



Analysis Of Meaning and Moral Education Values of Al Barzanji's Poetry in The Community Environment Cianjur District

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Abstract

The tradition of reading Barzanji's poems in Cianjur District seems to be decreasing and decreasing. The causal factors include 1) the lack of socialization and training from Barzanji speakers towards the younger generation, 2) the lack of interest and attention from the younger generation to learn the recitation of Barzanji's poems, 3) the absence of a specific institution to deepen Islamic cultural art in terms of this is the preservation of the tradition of reading Barzanji's poetry, 4) the rapid flow of infiltration of non-Islamic culture towards the Muslim community so that the Muslim community knows and applies non-Islamic cultures more than the Islamic culture itself. Furthermore, the author conveys that this research will describe the results of data analysis on the meaning and values of Moral Education in the tradition of reading Barzanji's Poems in the community of Cianjur Regency. The method is descriptive. An effort to preserve the Barzanji tradition in the community of Cianjur Regency includes: 1) Improving the learning and training process for the Barzanji Tradition at Majelis Ta'lim and Islamic boarding schools so that the Barzanji tradition can be passed down from generation to generation, 2) Organizing a Barzanji festival periodically with involving religious institutions and schools, especially during religious holidays, 3) making or incorporating Barzanji poetry into teaching materials in Islamic Religious Education or Indonesian language subjects in schools from elementary to tertiary level, 4) Carrying out intensive outreach regarding the historicity and meaning of Barzanji's poetry to the wider community both in urban and rural areas.

Keywords: Study of meaning, Values of Moral Education, Al-Barzanji's Poetry.

Introduction

The Tradition of Reading Barzanji's Poetry which is better known by the term *Yasmine* is a phenomenon that occurs in the daily lives of the people of Cianjur, and this tradition is a form of love (mahabbah) of the Cianjur Muslim community for the Prophet Muhammad SAW.

The reading of Barzanji poetry in the socio-cultural environment of the people of Cianjur Regency, is still entrenched today, and is deeply rooted in most of the community. Cianjur, especially among the santri (Islamic boarding school), the recitation community of Majelis Ta'lim women and regular recitation in mosques or DKM. There is a lively reading or telling of the Barzanji tradition, especially at certain moments, such as at the commemoration of the birthday of the Prophet Muhammad SAW, the commemoration of Isro wal Mi'raj, child birth tasyakkur/Aqikahan, wedding tasyakkur and so on. The tradition of reading Barzanji's poems is better known by the term *Yasmine*, specifically, was carried out at the commemoration of the birth of the Prophet Muhammad SAW, with the intention of reminiscing the life history of the Prophet Muhammad SAW since his birth, childhood, adolescence until he was appointed as a messenger of Allah SWT. Recitation of prayers and

ANALYSIS OF MEANING AND MORAL EDUCATION VALUES OF AL BARZANJI'S POETRY IN THE COMMUNITY ENVIRONMENT CIANJUR DISTRICT – R. Tamtam Kamaluddin, Maemunah Sa'diyah, Ibdalsyah, E. Bahruddin

praises to the Prophet SAW, echoed when we read Al-Barzanji's poem, at the commemoration of the birth of the Prophet Muhammad SAW, with the following chant:

Ya Prophet salam 'alaika, Ya Rasul salam 'alaika, Ya Habib salam 'alaika, Shalawatullah 'alaika..

(O Prophet, peace be upon you, O Messenger, peace be upon you, O Beloved, peace be upon you, May God bless you.)

According to Dr. Sa'id Ramadlan Al-Buthi written in the book of fiqh *Al-Sirah Al-Nabawiyyah* that the purpose of commemorating the Prophet's birthday and reciting prayers and praise to the Prophet Muhammad is: "The purpose is not only to know the journey of the Prophet from a historical perspective, but so that we are willing to take applicable actions that describe the complete nature of Islam by emulating the morals of the Prophet Muhammad SAW."

German Islamic scholar Annemarie Schimmel in her book; *Respect for Prophet Muhammad SAW in Islam* (1991), explains that the original text written by Ja'far Al-Barzanji in Arabic is actually in prose. However, the poets reworked the text into a series of poems, a eulogie for the Prophet. The radiant charisma of the Prophet Muhammad SAW is also reflected in a number of poems, the most famous of which are; "A string of guitars for the main person."

In urban Cianjur, currently it seems that celebrations commemorating the birthday of the Prophet Muhammad SAW and Isro Mi'raj with the reading of Barzanji poetry are rarely held, and those who still maintain the Barzanji tradition are in Islamic boarding schools, majlis ta'lim and madrasas, especially among the Nahdiyyin Muslim community. . Furthermore, the tradition of reading the Barzanji Poems seems very interesting to study and examine in more depth, keeping in mind the author's curiosity and curiosity about the meaning and values contained in the Barzanji Poems.

As an illustration of the characteristics of the people of Cianjur Regency as the object of this research, Cianjur Regency is an area that is inseparable from West Java Province and is known as the Pasundan community. The people of Cianjur Regency generally have the same characteristics as other areas in West Java.

The people of Cianjur Regency can be said to be religious, they are even known as the Cianjur Tatar Santri, and in particular the Cianjur regional government has issued Perna No.3 of 2006 concerning Pintu Marhamah (Community Development Movement with Moral Karimah). Apart from being religious, the people of Cianjur Regency are also a society of artists and cultural figures who have an impact on the subtlety of language, politeness and friendly behavior patterns. Based on the background of the problem that has been described previously, the problem formulation is: 1) What is the process of implementing the Tradition of Reading Barzanji Poetry in the sociocultural environment of the people of Cianjur Regency? 2) What is the description of the meaning and values of moral education contained in the Barzanji Poetry? 3) How do the people of Cianjur Regency respond to the Tradition of Reading Barzanji Poetry? 4) How are efforts to preserve the Barzanji Tradition in the community of Cianjur Regency?

Specifically, this research aims to obtain an overview of: 1) The implementation process of the Barzanji Poetry Reading Tradition. 2) Description of the meaning and values of moral

education contained in Barzanji's Poems. 3) The response/reaction of the people of Cianjur District to the Tradition of Reading Barzanji's Poetry. 4) The efforts of the people of Cianjur Regency in preserving the Tradition of Reading Barzanji's Poetry. Furthermore, the writer will express objectively, the results of observations and interviews from Islamic religious figures (scholars), local government officials, traditional figures of Barzanji and the speakers of Barzanji poems in the socio-cultural environment of Cianjur regency and will further describe the results of the analysis of the meaning and values of moral education contained in Barzanji poems.

Thus, this is the main reason for the author in conducting research on this oral tradition, and the author took the title "*Analysis of the Meaning and Values of Moral Education in Al - Barzanji's Poems in the Community of Cianjur Regency.*"

Literature review

1. Contents of Sya'ir Barzanji

Kitab Al-Barzanji was written with the aim of increasing love for the Prophet SAW and increasing the passion of the people. In that book the History of the Prophet SAW is described in beautiful language in the form of poetry and prose (nasr) and very interesting kasidah. In general, Al-Barzanji's view can be summarized as follows:

- a. The Prophet's lineage is: Muhammad bin Abdullah bin Abdul Muttalib bin Hasyim bin Manaf bin Qusay bin Kita bin Murrah bin Fihir bin Malik bin Nadar bin Nizar bin Maiad bin Adnan.
- b. As a child, many things seemed unusual to him.
- c. He went into business in Syria (Syria) with his uncle when he was 12 years old. Then married Khadijah at the age of 25.
- d. Appointed as an Apostle at the age of 40, and began broadcasting religion from then until the age of 62. Rasulullah SAW died in Medina after his preaching was considered perfect by Allah SWT.

In Barzanji's book of poetry, it is told that the birth of this beloved of God was marked by many miraculous events that happened at that time, as a reminder of his prophethood and notification that Prophet Muhammad was God's choice. When Prophet Muhammad was born, his hand touched the floor and his head looked up to the sky, in another story, Muhammad was born prostrate, at the same time King Kiswariyah's palace cracked and shook until its fourteen verandas fell. So, the Kisra Kingdom was in ruins. In fact, with the birth of the Prophet Muhammad SAW to the earth, he was able to put out the fire of the Persian Kingdom that was believed to be unable to be put out by anyone for thousands of years.

The greatness of his morals is reflected in every day of his behavior. At around the age of thirty-five years, he was able to reconcile several tribes in terms of laying the Black Stone at the Kaaba. In the midst of each tribe arguing that they had the right to place the Black Stone, Rasulullah SAW appeared not to prioritize himself, but instead acted accommodating by asking each tribe to hold the end of the turban that he placed on top of the Black Stone. The four representatives of the tribes then lifted the turban containing the Black Stone, and Rasulullah SAW then took it and placed it in the Kaaba.

ANALYSIS OF MEANING AND MORAL EDUCATION VALUES OF AL BARZANJI'S POETRY IN THE COMMUNITY ENVIRONMENT CIANJUR DISTRICT – R. Tamtam Kamaluddin, Maemunah Sa'diyah, Ibdalsyah, E. Bahruddin

Another story that can also be used as an example is that at a recitation a friend arrived late, then he couldn't find an empty place to sit. In fact, he asked other friends to move their seats, but no one wanted to. In the midst of his confusion, Rasulullah SAW called his friend and asked him to sit beside him. Not only that, Rasulullah SAW then folded his turban and gave it to his friend to use as a seat cover. Seeing the great morals of the Prophet Muhammad SAW, the friend with tears in his eyes accepted the turban but did not use it as a seat, but instead kissed the turban of the Prophet Muhammad SAW.

In simple terms, we can say that Ja'far Al-Barzanji's work is a poetic biography of the Prophet Muhammad SAW, which in general, this work is divided into two: Natsar and Nadhom.

- a. The Natsar section consists of 19 sub-sections containing 335 strands of poetry, processing the "ah" sound at the end of each rhyme. Everything follows the history of the Prophet Muhammad SAW, starting from the moments before he was born to the time when your majesty received the prophetic task.
- b. The Nadhom section consists of 16 sub-sections containing 205 strands of poetry, processing the final rhyme "nun".

2. Meaning

Meaning is a concept in the human mind with a referent outside language that causes certain reactions and understanding (Wulandari, 2013: 21). Furthermore, Wulandari (2013: 21) stated "Meaning can also be interpreted as an abstract concept of human experience. However, the determination of this concept is not carried out by individuals, but by language-using communities in certain areas." Based on this agreement, a convention emerged so that it did not interfere with the communication process in everyday life.

3. Mark

Value is something that is attached to another thing that is part of the identity of that thing. Material and abstract forms in miniature cannot be separated from value. Values provide definitions, identities and indications of every concrete or abstract thing. The definition of value according to Sidi Ghazalba as quoted by Chabib Toha, value is something that is abstract. Ideal. Values are not concrete objects, not facts, and are not just a matter of truth that requires empirical proof, but rather a matter of understanding what is desired, liked or disliked. Meanwhile, according to J.R. Freankle, value is "*a value is an idea a concept about what some on thinks is important in life*". This understanding shows that the relationship between subject and object has important meaning in life. Islamic education is universal education intended for all mankind. Islamic education has great noble values and is able to determine position and function in Indonesian society. So Islamic Education plays a role in preparing a new national education system. The noble values carried by Islamic education are Historical Values, Religious Values and Moral Values.

Research method

This type of research includes descriptive qualitative research. In research that uses descriptive methods, the data obtained is analyzed and described using words or sentences and not in the form of numbers or carrying out calculations.

The data collected in this research was obtained through surveys, observations and interviews. In this case, the descriptive method will be used to describe or describe a symptom, event, incident that occurred when the research was carried out in the field of the research object. Thus, this research will be qualitative or naturalistic in nature.

This opinion is based on the theory put forward by Moleong (2002:6) that the data collected is in the form of words, images, and not numbers. Another opinion was expressed by Nasution (2002: 5) that research is essentially observing people in their living environment, interacting with them, trying to understand their language and interpretations of the world around them.

Furthermore, the author states that this research will describe the results of data analysis regarding the meaning and values of Moral Education in the Barzanji poetry reading tradition in the sociocultural environment of the people of Cianjur Regency, West Java Province. This descriptive method is used by researchers in the following stages:

1. Determining aspects of the meaning and values of Moral Education found in Barzanji's poems.
2. Analyzing the meaning and values of Moral Education contained in Barzanji's poems.
3. Describing the results of the analysis of the meaning and values of Moral Education found in Barzanji's poems.
4. Make conclusions from the results of the analysis of the meaning and values of moral education from Barszanji's poetry.

The form of this research is qualitative. Qualitative research is a form of research that prioritizes the processes or procedures carried out, while the results depend on the research process itself. This opinion is based on the theory presented by Bogdan and Biklen, Lincoln and Guba in Moleong (2002:4-8) that the form of qualitative research consists of eleven characteristics, namely as follows:

ANALYSIS OF MEANING AND MORAL EDUCATION VALUES OF AL BARZANJI'S POETRY IN THE COMMUNITY ENVIRONMENT CIANJUR DISTRICT – R. Tamtam Kamaluddin, Maemunah Sa'diyah, Ibdalsyah, E. Bahruddin

1. Natural setting
2. Humans as tools
3. Qualitative method
4. Inductive analysis
5. Theory and basis
6. Descriptive
7. Focus more on process than results
8. There is a "defined limit" of focus
9. There are special criteria for data validity
10. Design is temporary
11. The research results are negotiated and agreed upon together

Data collection techniques in research are by observation (observing the research location), interviews, recording and taking pictures of activities carried out by speakers of the Barzanji tradition as data for research. The tools used for data collection in this research are image and sound capture tools (handycam), digital cameras and data recording cards.

The source of data in this research is the speakers and readers of the Barzanji tradition who are in the socio-cultural environment of the Cianjur community. While the data in this research is Barzanji's book of poetry, a work of Arabic literature, written by Sheikh Ja'far Al Barzanji (born on the first Thursday of the month of Zulhijjah in the year 1126 in Madinah Al-Munawwaroh and died on Tuesday, 4 Sha'ban in the year 1177 H in the city of Medina and buried in Jannatul Baqi'). Here is the data collection technique that the researcher did, as follows;

1. Observation
 - a. Researchers accompanied by people who knew the research location came to five sub-districts in the Cianjur Regency area.
 - b. Researchers go to certain parties to ask for permission to conduct research.
 - c. Researchers visited communities of speakers of the Barzanji tradition in five research locations.
 - d. The researcher met each speaker of the Barzanji Tradition for research permission.
 - e. Researchers conducted observations in the research areas.
2. Interview
 - a. In what context, the tradition of reading Barzanji is carried out?
 - b. What must be prepared before and when the Barzanji tradition takes place?
 - c. How many speakers are needed when the Barzanji tradition takes place?
 - d. What is the meaning contained in Barzanji's poems?
 - e. Are the values of moral education from the content of Barzanji's poetry?
 - f. What is the general public's response to Barzanji's tradition?
 - g. What is the regional government's response to the Barzanji tradition?
 - h. What efforts can be made to preserve the Barzanji tradition?
3. Documentation Study

Documentation studies carried out by researchers primarily record traditional activities Barzanji performed by Barzanji speakers, as follows:

- a. Asking the speakers of the Barzanji tradition to recite various types of songs for the nadhom of Barzanji's poems (Nastar and Nadhom).
 - b. Recording and documenting all Barzanji traditional activities carried out by Barzanji speakers at various specific moments.
4. Research Informant
- This research is complemented by the results of interviews with several parties who have a direct connection with the tradition of reading Barzanji poetry, in this case namely the religious ulama figures of Cianjur Regency, the leaders of the Barzanji tradition and the community (congregation) who speak the Barzanji tradition.
5. Research Instrument
- The instrument in this research is the researcher himself, this is based on an opinion that in qualitative research the person who makes the instrument is the researcher himself. Qualitative research uses humans as tools (instruments), meaning in research human qualitative (researcher or with the help of other people) acts as the main instrument or tool both in collecting data, recording data, and in terms of interpreting data by mobilizing all the intellectual abilities, knowledge and skills possessed by existing phenomena (Bognan and Biken, Lincoln and Guba in Moleong, 2002:4-8). Thus the researcher is referred to as the main instrument or main data collection tool.

Result and Discussion

The tradition of reading Barzanji poetry is part of a religious culture that has become widespread among Muslims, especially in the Malay world and the Indonesian archipelago (Siraj et al. 2022). This poem contains the story of the birth, life, noble qualities and miracles of the Prophet Muhammad S.A.W (Cuciniello 2024). The following are several views of Muslim scientists regarding this tradition: According to Sheikh Nawawi al-Bantani, one of the great Indonesian scholars, reading Barzanji is a means of getting closer to the Prophet and strengthening spiritual ties with him. These poems are also believed to have moral educational value that can strengthen the faith and morals of Muslims (Chih 2022). According to Hamka, the reading of Barzanji poetry in the congregation is intended as a means of meditation and spiritual strengthening, where the congregation together feels the presence of the Prophet through chanting the poetry (Najib and others 2018). This was confirmed by Martin van Bruinessen, he noted how reading books such as Barzanji has become a means of informal education in Islamic boarding schools and Muslim communities in the archipelago (Van Bruinessen 2000). These traditions served as teaching the Prophet morals and history to those who did not have direct access to formal literature. Regarding the tradition of reading al-Barzanji poetry, Azyumardi Azra said that reading Barzanji poetry in Indonesia is part of a religious ritual that developed through Islamic boarding school education (Millie 2009). This tradition is not only read on the Prophet's birthday, but also on other important celebratory events such as weddings or circumcisions (Manullang et al. 2021).

Based on the opinions of the religious figures above, the author concludes that the tradition of reading Barzanji poetry is as follows; First, Respect for the Prophet Muhammad S.A.W., Second, Part of the Tarekat Tradition, Third, Education and Islamic Sharia, Fourth, Traditions in the Archipelago.

ANALYSIS OF MEANING AND MORAL EDUCATION VALUES OF AL BARZANJI'S POETRY IN THE COMMUNITY ENVIRONMENT CIANJUR DISTRICT – R. Tamtam Kamaluddin, Maemunah Sa'diyah, Ibdalsyah, E. Bahruddin

In the tradition of reading Barzanji, many scholars highlight the values of moral education contained in this book. The following are several values of moral education along with the views of related scholars and complete references: According to Hamka, the main value taught in Barzanji is love for the Prophet Muhammad SAW (Najib and others 2018). Reading his poems arouses the love and respect of Muslims for him, who is an example in life. Another opinion about the value of moral education from Nawawi al-Bantani, namely Barzanji, contains teachings about noble morals that must be exemplified by Muslims, such as honesty, compassion and tolerance. By understanding the Prophet's morals, Muslims are expected to be able to apply them in their daily lives. Meanwhile, Azyumardi revealed that the value of moral education from the contents of the Barzanji book is not only aimed at celebrating the birth of the Prophet, but also to form a society with high morality (Azra 2007). The values contained in Barzanji are expected to strengthen individual and community character. Regarding the value of moral education from the book Barzanji, Quraish Shihab believes that the values contained in Barzanji include the importance of peace, unity and harmony in social life (Asikin 2021). This teaches people to respect each other and work together. Based on the opinion of the scholars mentioned above, by embracing the values of moral education in the Barzanji book, it is hoped that Muslims can implement them in their daily lives, to be able to create a better society.

As research, it is necessary that before conducting an analysis of the Barzanji poetry text, the research first describes and implements the Barzanji tradition in the sociocultural environment of the people of Cianjur Regency. As for the Barzanji tradition activities in the field, according to the results of the researcher's observations, they consist of three moments as follows:

1. Implementation of the Tradition of Reading Barzanji Poetry during the aqiqahan ritual for the birth of a baby as well as giving the baby a name and shaving their hair, which was carried out by the family of K. Ustadz Mumuh Muhammad. Specifically, to carry out the Barzanji tradition of shaving the baby's hair, the following equipment is prepared:
 - a. rose water,
 - b. Basin,
 - c. Scissors for hair,
 - d. Mouth,
 - e. Baby clothes and blankets,
 - f. Fragrance oil/perfume, etc.
2. Implementation of the Tradition of Reading Barzanji Poetry when commemorating the birthday of the Prophet Muhammad SAW, namely the month of Rabiul Awal, carried out by Barzanji speakers in the Al Falah Islamic Boarding School, Selajambe Village, Sukaluyu District, Cianjur Regency, led by Ustadz M. Yusuf Al Hariri. Based on the researcher's observations, the Barzanji tradition event at the commemoration of the birthday of the Prophet Muhammad SAW took place during a solemn and solemn moment, especially at the time of mahallul qiyam (the speakers and congregation present were encouraged to stand) as if welcoming the presence of the Prophet Muhammad SAW, and the speakers chanted "*Hello, welcome. Welcome Jaddal Husaini, welcome*".

3. Implementation of the Tradition of Reading Barzanji Poetry during the commemoration of the Irso Mi'war of the Prophet Muhammad SAW, namely the month of Rajab, which was carried out by the Al Hukama women's recitation community of Perumnas Hegarmanah, Karangtengah District, Cianjur Regency, led by Mrs. Hj. Ustadzah Siti Cholidjah.

Researchers observed that the Barzanji tradition carried out by the women's recitation community looked livelier and more unified compared to the implementation of the Barzanji tradition by fathers or young people. In particular, there was a difference in terms of quantity, there were more speakers from among the recitation women and the congregation who attended and the delivery of the Barzanji poetry was tarter and more orderly. However, in terms of the specificity and solemnity of reading Barzanji poetry, in general there is no difference.

Then the researcher also observed that the implementation of the Barzanji tradition at the momentum of commemorating Isro Mi'raj was the same as when commemorating the birthday of the Prophet Muhammad SAW, namely that there was no special equipment, apart from the book of Barzanji poetry. It should be stated that the researcher carried out research on the implementation of the Barzanji tradition in five sub-districts of Cianjur Regency, but the researcher only included three data on Barzanji tradition activities at different moments, considering that in general there were similarities in the procedures and equipment for implementation.

Conclusion

Implementing the Barzanji Poetry Reading Tradition in the sociocultural environment of the Cianjur community, researchers can use the recording process (audio visual) and interviews with resource persons in five sub-districts. The author got the text of the Barzanji poetry which was spoken and some of it read by speakers, from prominent speakers of the Barzanji tradition, and then the author analyzed the text of the poetry for the purposes of this research. Interviews conducted by researchers with several religious figures/ulama, figures who speak the Barzanji tradition, community speakers *Barzanji tradition*, and the local authorities, it is meant so that the data obtained by the researcher is really known by the local community and the tradition of reading Barzanji is true and is still used by the people of Cianjur Regency.

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ANALYSIS OF MEANING AND MORAL EDUCATION VALUES OF AL BARZANJI'S POETRY IN THE COMMUNITY ENVIRONMENT CIANJUR DISTRICT – R. Tamtam Kamaluddin, Maemunah Sa'diyah, Ibdalsyah, E. Bahruddin

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