

Islamic values in contemporary Indonesian poetry: A qualitative content analysis of Yuslidar's *Suara Hati Seorang Ibu*

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ABSTRACT

This study examines how Islamic religious values are aesthetically articulated in Yuslidar's poetry collection *Suara Hati Seorang Ibu* and how those articulations inform literary pedagogy in Indonesia. Using a qualitative content analysis with a deductive-inductive logic, we analyzed the entire volume and operationalized a codebook grounded in four macro categories monotheism (*tawhid*), ethical conduct (*akhlak*), doctrinal belief (*aqidah*), and Islamic jurisprudence (*fiqh*). Two analysts independently coded minimal textual "value instances" (word, line, couplet, stanza, paratext), resolved discrepancies through negotiated consensus, and maintained an audit trail of codebook versions and analytic memos. We identified 99 instances: *tawhid* 47 (47.5%; faith in God 36, *taqwa* 7, repentance 4), *akhlak* 44 (44.4%; sincerity 14, gratitude 9, patience 6, reliance on God 5, discipline 4, trust/responsibility 4, humility 2), *aqidah* 3 (3.0%; revealed matters), and *fiqh* 5 (5.1%; lawful 2, prohibited 3). The results reveal a devotional core faith operationalized ethically through sincerity and gratitude, with patience and reliance functioning as coping scripts under uncertainty; jurisprudential and doctrinal markers appear sparingly as boundary-setting closures that stabilize interpretation. These patterns converge with evidence that poetry supports character formation yet extend prior work by offering a single-author, frequency-based "value cartography" that surfaces how a maternal voice localizes virtues across domestic, civic, and pandemic-era scenes. The findings imply actionable designs for literature and Islamic-studies classrooms: structuring "value constellations" into close reading, dialogic inquiry, and reflective writing assessed with analytic rubrics, while future research should triangulate text analysis with classroom interventions and formal reliability metrics to evaluate effects on character and socio-emotional competencies.

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Introduction

In Indonesian education and cultural life, poetry is not merely an aesthetic artifact but a socially embedded medium for transmitting moral, religious, and civic values. Empirical studies in the 2018–2021 period show that literature-based learning can cultivate dispositions such as empathy, self-reflection, and ethical reasoning, and that poetry-centered interventions are

effective vehicles for character education objectives in school and higher-education contexts (Efendi & Nurjanah, 2019; Puspita et al., 2019; Winarni et al., 2021). These outcomes align with the broader pedagogical view that literary texts invite students to negotiate meaning, evaluate moral stance, and connect textual voices with lived experience, thereby supporting the development of prosocial attitudes and self-regulatory skills required in twenty-first-century classrooms. Within the Indonesian tradition, poetic forms from modern free verse to classical structures have historically served as repositories of communal ethics; contemporary scholarship documents how proverbial and poetic discourse encode normative guidance that readers mobilize as life principles in modern settings (Efendi & Nurjanah, 2019; Puspita et al., 2019; Rahaya, 2020).

Religious meanings are especially salient in this literary ecosystem. Recent analyses of Islamic texts and their contemporary articulations demonstrate how verbal artistry is patterned to convey theological insight and moral formation foregrounding values such as *tawhīd* (divine unity), *sabar* (patience), and *syukur* (gratitude) and how translation and interpretation practices make such values pedagogically accessible for diverse audiences (Anis et al., 2021; Efendi & Nurjanah, 2019; Rahaya, 2020). In educational practice, national character-education priorities are expected to be integrated across subjects, including Indonesian language and literature as well as Islamic studies; recent classroom studies show that purposeful design dialogic tasks, guided interpretation, and reflective writing can embed value clarification within literary instruction (Efendi & Nurjanah, 2019; Kurjum et al., 2020; Winarni et al., 2021). Together, this evidence suggests that poetry provides not only expressive latitude but also a structured space for ethical deliberation, making it a promising site for mapping how religious values are aesthetically realized and didactically usable (Efendi & Nurjanah, 2019; Puspita et al., 2019; Winarni et al., 2021).

Methodologically, qualitative content analysis (QCA) and reflexive thematic approaches offer suitable tools for explicating value-laden meanings in poetic texts because they combine systematic coding with interpretive depth. Contemporary methodological guides delineate transparent procedures for category development, iterative coding, and theme construction, and emphasize the role of researcher reflexivity in ensuring analytic rigor (Braun & Clarke, 2019; Mayring, 2019; Vaismoradi & Snelgrove, 2019). Applied to poetry, these approaches enable analysts to identify value instances at the level of lines, stanzas, or paratexts; to compare patterns across poems; and to connect textual signals with pedagogical implications without reducing the aesthetic integrity of the work (Braun & Clarke, 2019; Mayring, 2019; Vaismoradi & Snelgrove, 2019).

Against this backdrop, Yuslidar's collection *Suara Hati Seorang Ibu* offers a distinctive corpus through which to examine the articulation of religious values in contemporary Indonesian poetry. The maternal narrative voice casts everyday concerns family obligations, civic responsibilities, and responses to uncertainty within devotional frames that invite readers to interpret conduct through faith-inflected categories (Anis et al., 2021; Rahaya, 2020; Winarni et al., 2021). However, despite the growing evidence base on literature-based character education and on the moral semantics of Indonesian textual traditions, prior research rarely conducts a systematic, single-author QCA that (a) maps Islamic religious values across an entire contemporary poetry collection; (b) organizes those values within a clear analytic framework

(e.g., tauhid, akhlak, aqidah, fiqh); and (c) explicitly links the identified values to the poems' *amanat* (moral messages) and to concrete classroom uses. Addressing this gap, the present study deploys qualitative content analysis, informed by reflexive thematic reasoning, to (1) identify and categorize the religious values articulated in *Suara Hati Seorang Ibu*; (2) interpret how those values are aesthetically realized and connected to stated or implied *amanat*; and (3) discuss the pedagogical relevance of these realizations for integrating poetry into character and religious-education practice in Indonesia (Braun & Clarke, 2019; Mayring, 2019; Vaismoradi & Snelgrove, 2019).

Methods

This study employed a qualitative content analysis with a deductive–inductive logic to explicate religious values articulated in Yuslidar's poetry collection *Suara Hati Seorang Ibu* (Bengkulu: Brimedia Global, 2021). The corpus comprised the complete published volume, including titles and relevant paratexts; no sampling beyond the inclusion of all poems was undertaken. An a priori codebook was constructed from four macro-categories widely used in Islamic education Tauhid, Akhlak, Aqidah, and Fiqh each defined with operational subthemes (e.g., *Iman*, *Taqwa*, *Tobat* for Tauhid; *Sabar*, *Tawakal*, *Ikhlas*, *Syukur*, *Amanah* for Akhlak; *Sami'iyat* for Aqidah; and *Halal/Haram* for Fiqh). During open coding, two analysts independently identified value instances the minimal textual units (word, line, couplet, stanza, or paratext) conveying a discrete normative meaning followed by axial coding to consolidate semantically proximate labels and refine decision rules.

Disagreements were resolved through constant-comparison discussion and memo-based adjudication; negotiated agreement was prioritized to preserve interpretive nuance typical of literary texts. Coding was managed in standard computer-assisted qualitative analysis workflows, with an audit trail of versioned codebooks, analytic memos, and decision logs maintained for transparency. Descriptive statistics (counts and percentages) were computed to characterize the distribution of value instances across categories, while interpretive synthesis linked recurrent patterns to contextual frames (domestic, civic, pandemic). Trustworthiness was enhanced through prolonged engagement with the text, analyst triangulation, negative-case analysis, and expert consultation with Islamic-studies scholars to check category boundaries and exemplar selections; thick description is provided to support transferability. To ensure terminological precision, Arabic-derived concepts were transliterated consistently and glossed at first mention; quotations were retained in the original with English explications where needed. As the study analyzed a publicly available literary work and involved only advisory expert consultation, formal human-subjects review was not required; nevertheless, all interpretive claims were bounded by the textual record, and frequencies are reported as descriptive not inferential indices of salience. All materials necessary for replication (codebook definitions, exemplar extracts, and analysis memos) are available from the author upon reasonable request.

Results and Discussion

Corpus Overview and Coding

Across the complete text of *Suara Hati Seorang Ibu*, we identified **99 value instances** distributed across four macro-categories. Instances are the minimal textual units (word, line,

couplet, stanza, or relevant paratext) that convey a discrete religious value. The distributions are anchored by Monotheism (tawḥīd) and Ethical conduct (akhlāq), with less frequent but conceptually decisive invocations of Doctrinal belief (‘aqīdah) and Islamic jurisprudence (fiqh). These patterns indicate that devotional conviction and moral comportment provide the primary semantic scaffolding of the collection, while doctrinal acceptance and jurisprudential boundaries stabilize interpretation rather than dominate the discourse.

Distribution Across Macro-Categories

Table 1 summarizes category-level frequencies and percentages. Tawḥīd accounts for nearly half of all instances, led by belief in God (īmān). Akhlāq contributes a substantial share, dominated by sincerity of intention (ikhlāṣ) and gratitude (shukr). ‘Aqīdah and fiqh together comprise a smaller proportion, typically appearing where the poems mark limits of human knowledge or prescribe normative boundaries for conduct.

Table 1. Frequency of value instances by macro-category and subtheme (N = 99)

Macro-category	Subtheme	n	% of total
Tauhid	Faith in God	36	36.4
	God-consciousness (taqwā)	7	7.1
	Repetance (tawbah)	4	4.0
Akhlaq	Patience (ṣabr)	6	6.1
	Humility	2	2.0
	Reliance on God (tawakkul)	5	5.1
	Sincerity of intention (ikhlāṣ)	14	14.1
	Discipline	4	4.0
	Gratitude (shukr)	9	9.1
	Fulfilling trust/responsibility (amānah)	4	4.0
	Revealed matters (sam‘iyyāt)	3	3.0
Aqidah	Lawful (ḥalāl)	2	2.0
Fiqh	Prohibited (ḥarām)	3	3.0
Total		99	100.0

Salience of Subthemes Within Tauhid and Akhlak

At the subtheme level (Table 2), faith in God is the most frequent value (36.4%), followed by sincerity (14.1%) and gratitude (9.1%). The prominence of faith signals a devotional core that frames everyday experience family obligations, uncertainty, and civic participation within a God-oriented horizon. High counts for sincerity and gratitude indicate an ethics of intention and acknowledgment that orients action and response to fortune or loss. Moderately frequent god-consciousness and patience function as stabilizers of conduct, while reliance on God marks trustful surrender in the face of indeterminacy. Lower-frequency items (humility, discipline, fulfilling trust/responsibility) appear as situational specifications of moral comportment.

Table 2. Ranked subthemes by salience (overall % of N = 99)

Rank	Subtheme	n	%
1	Faith in God	36	36.4
2	Sincerity of intention (<i>ikhlāṣ</i>)	14	14.1
3	Gratitude (<i>shukr</i>)	9	9.1

Rank	Subtheme	n	%
4	God-consciousness (<i>taqwā</i>)	7	7.1
5	Patience (<i>ṣabr</i>)	6	6.1
6	Reliance on God (<i>tawakkul</i>)	5	5.1
7	Discipline	4	4.0
7	Fulfilling trust/responsibility (<i>amānah</i>)	4	4.0
7	Repentance (<i>tawbah</i>)	4	4.0
10	Prohibited (<i>ḥarām</i>)	3	3.0
10	Revealed matters (<i>samʿiyyāt</i>)	3	3.0
12	Lawful (<i>ḥalāl</i>)	2	2.0
12	Humility	2	2.0

Cross-Cutting Patterns and Contextual Anchoring

Three cross-cutting patterns emerge. First, a devotional ethical spine: faith co-occurs with sincerity and gratitude, yielding a recurrent constellation in which intention and acknowledgment operationalize belief as practice. Second, coping scripts under uncertainty: patience and reliance on God cluster in scenes of illness, loss, or deferred outcomes, describing disciplined endurance that culminates in trustful surrender. Third, normative boundary-setting: lawful/prohibited (*ḥalāl/ḥarām*) and revealed matters (*samʿiyyāt*) appear sparingly but decisively, often at stanza endings, to mark the limits of permissible action or the need to defer to revelation; these items act as textual closures that stabilize interpretation.

Thematic Localization Across Social Domains

Value instances are consistently localized within domestic (parent-child relations, household responsibilities), civic (citizenship, public service), and pandemic-era scenes (care, risk, collective restraint). In domestic frames, fulfilling trust/responsibility (*amānah*) and discipline specify obligations of care and self-regulation; in civic frames, sincerity reorients service away from self-display toward duty; in pandemic frames, patience and gratitude narrate restraint and thankfulness as communal ethics. The relatively low frequency of *fiqh* items suggests that jurisprudential language is invoked strategically often to close ethical deliberation rather than to initiate it reinforcing the primacy of devotional and characterological discourse in the collection.

Summary of Key Findings

Overall, the results indicate a structure anchored by a devotional core (faith) that is operationalized ethically (sincerity, gratitude, patience, reliance on God) and stabilized normatively (revealed matters; lawful/prohibited). Because counts are instance-based, they index textual emphasis rather than theological hierarchy; nevertheless, the patterning provides a reproducible map of how religious values are aesthetically realized and socially situated across the poems.

Discussion

The distribution of value instances in this corpus anchored by faith in God (36.4%) and operationalized through sincerity, gratitude, patience, and reliance on God converges with and

extends prior findings that poetry and literary learning are effective vehicles for character formation in Indonesian and international contexts. Studies of literature-based pedagogy report gains in empathy, moral reflection, and value internalization when learners engage poetic language through guided interpretation and reflective tasks, a pattern consistent with our devotional–ethical spine in which belief is enacted via intention and acknowledgment (Komalasari & Rahmat, 2019; Komalasari & Saripudin, 2018; Sulistiyo et al., 2020). Beyond general character outcomes, scholarship on Indonesian moral semantics shows that proverbial and poetic discourse explicitly encodes normative guidance, mirroring our finding that jurisprudential (*ḥalāl/ḥarām*) and doctrinal (*samʿiyyāt*) signals function as textual closures that stabilize ethical interpretation (Abdul Rahim & Jalalian Daghigh, 2020; Puspitasari et al., 2021; Setyono & Widodo, 2019). Likewise, work on the translation and rhetorical patterning of Sufi aphorisms demonstrates how theological meanings are aesthetically scaffolded for contemporary readers paralleling our observation that sincerity (*ikhhlās*) and gratitude (*shukr*) are repeatedly staged as practicable virtues rather than abstract doctrines (Rianawaty et al., 2021; Sahin, 2018; Zuhdi, 2018). Methodologically, our coding strategy aligns with contemporary qualitative content analysis and reflexive thematic analysis, which advocate transparent category development, iterative codification, and interpretive memoing to surface patterned meanings in value-laden texts (Elmiana, 2019; Jang, 2022; Tan et al., 2018). Taken together, the present results corroborate prior evidence while adding a fine-grained map of how religious values are distributed and co-occur within a single, thematically coherent poetry collection.

The study’s principal novelty lies in its systematic, single-author value cartography that quantifies and interprets 99 discrete instances across a codebook grounded in *tauḥīd*, *akhlāq*, *ʿaqīdah*, and *fiqh*, rather than inferring values from isolated exemplars or heterogeneous anthologies. By centering a female-authored, maternal voice, the analysis surfaces how devotional convictions are localized across domestic, civic, and pandemic-era scenes an integrative orientation seldom detailed in prior work that typically treats ethical themes or pedagogical interventions in broader, less text-specific terms (Ide et al., 2018; Muhtar & Dallyono, 2020; Sulistiyo et al., 2020). The explicit modeling of value “constellations” (e.g., faith–sincerity–gratitude) also advances conceptual clarity on how virtues cluster in practice, offering a replicable template for future literary-ethical studies.

The implications are twofold for curriculum and teacher education. First, literature and Islamic studies instructors can operationalize these value constellations into lesson designs that combine close reading, dialogic inquiry, and short reflective writing, enabling students to link textual evidence to lived ethical choices without collapsing aesthetics into didacticism. Analytic rubrics can assess interpretive depth (accuracy of concepts, warranting with lines/stanzas) and ethical application (scenario-based reasoning), while thematic clusters (e.g., patience–reliance under uncertainty) can be sequenced across modules to support cumulative formation. Second, the pandemic-inflected poems furnish timely materials for socio-emotional learning: educators can guide students to articulate gratitude and disciplined restraint as communal ethics, connecting devotional language to public responsibility. For teacher preparation, the study underscores the need to build capacity in qualitative text analysis and in culturally responsive facilitation of value-laden discussion (Braun & Clarke, 2019; Mayring, 2019; Vaismoradi & Snelgrove, 2019).

This work also has limitations that bound interpretation. It analyzes a single corpus by one author; consequently, frequency patterns reflect textual salience rather than generalizable prevalence across Indonesian poetry. Although analyst triangulation and an audit trail were employed, we did not compute formal inter-coder reliability, privileging negotiated agreement to preserve literary nuance; future studies should report agreement coefficients while maintaining reflexive rigor. The counts are descriptive and should not be read as inferential tests of effect; moreover, translations and transliterations may shape readers' perception of conceptual boundaries. Finally, we did not examine classroom implementation or learner outcomes; subsequent research should triangulate text analysis with instructional interventions and mixed-methods evaluation to test how value constellations translate into measurable gains in character and socio-emotional competencies (Efendi & Nurjanah, 2019; Puspita et al., 2019; Winarni et al., 2021).

Conclusion

This study maps with analytic precision how Islamic religious values are aesthetically articulated in Yuslidar's *Suara Hati Seorang Ibu*, identifying 99 discrete instances distributed across tawhīd, akhlāq, 'aqidah, and fiqh, with a devotional core of faith operationalized through sincerity, gratitude, patience, and reliance on God and stabilized by jurisprudential and doctrinal markers. By conducting a systematic, single-author qualitative content analysis, the article advances beyond prior work that treats values in broad terms, showing how virtue "constellations" (e.g., faith-sincerity-gratitude) recur across domestic, civic, and pandemic-era scenes and thereby clarifying the actionable links between poetic form, moral meaning, and pedagogical use. The findings support integrating thematically clustered poems into literature and Islamic-studies curricula through close reading, dialogic inquiry, and reflective writing assessed with analytic rubrics, while also informing teacher preparation in facilitating value-laden discussions with cultural and textual fidelity. Interpretively, the results are bounded by the single-corpus design and negotiated coding without formal reliability statistics, and they remain descriptive rather than inferential; nevertheless, they provide a replicable template for future research that triangulates text analysis with classroom interventions and mixed-methods evaluation to test how identified value constellations translate into measurable gains in character and socio-emotional competencies.

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