Representation of Moral Education Values In the Poems of Abū al-'Atāhiyah (A Study of Genetic Structuralism)

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ABSTRACT

The poem is one of the literary works that is often used as a medium to convey messages of life. Through rhythmic language and imaginative content it can stimulate feelings and thoughts about the meaning of life. Therefore, it is often used as an educational medium that is believed to effectively influence a person's behavior through moral and ethical messages. Among the collections of poems that contain the message of life are the poems by Abū al-'Atāhiyah. This research aims to reveal in-depth the values of moral education contained in the 4163 stanzas of Abū al-'Atāhiyah in the book entitled *Abū al-'Atāhiyah: Asy'āruhu wa Akhbāruhu,* edited by Syukrī Faishal from the book *Dīwān Abī al-'Atāhiyah.* This research uses a qualitative descriptive method with a genetic structuralism approach. The results showed six themes of life, namely death, worldly life, self-forget, ruler lifestyle, concern for others, and self-introspection. These themes show the formation of a person who has religious behavior, creative and healthy thoughts, honest behavior, hard work attitude in achieving goals, politeness, love of peace, tolerance for others, and responsibility.

Keywords: *Abū Al-'Atāhiyah, Education, Moral, Poem.*

ABSTRAK

Puisi adalah salah satu karya sastra yang sering digunakan sebagai media untuk menyampaikan pesan-pesan kehidupan. Melalui bahasa yang berirama dan konten yang imajinatif, puisi dapat merangsang perasaan dan pikiran tentang makna hidup. Oleh karena itu, puisi sering dijadikan sebagai media pendidikan yang diyakini mampu memengaruhi perilaku seseorang secara efektif melalui pesan-pesan moral, akhlak, dan etika. Di antara kumpulan syair yang mengandung pesan kehidupan adalah syair karya Abū al-'Atāhiyah. Penelitian ini bertujuan untuk mengungkap secara mendalam nilai-nilai pendidikan akhlak yang terkandung dalam 4163 bait Abū al-'Atāhiyah dalam buku yang berjudul *Abū al-'Atāhiyah: Asy'āruhu wa Akhbāruhu* suntingan Syukrī Faishal dari buku *Dīwān Abī al-'Atāhiyah.* Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan strukturalisme genetik. Hasil penelitian menunjukkan bahwa ada enam tema kehidupan, yaitu kematian, kehidupan duniawi, lupa diri, gaya hidup penguasa, kepedulian terhadap orang lain, dan introspeksi diri. Tema-tema tersebut menunjukkan terbentuknya pribadi yang memiliki perilaku religius, pikiran kreatif dan sehat, perilaku jujur, sikap kerja keras dalam mencapai tujuan, kesantunan, cinta damai, toleran terhadap orang lain, dan tanggung jawab.

Kata Kunci: *Abū Al-'Atāhiyah, Akhlak, Pendidikan, Puisi.*

INTRODUCTION

Education essentially includes the whole process of life and all forms of human interaction with the environment to develop the potential contained in him by the stages of development optimally to reach a certain level of maturity. This maturity can be shown through his behavioral ability to understand and interpret the environment he faces so that he can create brilliant works in his life.

The existence of education is essential in human life because education can shape and prepare a person to become a disciplined person and live a meaningful life. The meaning of human life makes it develop from one time to another. Thus, education has a dual task: developing the human personality individually and preparing humans as full members of family life, society, nation, state, and the world environment. One form of education is moral education, generally related to behavioral patterns reflecting a personality.

To increase moral sensitivity in humans, educational methods are needed in a broad sense, namely ways of delivering educational messages involving all the potential educators possess. In Islamic education, the exemplary method (*uswah hasanah*), habituation, advice method, paying attention method, and punishment method (Muchtar, 2005, pp. 18–22). Habrun (2017) corroborated that among these methods, advice is the method most often used by parents, educators, and preachers.

Moral position in human life occupies a very important position, both as individuals, society, or nation. At a further stage, the integrity of a nation will be significantly influenced by the good or bad character of that nation. In order to confirm this statement, Yasin (2020) quotes a poem by Ahmad Syauqy:

<div dir="rtl">

إنما الأمم الأخـــــلاق ما بقيت * فإن هم ذهبت أخلاقهم ذهبوا

</div>

A nation will be upright with morals
If their morals are not there, the nation will be destroyed

This implies that morality is the foundation for the sustainability of a nation. There is nothing wrong with sending the Prophet Muhammad (peace be upon him) to the face of the earth to perfect the morals of humanity.

Moral education is an education that carries the formation of morals as a representation of personality. The term "moral" is paired with *khuluq*. The plural form of the word is *akhlāq*. This word is interpreted: as character, temperament, behavior, or character (Farhan and Arafat 2021). Morality is a trait firmly entrenched in the soul that gives birth to various actions, good or bad, without the need for thought and consideration (Anis 1975:202; Jamilah et al. 2014).

The basic principles of social-based moral education and are the initial foundation for building and educating humans to have noble character are (1) speech (rhetoric), (2) tolerance and compassion, (3) tenderness, (4) justice, (5) trust and trust, (6) honesty, (7) patience, (8) brotherhood, and (9) help (Farhan and Arafat 2021; Lia 2021; Mursa 1989:117; Rajab 2021). These principles are the foundation for instilling education into humans to become human beings with noble character. Furthermore, moral education needs to be taught and applied in everyday life to all humans because the purpose of education is for humans to have moral sensitivity to distinguish between good and bad.

To increase moral sensitivity in humans, educational methods are needed. The educational method in question is not commonly known in education in general, such as the lecture method, question and answer, problem-solving, and so on, but broader than that. According to Muchtar (2005:18–22), there are five methods of Islamic education, namely the exemplary method (*uswah hasanah*), the habituation method, the advice method, and the paying attention and the punishment method. In general, the advice method is the most often used method of these methods by parents, educators, and preachers toward children or students in the educational process. In this case, Lia (2021) explained several ways to give advice. For example, by speaking directly to those giving advice, using proverbs or figurative language, or using poetry or poetry as previous scholars did.

Moral education discourse is not a new "stuff" in the Indonesian context. This can be understood through the flow of the National Education System. Everything departs from the national awareness that inculcating the nation's moral values for the younger generation can guarantee the strength of a nation.

To address these expectations, any subjects have been integrated into the curriculum of the national education system. Some names of subjects such as Citizenship Education, Pancasila and Citizenship Education, Religious Education, Religious Education, and Character Education, and others, although the names are constantly changing; the essence desired is to shape the morals of students so that they have good character.

The orientation of moral education is to increase the formation of behavior that has a commendable character by the mandate of Law no. 20 of 2003. The goal is to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia 2003).

The moral mandate of Law no. 20 of 2003 above can be mapped into two main dimensions: the dimension related to the divine aspect and the dimension related to the human aspect. In the view of Islam, these two dimensions are termed *ḥabl minallāh* (communication with Allah) and *ḥabl minannās* (communication with fellow human beings). The first dimension emphasizes the obligation of communication between humans and their God. In contrast, the second dimension emphasizes the obligation of communication between humans and each other Weisarkurnai (2017) views that the two dimensions of human communication are webs that form piety. His communication with God is embodied in ritual worship, while his communication with others is embodied in worship related to social aspects.

There are several ways to give advice. For example, by speaking directly to those giving advice, using proverbs or figurative language, or using poems as previous scholars did. The poem in this context can be considered a trendy literary verbal medium, especially among the Arab community. Since the entry of Islam in Indonesia, Arabic poem has become popular in Indonesia, especially among *pesantren* (Islamic boarding schools).

In the context of education, the poem is a medium that effectively conveys moral messages. This was emphasized by Lia (2021) through the results of his study that poetry is the chanting of sentences that have an extensive range of imagination so that they can influence the audience to the subconscious. The messages stored in his subconscious memory will often appear at certain moments or situations, reminding him of his digested messages. At this time, the internalization of values is getting stronger and eventually becomes a personality.

The values of literary education in the form of poetry can be conveyed through examples of understanding life taught through emotive appreciation and provided opportunities for students and the community to provide assessments and interpretations without being lectured. An understanding of real-life carried through moral messages of poetry requires an understanding of

culture. This understanding is in the external area of the poem but cannot be separated from the structure of the poem. This became known as understanding the genetic structure (genetics structuralism).

The poem (Arabic: *syi'r*), in terminology by Arabic writers, is defined as "words that have musicality *(wazn)* and rhyme *(qaafiyah)* that express imagination and beautiful images that have an impact" (Al-Zayyāt 2001:25). Ibnu Khaldūn stated that a poem has several conditions that must be met, namely: *al-kalām al-balīgh* (a language with a high literary value), *al-khayāl* (imagination), *al-wazn* (rhythm pattern), and *al-qāfiyah* (the suitability of the final letter of each stanza). The poem must also have a special style, such as *al-madh* (praise), *al-ḥijā`* (ridicule), *al-ghazl* (romantic), and others (Al-Mallah 2014; Badawy 1964:117). Thus, it is clear that there is a close relationship between poem and music or rhythm.

In a poem, meaning is wrapped in the beauty of language that contains several values, such as educational values. At the same time, educational values are the main keys to developing quality human resources. Studying poetry to explore educational values can be considered the right way to absorb the values of wisdom and moral virtues applied in education.

Among literary works in the form of poetry that are very popular is a collection of poems from a great poet, namely *Dīwān Abī al-'Atāhiyah* by Abū al-'Atāhiyah. *Dīwān Abī al-'Atāhiyah* in this study is the result of Syukri Faishal's editing entitled *Abū al-'Ataahiyah: Asy'āruhu wa Akhbāruhu* published by *Jāmi'ah Dimasyq* Damascus in 1965.

Abū al-'Atāhiyah lived during the four caliphs, namely al-Mahdī, al-Hādī, Hārūn al-Rashīd, and al-Ma'mūn. He was born in 'Ain al-Tamr, near al-Anbar, in 130 Hijriyyah and died in 211 Hijriyah (Dhaif 2004:236). His work in literature departed from his adventures in the world of darkness, drunkenness, fun, and luxury. To channel his lifestyle, he joined the environment of permissive poets. However, at the same time, he was actively seeking knowledge from the scholars and theologians of Kufa. This activity was the beginning for him in mastering the Arabic language sciences and theology. At that time, he met Ibrāhīm al-Maushūlī, a person who was close to the Caliph al-Mahdī.

Furthermore, Abū al-'Atāhiyah was introduced to the Caliph. He sang many verses of praise *(al-madh)* for the caliph al-Mahdī. Because of his skill in the poem, he received an award from the Caliph. He was appointed advisor to the Caliph (Al-Mu'tazz 2000:231).

When Hārūn al-Rashīd's rule began to enter a phase of decline (in 180 H.), Abū al-'Atāhiyah suddenly turned from a habit of drowning in drunkenness and entertainment to a life of asceticism and simplicity and becoming a moralist. His fatwas through poetry also turned into a nuance of monotheism and a social life full of commendable morals. The habit of chanting hymns, lamentations, love lyrics, he left. Similarly, he shuns his former raunchy lifestyle, preferring to wear simple clothes. The change in life orientation then gives importance and contributes to the philosophies of life that are of high value and gives a new color to his poems.

Seeing the poem's urgency and the life journey of Abū al-'Atāhiyah in conveying moral messages through the poem, the meanings contained will be thick with psychological and cultural nuances. Therefore, the researcher considers it essential to systematically express the messages of moral education contained in it by looking at the expressions linguistically and paying attention to the cultural and psychological aspects. This review in the world of literature is commonly called the study of genetic structuralism. The purpose of this study was to explore the messages of moral education expressed in the poems of Abū al-'Atāhiyah with a genetic structuralism approach with the editorial title: "The Representation of Moral Education Values in Abū al-'Atāhiyah poems (Study of Genetics Structuralism)."

Until now, Abdul Latif has carried out research on Abu al-Atahiyah's poem. The research he conducted was entitled "*Ad-Dunya ka Ladzati Adhgatsi Aḫlām (ad-Dirāsah as-Simiyaiyah fī Syi'ri Abi al-'Atāhiyah)*" (Latif 2021). This research bases its study on Michael Riffaterre's semiotic approach with a qualitative descriptive method. This study aims to look in detail at the meaning of the life of this world, which is only temporary, while the hereafter is eternal. Thus, there is a difference between the research entitled "Representation of Moral Education Values in Abū al-'Atāhiyah's Poems" and the research entitled "*Ad-Dunyā ka Ladzāti Adhgātsi Aḫlām*"

METHOD

This study uses a qualitative descriptive method with a genetic structuralism approach. The research steps used by the researcher refer to the characteristics of the genetic structuralism approach proposed by Lucien Goldmann, namely: (1) literary research can be followed alone, first examining its structure to prove its parts so that a unified and holistic whole occurs; (2) connecting with socio-cultural, namely: elements of the unity of literary works are connected with socio-cultural and historical, then connected with mental structures associated with the world of the author; (3) using the inductive method to reach a solution or conclusion, namely the method of finding conclusions by looking at specific premises and then looking for general premises (Atmana and Sumitro 2020; Mihayo and Manuaba 2019; Sembada and Andalas 2019).

The reason for using a genetic structural approach is because this approach examines literature not only focusing on the text but also reviews literature from a cultural and sociological aspect. Thus, the representation of moral education in the poems of Abul 'Atāhiyah can be used to reflect on life and the basic principles for moral education. In addition, the data to be used is an Arabic poem text that contains Arab (Islamic) cultural values.

The data collected in this study were in words and linguistic explanations related to moral education values, which were sourced from the collection of *Abul 'Atāhiyah* poems. The data source of this research is a collection of *Abū 'Atāhiyah*'s poems contained in *Dīwān Abil 'Atāhiyah* as a result of *Syukrī Faishal*'s *tahqīq* (editing) entitled *Abu al-'Atāhiyah: Asy'āruhu wa Akhbāruhu*.

The verses of poems in *Dīwān Abī al-'Atāhiyah* are 4163 stanzas which are arranged and categorized based on *qāfiyah*. *Qāfiyah* is the final sound equivalent in an Arabic poem based on the letter *hijā`iyah*. Given the many stanzas, the researcher limits them based on these categories. Each theme is taken several stanzas so that the number reaches 36 stanzas as a sample. When referring to the sample theory, the determination of this sample is adjusted to the needs of the categorized themes (purpose sampling).

In terms of data analysis, the researcher used the following procedure: (1) The researcher read the entire poems of Abū al-'Atāhiyah, then gave a sign and grouped the findings into moral education values. (2) The researcher classifies the poems' content based on educational values, which include six categories: death, worldly life, self-forgetfulness, the lifestyle of rulers, concern for others, and self-introspection. (3) The researcher explains the meaning or meaning of each analyzed stanza, then provides a contextual explanation; (4) The researcher concludes the research results.

RESULTS AND DISCUSSION

Based on the study of *Dīwān Abī al-'Atāhiyah*, the themes contained in it are very diverse. However, overall they can be categorized into six main aspects, namely (1) death, (2) worldly life, (3) self-forgetfulness, (4) ruler's lifestyle, (5) concern for others, and (6) self-introspection. They all indicate the need for a personality characterized by faith, strength, and independence.

The following are some of the themes of Abū al-'Atāhiyah's poems and the message of moral education they contain.

1. Death

The verses that contain descriptions of death are a powerful weapon for Abū al-'Atāhiyah in inviting people to perform self-purification. He communicates it to people who do not realize the meaning of death and behave as if they will live forever in this world. *Abu al-'Atāhiyah* intends to open the horizons of human thought so as not to view worldly pleasures as the ultimate goal.

For this purpose, he invites people to reflect on death's reality, which is familiar to all humans. This invitation is expressed in the following verses (Faishal 1965:74–75):

فطلبت في الدنيتا التباتَ	*	أنسـاك مَحياك الممـاتَ
ترى جمـــاعتها شــتاتا	*	أَوَثِقْتَ بالدنيــا وأنتَ
أم خلتَ أن لك انْفِـلاتا	*	هل فيمـا لك عـــبرةٌ
ـما قد رأى كـانا فمـاتا	*	يا من رأى أبويه فيــــ

Life spares you from death.
Then in this world, you seek immortality.
Do you believe in the life of the world?
While you watch the occupants disintegrate.
Did you learn from both of them?
Or do you think you will be free from death?
O people who have seen his parents.
They both lived and then died

In the verses above, Abū al-'Atāhiyah uses an interrogative language style so that the desired message touches the souls of people who are heedless of death. It uses simple logic and familiar analogies. The goal is that all parties can catch the message he wants. Everyone has parents, and all the time feel the loss of those closest to them. If it happened to parents, everyone would experience the same thing.

Talking about death is one of the media to awaken the audience from their negligence. Abū al-'Atāhiyah realized this. In this case, he invites his audience to think by presenting various logical and factual arguments about death. This way of delivering messages to students is easier to enter information into their souls. The expressions used to invite the audience to think creatively are: "Do you believe in the world's life while you see its inhabitants separated. Either you take a lesson from both of them, or do you think you will be free from death. O you who witnessed his parents, he witnessed before then they both died."

Communicating messages by presenting various facts and arguments will make it easier for the audience to accept the message conveyed. In this way, the listener does not feel lectured but instead gives views and offers. Furthermore, the decisions taken by the audience depend on the

extent to which they articulate the message contained in these expressions. This is in line with the concept of truth in literature. Truth in literature is not coercive but suggestive (Mustomi and Munir 2018). Furthermore, contemplation and decisions are left entirely to the audience (Yunata 2013).

The delivery strategy described above is found in almost all the verses of poetry that contain advice about death. Abū al-'Atāhiyah tried to convince everyone that death would come. According to him, the rah-rah behavior that has become a tradition for some people is proof of their negligence from death. Long life is not a reason to deny death because death is a reality that must happen to all humans. The message is conveyed in his following verses (Faishal 1965:98–99):

والموتُ يغـــدو ويــروح	*	كلُّنا في غفـــــــــــلة
إن كُنْتَ تَنـــــــــوح	*	نُحْ على نفسك يا مسكين
إنْ عُمِّرت ما عُمِّر نوح	*	لَتَمُـــــــوتُنَّ ....

We are all in a state of neglect.
While death comes every time.
Weep for yourselves, poor people.
If you want to mourn.
You must die……..
Although given a long life like Noah.

According to Abū al-'Atāhiyah, humans are wrong if they long for immortality in life in this world because death will destroy all these hopes. Human life in the morning is not a guarantee that he will live until the evening and vice versa. This is illustrated in the following verses (Faishal 1965:99):

| يَثِبْن عليّ من كل النواحي | * | أُوَمِّـــلُ أنْ أُخَلِّدَ وَالْمَنَايَا |
| لعلِّي لاَ أعيش إلى الصباح | * | وما أدرِي إذ أمسـيتُ حيا |

I crave eternal life.
But death surrounds me from all sides.
If the afternoon comes, I do not know if it is still alive.
Chances are, I will not live until the morning.

Abū al-'Atāhiyah uses quite varied language styles. Sometimes using *istifhām* (interrogative), and sometimes using *nidā`* (interjection). Such language style in the themes of death will add to the fear and bring people to take lessons from the phenomenon of death that they witness every time.

2. Worldly life

In the belief of a Muslim, the worldly life is only temporary, while the life of the hereafter is real life. The world is a life that has an end. However, facts show that human beings fall asleep and race to spend their lives on worldly interests. Abū al-'Atāhiyah, in his poems, describes a lot about the humiliation of worldly life, among others, in the following verses (Faishal 1965:7):

أماني يفني العمر قبل أن تفنى   *   نَصبْتِ لنا دون التفكير يـــــــــا دنيا

إلى حاجة حتى تكون له أخرى   *   متى نتقضي حاجات من ليس واصلا

You ensnared us without thinking, oh world.
The dream of spending my life before I die.
When do desires end? Who does not get what he wants?
Until you want another.

Abū al-'Atāhiyah, in the above verses, uses personification and describes it as if the world set traps to ensnare him. Traps are set in the form of fantasies so that man is trapped in his pleasures.

In another verse, he also said (Faishal 1965:8):

لكل عيش مـــــدّة وانْتَـها   *   يا آمِنَ الدهـرِ على أهـله

أصبح قد حلَّ عليه الْبَلَى   *   بينا يُرَى الإنسـانُ في غبطة

والمرء يظغى كلما استـغنى   *   المرء آفاتُه هـــــوى الدنيا

فتركت ما أهوى لما أخشى   *   إني رأيتُ عـــواقبّ الدنيـا

O keeper of time for its owner.
Every life is limited in time and ends.
Many humans among us are happy.
Finally, they hit the disaster.
Human disease is the love of the world.
When he became a rich man, he disobeyed.
Even though I saw the bad consequences of that world.
So I left my love because I was afraid.

Abū al-'Atāhiyah reminded us that excessive love for the world makes people complacent and forgets that life is limited by time. When a man has achieved his desire to enrich himself with the world's life, he disobeys and violates the norms of life that God has outlined. Love for the world, according to him, is a disease suffered by humans. His uncontrollable joy shows man's complacency until finally, he is warned by God of many disasters. In the last stanza, Abū al-'Atāhiyah wants to set an example for the lovers of the pseudo-world, namely by abandoning excessive love for the world.

As one of the implications of the above view, Rahman et al. (2018) said that a correct appreciation of the nature of the world's life for the community would lead to pious people, have noble characters, and think healthy. To be pious means always to fortify oneself from various deviant behaviors. Having a noble character means always working productively according to the

norms of divinity and humanity. They are unwilling to get worldly pleasures in non-normative ways or justify all means. At the same time, common sense is defined as a way of not manipulating arguments to claim that what they are doing is right.

3. Self forget

The personality of Abū al-'Atāhiyah is complicated. Feelings of inferiority dominate his soul due to his deplorable social and economic situation. This feeling then prompted him to choose two tendencies at the same time. On the one hand, he attacks a high class or caste in society to become an opposition and dissident against that class of society. On the other hand, this awareness prompted him to choose the Sufi path to attract the general public's attention.

The verses of Abū al-'Atāhiyah contain much sincere advice, including the following verses (Faishal 1965:32):

ونلعــب والموت لا يلعب	*	أَنَلْهُو وأيامنــــا تذهب
عجبتُ ومــا لي لا أعْجَب	*	عجبتُ لذي لعب قـدْ لَهَا
تموت ومنـــــزلُه يَخْرَب	*	أَيَلْهُو ويلعب مَـنْ نَفْسُه
على كُلِّ مـــا سرّنا يَغْلِب	*	نرى كل ما ســــاءنا دائما

Are we negligent and playful while the days are passing?
Even though death is never a game.
I wonder at people who play games have been neglected.
And why shouldn't I be surprised?
Is it the person who will die, and the house will be destroyed.
Will be negligent and playful
We see everything that is always sad.
Always beat the exhilarating.

Abū al-'Atāhiyah not only uttered poems of advice to the general public. He also compiled verses containing advice to the caliphs and rulers of his time. Among his verses containing advice that made *al-Rāsyid* weep bitterly are as follows (Faishal 1965:194):

وإن تمنعت بالْحُجَابِ والحـرسِ	*	لاَ تأْمَنِ الموتَ في طـرفٍ ولا نفسٍ
في جنب مُدَّرِعٍ منـــــها ومتَّرسِ	*	فما زالــــــ سِـهامُ الموت نافذة
إن السفينة لا تجري على اليبس	*	ترجو النجاةَ ولم تَسْلُك مسالكها

Splendor and wealth do not protect you from death.
Even if you fortify yourself with forts and soldiers
The arrow of death always hits the target.
Both the one in armor and the one wearing a shield.
You hope for safety without walking the path.
The boat cannot sail on dry land.

Abū al-'Atāhiyah used death as an entry point to convey his advice. He advised the general public, but his advice was also addressed to the rulers of his time. These verses contain actual educational content. He is not afraid of the authorities in order to make improvements to his people. He wants all behind it is for society --including the rulers-- to walk on the rails of truth. He said: You hope for salvation without going its way. The boat cannot sail on dry land.

Achieving salvation, according to Abū al-'Atāhiyah, must require hard work. Salvation cannot be attained by mere imagination. Moreover, safety is not guaranteed by luxury and power.

4. Ruler lifestyle

Abū al-'Atāhiyah*'s* social and economic status caused him to strongly criticize kings, caliphs, people who have popularity, and rich people. To such groups, he said (Faishal 1965:305):

وَكم مِن عظيم الشأن في قَعْرِ حُفْرة * تلحَّـــــف فيها بالثَّـــرى وتَسَرْبَلا

How many high-ranking people have been in the gravel pit?
(The grave pit) drags the rich into it and covers it

People who were contemporaries of Abū al-'Atāhiyah hated permissive social class. Such a situation he could not hide and could not be patient with the arrogance that he witnessed. He also emphasized the end of the reign of the kings. As if power were just imagination, then he said (Faishal 1965:307):

وَكم مِن ملوك زال عنهم ملكُهم * فكأنّ ذاك الملوك كان خَيَـالا

How many kings lost their power.
As if power is just an illusion.

In the same meaning, he said (Faishal 1965:405):

وَكم مِن ملوك قد رأينا تَحَصَّنتْ * فعَطَّلَتْ الأيـــام منها حُصُونَهَا

How many times have we seen the king fortify himself? But time has stopped its protection.

The moral messages in the mentioned verses are profound. However, the core message of the verses above is an appeal to leave arrogance, arrogance, and arbitrariness. Power is a mandate that must be exercised and not as a means to boast and humiliate small people. Power must be exercised with a complete sense of responsibility. This kind of awareness will not bring up the phenomenon of competition to achieve power for pragmatic interests.

This condition is one of the goals of education. One of the goals of education is the growth of human awareness of identity, namely realizing one's position as a weak creature comes from something that is not valuable (Mills and Bohannon 1980). Strength and perfection only belong to God. The social positions held by humans are only entrusted by God and will be returned to God. Thus, it is inappropriate for humans to be arrogant.

5. Concern for others

Abū al-'Atāhiyah has several verses that describe his experiences, whether personal, social, historical, or religious. Such poems are full of values in line with logic, ethics, and religious values. He views that all humans have the same tendencies. Humans, in general, tend to be selfish. He wants to be noticed but does not want to pay attention and help others (Faishal 1965:423):

سائلا مــــــــا وصلوه	*	لو رأى النـــــــاسُ نبيًّا
حِبِكَ الدهـــــرَ أخـوه	*	أنت ما استغنيتَ عن صا
ساعة مجّــــــك فُوْه	*	فإذا احتـجت إليــــــه

If people met the Prophet and he asked what they were doing. Undoubtedly he said: you do not care about your friends.
If at any time you make excuses to him. Indeed his mouth will reproach you.

In another verse, Abū al-'Atāhiyah emphasizes the necessity of trying to understand others if they make mistakes. Humans are not free from mistakes. Therefore, if someone criticizes his brother every time he makes a mistake, that person will indeed not have friends. The following verses imply the intended message (Faishal 1965:159):

كأنّ به عن كل فـاحشة وَقْرًا	*	أحب الفَتَى يُنْفِي الفواحش سمعه
ولا مانعا خيرا ولا قائـلا هُجْرا	*	سَلِيمَ دواعِي الصدرِ لا باسطًا يدًا
فكُنْ أنتَ محُتْـاًلَا لِزِلَّتِه عُـذرا	*	إذا ما بدت من صـــــاحب لك زلَّةً

I like people who close their ears from the vile.
As if he was deaf from all abominations.
His heart is clean, not light-handed.
Do not hinder goodness, do not say words that keep people away.
If you see an error from your friend.
Understand the mistake and forgive.

The verses above implicitly urge the public to be tolerant. In simple terms, tolerance is defined as the attitude of always trying to understand the existence of other people or groups. Tolerance is necessary for a democracy, and a democratic attitude reflects a love for a peaceful life. Hermawan (2017:245) explained that in the context of social life, tolerance is part of an indicator of social justice. Thus a tolerant person is fair in social life. Abū al-'Atāhiyah, through his statement, strongly supports a tolerant attitude towards fellow human beings.

Abū al-'Atāhiyah was aware that it was impossible to unite someone in a mutually agreed attitude. If that is impossible, everyone is capable of perceiving others according to the way that person perceives himself. In this way, humans will live hand in hand in building the nation, and peace will be created.

6. Self-introspection

The poem reflects the soul that describes the circumstances surrounding it. Abū al-'Atāhiyah realized that the times he had passed were full of deviations from religious values. He regretted this situation and acknowledged it as an act, not in line with the Creator's will.

That is what he said in the verses below (Faishal 1965:20–21):

كَأنّا لم نكن حيــــنا شبابا	*	كَبِرْنا أيّها الأتـــــــرابُ حتَّى
من الريحان مُوْنِقَة رِطـابا	*	وكنّا كـالغصــــون إذا تثنّتْ
إذا مــا اغترّ مُكْتَهِلٌ تَصَابَى	*	ألا ما للكهول وللتصــــابي
فعند الله أحتسب الشبابا	*	مضى عنى الشباب بغير ودّي
لِمَن خلِقَــتْ شَبِيْبَتُهُ وَشَابًا	*	وما مِن غــاية إلّا المنـــــــايا

We have grown up, my contemporaries
It is as if we are never young
We used to be like branches
If the wind blows, they hug each other
Know, O old man
If deceived by old age, disaster will ensue
Youth has passed for me without love
To Allah, I hope to be young
There is no end but death
For him, who is blessed with a young age

Among the forms of consciousness of Abū al-'Atāhiyah, he felt that time had replaced his life and taken away his pleasure. It even took away his youth. He felt that youth for him was just a dream that never materialized. He has never appropriately enjoyed the pleasures that often become the pride of people in their teens. Therefore, the human task is to do what can be done realistically and responsibly.

As a reflection of contemporary life, the poems of Abū al-'Atāhiyah translated and interpreted give the readers much insightful understanding. The poems are full of moral messages that can be lived to be manifested in daily behavior. The formation of personal characters who are faithful, strong, and independent in dealing with life is the core message through the recitation of his poems.

The six themes stated above can be broadly categorized into three categories: the human relationship with God, others and the relationship with oneself. Mandra and Dhammananda (2020) once described these relationships as a must-have unity.

The themes of death, worldly life, and self-forgetfulness indicate the necessity of humans to strengthen their relationship with God because death is entirely in God's hands. The life of the world is a situation that makes people forget the existence of God. Meanwhile, self-forgetfulness is caused by human complacency in world life. This complacency makes him forget his identity so that he finally forgets the existence of God and death.

Death is a non-negotiable event in terms of time and place. No one knows when and where he will die. Therefore, anyone must be ready to experience it by not being careless but equipping themselves with piety.

Abū al-'Atāhiyah, for example, said:
I crave eternal life
But death surrounds me from all sides
If the afternoon comes, I do not know if it is still alive
Chances are I will not live until the morning
***
O keeper of time for its owner
Every life is limited in time and ends
Many humans among us are happy
Finally, they hit the disaster
***
The arrow of death always hits the target
Both the one in armor and the one wearing a shield

The theme of the ruler's lifestyle and concern for others implies the necessity of humans to strengthen their relationships with others. People who have power generally forget and neglect the power that the trustee has mandated. The forms of forgetfulness and negligence include abuse of power for personal or group interests. The corruption, collusion, and nepotism indicate that the government's power holders have forgotten and neglected their mandate. Even though he ran for office, he was so pious that he made the public sympathize with him. This condition invites the question, is the desire to hold the position based on the intention for the benefit of the community at large?

Therefore, Abū al-'Atāhiyah was very firm in criticizing the rulers for abusing their power. The criticisms include:

How many kings lost their power
As if power is just an illusion
How many times have we seen the king fortify himself
But time has stopped its protection

Meanwhile, the task of community members is not only to provide criticism and input to the authorities but also to foster, love, and respect each other. The forms include helping others both morally and spiritually, not persecuting others, not criticizing, forgiving mistakes, and so on so Abū al-'Atāhiyah said:

I like people who close their hearing from others' vile
As if he was deaf from all abominations
His heart is clean, not light-handed
Do not hinder goodness, do not say words that keep people away
If you see an error from your friend
Understand the mistake and forgive

The theme of self-introspection is teaching that invites self-regulation about God and others. Self-inspection is seeing, evaluating, and improving oneself. This method is a process of learning from past experiences. Experience is a picture that informs the things that have been done, whether it is a right or wrong action. If true, the act must be improved both in quality and quantity. Meanwhile, if it is wrong, the act must be corrected, so Abū al-'Atāhiyah said:

We have grown up, my contemporaries
It is as if we are never young
We used to be like branches
If the wind blows, they hug each other
Know, O old man
If deceived by old age, disaster will ensue
Youth has passed for me without love
To God, I hope to be young
There is no end but death
For him, who is blessed with a young age

CONCLUSION

The analysis and discussion of the *Dīwān Abī al-'Atāhiyah* in the book Abū al-'Atāhiyah: *Asy'āruhu wa Akhbāruhu,* which amounts to 4163 verses, can be stated in the following conclusions: The themes contained in this collection of poem vary. However, broadly it can be categorized into six, namely: (1) death, (2) worldly life, (3) self-forget, (4) ruler lifestyle, (5) concern for others, and (6) self-introspection. They all indicate the need for a personality characterized by faith, strength, and independence. These themes show the formation of a person who has religious behavior, creative and healthy thoughts, honest behavior, hard work attitude in achieving goals, politeness, love of peace, tolerance for others, and responsibility. The government has long discoursed this series of morals informal education through the National Education System, especially in the new curriculum. However, it is open to being implemented in non-formal education.

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