

The Value of Religious Humanism “*Syair Imtihan*” (Examination Rhyme)”

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Abstract—Rhyme *Imtihan* is old literature read in the ascension ceremony and the final procession after carrying out the exam. *Imtihan* that was carried out at the Nurul Huda Pajagalan Islamic Boarding School as a form of conservation of cultural richness that contained religious humanist values that the community had not yet realized were written with *pegon*. This study aims to describe the structure, the process of creation and inheritance of the values contained therein as well as the literary function of *dulce et utile*. This study will use the values of humanism and religiosity as analytical tools. The results revealed that the poem *Imtihan* contains several values of humanism and religion as cultural revitalization and conservation. This proves that existing local wisdom must be maintained.

Keywords: *rhyme, Imtihan, pesantren, religious humanism values*

I. INTRODUCTION

Is a literary work and includes a variety of old poetry? Rhyme is also a form of regional culture. In community life, rhyme can function as a communication tool that can be used to convey intentions more subtly so that the person who hears it does not feel offended even though the intention to be conveyed has a protest or rejection. Rhyme can function as education and entertainment because in poetry usually contains advice and advice.

Rhyme as a form of Javanese calcic rhyme is a form of the writer's imaginative experience conveyed through language in a concise, concise, and expressive manner. The experience is not only physical or reality but also expresses inner or spiritual experiences. Rhyme often portrays a certain era and will be a reflection of certain times as well. Besides, rhyme requirements with spiritual content, for example about the depiction of the nature of death and Islamic creed contained therein.

Rhyme is a type of Sufi rhyme. Sufistic rhyme, according to Sayid Husein Nasr (as cited in Hadi, 2001), is a poem that expresses the spiritual ranks and conditions achieved. Sufistic rhyme for poets can be used as a means and target. This means for creating beautiful work and the goal of carrying out union mysticism (Zoetmulder, as cited in Teeuw, 1984). Thus a comprehensive understanding of Sufi poetry is important because the inner experience contained therein can enlighten the soul for the reader. Many poems have become enrichers of

Indonesian culture, one of them is *Imtihan* as an object of research, in the Cililin location in the area of West Bandung Regency, where rhyme has become a custom in the Nurul Huda Pajagalan Pesantren which was spoken at a certain time and with certain techniques which became one form of local wisdom. Poetry is the richness of the archipelago, Mahayana explained (2016) poetry is written in Arabic, Malay, Javanese or local languages by writing *pegon*, Javanese or Arabic-Malay (*Jawi*) letters. Rhyme derived from Arabic spread in the archipelago with a rhyming a-a-a-a pattern as a result of cultural acculturation with Islamic culture.

Pesantren as an education system has unique and unique characteristics. One of the peculiarities and uniqueness of the Java Coastal *pesantren* that has never been left behind in the education process is the process of translating the original language (Arabic text) into Javanese (*pegon*). *Pesantren* is a place to spread teachings or values so that both written and oral culture is one of the methods used in its dissemination, one of which is in the tradition of *Imtihan* or composition in *Pesantren*.

Imtihan is an exam, selection, ceremony when announcing class promotion or announcement of an exam. *Imtihan* is a tradition that is very inherent in the world of *Pesantren*. It's just not much in that choice uses literature and oral traditions as part of the show. The presumption of old culture or old literature is something left behind and underdeveloped by the times. So that this makes the culture and old traditions begin to wear out and are preserved by the masses, in line with the thinking of Taum (2011) this attitude has become a pattern that forms a distinctive psychological blunder in society after colonialism. More and more new cultures have entered the archipelago, thus further suppressing the existence of old traditions.

This has become the researcher's interest to analyze the oral literature of Rhyme *Imtihan* because many religious humanist values are good to be listened to and practiced as a form of honoring the nation's culture and strengthening the peculiarities of *Pesantren* which continue to melodize *pegon* characters, one of which is poetry. Baroroh and Siti (1994) wrote the literature that was influenced by Islam, called the book literature. Because his work contains religion. Sufism and Islamic mysticism.

Utile and Dulce is an effort to combine something useful and delicious. For Indonesian literature which always prioritizes moral aspects rather than entertaining (Teeuw, 1984). The statement is in line with Mukarovsky's emphasis on the function of art as a sign, supra-individual social facts that carry out communication. The statement implies that literary works must be understood in their social context because the aesthetic function is inseparable from its social function (Teeuw, 1984). Braginsky (1994) in his research on literary works Malay outlines the three function circles, namely the beauty function circle, the function or benefit circle, and the spiritual or *kamal* perfection function circle. The circle of the function of beauty is useful to provide an entertainment effect, the function of the function is to strengthen and perfect the human mind, and the function of *kamal* is to purify the spiritual heart in its manifestation of God.

The purpose of this approach is the value of religious humanism aims to increase piety and aims to know, explore, understand and then create and produce a national culture that cares about the seeds of strong culture so that it can be sustainable in the future, one of which is carried out by *pesantren* because *pesantren* are educational institutions with the term indigenous (original Indonesian education) Majid in Qomar (2002) Islamic boarding schools have characteristics of Islamic education that are native to Indonesia. Dhofier (2014) called it the inheritance of Indonesia's rich heritage. Thus, *pesantren* can be indicated as the oldest Islamic educational institutions in Indonesia as well as original Indonesian products.

The researcher raised the oral literature as the material of this research so that an oral tradition would not be lost by the ages so that every value contained in its performance continued to be inherited and applied by the community. Previous research has been conducted on the oral literature of the poems of Religious Values in the *Shalawat Burdah* Rhyme (Eko Setiawan), Conservation of the Noble Values of *Pegon* Literature: Philological Studies of Syirs in the North Coast of Central Java (Burhanudin, 2016), Religiosity in Rhymes Poem Tegalan by Imam Chumedi (Faizin & Agus, 2017). The differentiator of this research with the previous research is the research that was studied is Poetry *Imtihan* by exploring humanistic values with religiosity. The benefits of this research can increase humanitarian and religious values for teachers, students, the public and its readers so that in addition to oral literature the message is also conveyed in writing and revitalizes the wealth of Nusantara *pegon* literacy.

II. METHOD

The research with descriptive qualitative research. Moleong (2007) qualitative method as a research procedure that produces descriptive data in the form of words written or spoken source and observed behavior. The location of this study is in the region of Cililin, East Cililin District in West Bandung Regency. The distance between the Center of West Bandung Regency and Cililin is around 27.5 km or about an hour and thirty minutes away by car. The data in this study are poetry *Imtihan* and were obtained from the *pesantren* students.

Researchers as the main instrument in this study as observers. Data collection techniques used in this study were observation and field notes. So that literature on coastal shores as *pesantren* literary works can be widely appreciated by the public, text edits are needed. Text edits were made so that coastal *syiir* literature as *pesantren* literary works received appreciation from the public and literary researchers who could not read *pegon* letters. Facilitating the reader to accept the effects of literary communication about the contents of the Central Java coastal rhyme and humanist religious values is the purpose of this study.

The theory of humanism according to Rogers' view (as cited in DeRobertis, 2006) that humans have creative abilities and focus on three constructs, individual, personality, and self-actualization. In essence, philosophy is to humanize human beings, who are committed to realizing a whole person, including positive developments in their personality, both regarding feelings, creativity, intelligence, meaning and so forth. So that in the value of humanism, although general, universal and abstract, the focus of the study is inseparable from the philosophical and metaphysical values of religion and human religiosity in his life. Quoting Tabrani and Masbur (2016) writings, that humanism is fully in favor of humans to elevate human dignity, dignity and potential to see other creatures but still exist in the bonds of monotheism and a religious person.

III. FINDINGS AND DISCUSSION

Inventory and transliteration of the rhyme of the Nurul Huda Pajagalan Cililin Islamic Boarding School are needed to describe the manuscript so that the origins of the manuscript can be found and make it easier for readers to know the Latin form of the manuscript. so that characteristics can be found in the text. The characteristics of the poem are shown in: (1) the text is written in one stanza consisting of 58 lines, (2) each line consists of 8-9 syllables, (3) rhymes a-a-a-a on every four lines.

Characteristics of poetry are always sung or sung in a presentation with a certain rhythm. Rhyme became popular because the *pesantren* community, especially the *Kiai*, teacher or *Ustad* used even made it as a "potion" as a medium for the delivery of material in learning and teaching. Rhyme is much liked because the language is easily understood and sung with certain tones that have been processed by *pesantren* to be able to make a magnet of interest in the community, especially people who are actively participating in teaching or learning in *pesantren*.

According to Mulyana (2005) rhyme is a sentence bound by rhymes and rhythms that taste; from Arabic rhyme which means rhyme which is then used as oral literature from generation to generation in oral and literary. Rhyme can be said as *nadzaman* in the boarding school environment, where this *nadzam* is a sentence that is composed and rhymes. Characteristics of poem compilation using *pegon* script give a strong characteristic of *pesantren* identity. This is in line with what was stated (Bizawie, 2016) that the *pegon* writing in

rhyme makes an affirmation of identity for the *pesantren* and its students.

A. Religious Humanist Imagery of Poetry

Literary work must be understood by its cultural context as one of the functions of beauty that cannot be separated from its social function. Likewise, *pesantren* literary works in the form of poetry into the development of literature in *pesantren* as a strong function to communicate at once the spread or spread of the values of the teachings of Islam. Understanding of the meaning of poetry can be done in various ways, one of which is through its images.

Imagery can give a certain mental impression to describe behavior, atmosphere, events, and others. A poet simply shows a certain diction which is a concrete word. *Sufistic* imagery of poetry is an important poetic medium and nuances of mediation and will create complex sensory images. Rhyme as *pesantren* literature is inseparable from its function as a learning tool or tool in the *pesantren* environment, namely learning in the fields of law, theology, and Sufism. Muzakka (2006) in his research on poetry found three main functions, namely the entertainment function, the education and teaching function, and the spiritual function. The entertainment function arises because the presence of rhyme in the literary treasures is always sung, both with certain musical accompaniment or not. The function of education and teaching arises because rhyme expresses didactic values, namely the education of Islamic moral values and complex Islamic knowledge. Spiritual function arises because most of the verses are used solely as an effort of self-servitude to God. The three functions of poetry above for the most prominent supporters are as a medium of education and teaching.

Pesantren literary works in the form of poetry as developed in the community are aesthetic works that have strong social functions as a vehicle for communication as well as the socialization of human and Islamic values. Rhyme as *pesantren* literature is inseparable from its function as a learning tool or tool in the *pesantren* environment, namely learning in the fields of law, theology, and Sufism. Content The contents of the poetical text are dominated by the teachings of faith, devotion, worship, education, and moral teachings. Advice or *pepeling* becomes the main content of the poem. Poetry is a reminder to mankind so as not to strike a prohibition. The *pepeling* was conveyed by the author through *nadzaman*, the contents of which are contained at the beginning to the end of the pilgrimage (there are no samples of all contents). Some quotes about *pepeling* appear in the following poem quotes.

Creation of Benefits and reasons

Sateuacana marios
Urang kedah sing was paos
Silih hampunten sing atos
Kalepatan nu karaos
(lines 9 and 10)

Containing meaning before separating or leaving a place or family must ask permission and apologize first. The contents

also contain the aforementioned functions namely, entertainment with the structure and diction used, education as teaching advice or *pepetah* content that is conveyed, as well as spiritual functions as a sign of servitude of a *santri* to the teacher.

Forgiveness for calmness

dosa ageung nu alitna
mugi bebas sadayana
ikrarkeun kolbu-kolbuna
ku jalan silih maklumna
(lines 11 and 12)

Moral forgiving one another is not only related to the Koran, but it is one of the glues of brotherhood. Fulfillment of functions in this poem, the quotation above conveys the function of beauty, but the most prominent is the function of morals or moral values and spirituality that is embedded in the spirit of the *santri*.

Be polite to the teacher

Hai sadaya rerencangan
Memeh ngantun Pajagalan
Urang teh sing pada sopan
Pamit heula masing tenang
Ka guru-guru sadaya
Kanu tos masihan fatwa
Ilmu nu ageung sayogyana
Pi bahan jalan bagjana
(lines 13 through 16)

One of the prosecutors of the glory of science is manners or morals towards his teacher, so this is one of the obligations of students to his teacher. The powerful poetic function in the above quotation is also very strong in education and moral as well as spiritual teaching. Because the servitude of a *santri* and a servant of God must have manners towards his teacher. Thus increasing respect. This spiritual value is expensive educational teaching.

Devotion to Allah

Salatullah salamullah
Ngalaa tahaa Rasulillah
Solatullah salamullah
Ngalaa yaasiin habibillah
(*baris pertama dan kedua*)

Oge nyuhunkeun pidu'a
Ka Gusti anu kawasa
Syariatna kamantenan
Nu janten cukang jalana
(lines 17 and 18)

Human faith is to pray and fear God who has created each of his servants. It is very clear in the quote above, that the contents bring spiritual advice or advice as a servant to his Lord as a form of obedience.

Civilized families and communities in Islamic boarding schools

*Teu kakantun kasadaya
Ka ahli jeung kulwarga
Nurul Huda anu mulya
Nu sami tos pada rela
Rela kaimpunganana
Ku masing santri-santrina
(lines 19 and 22)*

In addition to friends and teachers, filial piety and respect for the teacher's family is a noble character. People who often share and mingle with students and teachers are brothers and sisters and we must love. The education and teaching that appears in the quote is the content that is to be conveyed.

Civilized brotherhood by praying for one another

*Hai sahabat sadayana
Urang silih pantang du'a
Mugi hasil sadayana
Pamaksudan nu utama
Hasil ilmu agamana
Kitu deui dari gama
Ilmu ageung nu mangfaat
Guna diri jeung masyarakat
(lines 29 to 32)*

Establish harmony with one of the brothers by praying for one another. As religious people, of course, it is not just to obey their Lord or Allah. But also to uphold moral values, we should love, respect also for others.

Knowledgeable and useful human

*Sing pada hasil tujuan
Cita-cita teu nyalahan
Nu saluyu jeung agama
Kitu deui dari gama
Sangkan urang jadi jalma
Salamat salawasna
(lines 36 through 38)*

A survivor is a human who shares charity with the knowledge he has acquired to make changes for himself and his environment.

Humility, not arrogant

*Insy Allah pami Gusti
Ngersakeun nepangkeun deui
Poma kawan ulah sombong
Sumawona malikeun tonggong
(lines 49 through 50)*

A moral fellow man by making them happy one of them with pride. Rhyme as a strong literary work with the proverb to be conveyed, certainly in the above quotation is inseparable from the three functions that have been delivered in the previous discussion, namely as entertainment because it uses tones in reading, also helped by a beautiful structure, in addition to the educational value and teaching makes an

important function in writing this poem so that it can increase the spiritual value in the psyche, read especially the students.

Religiosity contained in rhyme is the author's aesthetic response from the reading of religious references, especially those originating directly from the Qur'an and Hadith. Problems that were responded from the sources of Islamic teachings included the aqeedah (belief), sharia and morals. The relationship between faith, sharia, and morality contained in Poetry are interrelated. An embodiment of filial piety to God (faith) in the form of acts of worship (sharia) by carrying out all the commands of Allah and avoiding its prohibitions. The implementation of a person's faith is that he can have good character in worship and worship.

The tradition of singing poetry in the form of songs with various genres has now been widely popularized, but sometimes the response to poetry imitated in the community usually leaves more messages so that the reader can pick up and practice them well, not just as entertainment.

IV. CONCLUSION

The rhyme of *Imtihan*, which has become a tradition every year at the Nurul Huda Pajaglan Islamic Boarding School, has a relatively dominant value of religious humanism. Rhyme can be used as a vehicle to glue the community together because poetry is usually sung together in a boarding school environment. Whether it's in the madrasa, mosque, mosque, and other spaces together. Through this art, poetry is likely to erase individual egoism into shared consciousness.

Rhyme is also very effective as an educational medium with the teaching of humanist and religious values. So the function of education and teaching arises because poetry can express humanist and religious values, namely as human values. Its spiritual function arises because most poetry is only a form of self-servitude to the Creator.

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