

Investigation of The Dimensions of Religiosity Nolam Siti Saripah in Harapan Harapan Insyaf Manuscript

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Abstract

This investigation of the religious value of nolam manuscripts handwritten in jawi script in the almost extinct oral tradition of the Kampar people aims to bring back the teaching instructions to the public. The analyzed nolam entitled Siti Saripah was found in the Harapan-Harapan Insyaf Abu Yazid Abdullah manuscript in Jumadil Akhir 1370H - 1955M. The main focus analyzed from this nolam manuscript is the five dimensions of religiosity according to Strack and Glock. They are Religious Belief Religious practice, Religious Feeling, Religious Knowledge, and Religious Effect. The approach used in this study is a descriptive qualitative approach with three data collection techniques including script transfer from jawi writing into Indonesian, then reading while marking and recording good stanzas that contain dimensions of religiosity. The results showed that 58 out of 129 Siti Saripah's nolam stanzas contain religious values. The percentage of religiosity from the belief dimension is 50%, the worship dimension is 18.97%, the practice dimension (recommendation to do noble deeds) is 25.86%, and 5.17% for the dimension of prohibition to do despicable deeds. It can be concluded that the belief dimension is the dimension that occurs most often in life, because both have a lot to do with all daily activities, thus leaving a track record in the memory of the objectors.

Keywords– *Nolam Siti Saripah, Oral Literature, Religion, Dimensions of Religiosity*



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1. Introduction

Nolam is a poetic tradition of the Kampar people to commemorate and glorify the birth and the life of the Prophet, the way the prophet traded, Isra' Mikraj, and the Prophet's death. The tradition of menolam is usually performed at the birth of a child into the world, at weddings, and on Islamic holidays. Nolam is an oral literature because it is passed down from generation to generation through speech (Wilyanti, Larlen, and Wulandari 2022) and is part of the oral tradition (Safriandi et al. 2022). Oral literature has many important values contained in oral literature (Rosita 2022). The growth and development of oral literature in community life is local wisdom (Febrianti, Puspita, and Agustina 2023) and a form of national wealth (Laili 2023). The existence of oral literature deals with the changing conditions of the times. Different conditions of oral literature will determine the model of literary revitalization that will be carried out (Pudentia 2022). Certain conditions experienced by menolam oral literature such as the reduction of maestros, lack of regeneration, changing perspectives in the community of owners, the condition of the manuscripts that are increasingly damaged, and so on make this tradition important to be raised (Roziyah et al. 2024). Because the manuscripts are torn or damaged, nolam makers always recopy them onto ordinary paper or books because no more publishers willing to publish the nazam texts (Shomary 2016).

The existence of nolam oral literature is of concern, so it needs to be brought back to the public. Considering the importance of saving the nolam manuscripts in Kampar, literary observers must make certain efforts such as investigation and research. They are better recognized by the community, especially by the younger generation, by transliterating from Jawi writing to Indonesian script so that it can be understood by all Indonesian people. Training and developing menolam oral literature needs to be done. This action can be said a revitalization of oral literature that can support the development of cultural tourism (Laili 2023). This action is an effort or way for a community group to maintain the existence of oral literature (Anggarista 2022) because oral literature

that is categorized in a situation that is vulnerable to extinction and decline and is not in a safe position must be revitalized (Seha 2023). In addition, it is necessary to study the content of educational, social, and character values to the wider community, so that the benefits of this nolam text can be absorbed by all. No less important than that is to express the religiosity content in it so that all can take lessons from the story told in the nolam text.

Religiosity is how far insight and knowledge, how strong belief is in carrying out worship and rules, and how deep the absorption of the religion they adhere to (Allisa and Triyono 2023; Mahmudi and Wardani 2022). Religiosity is a form of religiosity because of the element of internalization of religion into a person so that he recognizes and feels the existence of a supreme power that has been overshadowing life and only to Him is the place to surrender and depend (Roziyah 2023). Religiosity is a person's commitment which is expressed in behavior and activities related to faith and based on the rules of faith (Azizah 2023). Religious people usually have a mind, with their own will and choice to follow religious rules to achieve happiness in the hereafter (Alfa et al. 2024). It can be concluded from the previous understanding that religiosity is a belief and awareness or human recognition of the existence of a great power outside of himself that cannot be matched. This power for religious people is believed to come from God so they willingly undergo the rules of the religion.

Religiosity can take the form of values that can be synonymized with religious values (Putri and Roziyah 2024). Religiosity becomes one of the basic values of a person's outlook on life in seeing all the problems that exist in the world. Even the value of religiosity is a religious concept that causes every human being to be able to carry out Allah's orders based on his beliefs (Chamalah and Nuryyati 2023). Religiosity can show deep aspects of a person's heart when practicing a religion or belief (Mangunwijaya 1988). The deep aspects of a heart are associated with religiosity values, which are values related to human attachment to God (Kelley and Chan 2012; Kent et al. 2023; Leman et al. 2018). In addition, religiosity influences how a person believes in and follows a particular religion, which is based on shared beliefs and practices (Obregon et al.

Roziyah, Ermawati S., Hermaliza, Nurhidayah, Alvi Puspita, Fitra Elia

2022; Saroglou et al. 2020). Religiosity talks about the daily life patterns of people that are based on the teachings of the religion they follow. Daily life patterns based on religion lead humans to do positive things. In addition, it can also prevent humans from doing negative things.

The religiosity dimension refers to how religious values, beliefs, and practices are reflected in the story or characters depicted (Febriani and Roziyah 2024). Religiosity includes various dimensions such as beliefs, knowledge of worship practices, and so on. There are many previous studies related to the dimensions of religiosity in literary works. The dimensions of religiosity are seen in worship rituals and other activities in daily life that carry out all commands and stay away from all prohibitions of Allah (Syahrir, Rahem, and Prayoga 2020). The focus of the religiosity dimension includes the dimensions of belief, knowledge, worship, experience, and appreciation (Nurhalisa, Said, and Baso 2022).

Several previous studies related to religiosity in literary works. Chamalah & Nuryyati (2023) and (Habibi, Kasnadi, and Hurustyanti 2021) conducted religiosity studies with a focus on the five dimensions of religiosity (Glock and Stark 1968) Stark & Glock namely belief, ritual, experience, knowledge, and consequential in the novel Janji by Tere Liye and a collection of short stories by Fahrudin Nasrullah. In addition, (Mustafa and Rahmawati 2021) examined the elements of morality and religiosity in the novel "Ayah" by Andrea Hirata and the author's technique to convey these two elements with the same dimension. (Fatoni et al. 2022) looked at the values of religiosity in Hamzanawadi's Wasiat Renungan Masa. The four dimensions that form the basis of religiosity are believing, binding, behaving, and having (Saroglou et al. 2020). Religious beliefs, worship practices, religious experiences, religious knowledge, and religious consequences are the dimensions of religiosity according to (Megawaty 2019; Wimayasari, Hadi, and Furinawati 2017). The dimension of belief is reflected in one's speech and writing, manifested in actions and appears in knowledge of his religion; the dimension of worship that is carried out; the dimension of practice in the form of good relations with fellow human beings;

and the dimension of appreciation to the extent that a Muslim feels close to his God (Nurhalisa, Said, and Baso 2022; Tegar and Kembaren 2020).

Previous studies on Nolam have been conducted by (Nasri and Mulyadi 2022) with the title “Teachings of Patience and Serenity in the Oral Tradition of Childhood Nolam in Talang Maur, Lima Puluh Kota District, West Sumatra”. Through the descriptive analysis method, he studied the childhood nolam and advocated passing on the tradition of nolam to the next generation so that the values contained in it can be applied in life. The results of his study show that there is an inculcation of the values of patience and sincerity towards children and children's caretakers. Long before that, (Shomary 2016) had conducted a qualitative study of nolam manuscripts in Kampar. The results of the study found that several nazam titles were found in the Limo Koto Kampar area of Riau, namely Nazam Nabi Lahir, Nazam Nabi Bercukur, Nazam Nabi Berhempas, Nazam Nabi Berniaga, Nazam Nabi Isra' Mi'raj, Nazam Nabi Wafat, Nazam Siti Syarifah, Nazam Kanak-kanak, Nazam Ratapan Yatim and Nazam Bunga. In general, the Kampar nazam functions as an educational medium and a traditional non-formal da'wah medium and entertainment medium.

Based on previous studies, there has been no religiosity study of nolam manuscripts in Kampar. For this reason, it is necessary to explore the nolam manuscript to see the dimensions of religiosity contained in it. In addition to saving the Nolam manuscript, the four focuses of this study are the dimensions of religiosity in the nolam manuscript such as the dimension of belief, the dimension of worship, the dimension of practicing noble deeds, and the prohibition of despicable acts. It is hoped that this study can be a reference for the next reviewer in studying the elements of religiosity and nolam manuscripts.

2. Method

The approach used in this study is a descriptive qualitative approach. The qualitative approach conveys data in a descriptive form, which means that the data is presented in the form of words, pictures, and charts based on existing data (Rosid 2021). The source of data in this study comes from the manuscript of

nolam Harapan Harapan Insyaf especially Nolam Siti Saripah, the work of Abu Yazid Abdullah. A penolam who came from Tanjung Belit Village Air Tiris Kampar Region on Jumadil Akhir 1370H - 1955M. The manuscript has been painted by the printing 'Tsamaratul Ikhwan' in Bukit Tinggi in Jawi or Malay Arabic writing. Actually, in this nolam text, there are three nolam titles namely Nolam Siti Syarifah, Nolam Bungo, and Nolam Burung. The nolam that is the focus of this study is nolam Siti Saripah. The research methodology is listed in the following figure.

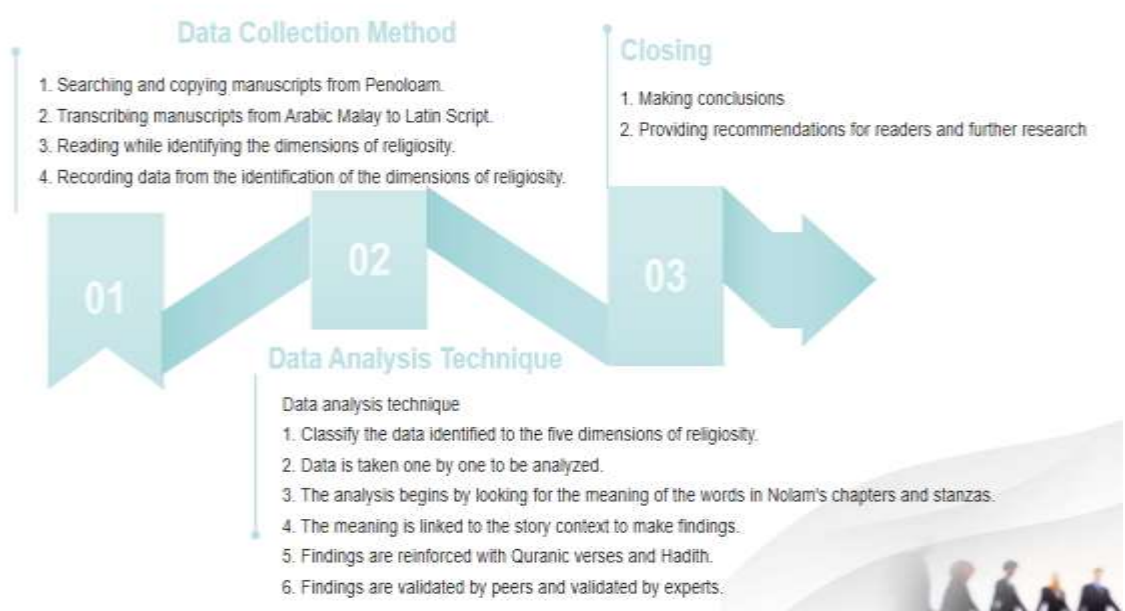


Figure 1. Research Framework Investigating the Dimensions of Nolam Siti Saripah 's Religiosity in the Manuscript of Harapan Harapan Insyaf

Data collection methods: (1) Finding and copying the manuscript from Penoloam; (2) Transcribing the manuscript from Arabic Malay script to Latin script; (3) Reading while identifying the dimensions of religiosity; and (4) Recording data from the identification of the dimensions of religiosity. Data analysis techniques: (1) Classifying the identified data into the five dimensions of religiosity; (2) Data were taken one by one to be analyzed; (3) Analysis began by looking for the meaning of words in the chapters and stanzas of Nolam; (4) The meaning was associated with the context of the story to make findings; (5) Findings were strengthened with verses from the Quran and Hadith; and (6)

Findings were validated by peers and validated by experts. Closing; (1) Making conclusions; and (2) Providing recommendations for readers and further research.

3. Result and Discussion

Nolam Siti Saripah tells the story of a widow with three children. They live in poverty and hunger after Siti Saripah's husband's death. It tells the story of a mother's patience in supporting her children. She worked hard, to be able to provide food for her children. She is even willing to go to Mr. Kadi, a famous person with wealth far from her village, for help. She continued to go many times even though she kept getting rejected. Finally, God's help came to her through someone who was not of the same religion as hers. She was helped by a Christian, who gave her a lot of food and money.

This Nolam shows the efforts of a mother who loves her children very much. It contains teachings to do good to all humans regardless of what religion they belong to. In addition, this nolam can be used as a guideline mirror for nolam connoisseurs to avoid being stingy and greedy and increase compassion for the poor. Humans are also taught to love orphans. The value of goodness that is told is a form of religiosity contained in the Nolam Siti Saripah manuscript. The dimensions of religiosity contained in it make this nolam worthy of being taught to the public. The dimensions of religiosity contained in Nolam Siti Saripah contained in the Nolam Harapan Insyaf manuscript are described as follows.

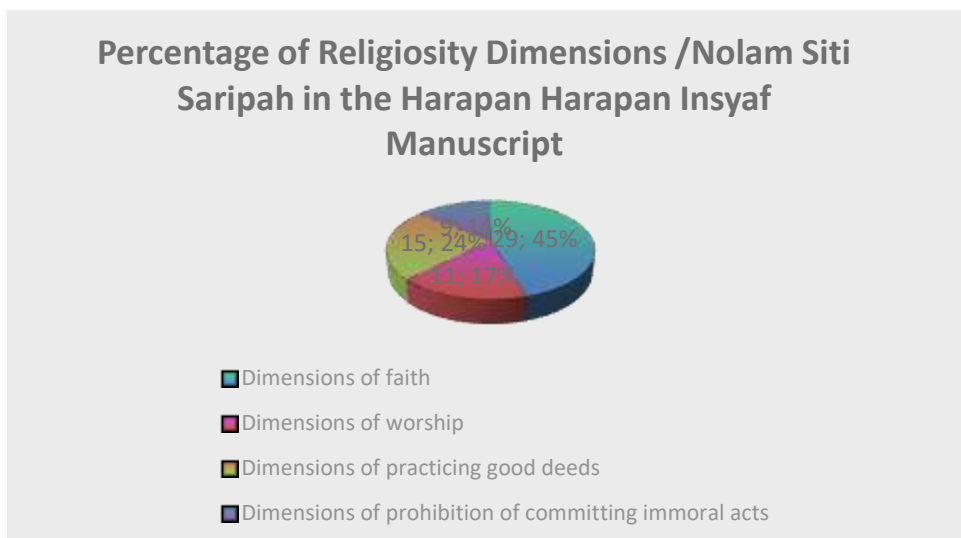


Figure 2. Research Methods Investigation of The Dimensions of Religiosity Nalam Siti Saripah In Manuscript Harapan Harapan Insyaf

The results showed that 64 out of 129 stanzas of nolam Siti Saripah contain religious values. The dimension of religiosity related to belief in nolam Siti Saripah was found as much as 45.31%. The dimension of worship was found as much as 17.19% in Siti Saripah's nolam. It was found that 23.44% of data related to the dimension of practicing doing noble things. In addition, 14.06% is related to the dimension of prohibition of doing despicable acts. The four dimensions of religiosity have several variants. All of these variants are described in the following table.

Table 1. Variance Dimensions of Religiosity Nalam Siti Saripah in Manuscript Harapan Harapan Insyaf

No	Dimension of Religiosity	Variants of Religiosity Dimension	Count	Total	Percentage
1	Religiosity related to faith	Faith in Allah	11	29	45.31%
		Faith in Angels	6		
		Faith in the Scriptures	0		
		Faith in the Prophets	1		
		Faith in the Afterlife	10		
		Faith in Predestination (Qadha and Qadar)	1		
2	Religiosity related to religious practices	Declaration of Faith (Shahada)	2	11	17.19%
		Prayer (Solat)	2		
		Zakat and Charity	4		
		Fasting (Sawm)	0		
			0		

No	Dimension of Religiosity	Variants of Religiosity Dimension	Count	Total	Percentage
		Hajj (Pilgrimage)	0		
		Other Acts of Worship	3		
3	Religiosity related to the encouragement of noble deeds	Compassion (Love and Care)	4	15	23.44%
		Concern for Fellow Humans	1		
		Helping Others	5		
		Guarding One's Speech	3		
		Self-awareness	1		
		Humility	1		
4	Religiosity related to prohibitions of disgraceful acts	Prohibition of Stinginess	3	9	14.06%
		Prohibition of Rudeness (Harsh Speech)	2		
		Prohibition of Lying	4		
	Total		64	64	100%

Dimension of Belief in Nalam Siti Saripah

Based on Table 1, there are 29 religiosity data related to the dimension of faith. Faith in this context is believing in the existence of Allah Swt., Angels, Messengers, the Book, the Day of Judgment, and good and bad destiny. Faith in Allah as the sole Creator is proven in various ways (Nasir, S. N. A., & Halim, H. A. (2022). It can be proven by believing that Allah is God who created and regulates the universe and all its contents, both on earth and in the sky. Belief in Allah amounted to 11 data. Evidence of faith in Allah in Siti Saripah's nolam is seen in stanzas 70 and 71 which are presented as data 01 below.

*(01) Wahai Ya Allah Tuhan Ilahi
 Pada melihat anaknda mati
 Lautan nan mana bunda harungi
 Di akhirat saja Tuhan temui (Abdullah 1955)*
*(01) O Allah, my Lord,
 Who sees my child die,
 Which ocean did my mother cross?
 Only in the hereafter, You meet. (Abdullah 1955)*

Roziah, Ermawati S., Hermaliza, Nurhidayah, Alvi Puspita, Fitra Elia

The recognition of God evidences the dimension of belief in God and the belief that God is Almighty (Amirudin et al. 2023). Siti Saripah in stanzas 70 and 71 believes that there is a God. In addition, she also surrendered to God when her dream of getting help from Kadi did not come true. All that she did because of God for the sake of the lives of her beloved children. Siti Saripah's surrender to God in the manuscript *nalam Harapan Harapan Insyaf* proves the existence of a dimension of belief in God. This is supported by (Anjarwati and Utami 2021) that religiosity related to God includes faith, obedience, and submission to God. Siti Saripah's submission was accompanied by praying to God. The act of praying is an act of religiosity as stated by (Syahrir, Rahem, and Prayoga 2020) because it gives a sense of closeness to God, a sense that God always answers prayers, and a sense of happiness. Closeness to God and a sense of happiness are closely related to one's faith. Faith must be inherent in every Muslim, believed in the human heart as well as declared with the tongue and proven by human charitable deeds (Suryani et al. 2021).

In addition to having faith in Allah, faith in angels was also found in data 06. Angels are creatures that are created by Allah Swt. to always obey Him. Angels are supernatural beings (cannot be sensed by human senses) but their existence can be believed with the heart (Abdullah, 2018). The number of angels is a great deal that must be believed by Muslims. There are ten namely Jibril, Mikail, Israfil, Izrail, Munkar, Nakir, Raqib, Atid, Malik, and Ridwan. in charge of guarding the door of heaven. The name of the angel is not revealed in Siti Saripah's *nalam script*, but it can be believed from Siti Saripah's belief in Angel Izroil who is in charge of taking lives when her husband dies. In addition, it is also stated that Angel Ridwan is the guardian of the door of Heaven with a charming appearance, a beautiful and pleasant appearance for its inhabitants. Angel Ridwan is an angel who is greatly missed by the pious.

Furthermore, faith in the book is not found in *Nalam Siti Saripah*. Meanwhile, faith in the Messenger is only 1 data. Faith in the Messenger in the *Nalam Siti Saripah manuscript* is evidenced by the *shalawat* (blessings or salutation and specifically refers to the practice of sending peace and blessings

upon the Prophet Muhammad) to him in stanza 01. Believing in the Messenger of Allah means believing and trusting wholeheartedly and without coercion, that Allah Swt. chose among humans to be His messenger to convey His revelations to mankind. As a consequence of believing in the Prophet Muhammad, the prophet Muhammad is used as a leader in the daily life of the Malay Kampar community, which is clearly evidenced by the many nolams that tell about the birth of the prophet, and the life and death of the prophet.

Next, Faith in the Hereafter was found as much as 9 data. Faith in the hereafter is included in the teaching of Akidah Akhlak. Faith in the afterlife means believing that the entire universe and its contents will experience destruction one day, and after that humans are resurrected from the grave to the afterlife to receive justice from Allah (Nardawati 2020). Belief in the Last Day in Nalam Siti Saripah is clearly stated in stanza 75 which is used as Data 02 below.

*(02) Sangsailah Bunda seorang diri
 Tinggal (jo) untuk berhiba hati
 Kok hilang yatim bertiga (beradik)
 Di akhirat saja hendaklah nanti (Abdullah 1955)*

*(02) Alas, Mother is left all alone,
 To grieve with a broken heart.
 How can the three orphans be lost,
 Only in the Hereafter will they meet again. (Abdullah 1955).*

Believing in the last day means recognizing that there is an eternal life after life in the world (Ananda et al. 2023). Faith in the last day in Siti Saripah's nolam means that Saripah in this Nalam manuscript believes seriously and wholeheartedly that the Day of Judgment must occur by the will of Allah SWT. This is in line with the expert opinion that true faith in the coming of the Day of Judgment includes believing in events that will occur after death, the day of resurrection after death, hisab (calculation), and the day of retribution in the form of heaven and hell (Ananda et al. 2023). Faith in the last day is evidenced by various other data such as the death of her husband, the day of retribution, heaven, and hell. In line with the opinion (Shian, Hafidudin, and Rahman 2023) that the concept of strengthening faith in the last day includes death, the grave, the day of resurrection, the reward of charity, and the signs of the Day of Judgment.

Roziyah, Ermawati S., Hermaliza, Nurhidayah, Alvi Puspita, Fitra Elia

Believing in the Hereafter means believing that this mortal world will be destroyed and that the hereafter is the most eternal place. People who realize that the world is only temporary and the afterlife is the most eternal place are among the lucky ones.

Belief in God Almighty must be accompanied by faith in the Qada and Allah's Qadar (the sixth pillar of faith). There is data related to faith in Allah's destiny. Belief in the Qada and Qadar of Allah is reflected in the word tawakal. Tawakal means accepting reality and surrendering to the Creator (Jauhari: 2010). Trusting is defined as surrendering to Allah. Evidence of Siti Saripah's faith in Allah's Qada and Qadar appears explicitly in stanza 10 of Siti Saripah's nolam which is used as Data 03 below.

*(03) Tiba takdir daripada Allah
Ajal suaminya hampirlah sudah
Sakitlah tiba dirilah payah
Ajal berpulang ke Rahmatullah (Abdullah 1955)*

*(03) The destiny from Allah arrives,
The death of her husband is near.
Illness strikes, and it becomes difficult,
His soul returns to the mercy of Allah. (Abdullah 1955)*

People who believe in destiny will fully believe in the will of Allah. Faith in the kada and kadar of Allah in Data 3 is explained in the first line of the data, namely Tiba takdir daripada Allah. Siti Saripah believes that Allah will give her something she wants. She also believes that Allah gives her something she needs. At one time, Allah did not give her something she wanted but Allah gave her something she needed. At other times, Allah did not give her what she wanted and needed, but He gave her what she thought she needed. Such is the journey of human life. Only Allah will know what the creatures he has created want and need. Like Siti Saripah who did not need her husband's death to come, but Allah gave it. Because with this event Siti Saripah became stronger and more convinced that Allah is above all.

Dimensions of Worship Practices in Nalam Siti Saripah

Religiosity in the form of ritual worship is praying five times, and reading the Koran (Amirudin et al. 2023). The Islamic dimension is called the shari'ah level (Ahmad, 2020). The level of sharia is another name for the practice of worship. The Islamic dimension referred to in this study is the practice of mandatory sunnah worship that a person performs in the nolam script. The main principle of this worship practice is the pillars of Islam. Nalam siti Saripah contains various worship practices such as saying dua kalimat shahadat (the two foundational declarations of faith in Islam), performing prayers (Shalat), zakah and alms, and various other worship. There are 11 data of religiosity dimension related to worship practices, namely 2 data related to saying two kalimah shahada, 2 data related to prayer, 4 data related to zakat and alms, and 3 data of other worship. Data related to shahada is found in stanzas 117 and 118, one of which is used as research data as follows.

*(04) Yahudi berkata dengannya madah
 Sekarang engkau menjadi syahadat
 Aku membaca kalimah syahadat
 Masuk Islam hatiku rela (Abdullah 1955)*

*(04) The Jew said with praise,
 Now you have become a declaration of faith.
 I recite the words of the Shahada,
 My heart willingly embraces Islam (Abdullah 1955)*

Shahadat is a practice of worship performed by the tongue involving the human heart and mind. The involvement of the heart and mind makes the worship perfect and solemn. Imam Ibn Qayyim Al-Jauziyyah said “I testify that there is no deity (worship) who deserves to be worshiped properly other than Allah. The sentence with which the heavens and the earth are established. Nalam Siti Saripah contains a stanza that tells the story of a Jew making the shahada. The sentence of shahada is the most majestic sentence that has many virtues (Yazid, 2013). Through the shahada, the Jews officially embraced Islam. The Jew not only converted to Islam but he was also obliged to give alms. As stated in stanza 84 which is used as data 5 below.

Roziah, Ermawati S., Hermaliza, Nurhidayah, Alvi Puspita, Fitra Elia

*(5) Yahudi menyuruh kepada kuli
Memgambil uang di dalam pundi
Seribu dinar Saripah diberi
Belilah makanan bawa sekali*

*(05) The Jew instructed the servant,
To take the money from the pouch.
A thousand dinars were given to Saripah,
Buy food and bring it back.*

The Jews in this nolam text are generous, sincere, and willing to help Siti Saripah and her three children. He was petrified without expecting a reward. He is also said to be a person who is diligent in giving and strong in giving alms. He gave some of his wealth, energy, and time not because he no longer needed it, but simply because of his love for God. He carried this noble quality wherever he went. He said kind words kindly when helping Siti Saripah, whom he did not yet know. The kindness he has is a form of commendable morals because they do not only rely on caring but also sacrifice. People like this provide many benefits to other people. He is considered noble because he can devote attention to the good and interests of other people. The good habits that he does make their lives more meaningful and they live peacefully and at peace in their hearts and souls. Even though he has assisted in the form of property, energy, and time without expecting anything from the person given. He will never feel upset if one day he expects help from the person he has helped, but the person cannot help him.

Dimensions of Practicing Noble Attitudes in Nalam Siti Saripah

Religiosity is related to noble attitudes, including all attitudes and good deeds of a person towards others. Examples of noble attitudes and actions are gratitude, helping each other and upholding the truth (Amirudin et al. 2023), being trustworthy and responsible, guarding one's tongue, and not being ambitious (Fatoni et al. 2022). The daily attitudes and behavior of a person who is said to be religious must truly reflect the values of religious teachings such as behaving honestly, being helpful, cooperating with others, maintaining cleanliness, and so on (Syahrir, Rahem, and Prayoga 2020). The dimensions of religiosity related to noble attitudes are reflected in the Siti Saripah nolam manuscript including (1)

compassionate as many as 4 data; (2) Caring for fellow human beings as many as 1 data; (3) Helping each other in 5 data; (4) maintaining 3 data words; (5) know yourself 1 data; and (6) humble 1 data. The total number is 15 nolam stanzas which contain the religiosity dimension of the recommendation to do noble deeds. One of the noble deeds recommended is compassion. Siti Saripah showed affection for her three children. The statement contained in Nolam Siti Saripah verse 71 is used as data 06 below.

*(06) Wahai Ya Allah Tuhan Rahman
 Pada melihat anak kelaparan
 Biarlah bunda menjadi (tanaman)
 Menjadi rumput (di tengah) jalan*

*(06) O Allah, the Lord of Mercy,
 Upon seeing my child in hunger,
 Let Mother become a plant,
 A blade of grass in the middle of the road.*

Data 06 tells about the noble attitude of a mother towards her children. A mother is willing to do anything to raise her children. She can become a mother and even replace the role of a father. She carried out this noble task for the happiness of her children. Noble morals result from the process of implementing sharia which is based on a solid foundation of aqidah (Gusvita and Rahman 2022). The love and affection in the hearts of mother and child make them bond to each other. When her children need help, a mother will give it wholeheartedly. Sincerely and wholeheartedly helping her child. A mother will love her child throughout the ages, starting from her childhood in the womb, baby, toddler, child, teenager, adult, and old. Even the love of parents for their children is given until the end of their lives. Even when the child dies, the love of parents for their children will not fade. Prayed for, relaxed, and so on. For that, a child is encouraged to pour out his love for his father and mother. He must also show sympathy to both of them, take care of them when they are sick, and provide food, drink, clothing, and other necessities, especially when their parents are no longer able to work. A child must also pray for his parents from the world until both of them die.

Dimension of Prohibition Doing Despicable Things in Nalam Siti Saripah

Muslims are advised to get rid of all despicable traits because they harm themselves and others. At least people who commit sins and despicable acts will get an inner burden in the form of feelings of regret and shame. In addition, these actions can bring disaster to himself. Disgraceful actions only bring trouble in this world and the hereafter. Nalam Siti Saripah contains 9 data related to the prohibition of committing disgraceful acts. There are 3 data prohibitions on acting naughty, 2 data prohibitions on speaking harshly, and 4 data prohibitions on lying. The prohibition on being arrogant and greedy is stated in stanza 124 which is used as data 07 below.

*(07) Wahai saudara handai dan taulan
Cerita ini jadikan pedoman
Bakhil dan tamak hendak hindarkan
Kalau tak diri kata lunakkan*

*(07) O brothers, friends, and companions,
Let this story be a lesson to guide you.
Avoid greed and miserliness,
If not, let your words soften your heart.*

Avaricious in Siti Saripah's nalam is the same as greed. Greedy people always feel lacking. Whatever they have will never be enough. He will work hard to accumulate wealth and so on. A curmudgeon does not want to give something he has to someone else who deserves it. He will not give away the wealth, objects, knowledge, and other things he has for the benefit of others. Everyone is advised to abstain from acts of avaricious and greed. Dare to fight against evil actions can provide salvation in this world and the hereafter. Fighting evil actions can be done by strengthening the faith and surrendering oneself completely to God. Mr. Kadi, as a very rich man, is rude to Siti Saripah. This action resulted in his place being replaced by a noble-hearted Jew who helped Siti Saripah. Because of this help, the Jew was finally given a place in Heaven by God. This grew confidence in Jews to embrace Islam. Meanwhile, Mr. Kadi could only regret his actions in lying to a widow and three orphans.

4. Conclusion

Nolam Siti Saripah should be used as a guideline for listeners and readers of the manuscript to practice religious values in everyday life. Through the nolam manuscript, readers can gain benefits to apply life based on religion. Believing in God At least with the various dimensions of religiosity in the novel Siti Saripah brings a good influence on the reader, even though it is a little at least it can change human moral behavior a little better because the literary work contains religious values. A noble attitude will be realized in a person if he has the correct faith and practice of worship.

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RoZIAH, Ermawati S., Hermaliza, Nurhidayah, Alvi Puspita, Fitra Elia

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