

## THE ETHICAL EDUCATIONAL PRINCIPLES IN UTAWEN POETRY AND THEIR SIGNIFICANCE TO THE PANCASILA STUDENT PROFILE

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### Abstract

This study aims to examine the relevance of the Pancasila student profile to the moral education values in the Utawen poem, which is a culture in the Tegal Sari Mosque, Jetis District, Ponorogo Regency. This study uses a qualitative research type with an ethnographic design. The research data uses primary and secondary data. Primary data is obtained through a critical review of the Utawen poem text. Secondary data is obtained through scientific journals, books, and articles relevant to the research topic. Data collection techniques use interviews, observations, and documentation. Analysis uses Miles and Huberman techniques. The research findings show that the moral values contained in the Utawen poem include: the moral value of consistency in principle, the moral value of honesty, and the moral value of courage to admit mistakes. These moral values are implied through the character of Sidiq (trustworthy). The moral value of keeping promises and being responsible is reflected in the character of amanah (trustworthy). The moral value of liking to help and caring for others is implied in the obligation of zakat as a form of social care. The relevance of the moral values of Utawen poetry to the profile dimensions of Pancasila students can be seen as follows: the dimensions of faith, devotion to God Almighty, noble character, and independence are implied in the shahada and the pillars of Islam. The dimension of mutual cooperation is implied through the teaching of paying zakat. The dimension of global diversity is implied in the character of the Prophet, who brought Islamic teachings to all people. The concept of tauhid (the oneness of God) can be used as a stimulus to develop critical thinking, because it invites humans to understand the meaning of life in depth. Through poetic expression, Utawen poetry also reflects creativity in conveying the message of da'wah through literary works.

### Keywords

Utawen Poetry, Pancasila Student Profile, Moral Education.



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## INTRODUCTION

Moral values constitute the primary foundation for the realization of national character (Armini, 2024; Lickona, 1992). Moral ideals must be established from an early age in the nation's youth, influencing both their attitudes and behaviors. Moral concepts such as responsibility, honesty, empathy, and respect for others will foster a healthy social order and cultivate a generation characterized by integrity and civility in its activities. Consequently, amidst the swift progression of digitalization that frequently disrupts social norms, the ethical significance of education is becoming increasingly vital and is inseparable from the national education system.

In an effort to instill these moral values, (Bubun et al., 2024; Fathurrozaq, n.d.) stated that the cultural approach, especially poetry, is an effective way to teach moral principles. Apart from that, according to (Mahsyar, 2017) Poetry not only contains praise but also contains moral teachings that can be used as a learning medium. These principles can be seen clearly in the poetry traditions that have developed in various regions, one of which is the Utawen poetry in Ponorogo, which is full of moral messages and a philosophy of life that reflects local wisdom.

Utawen poetry has evolved and established itself as a tradition in Ponorogo Regency, East Java. It derives from the Tegalsari Mosque, established by Kyai Ageng Mohammad Besari in 1742 CE. It is performed during the sacred month of Ramadan and on Fridays, employing the Javanese and Arabic languages (Kusuma & Suryadi, 2019). The lyrics convey lessons regarding the Oneness of Allah and narrate the story of the Prophet Muhammad as His messenger. This poetry incorporates hidden moral lessons and serves as a potential educational medium.

Regrettably, despite the moral values inherent in Utawen poetry, empirical research indicates that it lacks recognition within educational frameworks. The existing curriculum emphasizes academic competencies, whereas the moral lessons found in local literature are afforded less consideration. This discrepancy highlights a systemic oversight in integrating cultural identity with formal education. Consequently, the current generation of the nation is becoming estranged from the cultural heritage bequeathed by their forebears. If this trend continues, there is a risk that valuable traditional wisdom, which once served as a compass for ethical behavior and communal harmony, may be forgotten altogether.

Regrettably, despite Utawen poetry fulfilling the criteria for moral instruction, evidence indicates that it is not recognized within the educational sphere. The present curriculum emphasizes academic competencies more significantly. Concurrently, ethical instruction in regional literature is

afforded less consideration. Consequently, the nation's generations are becoming further estranged from the cultural heritage bequeathed by their forebears. This circumstance poses a barrier to the implementation of moral precepts via Utawen poetry.

The absence of establishing moral ideals from a young age profoundly affects student conduct. Incidents of bullying, physical altercations, sexual violence, and intolerance are prevalent in educational institutions (Abdurahman et al., 2025; Nurrahman et al., 2025). This situation indicates a character crisis that cannot be remedied alone by punishment; it necessitates an approach that cultivates moral awareness in pupils from an early age. Consequently, literary works like the utawen poetry can serve as an alternate means of instilling morality in kids.

Conversely, the government has launched the Pancasila student profile as a framework for character development for students in Indonesia. This profile encompasses six dimensions: (1) faith in and devotion to God Almighty coupled with virtuous character; (2) global variety; (3) collaboration; (4) independence; (5) critical reasoning; (6) creativity (Haryati, 2022; Mulyani et al., 2023). These six facets not only embody Pancasila values but also encapsulate the necessity for competence and character in confronting global transformations. The moral precepts of Utawen poetry possess significant potential for integration into education aligned with the Pancasila student profile.

The moral precepts of the Utawen poem exhibit significant relevance to the characteristics of a Pancasila learner. The message of the essential traits of God and the Prophet, specifically Shiddiq (honesty), Amanah (trustworthiness), Tabligh (conveyance), and Fathonah (intelligent), corresponds with the principles of piety towards God Almighty and virtuous character (Setyowati, 2020). The Utawen poem is both historical and pertinent to present moral instruction.

The author's research revealed several previous studies examining moral values in poetry, including: First, a study conducted by Muda & Kadirun, (2020). The results of this study indicate that the poem "Kabanti Ajongan Yinda Malusa" contains moral values. The moral aspects contained within it include moral awareness, knowledge of moral values, determining perspectives, moral thinking, decision-making, and personal knowledge.

Second, a study by Firmansyah et al. (2021). This study concluded that the poem "Gulung Ketapang" contains moral values, namely values related to faith and piety in God Almighty and moral values for oneself, others, and the environment. Third, a study by Mutolib & Pamungkas (2023). The results showed that the poem "Serate Murid" emphasizes the importance of courtesy,

simplicity, and respect for others, depicting the relationship between students and teachers as a reflection of the relationship between humans and God.

The fourth study was conducted by Lestina et al., (2024). The results of the study showed that the poem "Nandong" from Simeulue Regency contained three types of moral messages: individual moral messages (human relationships with oneself), social moral messages (human relationships with other humans), and religious moral messages (human relationships with God). The five studies conducted by Hairani & Fakihuddin, (2023) show that Kiyai Hamzanwadi's *Nasyid* poems possess high artistic value and a highly aesthetic style, and many of them are beneficial to society and imbued with moral messages, particularly for the Sasak people and Indonesian Muslims in general. These five studies focused solely on examining the moral values of the poems, without linking them to the profile of Pancasila students. This difference is the main difference from the author's research.

This argument necessitates a comprehensive study to incorporate Utawen poetry into moral education for optimal effectiveness and efficiency. It is essential to methodically discover the moral education values inherent in Utawen poetry, which should then be elaborated and aligned with the characteristics of the Pancasila student profile. This approach ensures that moral education is grounded not only in theory but also in a robust cultural foundation. This research is significant as a definitive measure to enhance local culture-oriented moral teaching through Utawen poetry, in the face of pervasive globalization and contemporary difficulties. Indonesian pupils must possess a robust identity anchored in the nation's esteemed values.

## METHOD

This study employs qualitative research conducted directly in the field. The employed research design is ethnographic. (Hanurawan, 2016; Spradley et al., 1997) asserts that a crucial aspect of ethnographic research design is the endeavor to witness the activities experienced by the subjects of investigation. This study investigates the oral traditions of the Tegasari community in the Jetis Ponorogo District, specifically focusing on utawen poetry. This study seeks to elucidate the significance of moral education embedded in the poem and its pertinence to the characteristics of pancasila pupils.

This research utilized data sources acquired through interviews and observations with numerous informants associated with the Utawen poetry tradition. In the meantime, sources,

written data, photographs, and other necessary materials serve as supplementary information. Researchers employ qualitative data analysis approaches for data analysis. As stated by Arikunto (2010), Moleong (2017), and Sugiyono (2022), qualitative data analysis is conducted interactively and constantly throughout each phase of the research until completion and data saturation is achieved. Data analysis activities encompass simplification, data visualization, and conclusion formulation. Data simplification involved the organization of information pertinent to the significance of moral teaching in Utawen poetry. The subsequent phase involves doing a critical analysis by correlating data findings with Pancasila professional philosophies. Subsequently, deduce the significance of moral instruction in Utawen poetry and its pertinence to the characteristics of Pancasila pupils.

Simultaneously, the verification of data veracity employs the methodology outlined by Sugiyono (2010), specifically meticulous observation and triangulation. This meticulous study was conducted by researchers through systematic and thorough observations regarding the significance of moral education in Utawen poetry and its relevance to the Pancasila student profile. Simultaneously, researchers employ the triangulation technique to verify the veracity of the data by comparing it with alternative sources. Triangulation, specifically the triangulation of sources and the triangulation of data collection methods.

## **FINDINGS AND DISCUSSION**

### **Findings**

Utawen poetry is the work of Kiai Ageng Mohammad Besari. He established the Gebang Tinatar Islamic boarding school in Tegalsari, Jetis, Ponorogo, during the 18th century. This Islamic boarding school is, as noted by Haji, (2018), among the oldest in Indonesia. Kiai Syamsudduin, the imam of the Tegalsari mosque, stated in an interview that during the existence of the Gebang Tinatar Islamic boarding school, Utawen poetry was performed after the Isha prayer as a prelude to the Kiai's religious instruction to his students. Following the fall of the Gebang Tinatar Islamic boarding school, Utawen poetry transitioned from a recitation performed solely by students prior to lessons to a deeply entrenched tradition within the Tegalsari community. Utawen poetry is recited in the mosque on Fridays or during special occasions, such as the month of Ramadan, utilizing Javanese and Arabic vocabulary in its pronunciation. The poetry's lyrics conveyed the principles of the Oneness of Allah and the narrative of the Prophet Muhammad as a messenger. The content of the Utawen poetry is as follows:

**Table 1. Utawen Poem**

Verse 1
<p>“Utawi pikukuhe Islam iku lima, kang siji syahadat, kaping pindo sholat, kaping telu aweh zakat, kaping empat apuosa, kaping lima munggah kaji maring baitullah”.</p> <p>The five pillars of Islam are: the recitation of the shahada, the performance of the five daily prayers, the payment of zakat, fasting during Ramadan, and undertaking the pilgrimage to the Temple of Allah.</p>
Verse 2
<p>“Nawaitu ‘an ukiro kalimah syahid syahadataini wujuban fii ‘umuri marotan wahidatan fardholillahi ta’ala niat ing sun angucapaken ing kalimah syahadat loro ing dalem wajib ing dalem sak umure ing sun malih sepisan fardhu krono Alloh Asyhadu alla ilahailallah wa asyhadu anna muhammadarrosulloh”.</p> <p>I plan to recite the two sentences of the shahada as a singular requirement in reverence to Allah Ta'ala. I affirm that there is no deity deserving of genuine veneration but Allah, and I affirm that the Prophet Muhammad is the messenger of Allah.</p>
Verse 3
<p>“Anekseni ing sun setuhune ora ono pangeran kang sinembah kulawan sak benere kang wajib wujud kang mokal adame kang mesti anane anging Alloh. Anekseni ing sun setuhune kanjeng Nabi Muhammad iku utusane Allah kawulane Allah kang romo Raden Abdulloh kang ibu Dewi Aminah ing kang lahir ono Mekah ngalih ing Medinah gerah ing Medinah sedo ing Medinah sinare aken ing Medinah bongso bongso Arab bangsa Hasyim bangsa Quraisy mongko yuswane kanjeng Nabi Muhammad iku sewidak tahun punjul tigang tahun”.</p> <p>I unequivocally affirm that there is no deity deserving of genuine veneration, whose existence is obligatory, whose existence is unattainable, and whose presence is assured, but Allah. I affirm that the Prophet Muhammad is the messenger of Allah, His servant, the son of Sayyid Abdullah and Sayyidah Aminah. He was born in Mecca, subsequently relocated to Medina, became ill in Medina, passed away in Medina, and was interred in Medina. He originated from the Arab country, specifically from the Hashim tribe, and was affiliated with the Quraish tribe. He was sixty-three years old.</p>
Verse 4
<p>“Mongko maknane lailahailalloh iku makna nafi lan isbat mongko kang den nafeaken iku sekehing pangeran pangeran saking pangeran kito ing kang agung moho mulyo lan ing kang den isbataken iku pangeran aqso kang setunggal ing kang ora didadeaken dadeaken alam kabeh iyo iku aran Allah tegese aran Allah iku aran dalem dzat ing kang wajibun wujud kang mesthi anane kang mokal adame ora werno ora rupa ora arah ora enggon. Sing sopo wonge angucapaken setuhune Allah iku werna, rupa, arah, enggon, mongko wong iku dadi kufur”.</p> <p>The phrase La ilaha illallah embodies both negation (nafi) and affirmation (itsbat). All deities, except for our Lord, God the Most Great and Most Glorious, are rejected. Simultaneously, it is acknowledged that there exists only one deity, specifically the One God, who neither created nor was created by any being, referred to as Allah. Allah is a term denoting the necessary Essence, whose existence is unequivocal and whose nonexistence is inconceivable. Allah possesses no color, no shape, is not oriented in any direction, and does not inhabit a particular location. Anyone who asserts that Allah possesses a color, shape, direction, or location has succumbed to disbelief.</p>
Verse 5
<p>“Utawi kanjeng Nabi Muhammad iku menungsa kang lanang, kang merdika kang ‘akil baligh, kang bagus rupane kang mencorong cahiyane, kang dadi purnamane bulan utawa kaya srengenge, kang keturunan wahyu ing kang wajib anduweni sifat sidiq, amanah, tabligh. Sidiq bener, amanah apercaya, tabligh anekaaken. Mokall ino, mokall cidro, mokall angumpetaken ing kang werna arod basyariah ora dadi anacat aken ing dalem martabate ing kang moho luhur”.</p> <p>The Prophet Muhammad was a liberated individual, had attained puberty, and possessed an attractive visage, with a countenance luminous like the full moon or the sun. He received divine revelations from Allah and exhibited the essential attributes of prophets, including sidiq, amanah, and tabligh. The characteristic of sidiq signifies honesty, amanah denotes the trust vested in an individual, and tabligh</p>

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refers to the unreserved communication of all of Allah's directives. The Prophet Muhammad cannot lie, betray, or conceal revelations. Despite possessing common human traits, this does not undermine his esteemed role as a prophet of Allah SWT.

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### **Tegalsari Ponorogo Mosque Archives**

This utawen poem is a religious literary work with a da'wah nuance that aims to teach and instill Islamic values in society, especially in young children, in a simple, beautiful, and easy-to-understand manner. In its five stanzas, this poem systematically conveys the pillars of Islam, the meaning of the shahada, monotheism, and an introduction to the figure of the Prophet Muhammad, both in terms of his faith and exemplary behavior.

The first stanza of the Utawen poem conveys the main foundations of Islam, namely the pillars of Islam. The second stanza specifically discusses the shahada as proof of one's Islam, a once-in-a-lifetime obligation for Muslims. The third stanza broadly explains the meaning of faith by outlining the life of the Prophet Muhammad (peace be upon him), strengthening his prophethood. This poem demonstrates an effort to teach a straight and solid creed while simultaneously briefly introducing the Prophet's history.

Next, the fourth stanza examines the theological meaning of the phrase "La ilaha illallah." This stanza explains the importance of believing that Allah is the one and only God. The fifth stanza concludes this utawen poem by explaining the obligatory qualities of the Prophet Muhammad (peace be upon him): sidiq (honesty), amanah (trustworthiness), and tabligh (delivering revelation), as well as the denial of qualities that are impossible for the Prophet to possess. This stanza serves as a moral lesson and strengthens faith in the figure of the Prophet Muhammad as a noble human being worthy of being a role model in all aspects of life.

### **Discussion**

#### **Moral Principles in Utawen Poetry.**

Morals are etymologically derived from the Latin term *mos*, with its plural form (*mores*) signifying custom (Asmaran, 1992). Chaplin & Kartono (2006) elucidate that morals are behaviors aligned with the social rules, regulations, and customs prevalent within a community. According to Hurlock (1990), morals are defined as activities that conform to the rules and teachings prevalent within a social group. Morals originate from societal traditions. Auliya et al. (2020) identify several indicators of morals: (1) adherence to principles, (2) honesty in communication, (3) alignment with truth, (4) fulfillment of promises, (5) accountability for actions, (6) willingness to acknowledge

mistakes, (7) inclination to assist, (8) concern for others, and (9) propensity to forgive the errors of friends.

By examining the moral indicators, the moral ideals inside the Utawen poem can be discerned indirectly from its text, which states: “utawi kanjeng Nabi Muhammad iku menungsa kang lanang kang merdika kang ‘akil baligh kang bagus rupane kang mencorong cahiyane kadi purnamane bulan utowo koyo srengenge kang keturunan wahyu ingkang wajib anduweni sifat sidiq, amanat, tabligh. Sidiq bener, amanah apercaya, tabligh anekaaken mokal ino, mokal cidro, mokal angumpetaken ingkang werno arod basyariah ora dadi anacat aken ing dalem martabate ingkang moho luhur”.

The Prophet Muhammad was a liberated individual, had attained puberty, and possessed an attractive visage, with a countenance luminous like the full moon or the sun. He received divine revelations from Allah and exhibited the essential attributes of prophets: *ṣidiq*, *amanah*, and *tabligh*. The attribute of *ṣidiq* signifies honesty, *amanah* denotes the trust vested in him, and *tabligh* refers to the unreserved communication of all of Allah's mandates. The Prophet Muhammad was incapable of lying, betraying, or concealing revelations. Despite possessing commonplace human traits, this did not undermine his esteemed role as a messenger of Allah.

The Utawen poem implicitly conveys the moral significance of steadfast, principled conduct. This is exemplified by the attribute “*sidiq*,” meaning trustworthy, ascribed to the Prophet Muhammad. He consistently adhered to his ideals and refrained from deceit, even when confronted with adversaries. Setiawan (2013); Shihab (2013) asserts that a fundamental basis of morality is the consistency of principles. Someone steadfast in their principles will readily earn societal trust. Furthermore, in a culture rife with deception and injustice, consistency is essential for establishing a leader's integrity and acts as the cornerstone of moral instruction.

The trait “*sidiq*” (honesty), ascribed to the Prophet Muhammad in this Utawen poem, exemplifies the ethical principle of veracity in discourse. (al-Ghazzali, 2008; Ariani & Ritonga, 2024) asserted that integrity is the fundamental basis for establishing healthy social interactions. The loss of honesty will obliterate trust among individuals. In contemporary culture, the ethical principle of honesty is essential for establishing integrity on both personal and institutional levels, encompassing education, politics, and business. Prior to his designation as a prophet, Muhammad was referred to as Al-Amin by his community due to his integrity. The Prophet's integrity was manifest in every word and deed, serving as the cornerstone of the trustworthiness of his teachings. Honesty



encompasses not only refraining from deceit but also communicating and behaving in accordance with the truth.

The significance of aligning with truth is evident in the Utawen poetry, especially in the expression "mokal angumpetaken," which signifies that a Prophet cannot deceive. This line conveys the moral lesson of having the guts to express the truth regardless of the circumstances, whether advantageous or disadvantageous. Abdullah (2005); Dewi & Mashar (2019) asserts that the moral imperative of aligning with truth is a virtue that every leader ought to embody. This ethical principle is illustrated by the Prophet Muhammad (peace be upon him), who consistently communicated insights transparently, even when those revelations admonished the conduct of the Arab elite of his era. This moral virtue is essential to impart to the next generation, particularly as a means to counteract hoaxes, corruption, and different sorts of unfairness that continue to exist in society.

The ethical significance of honoring commitments in the Utawen poetry is exemplified by the Prophet's dependability, *amanah*, denoting reliability. Shihab (2013) asserts that fulfilling pledges constitutes both a moral duty and a social and spiritual responsibility. In contemporary society, violating an agreement is frequently regarded as insignificant; nonetheless, it can substantially undermine confidence and incite conflict. The Prophet demonstrated that a promise constitutes a trust that must be honored, and its violation constitutes a betrayal of that trust. In the context of international accords such as the Treaty of Hudaibiyah, he exemplified adherence to the provisions of the deal, despite its seemingly adverse implications.

The ethical principle conveyed in the Utawen poetry is accountability for one's conduct, exemplified by the reliable character of the Prophet Muhammad (peace be upon him). The poem states that the Prophet embodied the trait of trustworthiness, indicating he was reliable and incapable of betrayal (*mokal cidro*). This trait illustrates that every activity must be executed with complete accountability, particularly regarding the interests of others. The poem elucidates that the Prophet not only received revelations but also transmitted them with complete accountability as a messenger. This ethical principle is pertinent in daily life, as a responsible individual will contemplate their actions and be prepared to accept the repercussions of their decisions. This value also motivates individuals to fulfill their responsibilities, whether in social, professional, or religious contexts.

The ethical significance of the bravery to acknowledge errors is a crucial lesson in the Utawen poem. While not explicitly stated, one might infer the qualities of *sidiq* (honesty) and *amanah* (trustworthiness) inherent in the Prophet Muhammad (peace be upon him). Honesty is manifested not only via verbal expression but also in one's self-attitude, encompassing the bravery to acknowledge errors when committed. The poem illustrates that the Prophet consistently performed transparently and accepted accountability for his teachings and conduct, emphasizing that truth supersedes status or self-importance. This characteristic is significant in daily life, since an individual who is honest and willing to own their faults will garner greater respect and trust, enabling personal improvement and development into a better person.

The Utawen poetry imparts fundamental Islamic teachings while also promoting moral virtues, such as altruism, as suggested by the third pillar of Islam, *zakat*. The initial line articulates: "kaping telu aweh zakat," signifying that the third pillar of Islam pertains to the act of donating *zakat*. *Zakat* transcends a mere religious duty, embodying profound societal value by reflecting compassion toward others, particularly the impoverished and those in need. (Arief, 2016; Suhartono et al., 2024; Umar et al., 2025) asserts that the principle of *zakat* instructs a devoted Muslim to engage in both personal devotion and the welfare of those in their community. By disbursing *zakat*, an individual sanctifies their wealth and alleviates the hardships of others, thus fostering social equity and communal cohesion. This poetry conveys that genuine faith must be demonstrated by tangible deeds that aid others.

The ethical significance of forgiving errors is a crucial lesson in Islam, consistent with the attributes of the Prophet Muhammad, as illustrated in the Utawen poetry. The passage on the Prophet's character indicates that he embodied the attributes of *sidiq* (truthfulness), *amanah* (trustworthiness), and *tabligh* (communication), exemplifying integrity, accountability, and an open-mindedness in disseminating the truth devoid of animosity. The Prophet Muhammad's forgiving disposition is implicitly evident in his compassionate demeanor towards his followers, including those who caused him harm. (Fadilah et al., 2024; Gulen, 2012) asserts that others beyond the Islamic faith acknowledge the Prophet's exemplary virtues, particularly his forgiving disposition.

## **The Significance of Utawen Poetry as an Educational Resource for Enhancing the Pancasila Profile.**

The Pancasila Student Profile aims to cultivate students in Indonesia into a generation possessing global competencies and character aligned with the principles of Pancasila. The components of the Pancasila student profile include: (1) faithfulness and piety towards God Almighty, along with noble morals; (2) independence; (3) cooperation; (4) global diversity; (5) critical thinking; and (6) creativity. From the perspective of the Pancasila student profile, the moral precepts in the Utawen poem exhibit similarities, rendering the poem very pertinent as instructional material for reinforcing the Pancasila profile. This can be substantiated by the poem's language, which states: "Utawi pikukuhe Islam iku limo, kang siji syahadat, kaping pindo sholat, kaping telu aweh zakat, kaping empat apuoso, kaping limo munggah kaji maring baitullah." The five foundations of Islam are as follows: the first is the recitation of the shahada, the second is the establishment of the five daily prayers, the third is the payment of zakat, the fourth is fasting during the month of Ramadan, and the fifth is undertaking the pilgrimage to the Baitullah.

A comparable text to the aforementioned is: "Nawaitu 'an ukiro kalimah syahid syahadataini wujuban fii 'umuri marotan wahidatan fardholillahi ta'ala niat insun angucapaken ing kalimah syahadat loro ing dalem wajib ing dalem sak umure insun malih sepisan fardhu krono Alloh Asyhadu alla ilahaillallah wa asyhadu anna muhammadarrosulloh". I aim to recite the two lines of the shahada as a lifelong responsibility in reverence to Allah Ta'ala. I testify that there is no deity deserving of veneration except Allah, and I testify that Muhammad is the messenger of Allah.

An examination of the Utawen poem elucidates its significance to the Pancasila student profile, especially on faith, devotion to the One God, and virtuous character. This poetry encourages pupils to understand tawhid, or the Oneness of Allah, by fostering a profound commitment to religion through the Shahada (the statement of faith) and the essential traits of Allah and the Prophet. This method is particularly efficacious for students, as the fundamental nature of faith is al-Iqrar wa al-Tasdiq (verbal acknowledgment and internal affirmation), as stated by (Hanifah, 1971; Hamzah, 2022; Suryani et al., 2021).

The significance of the Utawen poem to the characteristics of a Pancasila student, who has faith in God Almighty and has virtuous qualities, is evident in the poem's language, which states, "Sing sopo wonge angucapaken setuhune Alloh iku werno, rupo, arah, enggon, mongko wong iku dadi kufr." Those who assert that God possesses color, shape, direction, or location have succumbed

to doubt. This text implicitly conveys the principle of independence. This is shown in the unequivocal assertion on God's Perfect Attributes and the rejection of equating God with His creation. This illustrates the necessity for students to engage in independent thought and is significantly pertinent to the autonomous aspect of the Pancasila student profile.

The independent aspect of the Utawen poetry is also apparent in the line, "utawi kanjeng Nabi Muhammad iku menungso kang lanang kang merdiko kang 'akil baligh." This indicates that the Prophet Muhammad was an autonomous individual, having attained puberty, and exhibited an attractive visage, with a countenance luminous like the full moon or the sun. The terms "merdiko" (free) and "akil baligh" (adult) in the context of Prophet Muhammad underscore the significance of autonomy in thinking and action for every student, both spiritually and intellectually.

The Pancasila student profile of mutual cooperation is also implicit in the Utawen poem. The fifth stanza addresses the pillars of Islam, highlighting the responsibility to pay zakat. The poem references the term "kaping telu aweh zakat," signifying that the third pillar of Islam is the payment of zakat. This fifth stanza, while not explicitly addressing mutual cooperation, yet conveys a definitive message. This concurs with (Fajrina et al., 2020; Hafidhuddin, 2002) assertion that the execution and administration of zakat encompass numerous components, involving not just the government but also all societal strata. This illustrates that the efficacy of zakat is not contingent upon a single entity but necessitates the participation of multiple stakeholders through collaborative efforts.

Another poem that reinforces the Pancasila student profile dimension of mutual cooperation is contained in the text that states: "Prophet Muhammad is the messenger of Allah, son of Allah, who is Father Raden Abdulloh and Mother Dewi Aminah, born in Mecca, migrated to Medina, passed away in Medina, and is buried in Medina." Prophet Muhammad is the messenger of Allah, His servant, and the son of Sayyid Abdullah and Sayyidah Aminah. He was born in Mecca, then traveled to Medina, fell ill there, died, and was interred in Medina. Analyzing the significance within the aforementioned poetry, particularly regarding the life journey of the Prophet Muhammad, from his youth, his migration from Mecca to Medina, and culminating in his death and interment there. This implicitly conveys the Prophet's challenges with his companions, characterized by the principles of mutual cooperation.

An additional aspect of mutual cooperation in this poem is illustrated by the event when the Prophet and his companions initially arrived in Medina and subsequently constructed the city's inaugural mosque. Al-Mubarakfuri, (2010) states that when the Prophet established the first mosque in Medina, he effectively united the Muhajirin companions, who were immigrants, and the Ansor companions, who were hosts, to collaborate in its construction. This mosque subsequently evolved into the hub of communal activities, recognized as the Prophet's Mosque.

The worldwide variety aspect in the Utawen poetry is suggested through the Prophet Muhammad, who disseminated Islamic teachings to all humanity, irrespective of nation, race, or ethnicity. (Bakar, 2015) asserts that the Prophet's primary goal in founding civilization in Medina was to eradicate tribal divides and foster unity. Bakar (2015; Zainuri (2020) underscored that the Prophet's mission was to disseminate Islamic principles of peace and to mitigate discord among individuals. This provides unequivocal evidence that the teachings of Prophet Muhammad in the Utawen poem encompass a dimension of world diversity that may be imparted to contemporary students.

The critical thinking aspect is also suggested in the Utawen poetry, as indicated in the text, "tege se aran Alloh iku aran dalem dzat ingkang wajibun wujud kang mesthi anane kang mokal adame ora werno ora rupo ora arah ora enggon." The term Allah refers to the necessary being whose existence is assured and whose nonexistence is inconceivable. Allah possesses no color, form, orientation, or specific location. This poem encompasses esoteric and intricate themes of Tawhid (Oneness). (Adifurnawan, 2023; Sukiman et al., 2024; Umar & Santalia, 2022) posits that comprehending the notion of Tawhid (Oneness) encompasses not just the spiritual foundation of Islam but also influences all facets of human intellect, particularly critical thinking. This indicates that comprehending the concept of Tawhid (Oneness) through Utawen poetry might also encourage pupils to engage in critical thinking.

Utawen poetry typically articulates the core principles of Islam using nuanced and significant Javanese language. This poem begins with an elucidation of the five pillars of Islam, encouraging readers to comprehend the significance of the shahada, prayer, zakat, fasting, and hajj. The subsequent verses elucidate the concept of monotheistic, specifically the belief in the singularity of Allah, and affirm the prophethood of Muhammad (peace be upon him) by detailing his life narrative and virtuous attributes. This poem articulates religious beliefs while showcasing innovation in da'wah through classical literature. As stated by Faik, (2021), literary works serve as a

form of da'wah, encompassing elements of cultural richness. Consequently, the da'wah methodology via literary works can realize truths within a heterogeneous community. This demonstrates that the text of the utawen poetry is significantly pertinent to the creative dimension.

## CONCLUSION

The Utawen poetry embodies moral educational ideals, which are indirectly conveyed through the depiction of the character of the Prophet Muhammad. The ethical significance of consistency in concept is exemplified by the trait of sidiq (trustworthiness), since the Prophet consistently adhered to his beliefs without resorting to falsehood or deviation. The portrayal of sidiq (trustworthiness) in the Prophet within this poetry conveys the ethical principles of honesty in communication and the moral imperative of acknowledging one's errors. The Utawen poetry embodies the moral principle of advocating for the truth, as demonstrated by the character of tabligh (conveying). The principle of upholding pledges and demonstrating responsibility is exemplified in the character of amanah (trustworthiness) as embodied by the Prophet Muhammad. Assisting and caring for others is inherent in the pillars of Islam, exemplified by the payment of zakat as a manifestation of social responsibility. The ethical lessons in the Utawen poem are highly pertinent to the characteristics of Pancasila pupils. Utawen poetry embodies the essence of faith, loyalty to God Almighty, virtuous character, and autonomy through the shahada, the pillars of Islam, and the essential attributes of Allah and His messenger. The concept of reciprocal cooperation is suggested by the teachings of zakat and the collective efforts of the Prophet and his companions. The poetry elucidates the facets of worldwide diversity inherent in the character of the Prophet Muhammad (SAW), who disseminated Islamic teachings to all humanity, irrespective of nations, ethnicities, or tribes. Additionally, the Utawen poetry text encompasses abstract and intricate themes of Tauhid (Oneness) that can provoke critical thinking among pupils. This poetry expresses religious principles while demonstrating ingenuity in preaching using classical literature.

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