

## **Singir of Syekh Muallim: Verses of Soteriology for Contemporary Muslim Youth from a Gadamerian Hermeneutical Perspective**

**Mohamad Wahyu Hidayat**

*UIN Salatiga*

[emha.wahyu.hidayat@uinsalatiga.ac.id](mailto:emha.wahyu.hidayat@uinsalatiga.ac.id)

**M. Sa'i**

*UIN Siber Syekh Nurjati Cirebon*

[msai77@uinssc.ac.id](mailto:msai77@uinssc.ac.id)

**Karsiwan**

*UIN Jurai Siwo Lampung*

[karsiwan@metrouniv.ac.id](mailto:karsiwan@metrouniv.ac.id)

Submitted: March 16, 2026	Revision Required: June 9, 2026	Published: 15 Juni 2026
------------------------------	------------------------------------	----------------------------

### **Abstract**

This study aims to examine the content of Syekh Muallim's poems that contain moral teachings for the younger generation of Muslims. Syekh Muallim (1920s-1995) was known as a cleric and leader of the Al-Fiil Kesugihan Islamic boarding school in Cilacap Regency, Central Java, with his expertise in creating soteriological poems for his students. The results of the study show that the entire text of Syekh Muallim's poems, which were found to be composed in the form of nadzom or verses, consists of 17 chapters and a total of 558 lines. There are several parts of Syekh Muallim's poetry that are similar to Kyai Bisri Musthofa's *Ngudi Susila*, although there are similarities, Syekh Muallim made slight changes to the text to suit the Banyumasan dialect. Overall, the verses of Syekh Muallim's poem serve as comprehensive soteriological and

pedagogical guidelines. The text not only teaches the importance of devotion and obedience in the social and spiritual hierarchy, but also provides a blueprint for the formation of a holistic Muslim character to achieve worldly and spiritual salvation. Specifically, the text studied in this research is divided into three discussions: the chapter on the fortune of creatures, the chapter *on mudha-mudhi*, and the chapter on manners. These findings are expected to provide insight into the pedagogical richness of the pesantren literary heritage and its relevance to the character building of the young Islamic generation, especially in a modern era full of social challenges.

**Keywords:** *Singir, Philology, Pesantren Literature, Soteriology, Gadamer Hermeneutics*

### **Abstrak**

Penelitian ini bertujuan mengkaji isi teks syair-syair Syekh Muallim yang mengandung pengajaran moral bagi generasi muda Islam. Syekh Muallim (1920an-1995) dikenal sebagai seorang kyai sekaligus pengasuh Pondok Pesantren Al-Fiil Kesugihan di Kabupaten Cilacap, Jawa Tengah, dengan kepiawaiannya dalam menciptakan bait-bait syair soteriologia untuk para santrinya. Hasil penelitian menunjukkan bahwa keseluruhan teks syair Syekh Muallim yang ditemukan tersusun dalam bentuk nadzom atau bait, terdiri dari 17 bab syair dan total 558 baris. Ada beberapa bagian dari Syair Syekh Muallim yang sama dengan syingir *Ngudi Susila* karya Kyai Bisri Musthofa, walaupun ada kesamaan namun Syekh Muallim melakukan sedikit gubahan pada teksnya karena menyesuaikan aksen kebahasaan dialek Banyumasan. Secara keseluruhan, bait-bait syair Syekh Muallim ini berfungsi sebagai pedoman soteriologi dan pedagogis yang komprehensif. Teks tersebut tidak hanya mengajarkan pentingnya bakti dan ketaatan dalam hierarki sosial dan spiritual, tetapi juga memberikan cetak biru bagi pembentukan karakter Muslim yang holistik untuk menuju keselamatan duniawi dan ukhrawi. Secara spesifik teks yang dikaji dalam penelitian ini terbagi menjadi tiga pembahasan: bab beruntungnya makhluk, bab *mudha-mudhi*, dan bab adab. Temuan ini diharapkan dapat memberikan wawasan mengenai kekayaan pedagogis dalam warisan sastra pesantren dan relevansinya bagi pembentukan karakter generasi muda Islam terutama pada era modern yang penuh dengan tantangan sosial.

**Kata Kunci:** *Singir, Filologi, Sastra Pesantren, Soteriologi, Hermeneutika Gadamer*

## **INTRODUCTION**

The oldest models of religious education in Indonesia vary in terminology and social organization, but include traditional institutions such as pesantren (Java, South Kalimantan), pondok (Kalimantan, South Sulawesi, Malay, parts of Sumatra), surau (West Sumatra), and dayah (Aceh). What made all these institutions "traditionalist" until the early 20th century was that their curriculum consisted almost entirely of the teaching of classical Islamic knowledge traditions (Azra, Afrianty, & Hefner, 2010). From this classical Islamic teaching, many works of Islamic religious literature were created to support the learning process. Islamic religious literature in the archipelago still seems to receive little attention in classical literary studies, even though the number of Islamic religious literary manuscripts in the archipelago is quite large. This is because the tradition of literacy in the archipelago was already well established with the arrival of Islam, giving rise to various writing activities as a means of spreading Islamic intellectualism (Fathurahman, 2018). In addition, Islamic boarding schools, as the main space, are able to develop their own culture within the macro culture of society. The existence of Islamic boarding schools in society can function as both developers and filters of culture. Within this culture, Islamic boarding schools have developed their own culture, both orally and in writing (Zuliana & Mujibuddin, 2019). In terms of oral and written traditions in Islamic boarding schools, a form of tradition known as singir has emerged.

The term singir is thought to originate from the Arabic word syi'ir, which means poem or poetry. Due to the Javanese habit of reading the letter 'ain as ngain, the term syi'ir changed to singir. The suffix -an indicates the meaning of a game or imitation of the original, as in the term bedayan, which means imitation of bedaya, and srimpen from the word srimpi-srimpian (Kusnadi, 2006). However, there is another opinion that Syingir or Syingiran is a legacy of the Islamic boarding school tradition in Java and Madura. KH. A. Mustofa Bisri, in the introduction to the book "Syiiran Kiai-Kiai," says that poetry is one of the many traditions upheld by Islamic boarding schools. Or more specifically, poetry is a tradition of the kiai or ulama. Muhammad SAW was always familiar with poetry, even though he was not a poet; because at that time, the life of the Arab people was always colored by

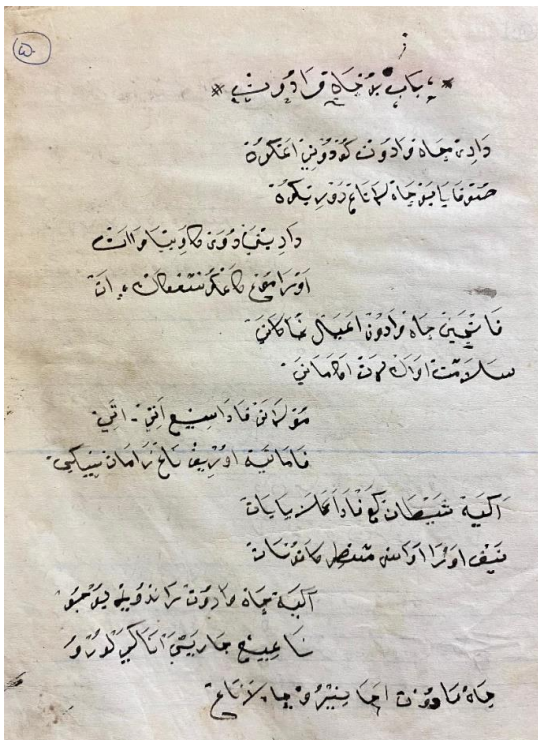
poetry. People who were experts in poetry would be honored and their every word would be followed (Ngarifah, Basri, & Fakhurrazi, 2023).

From a genre study, singir is a type of New Javanese poetry that shows differences from other types of New Javanese literature such as tembang, parikan, and geguritan, both in terms of external and internal form. In addition, singir also differs from Malay poetry, which is considered its hypogram. Singir is composed of verses consisting of two lines or matsnawi, while poetry consists of four lines or rubai, a condition influenced by Arabic poetry or nadzam (Mussaif, Suyanto, & Rukiyah, 2002). The fact that singir was written by religious teachers explains its didactic-moralistic character. The kiai chose to wrap their treatises in the form of poetry not because they were inspired by literary ambition, but solely because songs are an effective memory aid, helping singers and listeners to remember the content more easily (Wieringa, 2006).

One of the kiai who was famous for his expertise in writing singir verses was Kiai Ahmad Muallim, founder of the Al Fiel Kesugihan Islamic Boarding School in Cilacap, Central Java (Sedyawati & dkk, 2001). Syekh Muallim or Kyai Ahmad Muallim was born around the 1920s and died on Friday, 27 Dzulhijah 1415 H or May 26, 1995 AD. This study retains the name Syekh Muallim because it refers to the text written on the front cover of the nadzom syingir. It is possible that the name Syekh Muallim was written on the initiative of his students, but because this study is based on textual research, it retains the name Syekh Muallim rather than KH. Ahmad Muallim. Syekh Muallim was a cleric who had a great love for knowledge, not only limited to religious knowledge but also literature and language. His love for literature was demonstrated by the many poems he composed, both improvised and otherwise. He did this to show that Islam is a religion that has values of beauty within it (Aprilia, 2024).

This study examines the intellectual legacy in the form of singir (poetry) by Kiai Ahmad Muallim in the context of the socio-historical dynamics of Cilacap throughout the 20th century. Syekh Muallim's lifetime was a crucial period, spanning the era of colonialism, the turmoil of the struggle for independence, and the ideological and developmental challenges of the Old Order and New Order eras. The Cilacap region, with its characteristics as an open coastal area and

industrial center on the south coast, had quite unique social and religious dynamics. At that time, Islamic boarding schools in Java, including those in Cilacap, played a central role not only as religious educational institutions but also as bastions of culture and morality. The dynamics of Islamic boarding schools in Cilacap in the 1950s–1995 were colored by the social conditions of a society experiencing modernity due to the effect of migrants returning to the Cilacap area and bringing with them a new culture. As is known today, Cilacap is one of the regencies in Central Java with a large number of Indonesian migrant workers (TKI). In addition, the influence of digital media development through television broadcasts has also added to the negative impact on the social situation in Cilacap. It is this socio-cultural context that is strongly suspected to have led to the birth of Syekh Muallim's poems. The community, especially the younger generation at that time, faced significant educational and moral challenges, such as the shift in traditional values due to modernization and the threat of moral decadence. In this situation, the kiai were required to formulate relevant pedagogical methods to fortify the faith and morals of their students.



**Picture 1.** Example of a fragment of Sheikh Muallim's poem in the *Mudha-mudhi* chapter

The text is estimated to have been written in the 1980s by one of the alumni of the Al-Fiel Kesugihan Islamic boarding school who at that time was still an active student or pupil at the boarding school and was taught directly by Syekh Muallim. The text was written using a traditional dip pen, commonly known as a

pen tul (Javanese), because it was dipped in ink before writing. Descriptively, Muallim's poem contains guidance on how to be a devout Muslim in order to be saved in this world and the hereafter. The concept of salvation is indeed a basic concept in all religions, so this study adopts the terminology of soteriology (the doctrine of salvation), which is more closely associated with Christianity (Handayani, 2022), but the adoption of this concept is quite fundamental in this study. This is because the essence of Sheikh Muallim's poem is full of soteriological advice, especially for the younger generation of Muslims. As adherents of religion, in this case Muslims, they certainly believe that their religion is the only truth and the only path to salvation (Ichwan, 2019). Therefore, the advice or doctrine in the poem transmitted in the context of Islamic boarding school education certainly has a soteriological function. Therefore, this study focuses on how the concept of salvation or soteriology is interpreted through the pedagogical medium of Islamic boarding school literature, in this case singir, about how to be saved in social and religious life in order to receive Allah's blessing.

The primary source in this study is a poem written in Arabic Pegon script, so the philological research method was used to reveal the content of the text through the process of editing Sheikh Muallim's poem. Philology is also used as a term to refer to the study of language or linguistics. This understanding stems from the importance of language in analyzing texts, so that the main focus of philology is language, especially the language of ancient texts (Baroroh-Baried & dkk, 1985). The main challenge in this research is collecting the poems written by Syekh Muallim because there has been no special publication dedicated to publishing these poems.

## **METHODS**

In terms of its purpose, this research is descriptive-analytical (Mustaqim, 2016), which attempts to describe the thoughts behind Arabic Pegon poetry (nadzom), analyze them critically, and explore the roots of the thinker's ideas and the situation and context behind his thinking, in this case, Sheikh Muallim. In the analysis stage, a hermeneutic perspective is used. In the content analysis stage, this study uses a philosophical hermeneutic perspective, specifically that proposed by Hans-Georg Gadamer. Gadamer's hermeneutic model

was chosen because of its relevance in understanding historical texts. The main focus is not merely to reconstruct the author's original intention (*intentio auctoris*), but to create a fusion of horizons (Mudin, Fikri, Shobirin, & Mukharam, 2021). This means that this study attempts to bridge the horizon of meaning of Sheikh Muallim's text (which is bound to the socio-pedagogical context of the 1980s) with the horizon of understanding of modern researchers/readers (*intentio lectoris*) (Eco, 1992).

The process of understanding and interpreting Sheikh Muallim's poetic texts within this hermeneutic framework is carried out through the following steps:

1. Understanding: This stage begins after the text has been edited philologically. The researcher conducts a literal reading of the text (*intentio operis*) to capture the literal meaning of the advice contained in the poem.
2. Historical Explanation: Researchers go beyond the literal text to understand the historical and social context behind the production of the text. At this stage, understanding of the author's intent (*intentio auctoris*) is sought by linking the content of the poem to the moral, social, and educational challenges (as described in the background) faced by Sheikh Muallim and his *pesantren* community.
3. Appropriation: This is the core of Gadamerian hermeneutics. Researchers, as modern readers, engage in dialogue with the text. The text is "questioned" about its relevance in answering soteriological issues for today's young Muslims. The result is a new interpretation that is a synthesis between the historical meaning of the text and the needs of contemporary understanding.

To sharpen the analysis, the concept of soteriology or the doctrine of salvation in this study is specifically defined within the framework of Islamic theology and ethics. Although this term is common in religious studies, in the context of this study, soteriology is used as a theoretical umbrella to examine the teachings in Sheikh Muallim's poetry that are oriented towards achieving salvation. Salvation in Islam has a comprehensive meaning, not only freedom from punishment in the hereafter, but also achieving a good life in this world. This concept is

reflected in various key terminologies in the Qur'an and Islamic tradition, including: (1) Al-Falāḥ: True fortune or success; (2) Al-Najāh: Salvation or freedom (e.g., from hellfire or misguidance); (3) Al-Fawz: Great victory, namely the attainment of paradise and Allah's pleasure (al-fawz al-'azhīm); and (4) Sa'ādah fid-dārayn: Happiness in this world and the hereafter (Muhammad Shohib & Kholifatus Sa'diyah, 2023). Thus, Sheikh Muallim's poetry will be analyzed as a pedagogical guide that leads the younger generation to take practical steps (morality, worship, social) in order to achieve these forms of salvation.

From the results of the search and analysis of the content of Sheikh Muallim's poem, and of course the researcher's time constraints, only three chapters were determined to be the main focus of this study, namely (1) the chapter on the fortune of creatures, (2) the chapter on mudha-mudhi, and (3) the chapter on morals. This was determined because only these four chapters specifically discuss how a Muslim teenager socializes and lives within social and religious norms. This stage of interpretation is important for the young Muslim generation to understand that religious teachings are not merely rituals, but for life that bring blessings and happiness, both in this world and in the hereafter.

## DISCUSSION

### *How fortunate is a Muslim, if?*

When analyzed through the lens of hermeneutics, these verses by Sheikh Muallim not only convey moral messages, but also reinterpret and reaffirm the fundamental values of Islam to shape the character of the young Muslim generation. The meaning contained in these poems is prescriptive and instructive, inviting readers or listeners to internalize the concept of devotion or obedience as the key to worldly and afterlife fortune. As shown in the poem chapter entitled "The Fortune of Creatures" below (Muallim, 1994).

No.	Poem verse (12 lines)	Translation
1	<i>Bêja bangêt wadon kang bêkti wong lanang Kabêh ngamal bagus ora bakal ilang</i>	How fortunate is the wife devoted to her husband All good deeds will never be lost

No.	Poem verse (12 lines)	Translation
2	<i>Bėja bangět anak bëkti ing wong tuwa Urip pénak nèk wis mlěbu suwarga</i>	How fortunate is the child devoted to their parents Life is comfortable upon entering Paradise
3	<i>Bėja bangět santri bëkti ing kiyai Kabèh ngilmu njaluk bisa manfangati</i>	How fortunate is the student devoted to the Scholar All knowledge can be beneficial
4	<i>Bėja bangět murid bëkti marang guru Kabèh tingkah bagus padha gělēm niru</i>	How fortunate is the pupil devoted to the teacher Good conduct for those who follow their example
5	<i>Lěwih bëja umat bëkti ing nabiné Ndhérék lampah měringati wiyosané</i>	Even more fortunate is the Ummah devoted to their Prophet Following in his footsteps and commemorating his birth
6	<i>Insyā Allāh padha nampa manfangaté Mbésuk dina qiyamat kang nyusahaké</i>	God willing, everyone will receive the benefits Later on the distressing Day of Judgment
7	<i>Muga<sup>2</sup> pěringatan mulud Nabi Kabèh bisa nampa syafangaté Nabi</i>	May the commemoration of the Prophet's birth Allow everyone to receive the Prophet's intercession
8	<i>Wadon shalihah iku tělu těngěré Siji tansah nyěněngaké ing bojoné</i>	There are three signs of a righteous woman First, she always pleases her husband
9	<i>Tindak tanduk tingka polah ucapané Tansah gawé lěga atiné lanangé</i>	Through her actions, behavior, and words She always brings peace to her husband's heart
10	<i>Kaping pindha tongat marang pěrintahé Dadi ngamal ngibadah ing pěngérané</i>	The second is being obedient to his commands Becoming an act of worship to her Lord
11	<i>Kaping tělu njaga mrang kasuslané Ora mamèrna ayu ing wong liyané</i>	The third is guarding her conduct Not flaunting her beauty to others
12	<i>Lan njaga bandha kagungané lanangé Bisa ngatur ékonomi kluwargané</i>	And guarding her husband's wealth Able to manage the family's finances

**Table 1.** *Singir* Chapter on the Fortune of a Muslim

The poem above highlights the hierarchical structure in the family and education, where it consistently builds a narrative that obedience and respect for authority figures (husband, parents, teachers, and clerics) is the path to blessings. In the context of educating the younger generation of Muslims, this message is very relevant for instilling noble character and manners from an early age. Education is not only about the transfer of knowledge, but also the formation of character that respects social and spiritual order. Obedience to parents and teachers ensures stability in the family and the continuity of an effective teaching and learning process, where knowledge can be useful and good behavior can be emulated. This also reinforces the concept of barakah in Islam, where blessings in life and knowledge are obtained through obedience (Charoline & Ariana, 2024).

Furthermore, this poem extends the concept of devotion to the spiritual and communal realms, as revealed in "More fortunate are those who are devoted to their Prophet." This section shifts the focus from interpersonal relationships to a transcendental relationship with the Prophet Muhammad SAW, through "following in his footsteps and commemorating his birth." This is an interpretation that commemorating the Prophet's birthday is not merely a ritual, but a manifestation of obedience and love for the Prophet, which is expected to bring intercession or help on the Day of Judgment. For the younger generation of Muslims, this message strengthens their religious identity, fosters a deep sense of love and connection with the central figure of Islam, and encourages them to practice the Sunnah of the Prophet in their daily lives, which means having good morals in social interactions. Looking at this doctrine, in addition to influencing one's religious beliefs, understanding soteriology also enriches one's view of morality and daily actions (Charoline & Ariana, 2024). A Muslim will be more careful in their actions, because every action will have consequences in the future.

In the next part, the poem specifically describes the characteristics of a righteous woman through three signs: 1) always pleasing her husband, 2) obeying his commands, and 3) guarding her behavior and her husband's property. Through hermeneutics, this definition is not

merely a list of commands, but an interpretation of Islamic values regarding the role of women in the household and society. It underlines the importance of domestic harmony, obedience to one's husband as a form of worship, maintaining self-respect, and managing family finances. For the education of the younger generation of Muslims, especially women, this poem provides concrete guidelines on how to be a responsible individual and contribute positively to the family and society. This message is relevant for shaping individuals who are not only devoted to their immediate family, but also maintain their self-respect and that of their family in the eyes of society, as well as having wise financial skills.

### ***Shaping the Identity of the Muslim Generation in the Midst of the Flow of Time***

Through hermeneutics, we not only read what is written, but also explore the implied meaning (hermeneutics of revelation) by considering the historical-cultural context of the author and its relevance to today's readers. This poem essentially serves as a guide for character education for the young Muslim generation, which attempts to bridge traditional religious values with contemporary social challenges. In the chapter entitled *Mudha-Mudhi*, the main message can be broken down into three interrelated pillars of education: 1) the formation of women's dignity, 2) the importance of integrated education, and 3) moral navigation in a turbulent modern era (Muallim, 1994).

No.	Poem verse (10 lines)	Translation
1	<i>Dadi cah wadhon kuduné angkuh Supaya bocah lanang dha rikuh</i>	Therefore, girls must be proud So that men will respect you
2	<i>Dadiné nduwé kawibawaan Ora mung kanggo sěnggak2an</i>	So they have authority Not just for show
3	<i>Pancèn cah wadon angèl njagané Slaměté awak lan agamané</i>	Indeed, it is difficult for girls to maintain it For the sake of her body and her faith
4	<i>Mulané padha sing ngati-ati Pa manèh urip nang zaman siki</i>	Therefore, be cautious Especially in today's world

No.	Poem verse (10 lines)	Translation
5	<i>Akèh syéton kang padha klayaban Nék ora awas mēsthi kapusan</i>	There are many demons roaming about If you're not careful, you'll surely be deceived
6	<i>Akèh cah wadon ra nduwé bojo nanging jéréne anaké loro</i>	Many women do not have husbands But they say they have two children
7	<i>cah wadon aja tiru cah lanang kuduné béda sēgala bidang</i>	Women should not imitate men They should be different in every way
8	<i>kējaba pēndhidhikan bangunan lan kētrampilan kudu samaan</i>	Except for construction education And skills should be the same
9	<i>éling2nga bocah kang mudha- mudhi kuduné padha sēkolah sarta ngaji</i>	Remember, young people You should go to school and study
10	<i>lamon ora ngana padha kētinggalan bērgaulé bébas lan tanpa aturan</i>	Otherwise, you will surely fall behind Free and unrestrained socializing
11	<i>sēbab saiki zaman wis akhir mula padha éling sarta padha mikir</i>	Because now is the end times Therefore, you must remember and think
12	<i>zaman akhir zaman édan-édanan lamon ora ngédan ora bakal uman</i>	The end times are a time of madness If you don't go crazy, you won't get a share
13	<i>arēp mélu ngédan rasa ora tahan sēbab barokahé nganggoné nduwé iman</i>	Wanting to join in the madness feels unbearable Because the blessing lies in having faith
14	<i>akèh bocah nakal akèh bocah réwél akèh kēbo padha manut marang gudèl</i>	There are many naughty children, many fussy children Many oxen obey their children  Women like to dress like men

No.	Poem verse (10 lines)	Translation
15	<i>wong wadon padha sĕnĕng nyandhang lanang Wong lanang nganggo kalung nganggo gĕlang</i>	Men wear necklaces and bracelets
16	<i>Agama islam gari jĕnĕngé Kitab alquran mung tulisané</i>	Islam is just a name The Quran is just words on paper
17	<i>Akèh udan ora nang mangsané Mula kuwatna islam imané</i>	There is a lot of rain out of season Therefore, strengthen Islam and faith

**Table 2.** *Singir* Chapter Mudha-mudhi

First, this poem is opened with a strong message about education for Muslim women. The phrase "So girls must be proud" may sound negative at first reading. However, in the hermeneutic interpretation process, the word proud here should be understood not as arrogance, but as maintaining self-respect, having self-esteem, and assertiveness (izzah and authority). This is a strategy of self-defense (so that men will respect them) in a social landscape that is described as full of threats ("Many demons roam"). Social education for women, according to this poem, is to instill awareness to protect "the safety of their bodies and religion" through the formation of a strong character, not just accessories ("not just for style"). This is a fundamental message for the social education of young Muslim women: their strength does not lie in imitating popular culture, which is often exploitative, but in authority that comes from self-awareness and adherence to religious values. Interestingly, this poem inserts a progressive message by stating equal access to education and skills, showing that self-protection does not mean isolation or limitation of potential, but rather the strengthening of intellectual capacity and expertise as an equal fortress for both men and women.

Second, this poem explicitly underlines the urgency of integrated education as the main foundation for the younger generation. The call to "You should go to school and study the Koran" is at the heart of the educational message in this text. Hermeneutics teaches us to see this not as two separate activities, but as an inseparable whole. School represents the mastery of worldly knowledge, technology, and social



skills necessary to keep up in global competition. Meanwhile, reciting the Qur'an represents the deepening of religious knowledge, understanding of the Qur'an, and spiritual guidance as a moral compass to avoid promiscuity and lawlessness (Wibowo, 2015). Failure to integrate the two, according to this poem, will result in two equally detrimental extremes: individuals who are materially advanced but spiritually empty, or individuals who are ritually pious but alienated from social development. Its correlation with the education of the current young Muslim generation is very relevant. This poem criticizes the phenomenon where "Islam is only a name, the Qur'an is only writing," which is a direct result of education that focuses on only one aspect and neglects the other. Ideal religious and social education is one that is able to create a generation that is intellectually capable and spiritually mature, able to read the times with their minds and judge them with their faith.

Third, this poem uses the metaphor of the end times or "crazy times" to diagnose the social conditions faced by the younger generation. From a hermeneutic perspective, this is a sharp criticism of value disorientation and moral crisis. Phenomena such as "women like to dress like men," "men wearing necklaces and bracelets," or "many parents obeying their children" are not just a list of signs of the apocalypse, but symbols of the erosion of social order and human nature. The message "I want to go crazy, I can't stand it, because the blessing is having faith" is the pinnacle of mental and spiritual education. It teaches the younger generation to have critical consciousness. They are educated to be aware of social pressure to go with the flow ("go crazy"), but are also equipped with the internal strength of faith to reject it. Social education here means training the younger generation not to become victims of the times, but to become agents who are able to survive with principles. The closing call "Therefore, strengthen Islam and faith" is the logical conclusion of the entire analysis of this poem; that in facing the uncertainty of the times ("a lot of rain out of season"), the only solid anchor is a deeply lived Islamic identity and faith that is continuously strengthened through knowledge and charity.

### ***Poem on Muslim Youth Education: Weaving Ritual and Social Piety***

The third chapter of the poem is a didactic work full of moral and ethical messages, especially in the realm of family. Textually, this section is an adaptation of Syingir Ngudi Susilo by Kyai Bisri Musthofa (Musthofa, 1954).

No.	Poem verse (12 lines)	Translation
1	<i>Iki singir kanggo bocah lanang wadon Něbihakěn tingkah lampah ingkang awon</i>	This is a poem for boys and girls To steer away from bad behavior
2	<i>Sarta něrangaké budi kang prayuga Kanggo dalam padha mlěbu ing suwarga</i>	And to explain noble conduct As a path to enter Paradise
3	<i>Bocah iku wiwit ngumur pitung tahun Kudu ajar tata kěbèn ora gětun</i>	A child from the age of seven Must be educated so they will not regret later
4	<i>Kudu trěsna ing ěmboké kang ngrumati Awit cilik marang bapak kang gěmati</i>	They must love the mother who cared for them From childhood, and the father who provides
5	<i>Ěmbok bapak réwangana lamon répot Aja kaya wong gěmagus ingkang wangkot</i>	Help your parents when they are overwhelmed Don't be like the stubborn ones who are full of vanity
6	<i>Lamon ěmbok bapak prěntah énggal tandang Aja mbantah aja sěngol aja mampang</i>	If told by parents, carry it out quickly Do not argue, do not be arrogant, do not defy
7	<i>Guněm alus alon lirik ingkang těrang Aja kasar aja saru aja nunjang</i>	When speaking, it must be soft, gentle, and clear Do not be harsh or rude, and do not interrupt them
8	<i>Yèn wong liya lěnggah ngingsor sira aja</i>	If others are sitting below, you must not

No.	Poem verse (12 lines)	Translation
	<i>Pisan lungguh nduwur kaya ja mbějuja</i>	Ever sit above them like someone without manners
9	<i>Yèn wong tuwa saré aja gégér guyon Lamon sira nuju maca kudu alon</i>	When parents are sleeping, do not be noisy or joke around If you wish to read, do it quietly
10	<i>Lamon sira liwat ana ing ngarěpé Kudu nyěwun amit sarta dépé2</i>	If you pass in front of them You must ask for permission and bow
11	<i>Lamon ěmbok bapak duka bėcik mėnėng Aja mbanjur madoni lan aja nggrundhėng</i>	If parents are angry, it is better to remain silent Do not talk back and do not speak of them behind their backs
12	<i>Dadi bocah kudu ajar mbagi zaman Aja pijěr dolan nganthi lali mangan</i>	A child must be smart in managing time Do not play until you forget to eat
13	<i>Yèn wayahé sholat aja tungkul prėntah Énggal tandang cékat-cékot aja wėgah</i>	When it is time for prayer, do not wait to be told Carry it out quickly and do not be lazy
14	<i>Wayah ngaji wayah sėkolah sinau Kabėh mau gatėkakėn klawan tuhu</i>	When it is time for Quranic study or school, then study Pay close attention to all of it
15	<i>Kėnthong subuh énggal tangi nuli adus Kudu nuli sholat khusyu énggal bagus</i>	At dawn, wake up quickly and take a bath Perform the prayer with full devotion
16	<i>Rampung sholat tandang gawé apa baé Kang prayuga kaya nyaponi omahé</i>	After prayer, engage in any activity It is best to do things like sweeping the house
17	<i>Lamon ora iya maca maca quran Najan kidhik nanging dadiya wiridan</i>	If not that, then read the Quran Even if just a little, let it become a habit

**Table 3. Singir Ngudi Susila**

At the first level, this poem explicitly states its purpose: "To avoid bad behavior" and "to explain noble behavior." The ultimate goal is also very clear, namely "as a way to enter heaven." This is where the first key to hermeneutics is unlocked: every recommendation of etiquette and behavior in this poem is not merely a worldly norm of politeness, but is framed within the framework of Islamic soteriology. Every action, from how to speak to parents to sweeping the house after dawn prayers, is elevated to become part of worship oriented towards the afterlife. This teaches the younger generation that in Islam, there is no rigid separation between the sacred and the profane; all aspects of life can be a field of reward if intended and carried out correctly.

Furthermore, this poem emphasizes the importance of character education from an early age, namely "from the age of seven." Hermeneutically, this underlines a fundamental pedagogical principle in Islam: habituation (habituation). Commands such as "When it is time to pray, do not wait to be told" and reading the Qur'an "even if only a little, but make it a habit" show that piety is not something instantaneous, but the result of a process of consistent discipline and practice. In the context of religious education, this poem teaches that ritual worship such as prayer and recitation of the Qur'an must be instilled as an intrinsic need, not merely an obligation carried out because of coercion or command. It encourages the internalization of the values of worship so that they become an integral part of a child's daily life. Furthermore, this poem presents Islam holistically. The recommendation to sweep the house after dawn prayers, which is presented as an alternative equivalent to reading the Qur'an, carries the profound message that maintaining cleanliness and contributing to the family are forms of practical worship. This is tauhid education in action, where a child learns that serving Allah is also manifested in good deeds to the surrounding environment.

In relation to social education (socializing in society), this poem centers its foundation on the concept of *birrul walidain* (being devoted to parents). The verses detailing how to interact with mothers and fathers—from carrying out orders quickly, speaking softly, to remaining silent when they are angry—are concrete lessons in *adab* (ethics and manners). Hermeneutics sees this as more than just rules of obedience. It is a child's first exercise in managing their ego, developing empathy,



and understanding the social structure based on respect. Respecting parents becomes the first "school" for a child to learn how to respect others in society, especially those who are older.

This principle of etiquette is then extended to a more general social context. Rules such as "If someone else is sitting below you, never sit above them" or "If you pass in front of them, you must excuse yourself and bow" are lessons in humility (tawadhu) and social intelligence. In a modern world that often encourages individualism and self-promotion, this poem reminds us that the essence of harmonious social interaction is the ability to put the interests and comfort of others above one's own ego. It is a lesson on how to be a sensitive, space-aware member of society who respects the existence of others. Thus, this poem effectively weaves a common thread between ritual piety—practiced in prayer and recitation—and social piety manifested in every interaction. It conveys a fundamental truth: the quality of a person's faith is ultimately reflected in the quality of their character in daily interactions. For the younger generation of Muslims, this message is very relevant; being a good Muslim is not enough to just be diligent in worship in private, but also to be able to be a blessing and bring goodness in public spaces.

In summary, Sheikh Muallim designed a comprehensive moral education system: beginning with the establishment of a Soteriological Vision (Blessed Creatures), followed by the identification of the Subjects of Education and their context (Mudha-Mudhi), and ending with the provision of Practical Guidelines (Akhlak) to achieve this vision.

Finally, this study presents a critical reflection on the relevance of Sheikh Muallim's pedagogical values for shaping the character of Muslim youth in today's digital age. Amidst the unstoppable flow of information, the challenges of extreme individualism, and the potential for ethical degradation in digital interactions (such as cyberbullying, the spread of hoaxes, and instant culture), the teachings contained in these three chapters offer a solid foundation.

The concept of soteriology in chapter 1 can serve as a spiritual anchor, shifting adolescents' focus from the search for momentary virtual validation to the true purpose of life (al-falāh or true fortune). Meanwhile, the chapters on Akhlak and Mudha-Mudhi provide an ethical compass and social awareness. Both are highly relevant in

guiding how young Muslims should behave and interact, both in the real world and in cyberspace, in order to maintain self-respect (adab) and achieve communal salvation.

## **CONCLUSION**

Through hermeneutic analysis of specific chapters, this study reveals that the poem promotes an educational framework that integrates three main pillars: obedience as a source of blessing, integrated education to face the times, and the manifestation of faith through noble morals in daily life. First, this poem emphasizes that the key to fortune (bĕja) and blessings (barakah) in the life of a Muslim, both in this world and the hereafter, is rooted in the concept of obedience (bakti). This obedience applies in a harmonious hierarchical structure: the devotion of a wife to her husband, children to their parents, students to their teachers, and ultimately, the ummah to the Prophet Muhammad SAW. This obedience is not merely passive compliance, but a path to acquiring useful knowledge, emulating good behavior, and achieving intercession, which collectively form the foundation of a solid social and spiritual order. Second, this study highlights the relevance of poetry in facing the challenges of modernity, which is described as the end times or "crazy times." This poem offers a solution in the form of integrated education that combines school (worldly knowledge) and recitation (religious knowledge). This balance aims to shape a generation that is not intellectually left behind but still has a strong moral compass. Specifically, this poem also promotes the dignity of women ('izzah) as a form of self-protection, while progressively voicing equality of access to education and skills. Third, the core of Sheikh Muallim's teachings is the translation of religious values into concrete moral practices. This poem details the ethics of interacting with parents and society, as well as the importance of personal discipline in worship and daily responsibilities such as maintaining cleanliness. By framing all noble actions, from speaking gently to sweeping the house, as "the path to heaven," this poem effectively eliminates the separation between ritual piety and social piety. This character education is instilled through a method of habit formation (wiridan) from an early age, so that noble morals and worship become an intrinsic part of a Muslim's identity.

Overall, this study concludes that Syekh Muallim's poetry is not merely a collection of advice, but rather a complete soteriological and pedagogical system for shaping perfect human beings who are able to navigate the complexities of the times by adhering firmly to the power of faith and noble character.

## REFERENCES

- Aprilia, N. (2024). *Pemikiran Gramatikal Bahasa Arab K.H. Ahmad Mu'allim: Telaah Atas Kitab Tāshil al Ṭalabah fi Naẓm al jurūmiyyah al jāwiyyah*. UIN Prof. K.H. Saifuddin Zuhri.
- Azra, A., Afrianty, D., & Hefner, R. W. (2010). Pesantren and madrasa: Muslim schools and national ideals in Indonesia. In *Schooling Islam: The Culture and Politics of Modern Muslim Education* (pp. 172–198).
- Baroroh-Baried, S., & Dkk. (1985). *Pengantar Teori Filologi*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Depdikbud.
- Charoline, C., & Ariana, M. (2024). Doktrin Keselamatan (Soteriologi). *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 3(3), 1970–1977.
- Eco, U. (1992). *Interpretation and Overinterpretation: World, History, Texts*. Cambridge, UK: Cambridge University Press.
- Fathurahman, O. (2018). Female Indonesian Sufis: Shattariya Murids in the 18th and 19th Centuries in Java. *Kyoto Bulletin of Islamic Area Studies*, 11, 40–67. Retrieved from [https://repository.kulib.kyoto-u.ac.jp/dspace/bitstream/2433/230448/1/I.A.S\\_011\\_040.pdf](https://repository.kulib.kyoto-u.ac.jp/dspace/bitstream/2433/230448/1/I.A.S_011_040.pdf)
- Handayani, E. (2022). *Studi Perbandingan Konsep Keselamatan Agama Islam dan Kristen*. Universitas Islam Negeri Raden Intan Lampung.
- Ichwan, M. N. (2019). *Qur'anic Soteriology: Doktrin Teologis tentang Keselamatan dan Nasib Pemeluk Agama Lain dalam Perspektif Al-Qur'an*. (C. El-Rafi'a, Ed.) (1). Semarang: RaSAIL Media Group.
- Kusnadi. (2006). Seni Singiran dalam Ritual Tahlilan pada Masyarakat Islam Tradisional Jawa. *Imaji*, 4(2), 218–231.
- Muallim. (1994). *Ijtimaussyi'ri*. Cilacap: Pondok Pesantren Al Fiel.
- Mudin, M. I., Fikri, M. D., Shobirin, M. M., & Mukharom, R. A. (2021). Hermeneutika Hans-Georg Gadamer: Studi Analisis Kritis

- Penafsiran Amina Wadud tentang Ayat Kepemimpinan. *Intizar*, 27(2), 113–126. <https://doi.org/10.19109/intizar.v27i2.10104>
- Muhammad Shohib, & Kholifatuz Sa'diyah. (2023). Kriteria Sukses Dalam Al-Qur'an (Kajian Tematik). *Jurnal Ilmu Pendidikan Dan Sosial*, 2(1), 53–61. <https://doi.org/10.58540/jipsi.v2i1.192>
- Mussaif, M. M., Suyanto, & Rukiyah. (2002). *Kedudukan dan Fungsi Singir Bagi Masyarakat Sastra Jawa* (Laporan Penelitian). Semarang.
- Mustaqim, A. (2016). Model Penelitian Tokoh (Dalam Teori dan Aplikasi). *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 15(2), 201. <https://doi.org/10.14421/qh.2014.1502-01>
- Musthofa, B. (1954). *Syngir Ngudi Susila*. Rembang: Menara Kudus. Retrieved from <https://archive.org/details/NgudiSusiloKHBisriMusthofa03Mar2016095913.compressed/mode/2up>
- Ngarifah, I., Basri, H., & Fakhurrizi, F. (2023). Revitalization of Syingiran as A Strengthening of Sociality and Spirituality of Rural Communities: The Existence of Oral Literature. *Sosial Budaya*, 20(1), 82. <https://doi.org/10.24014/sb.v20i1.22251>
- Sedyawati, E., & dkk. (2001). *Sastra Jawa Suatu Tinjauan Umum*. Jakarta: Balai Pustaka.
- Wibowo, A. G. (2015). *Pendidikan Karakter Berbasis Kearifan Lokal di Sekolah*. Yogyakarta: Pustaka Pelajar.
- Wieringa, E. P. (2006). Moral Education Through Islamic Songs in Twentieth-Century Java. In *Religious Perspectives in Modern Muslim and Jewish Literatures* (pp. 81–99). New York: Routledge Taylor & Francis. <https://doi.org/10.11157/rsrr2-2-565>
- Zuliana, R., & Mujibuddin, M. (2019). Sastra Pesantren Di Arena Sastra Indonesia. In *MPSN* (pp. 560–575).