivation to behave well. This is because of the awareness of God's existence as the ultimate supervisor who has the power to judge every action that humans take.

The religious symbols used by the poet also emphasise that spiritual responsibility is not only limited to social life, but encompasses all aspects of life relating to the relationship between humans and God.<sup>55</sup> This concept emphasizes that every human action, whether done openly or in secret, will be recorded and accounted for before the Creator.

In addition, this poem also reflects that spiritual responsibility is not only consequential but also reflective. The character in the poem realizes that the arrival of the angel not only brings a record of good deeds but is also a call to reflect on all the actions that have been carried out during life. This awareness leads the reader to understand that spiritual responsibility is not only about being punished or rewarded but also about the process of introspection and reflection on the life that has been lived.

In learning, teachers can integrate this poem with education on the value of responsibility, for example, by inviting students to discuss how spiritual responsibility can be a foundation for responsibility in the context of everyday life, such as responsibility towards oneself, family, society, and the environment.

### **3. Developing Awareness of the Transience of Life**

The poem '*Kalau Kau Datang*' by Hijaz Yamani illustrates a deep awareness of life's transience. It emphasizes that worldly life is temporary and that every human being will ultimately return to the Creator. The depiction implies that an encounter with God is an

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<sup>54</sup> Lapsley and Power, *Character Psychology and Character Education*.

<sup>55</sup> Sugeng Supriyono, Nugraheni Eko Wardani, dan Kundharu Saddhono, "Nilai Karakter Tanggung Jawab dalam Sajak-Sajak Subagio Sastrowardoyo," *RETORIKA: Jurnal Bahasa, Sastra, dan Pengajarannya* 11, no. 2 (1 Agustus 2018): 183, <https://doi.org/10.26858/retorika.v1i2.6370>.

inevitable inevitability, so life in the world needs to be understood in terms of temporality and spiritual responsibility.

This poem symbolically describes the event of a meeting between humans and angels, which can be interpreted as a meeting that occurs after death. The phrase '*Kalau kau datang berdiri di pintu kamar itu*' describes the arrival of an angel who is likened to a guest who comes to humans in their living space. The word '*kamar*' can be understood as a metaphor for a personal and limited living space. The arrival of the angel at the doorstep shows that the meeting is an inevitable and transcendental event.

The awareness of the transience of life is more clearly seen in the line '*Sebentar malam langit akan terbuka/Karena telah kau ketuk pintunya / Bawalah aku masuk kepadanya.*' This phrase implies that life after death is real and awaits behind worldly life. The expression '*langit akan terbuka*' can be understood as a metaphor for the door to eternal life, which can only be accessed through death.

An understanding of the transience of life can lead a person to discover a deeper meaning to their life.<sup>56</sup> In the context of this poem, the awareness of a definite encounter with God encourages the character to reflect on his actions during his life. This is seen in the line '*Bukankah kau pasti datang / Menjamah diriku / Akan balik membawa berita.*' The use of the word '*berita*' indicates that every human deed will be recorded and brought as a report that will be accounted for before the Creator.

The religious symbols used in this poem point to the concept that life is a temporary journey that will ultimately end with an encounter with God. The awareness of the transience of life reminds the reader of the importance of living life with caution and moral awareness. Spiritual awareness includes an understanding of the transience of life and can provide strength in facing life's challenges.<sup>57</sup>

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<sup>56</sup> Cynthia Wimberly, "Logotherapy: Educating Students to Search for Meaning," dalam *Logotherapy and Existential Analysis*, ed. oleh Charles L. McLafferty, dan Jay Levinson, vol. 2, *Logotherapy and Existential Analysis: Proceedings of the Viktor Frankl Institute Vienna* (Cham: Springer International Publishing, 2024), 291–304, [https://doi.org/10.1007/978-3-031-48922-8\\_21](https://doi.org/10.1007/978-3-031-48922-8_21).

<sup>57</sup> David S. Derezotes, "Kenneth I. Pargament: Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred: Guilford Press, New York, 2007, Pp 384, \$38.00," *Clinical Social Work Journal* 37, no. 2 (Juni 2009): 177–78, <https://doi.org/10.1007/s10615-009-0195-3>.

In the poem '*Kalau Kau Datang*, this awareness is expressed through the character's acceptance of the arrival of an angel who is likened to a messenger of God. This acceptance is illustrated in the line '*Bawalah aku masuk kepadanya*.' This sentence shows that the character has accepted the reality of the transience of life and is ready to face the encounter with the Creator with full awareness.

In addition, the use of complex religious symbols shows that this poem not only describes the event of death but also implies a deep spiritual process. The presence of an angel as a figure who picks up the character shows that earthly life has a close connection with spiritual life. An awareness of the transience of life can lead a person to contemplate life from a broader and more meaningful perspective.<sup>58</sup>

The use of diction that suggests human limitations also reinforces the theme of the transience of life in this poem. The phrase '*Sungguh aku sekarang terikat oleh Rabun malam*' illustrates humans' limited state in understanding the nature of life and death. Night blindness here can be interpreted as a symbol of human ignorance or limitations in seeing the greater truth. Awareness of these limitations reinforces the understanding that worldly life is only a small part of the broader spiritual journey. In learning, teachers can use this poem to facilitate discussions about the meaning and purpose of life and how awareness of the transience of life can encourage students to live life responsibly and meaningfully. This discussion can help students develop a more mature perspective on life and death.

#### **4. Internalization of Moral Values**

Hijaz Yamani's poem '*Kalau Kau Datang*' contains not only religious values and spiritual responsibility but also implies various moral values that can be internalized by the reader. The moral values that emerge in this poem include humility, honesty, and obedience. The use of symbolic language and deep poetic expression allows the poet to convey moral messages in a way that stirs emotions and thoughts.

The value of humility is depicted in the line '*Jangan tuding tubuhku yang terhenyak*.' This expression shows the attitude of a character who realizes his limitations as a human being before the power of God. The choice of words '*terhenyak*' (stunned) indicates a state of resignation or helplessness that can be understood as a form of

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<sup>58</sup> Robson, "Religion."

recognition of one's limitations. Humility in this context does not only imply an inferior attitude but also an awareness that humans cannot avoid or reject God's decree.<sup>59</sup>

Humility is one of the important moral values in character building. This value teaches one not to be arrogant or feel superior to others but to be aware of one's limitations and respect higher powers. In a religious context, humility also means acknowledging that everything that humans have comes from God.<sup>60</sup> The depiction of humility in this poem teaches the reader that an attitude of surrender and submission to God is part of a deeper spiritual process.

The value of honesty in this poem is illustrated by the character's willingness to account for all his actions before God. This is reflected in the line '*Bukankah kau pasti datang / Menjamah diriku / Akan balik membawa berita*'. The use of the word '*news*' implies that all human actions will be recorded and reported, so honesty becomes an important element in the accountability process.

Honesty in this context is not just about speaking the truth but also includes the awareness to admit all actions that have been taken, both positive and negative.<sup>61</sup> Awareness of the importance of honesty arises from the understanding that every action will have moral consequences for which one must be held accountable.<sup>62</sup> Thus, honesty is not only a moral value of a social nature but also a spiritual one because it is related to the relationship between humans and God. In addition, the depiction that angels will bring '*news*' or a record of charitable deeds shows that honesty is a value that humans must uphold because all actions will be recorded and judged. This reinforces the concept that honesty is the foundation of a deeper spiritual responsibility.

The value of obedience in this poem is illustrated by the character's willingness to accept God's will and face responsibility for all his actions. This depiction can be seen in the line '*Bawalah aku*

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<sup>59</sup> Atif Khalil, "Humility in Islamic Contemplative Ethics," *Journal of Islamic Ethics* 4, no. 1–2 (15 Desember 2020): 223–52, <https://doi.org/10.1163/24685542-12340048>.

<sup>60</sup> Khalil.

<sup>61</sup> N. Vivekananda and Dr.R. Meenakshi, "Honesty and its Role in Maintaining Social Cohesion and Trust," *Educational Administration Theory and Practices* 30, no. 2 (6 Februari 2024): 612–615, <https://doi.org/10.53555/kuey.v30i2.1644>.

<sup>62</sup> Kohlberg, "The Development of Children's Orientations Toward a Moral Order."

*masuk kepadanya*’ This sentence shows that the character has accepted the fact that he must account for all his actions before God. Obedience is one of the important moral values in character development because it reflects a person’s willingness to accept and follow rules or principles that are considered right.<sup>63</sup> In a religious context, obedience also means submitting to God’s will and following established teachings.

This poem describes obedience as a form of sincere acceptance of God’s will, which is not only formalistic but also involves recognition and awareness of spiritual responsibility. Obedience, in this case, is not just about mechanically following orders but also involves emotional appreciation and deep reflection on the meaning of every action taken. In learning, teachers can use this poem to facilitate discussions about these moral values and how they can be applied in everyday life. For example, students can be asked to identify situations where the values of humility, honesty, and obedience can be applied.

### **Implementation in Learning**

Implementation of religious values and spiritual responsibility from the poem “*Kalau Kau Datang*” in learning can be done through several strategies:

#### **1. Stylistic Analysis and Meaning**

The first strategy is to invite learners to analyze the stylistic aspects of poetry, such as diction, style, and symbols used, and relate them to religious values and spiritual responsibility. This analysis can help learners understand how poets convey moral and religious messages through the language techniques used.

For example, learners can be asked to identify the use of capital letters in the word ‘*Kau*’ (you), which shows respect for God as a glorified figure. The discussion can be directed towards how the choice of words expresses the value of respect and submission to God. The use of symbols and language styles in poetry can strengthen learners’ understanding of abstract spiritual concepts.<sup>64</sup>

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<sup>63</sup> Lapsley dan Power, *Character Psychology and Character Education*.

<sup>64</sup> Heri Isnaini dan Riana Dwi Lestari, “Hawa, Taman, dan Cinta: Metafora Religiositas pada Puisi-Puisi Sapardi Djoko Damono,” *Gurindam: Jurnal Bahasa dan Sastra* 2, no. 2 (31 Desember 2022): 64, <https://doi.org/10.24014/gjbs.v2i2.16582>.



In addition, students can be invited to study the symbolism contained in the phrase '*Kalau kau datang berdiri di pintu kamar itu*'. The depiction of the arrival of an angel as a guest who comes to humans can be interpreted as a symbol that all human actions will be monitored and accounted for. This analysis can be linked to the concept of spiritual responsibility, which is the awareness that all human actions will be recorded and accounted for before God (Lapsley & Power, 2021).

## **2. Reflective Discussion**

The second strategy is to facilitate reflective discussions that encourage learners to relate the religious values and spiritual responsibilities in the poem to their personal experiences. Reflective discussions can help learners develop a deeper understanding of the moral and spiritual concepts contained in the poem. Some thought-provoking questions that can be used in this discussion include:

‘How does this poem describe the relationship between humans and God?’

‘What does spiritual responsibility mean in the context of this poem?’

‘How can the values in this poem be applied in everyday life?’

A directed reflection process can help learners connect new knowledge with their personal experiences, thus increasing their understanding and internalization of the values learned. This reflective discussion can also be done in small groups to encourage active participation and different perspectives. Reflective discussions can also be integrated with the theory of *transformative learning* proposed by Mezirow. The process of deep reflection can help learners change their perspective on moral and spiritual concepts and encourage them to internalise these values more deeply.<sup>65</sup>

## **3. Creative and Reflective Writing**

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<sup>65</sup> Camille Kandiko Howson and Saranne Weller, “The Role of Reflection in Transformative Learning: Staff and Student Experiences,” in *The Oxford Handbook of the Positive Humanities*, edited by Louis Tay and James O. Pawelski, 1 ed. (Oxford University Press, 2022), 243–52, <https://doi.org/10.1093/oxfordhb/9780190064570.013.36>.

The third strategy is to invite students to write poetry or reflections that illustrate their understanding of religious values and spiritual responsibility. This writing activity can help students internalize these values through a creative and reflective process.<sup>66</sup> Creative writing can take the form of poetry inspired by the poem ‘*Kalau Kau Datang*’, which has the same theme: the relationship between humans and God and spiritual responsibility. Learners can be asked to describe how they interpret these concepts in their own lives.

In addition, reflective writing can take the form of an essay or journal that expresses students’ thoughts on the moral and spiritual values contained in the poem. The reflective writing process can help students develop a deeper understanding of the values they are learning and relate these values to concrete actions in everyday life.<sup>67</sup>

This creative and reflective writing can also be linked to the concept of transformative learning, which emphasizes that an effective learning process involves a change in the way a person understands and interprets the world.<sup>68</sup> By expressing their understanding through writing, learners can internalize the moral and spiritual values they learn in greater depth.

## Conclusion

Based on the results of the research and discussion, it can be concluded that the poem “*Kalau Kau Datang*” by Hijaz Yamani contains religious values and spiritual responsibilities that are harmoniously integrated. Religious values are reflected through the use of diction, symbols, and figures of speech that represent the vertical relationship between humans and God. At the same time, spiritual responsibility is manifested through the awareness of human obligations to be accountable for their actions before God.

Religious values and spiritual responsibility in the poem “*Kalau Kau Datang*” have significant relevance to character education,

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<sup>66</sup> Pamela McKinney and Barbara Sen, “Reflection for Learning: Understanding the Value of Reflective Writing for Information Literacy Development,” *Journal of Information Literacy* 6, no. 2 (12 Juli 2012), <https://doi.org/10.11645/6.2.1747>.

<sup>67</sup> Tony Shannon, “Reflective Journals,” *International Journal for Business Education* 164, no. 1 (2023), <https://doi.org/10.30707/IJBE164.1.1690386168.711969>.

<sup>68</sup> Mark Tennant, “Transformative Learning through Creative Life Writing,” *Studies in Continuing Education* 39, no. 1 (2 Januari 2017): 113–15, <https://doi.org/10.1080/0158037X.2016.1250341>.

especially in developing religious awareness, strengthening spiritual responsibility, developing awareness of the transience of life, and internalizing moral values. The implementation of these values in learning can be done through stylistic and meaning analysis, reflective discussion, and creative and reflective writing.

The implication of this study is the importance of integrating religious values and spiritual responsibility through literary works in learning to strengthen students' character education. Through the appreciation of religious values and spiritual responsibility in the poem "Kalau Kau Datang," students can develop characters based on divine values, which in turn will form a generation that has spiritual, moral, and social integrity.

In-depth literary studies of works rich in religious and spiritual values can be a practical approach to shaping students' characters. Literature has an important role in character education through the instillation of moral and spiritual values. Thus, the integration of Hijaz Yamani poetry in learning can be an effective strategy to develop students' characters based on religious values and spiritual responsibility.

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