

Study of Religious Aspect in *Ghulam Hicays*: Hermeneutic Perspective

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Keywords: Ghulam Hicays, Religious Aspects, Hermeneutic, Literature.

Abstract: The main problem addressed in this study is the large number of ancient manuscripta that have not been revealed in the content and only limited to the study of the textual criticism. One of them the results of the research conducted by H. Sanwani Sanusi, who only converted and edit the words of the Hikayat Ghulam manuscript. This text, however, has many values in it if studied. Therefore, the aim of this study was to reveal the religious contents of Hikayat Ghulam text and to pass the nation's culture on to the next generation. A descriptive qualitative method with a hermeneutic approach was used in this research. The design included an initial stage where several literature studies were searched and data collected by a careful reading of the text and transfer of the script. This was followed by the identification and classification of the data according to the problems highlighted in the study. Furthermore, a validity test was conducted through the use of triangulation techniques. The results showed there are religious contents in the text of Hikayat Ghulam indicated by faith, Islam, ihsan, science, and charity. The faith aspect found include faith in God, the Prophet, and destiny while the Islam aspect involved implementation of worship such as prayer, fasting, almsgiving, and alms. Furthermore, the Ihsan had to do with the feelings about the presence of God through repentance, following His commands and avoiding His prohibitions. The science was found to include the knowledge of the verses of the Koran and the hadith of the Prophet as suggested in Q.S. Ali-Imran: 159 and the prohibition on following passions in Q.S. Al-Jasiyah: 23. The charity was centered around community life, including helping people who are weak and distressed, doing charitable deeds, being fair, forgiving each other, and working to fulfill life. The result of this study can be applied in literary learning in schools related to understanding the content of the hicays.

1 INTRODUCTION

This study examined aspects of religion in the Ghulam tale manuscript. The Ghulam tale manuscript is a script using Jawi and Malay language in which there are many quotes from the verses of the Qur'an. The Ghulam tale manuscript had been examined from the aspect of philology by H. Sanwani Sanusi through switching the script and editing the text. However, the text of Ghulam tale has not been reviewed by the researchers before. The reason researchers were examining religious aspects in Ghulam tale was due to the condition of today's society which has begun to move away from the Qur'an and much influenced by western thoughts. The finding of the research done by Koenig & Larson (2001 in Fridayanti, 2016) which conducted

a study of the concept of religiosity showed within 80% of studies results that had been examined, the religious beliefs and practices (religiosity) associated with greater life satisfaction, happiness, positive affect and increased morality. Whereas Wong-McDonald and Gorsuch (2000 in Utami, 2012) stated that religious coping is a way for individuals to use their beliefs in managing stress and problems in life. In addition, many philologists who examined the text only arrived at the text critics without reviewing the contents. This research is also one of the researchers' efforts in preserving national culture. That way, people can find out that many benefits and knowledge will be obtained by studying ancient manuscripts.

The main difference between this research and the previous one was related to the values or

religious aspects analyzed in this study. Several previous studies had examined the religious values contained in Indra Budiman tale, where the religious values studied are the values of unity, academic values, and muamalah values (Khadijah, 2013). Other research was related to religious values in Ali Kawin tale which consists of the values of aqeedah, sharia, and morality (Rozanah, 2017). The striking difference with previous research was related to the approach used in the study of Ali Kawin tale, philology approach. Through that approach, the text was edited first then expressed the value of the religions content.

Earlier research related to the content value of the tale only discussed religious values generally such as divinity, worship, and human behavior. It did not discussed other aspects in more detail and more complete.

Hence in this research a study of religious aspects in Ghulam tale was conducted which consisted of aspects of faith, Islam, ihsan, science, and charity using the hermeneutic perspective. Within this study there was no need to translate the text content as a whole and prioritize interpretation. That way, people can more easily understand the religious aspects contained in the Ghulam tale manuscript without the need to translate it. Moreover, the community can both instill religious aspects in Ghulam tale as a guideline for life and be applied in literary learning in schools to make it easier for students to understand the text content of the tale especially the religious aspects.

2 LITERATURE REVIEW

In this section the literature review is a theoretical foundation which relevant to the research problem. Therefore, the opinions and views that are appropriate in supporting the research will be described. The literature review includes definitions of manuscripts and tale, religious aspects, and hermeneutic approaches.

2.1 Manuscript

Manuscript is one of the most authentic primary sources that can bring the distance between the past and the present. The promising manuscript is a special "Way of Shortcut" to find out the intellectual treasures and social history of people's lives (Faturahman in Rozanah, 2017). In line with that, Dewi (2016) reveals that the manuscript is the gateway to the treasures of the past. Through the

script can be revealed the thoughts of previous people, it also can be used as learning for life today. In addition, the text is not only a reading material that can add knowledge, but also becomes an entertainer and learning for the reading community. Furthermore, Barried (in Rozanah, 2017) also reveals that the manuscript is a handwriting that holds various thoughts and feelings as a result of the culture of the past.

According to Suryani (2012) the manuscript is also seen as a cultural result in the form of literary creativity because the text contained in the manuscript is a wholeness that expresses the message. Messages that are read in the text are functionally closely related to the philosophy of life and with other forms of art. When viewed from the content of its meaning, the discourse in the form of classical text carries certain functions, namely imagining the mind and forming the norms that apply, both for contemporaries and future generations. Based on these opinions, it can be concluded that the text is the intellectual treasure of the past in the form of the previous ancestral handwriting that can be used by the community as learning for the present and future.

2.2 Definition of Tale or Saga

According to Khadijah (2013) tale is a type of old Indonesian literature written by a poet to express his/her thoughts poured in prose by using Malay, containing fictional stories rather than real events functioning as solace. Whereas according to Wahyuni, (2014: 95 in Saputra et al: 3) tale is an old prose that contains stories or saga about the greatness and heroism of a person, complete with oddities, powers, and the miracle of the main character that makes no sense, for the purpose of solace, heal sadness, and arouse fighting spirit.

Widjojoko (in Rozanah, 2017) revealed the basic characteristics of a universal tale structure. First, there is a central principal surrounded by side figures that all represent a number of certain groups. Second, central figures in all situations always stand out in terms of goodness and excellence. Third one is continuous resistance between two parties namely the good parties who want to reassert the harmony of universe law and the parties who threatened by evil parties. Finally, resistance between good and evil is unrelenting. The values contained in the tale are basically spiritual. Therefore, tale is often referred to as a form of spiritual culture. The spiritual culture by Baker (1988: 24-37 in Khadijah, 2013) is referred to as subjective culture.

2.3 Religious Aspects

Religiosity is closely related to religion. According to Nurgiyantoro (in Rozanah, 2017) that religiosity and religion are indeed closely related, side by side can even merge into one unit. But actually both lead to different meanings. Religious is a wider range compared to religion which looks formal and official. The basic word of religious is religion that comes from the English as a form of a noun which means faith or belief in the existence of something greater power above humanity. Religious originates from the word religious which means the inherent religious nature of a person (Slim; Ahmad Thontowi, 2005 in Utami, 2014). Whereas Mangunwijaya (in Rozanah, 2017) revealed that the word religious sees an inner aspect of the heart, *du Coeur* in the sense of Pascal, namely a taste that includes totality (including ratios and human feelings) the depth of the human person. Studies of religious aspects are very broad and cover various levels in human life such as faith, worship, social relations, rituals, and media used in worship (Jirásek, 2015). Abdullah et al. (in Zurqoni, 2018) divides Islam tenet into 3 parts, those are belief (*aqeada*), prayer (*shari'a*) and morals (attitude/behaviour).

The Ministry of Environment explains five religious aspects in Islam (Ahmad Thontowi, 2005 in Utami, 2014), namely:

- a. Faith aspect, which concerns the beliefs and relationships of humans with God, angels, prophets and so on.
- b. Islamic aspects, namely concerning the frequency and intensity of the implementation of established worship, such as prayer, fasting and almsgiving.
- c. Ihsan aspect, which involves experience and feelings about the presence of Allah SWT by carrying out His commands and avoiding His prohibitions.
- d. Science aspect, that is concerning one's knowledge about religious teachings for example by comprehending The Quran further.
- e. Charity aspects, concerning behavior in social life, for example helping others, defending weak people, working and so on.

One of the old literary works that had the influence of Islam and had a dominance of Islamic themes appeared in the tale or saga. This can be seen from the many stories that tell the stories of the Apostles and the heroism of the friends. In addition, many stories contain quotes from the verses of the

Qur'an and the hadith of the Prophet. This shows that the saga and old literature contain religious aspects.

2.4 Hermeneutic Approach

Etymologically, the hermeneutic word comes from the Greek *hermeneutin* which means to interpret *hermenia* nouns, literally can be interpreted as exegesis or interpretation (Sumaryono in Anshari, 2009). Literary work is the result of the creation of an author's imagination in the form of text. In reading literary texts, a reader must try to interpret the meaning contained within.

Hermeneutics is a theory of interpretation and understanding (Palmer in Hodge, 2018). Hermeneutics has a literal meaning to interpret, construe, read or translate. At first hermeneutics contained rules about how to interpret ancient texts, then it is used to understand literary texts, culture, art, psychology, religion, cultural symbols and concrete community structures or actions (Baker in Khadijah, 2013).

Sumaryono (in Anshari, 2009) asserted that all works which are divine inspirations, such as the Quran, the Torah, the Gospels, the Vedas, and the Upanishads in order to be understood and comprehend require interpretation or hermeneutics.

The main task of hermeneutics is to understand the text. Therefore, the notion of the text becomes very central in hermeneutics (Khadijah, 2013). That is way that the real goal of hermeneutics according to Suyitno (2015) is to give a way to understanding a text. So when this method of interpretation is applied to the analysis of literary works or texts by an interpreter, the interpreter in his/her interpretation acts as *hermes* which is to become a bridge or link of understanding the meaning of a literary work or text both implicitly and explicitly as intended by the creator of the text.

Schleiermacher found the basic characteristics of exegesis/interpretation process involve the interaction between taste and complete meaning and also understanding certain aspects or expressions in a text. This process is called the hermeneutic circle which shows the absence of methodological separations between the observer and the object of study within.

Experts have concluded six boundaries or definitions surrounding hermeneutics as the science of interpretation, namely (1) hermeneutics as a theory of biblical interpretation or exegesis bible; (2) hermeneutics as a philology methodology; (3) hermeneutics as a science of linguistic

understanding; (4) hermeneutics as the basis or methodological foundation for historical sciences - Palmer termed the *geisteswissenschaften*, namely all disciplines that focus on understanding art, action, and human writing-; (5) hermeneutics as design recommendations and existential understanding; and (6) hermeneutics as a system of interpretation (Palmer, 2003: 38-47, and Atho and Arif Fahrudin, 2002: 18-21 in Anshari, 2009).

3 METHODOLOGY

The method used in this study was qualitative descriptive method, namely research produced data in the form of a description of the religious aspects contained in Ghulam tale. Descriptive also aims to make a systematic, factual, and accurate description of the facts and characteristics of a population or specific object to describe the reality that is happening without explaining the relationship between variables (Kriyantono, 2008 in Hasanudin, 2017). Whereas the approach used was a hermeneutic approach. It was used to construe or interpret the meaning of the language used in Ghulam tale.

The subject of this research is the *Hikayat Ghulam Manuscript* with the collection number W 132 found in the National Library of the Republic of Indonesia (PNRI) and the book converted and editing of *Hikayat Ghulam* by H. Sanwani Sanusi, published by PNRI. The initial stage is the preparation phase to identify problems and search for literature studies, especially with reference to previous research journals. This is useful to know the problems to be studied. The next step was to start collecting data by carefully reading the script of *Hikayat Ghulam* with collection number W 132 and transferring letters and edits by H. Sanwani Sanusi. Furthermore, identifying data to answer the research problem and collecting data needed for further analysis with the hermeneutic approach. The next step is to classify and describe data based on problems in the study. The final step is to test the validity of the data in order to get objective results with triangulation techniques, namely by checking based on available sources and comparing them with the data itself.

4 FINDINGS AND DISCUSSION

Based on the research that has been done on Ghulam tale, there are some religious aspects contained within the tale including the aspects of faith, Islam, *ihsan*, science, and charity. Aspects of faith found are in the form of faith in God, the Prophet, and destiny. While the aspects of Islam contained in the text are in the form of the implementation of worship such as prayer, fasting, almsgiving, and alms. Furthermore, the aspect of *ihsan* obtained in the text takes the form of feelings about the presence of God by repentance and carrying out His commands and avoiding His prohibitions such as trusting God and carrying out the laws of God. The aspects of science found are knowledge of the verses of the Quran and the hadith of the Prophet as they suggest deliberating as in Q.S. Ali-Imran: 159 and the prohibition on following passions as in Q.S. Al-Jasiah: 23. The last aspect is charity in community life, including helping people who are weak and distressed, doing charitable deeds, being fair, forgiving each other, and working to fulfill life.

4.1 Aspects of Faith

The aspect of faith in the form of faith in God can be seen in the quote below:

“Allah Ta’ala mentakdirkan dengan hidupnya, niscaya disuruhkannya akan seorang daripada hambaNya mengambil akan dianya, kelak dipertemukan Allah Ta’ala juga kita dengan dia, jikalau tiada di alam dunia ini pada akhir kesudahan dalam akherat esok kelak bertemu kita dengan dia” p. 9

Translation

"Allah Ta'ala has predestined his life, undoubtedly he will be commanded by Him, a servant of Him who will take him, later Allah will meet us with him, if not in this world, later in the hereafter we will meet him".

Based on the data above, it is illustrated that a father surrenders to the fate of his child and is sure of God's help to the child he is forced to leave behind. Verily, Allah is the best helper and will surely take care of His servants. He is sure to be reunited with his child by God in the world and in the hereafter.

The aspect of faith in the form of faith in God and His Messenger can be seen in the following quote:

“Maka dengan tolong Allah Subhanahu Wata’ala serta syafa’at segala Rasulullah dan

segala anbiya dan segala auliya yang karomah..." p. 13

Translation

"So with the help of Allah Subhanahu Wata'ala and syafa'at the Apostles and Prophets and the noble scholars ..."

In the data above illustrated about a person's beliefs about help and guidance given by Allah and the apostles and the Prophet and the noble cleric for his fate. As in Q.S. Al-An'am: 51 "Warn with him (the Qur'an) those who fear that they will be gathered before their Lord (on the Day of Resurrection), there is no one for them to protect and give syafa'at (help) other than Allah, so that they fear"

The aspect of faith in the form of belief in destiny or qada and qadar can be seen in the following quote:

"Maka mengetahuilah Abu Sabr itu akan sekalian ini daripada perbuatan Allah Subhanahu Wata'ala itu juga atas hamba-Nya..." p. 62

Translation

"So Abu Sabr learned that all of this was the work of Allah Subhanahu Wata'ala towards His servants ..."

Based on the data it can be illustrated that an Abu Sabr knew that all the events that had befallen him were the destiny and the will of God given to him. He is sure of the qada and qadar that Allah has set for him. As in Q.S. At-Taubah: 51 "Say: Nothing will happen to us but what God has decreed for us. He is our protector, and only to God the believers must put their trust in".

4.2 Aspects of Islam

Islamic aspects in the form of worship such as performing prayers, fasting, and zakat can be seen in the quotations below:

2a "...dan tiada terlebih ta'at amal daripadanya, dan tiada yang terlebih beragama daripadanya, dan tiada yang terlebih takut akan Allah Ta'ala daripadanya, adalah ia menjejakan sembahyang lima waktu, fardu dan sunnah, dan puasa fardu dan sunnah, lagi zahid yang bertapa, tiada suka akan dunia,..." p. 90

Translation

"... and no one is more obedient to his deeds than him, and no one is more religious than him, and no one is more afraid of Allah than he is, he is doing five times of prayer, fardhu and

Sunnah, and fasting fardhu and Sunnah, again zuhud, don't like the world, ... "

2b "...dan hamba suruhkanlah mereka itu mengerjakan sembahyang lima waktu dan sembahyang berjamaah-jamaah dan puasa pada bulan Ramadan dan mengeluarkan zakat harta mereka itu daripada emas dan perak, dan zakat perniagaan dan zakat perladangan..." p. 124

Translation

"... and the servants ordered them to do the five-day prayers and prayers together and fast during the month of Ramadan and issue their alms from gold and silver, and commercial zakat and zakat on cultivation ..."

Based on data 2a and 2b above, it can be depicted about the success of someone who is so afraid of Allah that he never leaves all of his commands such as carrying out five times of prayer, fasting, and more love for the Hereafter than the world. Every Muslim who has faith is instructed to do five times of prayer, Ramadan fasting, and giving alms. As in the Muslim hadith that "Islam is you testify that there is no worship that has the right to be properly worshiped except Allah and Muhammad is His messenger, you establish prayer, perform zakat, fast Ramadan and Hajj to Baitullah or Mecca if you are able to travel there".

The implementation of alms worship can be seen in the following quote:

"Maka bersedekahlah raja itu dengan beberapa banyak sedekah itu" p. 5

Translation

"So give alms to the king with a lot of alms"

The data above illustrates the generous nature of a king with a lot of charity as his gratitude for the happiness he gets.

4.3 Aspects of Ihsan

The ihsan aspect of carrying out commands and following God's rules can be seen in the following quote:

"Maka tatkala sudah masuk raja ke dalam istananya dan menyuruhlah raja memanggil qadi dan segala saksi minta nikahkan raja itu kepada datuk maulana qadi" p. 4

Translation

"Then when the king entered his palace and ordered to summon judges and witnesses to be able to be married by datuk maulana qadi".

The data above described a king who has feelings for women, so he wants to marry her and is soon able to marry a woman he loves as long as he is able to carry out a marriage. As in Bukhari's hadith, "O young men, those of you who are able to get married, then marry. Marriage is more able to withstand views and more caring for genitals. And whoever is not able then let him fast; because fasting can suppress lust. "

The ihsan aspect of avoiding God's prohibitions can be seen in the quote below:

"...maka tiadalah ia mau berbuat segala yang jahat kepada syara' dan kepada adat, karena ia sangat 'alimnya tuanku" p. 208

Translation

"... so he does not want to do anything evil in Shari'a and tradition because he is the godly master"

Based on the above data, it described a person who does not want to commit a crime until he violates religious law because he is a very pious person. So that he is afraid to do an act that is a prohibition of God. Allah commands His servants to do good deeds and stay away from moorings. As the word of God is Q.S. An-Nahl: 90 which reads: "Verily Allah commands (you) to be fair and do good, give to the relatives, and Allah forbids evil, evil and hostility. He gives teaching to you so that you can take lessons".

Further aspects of the ihsan obtained in the text containing feelings about God's visit can be seen in the quote below:

3a. " Dengan Dia juga aku minta tolong " p. 1

Translate

"With God also I ask for help"

3b. " Dan Allah Subhanahu Wata'ala juga yang membalaskan kasih paduka Syah 'Alam kepada patik sekalian ini "p. 6

Translate

"And Allah Subhanahu Wata'ala who will repay the kindness of His Majesty Syah' Alam for patik all of this ".

Based on data 3a and 3b at the top about one's closeness with God, where he enjoys meeting his god who is very close to His request for help in any circumstances also believe God will accept everyone who does His servants. Change in Q.S. Qaff: 16 which reads: "And We are closer to the veins of his neck".

4.4 Aspects of Science

The scientific aspect of the knowledge of the verses of the Qur'an can be seen in the following quote:

"Maka titah raja! Bahwasanya membunuh dianya itu pekerjaan yang mudah, tiada faedah mengerjakan dia, dan orang yang hidup itu mungkin juga membunuh dia, dan orang yang mati itu tiada mungkin me(ng)hidupkan dia. Orang mati seperti bertanya nabi Allah Ibrahim 'alaihi as-salaam yang dikabarkan Allah Ta'ala dengan firmannya dalam al-Quran:... artinya: Ya Tuhanku! Betapakah Tuhanku yang menghidupkan orang yang mati itu (Q.S. al-Baqarah: 260)". p. 50

Translation

"Then command the king! That killing him is an easy job, it is not useful to do it, and the one who lives may also kill him, and the dead will not be able to revive him. Dead people like the question of the prophet Ibrahim 'alaihi as-salaam which is reported by Allah Ta'ala in his word in the Quran: ... meaning: My Lord! How my Lord brings to life the dead (Q.S. al-Baqarah: 260) ".

Based on the data above, someone who has the desire to kill other people should think again. This is because the act of killing other people will not benefit themselves or others. Moreover, if the person finally dies, it is impossible to turn it on again, and what remains is meaningless remorse. There is in Quran when Prophet Ibrahim asked Allah about how to revive those who have died.

The scientific aspects of the knowledge of the apostle hadith can be seen in the following quote:

"...jikalau sebelum sampai datang ajal patik belumlah patik mati tuanku. Karena sabda nabi shallallaah 'alaihi wasallam: laa yamuutu ahadun illa ba'da istiqaa'I rizqihi. Artinya: Tiada mati seseorang juga melainkan kemudian daripada sudah habis rezkinya". p. 130

Translation

"... if before the death of the dead, my master has not died. Because of the Prophet's words: Shalallaah 'alaihi wasallam: laa yamuutu ahadun illa ba'da istiqaa'I rizqihi. Meaning: Not even someone dies but has already finished his sustenance. "

Based on the data above described a person's knowledge that he could not die if it was not time for him to die. As in the hadith that he conveyed that someone would die if his age provision had indeed been exhausted.

4.5 Aspects of Charity

Charity aspects in community life in the form of helping the weak and giving love can be seen in the quotes below:

5a "Maka mengambillah akan anak raja itu penghulu perang penyamun yang amat besar sekali itu dibuatnya anak angkat, diminumkannya air susu kambing daripada sangat kasihannya, dipeliharanyalah anak raja itu, air susu kambing diperahkannya, diberinya minum kepada anak raja itu". p. 10

Translation

"So he took the king's son by the great ruler of the warfare, and made him the adopted son. He drew the milk of the goat with his affection. He kept the king's child, and the goat's milk was poured for him. He gave the king's son a drink."

5b "Maka kasihanilah Syekh itu akan dia karena barang yang didengarnya perkarabaran saudagar itu, dan dihidirkannyalah akan makanan, diberinyalah makan saudagar itu...Engkau diamlah padaku di sini, supaya aku tolong akan dikau,...". p. 25

Translation

"So pity the Sheikh for him because of the news he heard from the merchant, and presented the food, he gave the merchant food ... you stay here with me, so that I can help you ..."

Based on the data 5a and 5b obtained, the data described the nature of someone's compassion for others who are weaker than him. In data 5a the head of the robber finally cared for the baby king's child. Thus the head of the robber indirectly helped the king's children who were displaced in the forest to stay alive and be cared for by the chief of thieves. In data 5b it described the help given by a Sheikh to the merchant who is being hit by a disaster.

Charity aspects in community life in the form of doing work to fulfill living needs can be seen in the following quote:

5c "Maka diamlah saudagar tajir itu pada tempat yang tuan Syekh suruh diam ia di sana itu hingga sampai kepada musim tuan Syekh itu berbuat kebun ladang dan hingga sampai kepada mengetam padi dan memungut buah anggur, dan jadilah menjemur khurma dan anggur dan padi,...". p. 26

Translation

"So the silent merchant dwelled in the place where the Sheikh told him to stay there until

the season the Lord Sheikh planted the fields and until he reaped the rice and took the sump of wine, and dried the dates, wine, and rice, ..."

5d "Maka berjalanlah ia mencari upahan orang bekerja serta segala orang yang berbuat pekerjaan". p. 60

Translation

"Then he goes to find wages as workers and everyone who does work".

Based on data 5c and 5d described someone who tries to fulfill his life by working in the fields and other jobs.

5 CONCLUSIONS

Based on the results of research conducted on religious aspects found in Ghulam tale, five religious aspects were found which could be used as material for literary learning in schools. Literary learning in understanding saga is able to help students find religious aspects including aspects of faith, Islam, ihsan, science, and charity which ultimately can be applied by students and society in daily life.

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