



Nine Moral Value Messages of Shalawat Burdah in Kitab Imam Al-Bushiri

Muhammad Ramdan Mubarak¹, Aceng Kosasih¹, Cucu Surahman¹

¹Universitas Pendidikan Indonesia, Indonesia

 mrm@upi.edu *

Abstract

Qasidah Burdah by Imam Al-Bushiri is a form of Islamic religious poetry that is full of messages and moral values. Qasidah Burdah is the right medium to spread goodness in the field of education and learning. This research examines nine moral values in Qasidah Burdah by Imam Al-Bushiri and implements them for Islamic Religious Education. This research highlights its relevance in shaping character and increasing understanding of Islamic teachings. This research design uses a qualitative approach with the type of content analysis. Primary data sources were taken from the *Kitab Al-Kawakib ad-Durriyah fi Madh Khair al-Bariyyah*. While secondary data is obtained from journal articles, proceedings, papers, supporting books, and valid internet sources. Then, the analysis uses the Miles and Huberman analysis technique, which includes data reduction, data presentation, and interpretation or conclusions. The analysis used is content analysis, which is then described descriptively. The results showed that Qasidah Burdah contains nine moral values, namely love for the Prophet Muhammad, tawadhu, gratitude, repentance and muhasabah, piety, compassion for others, patience and perseverance, the virtue of remembering death, and faith in the intercession of the Prophet Muhammad. This research implies that Qasidah Burdah can be a practical learning media in Islamic Religious Education to shape the character of students with noble character. Qasidah Burdah can enrich learning materials with an Islamic literary approach so that it is more interesting and relevant to increase understanding and appreciation of Islamic values.

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INTRODUCTION

Qasidah Burdah is a work of poetry composed by Imam al-Bushiri in the 13th century AD and is one of the most influential and most studied works of Islamic literature throughout history (Ariani, 2023; Stetkevych, 2006; Zuhriah, 2018). The poems in Qasidah Burdah have high literary value and contain deep Islamic teachings, especially related to the love of the Prophet Muhammad (Huda, 2019). Qasidah Burdah, also known as “*Al-Kawakib ad-Durriyah fi Madh*

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al-Bair al-Bariyyah? (The Shining Stars in Praise of the Best Creatures), is a poem of praise to the Prophet Muhammad consisting of 160 stanzas (Rohmatika, 2023). It is popular among Muslims in the Middle East and is widespread in various parts of the Islamic world, including Indonesia. That it has crossed geographical boundaries and endured for centuries speaks to the appeal and significance of Qasidah Burdah in the Islamic tradition.

In Islamic education, the poetry of Qasidah Burdah has great potential to be integrated into learning. Hidayat & Asyafah, (2019) stated that the use of poetry in learning can increase students' interest and motivation while deepening their understanding of the material. The verses of Qasidah Burdah, through the beauty of its language and the richness of the meaning contained in it, can be an effective medium for conveying Islamic values and strengthening love for the Prophet Muhammad (Zuhriah, 2018). On the other hand, the use of classical literary works such as Qasidah Burdah in learning Islamic Religious Education is both a challenge and an opportunity. These classical texts have complex language and concepts that may be difficult for modern learners to understand (Emawati et al., 2020). The spiritual and cultural richness of the poems can be a valuable resource to enrich the curriculum and develop a deeper understanding of the Islamic tradition (Aditya, 2024).

Several recent studies show the potential of integrating classical literature in religious learning. For example, Walidin et al., (2021) found that the use of classical Arabic poetry in learning Arabic and Islamic studies can increase learners' motivation and understanding of Islamic cultural heritage. Meanwhile, Hasanah, (2024) emphasized the introduction of Sufi literary works such as Qasidah Burdah to develop the spiritual dimension in Islamic education. Islamic Religious Education learning in various formal education institutions in Indonesia is often trapped in a conventional approach that predominantly uses the lecture method (Harto & Tastin, 2019; Masykuri et al., 2020). Although it has the advantage of conveying information directly and systematically, this method is often the only way educators apply it. This creates learning that is monotonous, less interactive, and minimally involves students' emotional and spiritual experiences (Yantiek, 2014).

In this context, Qasidah Burdah, an Islamic art form rich in spiritual values, can be an alternative learning medium. Qasidah Burdah is known for the beauty of its poetry praising the Prophet and the depth of moral and spiritual messages contained therein (Furqon & Fauzi, 2019). Based on this explanation, an innovation is needed to help students as individual learners in appreciating the spiritual and moral values contained in Qasidah Burdah. Therefore, this research seeks to answer the big question of how the moral values contained in Qasidah Burdah and its implications can be applied in learning. From these efforts, it is hoped that this research can be implemented practically as material and input for educational institutions in general and Islamic education in Indonesia.

Therefore, this article provides a new perspective by exploring the practical integration of Qasidah Burdah in Islamic education, a topic that remains under-explored in current academic discourse. This research emphasizes its pedagogical implications, unlike previous studies that have mainly focused on the literary, historical, or theological dimensions of Qasidah Burdah. Specifically, this research seeks to identify and analyze the moral values contained in the Qasidah Burdah and develop innovative strategies for integrating these values into modern Islamic education curricula. The tangible benefit targeted by this research is the creation of a dynamic and spiritually

enriching learning environment that overcomes the limitations of conventional lecture-based methods. By tapping into the aesthetic and moral depth of the Qasidah Burdah, the research aims to enhance learners' emotional engagement and ethical development, fostering a deeper connection with the teachings of Islam and the Prophet Muhammad.

This research differs from previous works by offering an actionable educational framework that combines classical Islamic literature with contemporary learning needs. The research positions the Qasidah Burdah as both a cultural artifact and a transformative educational tool, providing a unique intersection of spirituality, pedagogy and literary appreciation. The results are expected to provide valuable input to Islamic academic institutions, facilitating a more holistic and impactful approach to religious education in Indonesia and beyond.

METHODS

This research uses a qualitative approach with content analysis to explore moral values in Qasidah Burdah by Imam al-Busiri. The qualitative approach was chosen because this research aims to deeply understand the meaning contained in the text, especially the moral values that can be applied in the context of Islamic religious education. This approach provides the flexibility to explore phenomena in literary texts without the limitations of statistical measurements but with in-depth descriptions of the themes and messages that the author wants to convey (Burhanuddin et al., 2022; Oktarinda et al., 2021; Oktavia et al., 2023; Roji & El Husarri, 2021; Sameto et al., 2024; Wakhidah & Erman, 2022). In the context of this research, a qualitative approach is used to deeply understand the content of moral values in the poems of Qasidah Burdah by Imam Al-Bushiri (Bryniarska, 2024). The primary data source in this research is the text of Qasidah Burdah by Imam al-Busiri. This text is the main focus of analysis because it contains various moral teachings that are relevant to Islamic religious education. In addition, this research also uses secondary data sources in the form of related literature, including journal articles, books, proceedings, papers, and internet sources that discuss topics such as moral values in Islamic literature, Islamic religious education, and the relevance of Qasidah Burdah in the context of education.

The secondary sources were selected to provide a broader perspective and enrich the analysis of the main text, thus strengthening the validity of the research results. The data analysis technique in this study was carried out through several stages (Huberman, 2014; Huberman & Miles, 2002). First, the text of Qasidah Burdah was read to understand the context, theme, and language style used by Imam al-Busiri in conveying moral messages. Second, the researcher identified moral values in each stanza of the poem, such as love for the Prophet Muhammad, sincerity, and obedience. The values identified were then collected based on the similarity of themes. In the third stage, namely interpretation or conclusion, the researcher connects these values with the context of Islamic religious education to understand their relevance in shaping student character. The results of the analysis are presented descriptively to describe the findings, which are expected to contribute to the development of Islamic learning (Fitriani et al., 2022; Irawan et al., 2021; Sabiruddin et al., 2024; Satrial et al., 2024; Sultanik et al., 2022).

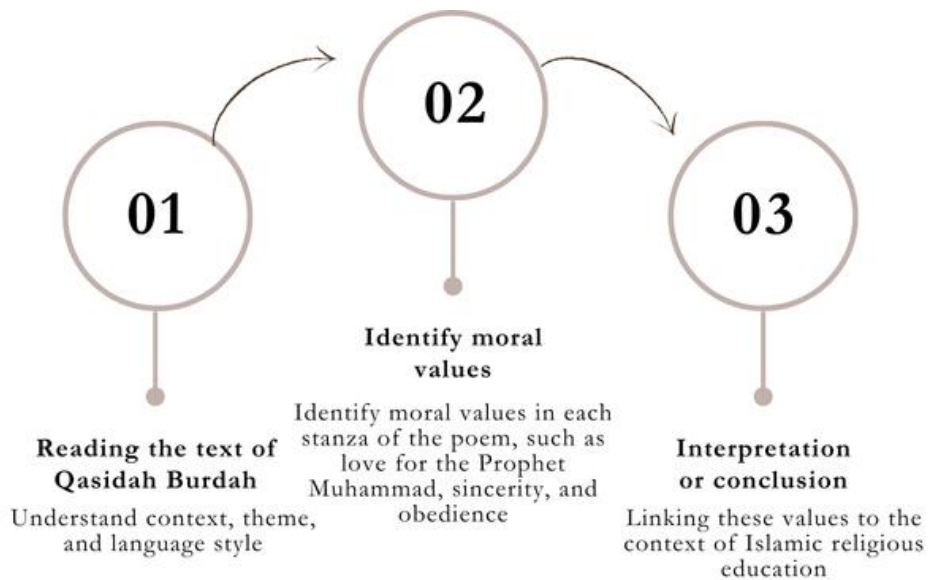


Fig 1. The stages of research data analysis

RESULT AND DISCUSSION

Based on the text analysis of Imam al-Busiri's Qasidah Burdah, there are nine moral messages contained in the poem. These ethical values are closely related to Islamic teachings, especially in shaping morals and deepening love for the Prophet Muhammad. The following are the nine moral messages contained in the text of Qasidah Burdah.

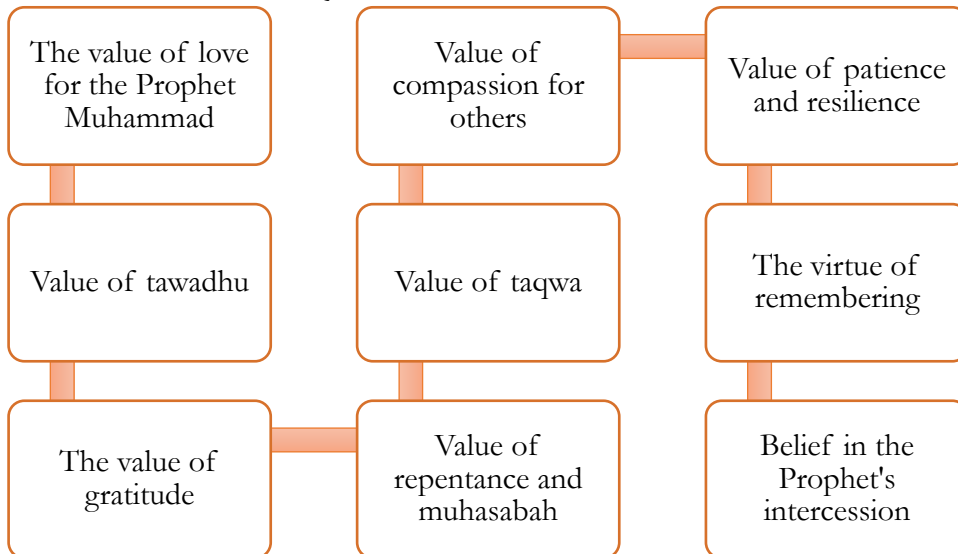


Fig 2. Moral Value Messages in Imam Al-Bushiri's Shalawat Burdah

Qasidah Burdah, the monumental work of Imam Al-Bushiri is one of the most famous poems in the Islamic tradition. Containing praise to the Prophet Muhammad, this Qasidah is also full of noble moral values (Setiawan, 2015). These values not only inspire love for the Prophet Muhammad, but also guide readers to live a life in accordance with Islamic teachings (Millie & Syihabuddin, 2020). Based on the findings in the book of Qasidah Burdah, there are several moral values contained in it, including the following.

First, the value of love for the Prophet Muhammad. The main value in Qasidah Burdah is a deep love for the Prophet Muhammad. Imam Al-Bushiri emphasized the importance of making the Prophet Muhammad the main example in life (Furqon & Fauzi, 2019). The moral values contained include a sense of love (*mahabbah*) where this value directs our hearts to always love the

Prophet Muhammad as a human being we should emulate. On the one hand, in terms of the value of obedience, namely love for the Prophet Muhammad teaches us to always follow His sunnah in every aspect of life. In the Quran, this has been explained in surah Al-Ahzab verse 21 as follows.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: *There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (QS. Al-Ahzab: 21)*

In Tafsir Wajiz, it is explained that the Prophet Muhammad is an example for humans in all matters including on the battlefield. Indeed, there has been in the Prophet Muhammad a good example for you in all his speech and behavior, both in times of peace and war (Al Mubarak, 2020). However, this example only applies to people who only hope for the mercy of Allah, do not hope for the world, and hope for the Day of Judgment as a day of retribution, and applies to people who remember Allah a lot because then someone can be strong in imitating him.

Second, the value of tawadhu. Imam Al-Bushirī showed a humble attitude, both in recognizing his weakness and in praising the Prophet Muhammad (Anuar, 2017; Romadhoni et al., 2023). He described himself as a sinful servant, asking for forgiveness through the intercession of the Prophet Muhammad. Self-awareness is a moral value that is certainly something that must be possessed by every believer (Dewi, 2021), someone is able to recognize weaknesses and sins as an initial form of self-improvement. This is explained in the word of Allah in surah Al-'Araf verse 23 below.

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Meaning: *They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (QS. Al-'Araf: 23)*

Third, the value of gratitude. In Qasidah Burdah, Imam Al-Bushirī often praises Allah and His Messenger as a form of gratitude for the gifts received (Jannah, 2023). Remembering and giving thanks for the blessings of Faith and Islam given through the intercession of the Prophet Muhammad, realizing that everything belongs to Allah and must be lived with gratitude. A hadith explains this about the importance of gratitude to Allah, this is contained in HR. Muslim No. 7692.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ؛ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

Meaning: *A believer is truly amazing, because every single thing he does is good. But this will not be the case except for a true mu'min. If he gets pleasure, he is grateful, and that is good for him. If he is afflicted, he is patient, and that is good for him (HR. Muslim No. 7692)*

Fourth, the value of repentance and *muhasabah*. Imam al-Bushirī, through his Qasidah Burdah, underscores the importance of repentance (taubat) and self-introspection (*muhasabah*) as essential elements in the moral and spiritual growth of individuals. He emphasized that repentance is not a one-time act, but an ongoing process in which believers, regardless of the magnitude of their sins, must constantly seek Allah's forgiveness sincerely. This process of purification enables individuals to maintain a close relationship with God. Alongside repentance, al-Bushirī advocates *muhasabah*, encouraging individuals to reflect on their actions and intentions in light of Islamic principles. This introspective practice helps believers recognize their shortcomings, encouraging self-improvement in worship, character, and interactions with others. Al-Bushiri's message promotes the idea that through

consistent repentance and self-introspection, individuals can achieve spiritual purification and remain steadfast in their devotion to Allah, ensuring continuous growth in their faith and character (Burhanuddin & Sulistyowati, 2024; Hasanah, 2024).

Fifth, the value of *taqwa*. In *Qasidah Burdah*, Imam al-Bushirī repeatedly emphasizes the importance of maintaining obedience to Allah and diligently following the teachings of Islam in all aspects of life. Through the beauty and depth of his poetry, he urges believers to adhere to the principles of faith, such as performing the obligatory acts of worship with sincerity, following the instructions of the Prophet Muhammad, and living a life in harmony with Islamic values. Al-Bushirī emphasized that true devotion to Allah is demonstrated not only through ritual acts such as prayer and fasting but also through moral conduct, ethical behavior, and the pursuit of truth in daily life. The poet's verses encourage Muslims to remain steadfast in their obedience, avoiding distractions or temptations that could lead them away from the straight path. Through these reminders, al-Bushirī asserts the central message that true faith is not only in words but manifests in one's actions and commitment to the teachings of Islam (Furqon & Fauzi, 2019; Rohmatika, 2023).

Sixth, the value of compassion for others. In the *Qasidah Burdah*, Imam al-Bushirī beautifully describes the Prophet Muhammad as a figure full of love and compassion for his followers. He describes the Prophet as a source of guidance and comfort, who was always concerned about the spiritual and physical well-being of his people. This portrayal serves as a model for Muslims to emulate, encouraging them to spread love, kindness, and concern for others. As highlighted in the verses, Prophet Muhammad's deep empathy and selflessness illustrate the importance of nurturing relationships within the Muslim community and beyond. By emphasizing Prophet Muhammad's compassion, al-Bushirī urges believers to practice kindness, extend mercy to those in need, and foster an environment of mutual respect and love, reflecting the core values of Islam in daily life (Emawati et al., 2020).

Seventh, The value of patience and constancy. In *Qasidah Burdah*, Imam al-Bushirī emphasizes the Prophet Muhammad's extraordinary patience in enduring the trials, insults, and challenges he faced during his mission. Despite persecution, ridicule, and opposition from his enemies, the Prophet remained steadfast in his commitment to spread the message of Islam with unwavering determination. Imam al-Bushirī uses this depiction to highlight the Prophet's resilience and ability to remain calm and persevering, which serves as an example for Muslims to emulate in difficult times. This emphasis on patience underscores the resilience of Prophet Muhammad and conveys an important moral lesson. In the face of adversity, believers should embody patience, trust in God's wisdom, and continue to uphold their faith and values without succumbing to external pressures (Hakim, 2020).

Eighth, The virtue of remembering death. Based on this value, Imam al-Bushirī's *Qasidah Burdah* underscores the humility of the Prophet Muhammad despite his great success in spreading the message of Islam. Even after gaining significant influence and followers, the Prophet Muhammad remained humble, always recognizing that his success was due to the guidance and grace of Allah, not to personal achievement. This humility was evident in the way the Prophet interacted with his companions and treated others with respect and kindness, regardless of their social status. Imam al-Bushirī's depiction of Prophet Mohammed's humility serves as a powerful example for Muslims to follow, teaching them that true success lies not in pride or arrogance, but in

maintaining humility, gratitude, and sincerity in all aspects of life, particularly in their religious duties and interactions with others (Iswanto, 2021).

Ninth, Belief in the intercession of the Prophet. In Qasidah Burdah, Imam al-Bushirī often reminds his readers of the inevitability of death as the final phase of earthly life and the gateway to the afterlife. He emphasizes that death is not to be feared but recognized as a natural transition leading to the eternal hereafter. Through his verses, he encouraged his listeners to reflect on their actions and intentions, urging them to lead pious lives in preparation for the day when they meet God. Imam al-Bushirī's focus on death serves as a wake-up call, reminding believers that the transient nature of life should inspire them to prioritize their spiritual journey and moral conduct, seeking God's grace and forgiveness to achieve a blessed afterlife (Ishak, 2021).

CONCLUSION

This research demonstrates the important benefits of integrating the moral values found in Imam Al-Bushiri's Qasidah Burdah into Islamic Religious Education. The article highlights the profound spiritual and ethical lessons of the text, these values can be effectively applied in educational settings to enhance students' understanding of Islamic teachings and ethical behavior in daily life. Furthermore, this study underscores the potential to modernize the teaching of these values through innovative methods, including digital technology-based learning media that can enhance student engagement and learning effectiveness. The novelty of this article lies in its fresh approach to integrating classical Islamic literature into contemporary educational practices. This research offers a new perspective by linking its moral teachings with modern pedagogical strategies. It also paves the way for further research into the practical application of Qasidah Burdah in formal and non-formal education, a gap that has not been fully addressed in previous studies. The recommendation to utilize digital technology in presenting Qasidah Burdah content offers new insights for educators who want to engage students in innovative and effective ways. The limitations of this study, however, lie in the analysis of the Qasidah Burdah text without empirical testing of its application in Islamic Education learning. In addition, the lack of exploration of learners' responses to the integration of Qasidah Burdah is an opening for further research that can test its effectiveness practically in the field.

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