**THE ABILITY OF PBSI STUDENTS IN UNDERSTANDING RELIGIOSITY IN POETRY *PERANG PECAH LAGI DI GAZA***

**Angela Suryani Putri1, Roziah2**

***angelasuryaniputri@student.uir.ac.id 1******,*** ***roziah@edu.uir.ac.id*** ***2***

| ***Article Info*** | **Abstract** |
| --- | --- |
| ***Article History*** *Received:* *Revised:* *Published:* *……………………………….****Keywords****Religiosity, dimensions, religiosity, ability.* | Religiosity is how much insight and knowledge there is, how strong the belief is in carrying out worship and rules, and how deeply one is absorbed in the religion one adheres to. Religion can be interpreted as a relationship that binds humans to things outside of humans, this means referring to God. Religiosity can also be classified into several dimensions. Dimensions Religiosity according toStarkStrack and Glock are divided into five,that is *Religious Belief* (*The Ideological Dimension*), Religious *Practise (The Ritualistic Dimension*), *Religious Feeling (The Experiential Dimension), Religious Knowledge (The Intelektual Dimension), Religious Effect (The Consequential Dimension)*. The approach used in this study is a descriptive qualitative approach. Judging from the approach and methods used in this study, data collection used two techniques. The first technique used in this study was the reading and note-taking technique, then the next collection technique was using a questionnaire. Total dimensions religiosity all are 30, so the data analyzed amounts to 30 of the 15 poetry titles. From the data that has been found, the percentage of religiosity from the belief dimension is 53%, the worship dimension is 33%, the knowledge dimension is 10%, the practice dimension is 3% and 0% for the appreciation dimension. It can be concluded that PBSI students' ability to understand religiosity and its dimensions is very inadequate. |
|  |  |
| **How to cite :**Gharamah, F. M. A., Putrom, N. H. P. S., & Pohan, A. E. (2024). Improving English Pronunciation Through Phonetics Instruction in Yemeni EFL Classrooms. JOLLT Journal of Languages and Language Teaching, Volume(Issue), pp. Page-Page. DOI: [Insert DOI here if available] |

**INTRODUCTION**

*Religious* comes from the Latin word religious which is an adjective of a noun religion porto *read* which means to collect, read, and also derive from words religious which has a binding meaning.In terms of religious terminology, religion is a bond that binds humans to everything your job with obligatory ties and as a bond between humans and God. Religiosity matters too. Religiosity also means a person's devotion to their religion (Suprihati et al 2021). The study of religiosity is often known as religiosity, in fact the two things are different.*The World Book Dictionary* says religiosity means religious *feeling or sentiment*, or matters related to religion. Religiosity or religion are things that are related to religious aspects. In fact, the meaning of religiosity is broader in scope than that of religion which has a religious meaning or is related to formal rites or rituals of a religion (Zuhirsyan & Nurlinda, 2021).

Religiosity is how much insight and knowledge there is, how strong the belief is in carrying out worship and rules, and how deeply one is absorbed in the religion one adheres to (Mahmudi, 2022; Allisa, 2023:). Dister (1990) defines religiosity as a form of religiosity, meaning that there is an element of internalization of religion within a person. He explains that religiosity is the state of a person who recognizes and feels the existence of a supreme power that has overshadowed life and only Him is the place to surrender and depend. . Religiosity is a person's commitment expressed in behavior and activities related to faith and based on the rules of the faith he adheres to (Azizah, 2023). Religiosity is the impulse of the soul of a person who has reason, with his own will and choice to follow these rules in order to achieve happiness in the afterlife (Alfa et al 2023).

*Religion* or religion can be interpreted as a relationship that binds humans to things that are outside humans, this means referring to God (Sayyidah, 2022). Basically, religion requires every person to carry out their duties as God's creatures and unite themselves with their God. Religiosity is a way of looking at thoughts*(mind of sense)* of someone regarding their religion and how the individual uses their beliefs or religion in everyday life (Dewi, 2022). The meaning of religiosity can be illustrated if it fulfills several aspects that serve as guidelines for living a better and happier life both in this world and the hereafter (Febrian & Eka, 2023)

Religion and religion are closely related, both are side by side and can merge into one whole, but there are differences between the two, namely in terms of meaning (Mangunwijaya, 1982). Religion and religion have different scopes, religion has a broader scope than the meaning of religion. Religion is usually defined as a bond or self-binding. Broadly speaking, it means that it concerns personality, personal and individual matters, while religion shows more about institutions, how devoted people are to their God and is regulated in official laws (Mosquito, 2010). Religiosity, from another perspective, looks at aspects of the heart, the vibrations of personal conscience, the totality of personal human experience. So it can be concluded that religion is more directed at overcoming problems with a deeper and broader scope than religion itself (Mangunwijaya, 1982).

In other words, religiosity also has values, the values ​​contained in religiosity can be synonymous with religious values. What is meant is the concept of giving high appreciation by members of the community to several main issues in religious life and can be used as a guideline for behavior. Thus it can be concluded that religious values ​​originate from God. Poerwadarminta defines values ​​as things that have a content level containing characteristics that will be useful for humans in their lives (Jauhari 2010). Value is also a power that can be believed to exist in an object and can satisfy human desires. Values ​​can also be interpreted as traits that can attract the interest of certain people or groups.

Religiosity can also be classified into several dimensions. According to Stark and Glock, dimensions of religiosity are divided into five, namely*Religious Belief (The Ideological Dimension), Religious Practise (The Ritualistic Dimension), Religious Feeling (The Experiential Dimension), Religious Knowledge (The Intelektual Dimension), Religious Effect (The Consequential Dimension).* Meanwhile, the formulation of the religious dimension by Nasrani and Mucharam is formulated in a similar way to suitability and similarity with Islam, namely the dimension of faith which is related to belief in God, angels, prophets, the dimension of worship which is related to the frequency and time of worship that has been determined, the dimension of charity which is concerned with a person's behavior in social life, dimensions bestowal namely the dimension regarding experiences and feelings of God's presence in one's life, and the knowledge dimension which concerns a person's knowledge of the teachings of his religion (Oktaviani, 2023; Suprapti et al, 2021; Habibi et al, 2021).

Religiosity cannot only be seen from a person's point of view or behavior. In fact, religiosity can be seen in terms of literary meaning. Literature has many points of view that can be researched and studied, including religiosity.Mosquito (2010) said that literature is also part of religion. Presence Religiosity In literary works, it is the existence of literature itself, it could even be said that literature grows from something that has a natural religion (Mangunwijaya, 1982). It can be said that literature also has norms, values ​​and religion, because the creators of literary works are social creatures born from a certain environment. Literature, when viewed in terms of content, can be said to be an essay that does not contain facts and only contains fiction (Sapardi, 2006). There are many types of fiction essays, usually only fictional essays capitalized by imagination writers, for example novels and poetry.

Poetry is a type of literary work that has characteristics that make it different from other literary works. Poetry can be said to be a form of literary work that is still famous today in all circles, not just literature lovers. Poetry is created by including various expressions of feeling which will later be composed using a selection of diction and also various kinds of figures of speech. In general, poetry can be said to be a work with a short, concise, concentrated composition (affinity et al; 2023). Poetry is a form of recording and interpretation of various human experiences and is composed in the most impressive form (Pradopo, 1995). Poetry is a literary work whose language uses rhyme to describe the ideas and feelings of a person, oneself, or a certain subject expressed using beautiful words (Astuti, 2022). Apart from that, poetry is also a literary work of art that can be written with the aim of criticizing the social surroundings (Isnaini et al; 2021). Poetry is not closely related to the poet or author because poetry is made by expressing the poet himself and including various emotions which he then composes (Dirman, 2022).

Many poems have been created in this world with various meanings and emotions that describe various existing situations, such as poetry*I am* *Bitch Beast*Chairil Anwar's work means someone who doesn't want to live under orders and rules that restrict his life. There are also poems that are about love, such as Sapardi Djoko Damono's poem entitled*I want to,*which describes the situation of a poet who wants to tell his lover that he wants to love in a simple way. So poetry can function as an expression of the emotions felt by the poet. These emotions can originate from oneself or the surrounding environment which will later be immortalized in literary works of poetry through writing.

Basically poetry is created with various depictions of different emotions, such as expressing feelings of anger and disappointment towards something. Poetry can also be written based on real conditions experienced, such as the genocide that occurred in Gaza. Genocide according to article 6 of the 1998 Rome Statute is a crime aimed at systematically destroying all or part of an ethnicity, race, ethnicity and religion (Ainiyah et al, 2024). Genocide does not have any conditions or criteria necessary to constitute a crime (Damayanti et al, 2024). The crime of genocide can also be interpreted as the large-scale extermination of a people or group. In fact, the genocide that occurred in Gaza could be used as a literary work with the aim of providing moral support and empathy. Being made into a literary work can become evidence or history in the future.

**LITERATURE REVIEW**

**Ability**

Ability is an action that a person can carry out in accordance with the level of knowledge, reasoning, and others related to social life, which as a whole can be obtained from various experiences or actions (Huliatunisa, 2019)

**Religiosity**

Religiosity is the extent to which an individual is committed to the religion he adheres to and with that religion the attitudes and behavior of that individual will be reflected (AlBelly, Juliana & Firmansyah, 2020). Religiosity is not reasoning or knowledge, but religiosity as the basis of the moral life of adherents of a religion.Religious is a person's appreciation of religion which involves symbols, beliefs, values and behavior which is driven by spiritual power (Juliana et al, 2022). In the world of religious psychology, it can be explained that religiosity is the thoughts, feelings and motivations that encourage religious behavior (Alfa et al, 2024).Religiosity according to Glock and Stark, it emphasizes the extent of a religious belief,in There are five dimensions that serve as benchmarks for religiosity.

1. The Dimension of Belief, is a religiosity that looks at the level of a person's level of trust that can accept and acknowledge what is in his religion such as belief in God Along with nature, the existence of angels, the existence of prophets, the existence of destiny and others.
2. The Dimension of Religious Practice is a religiosity that looks at the extent to which a person participates and fulfills obligations as someone who adheres to a religion.
3. The Appreciation Dimension is a feeling when someone has carried out various kinds of religious rituals.
4. The Religious Knowledge Dimension is a dimension that measures the level of a religious person's understanding of the teachings or basic knowledge of the religion he or she adheres to.
5. The Practice Dimension is a dimension that refers to the implications of religious teachings that influence a person in life socially.

**Poetry**

Poetry is a literary work that originates from expressions in the form of ideas or feelings from an author arranged in beautiful language that has a certain message or purpose that is conveyed to readers and literature lovers (Tahira et al, 2022).

**RESEARCH METHODS**

The approach used in this study is a descriptive qualitative approach. The qualitative approach conveys data in descriptive form, which means the data is presented in the form of words, images and charts based on existing data (Rosid, 2021; Tiadipona et al, 2023). This approach is used because the data that will be disclosed is in the form of views, opinions, criticism, comments and some of them. The data source in this study comes from a collection of poems in the book entitled*War Breaks Out Again in Gaza.*The data used in this study is data that is only related to the dimensions of belief proposed by Glock and Stark. Judging from the approach and methods used in this study, data collection used two techniques. The first technique used in this study was the reading and note-taking technique (Tri, 2024) then the next collection technique was using a questionnaire. A questionnaire or questionnaire is a data collection technique that distributes a set of statements or questions to respondents to answer (Sugiyono, 2017). The questionnaire used in this study is a closed type of questionnaire, because respondents only mark the answers they think are correct.

**RESULTS AND DISCUSSION**

Religiosity refers to an aspect that is lived by individuals based on their level of understanding and the seriousness of a person's belief in their religion which is realized or implemented in daily life related to religion (Poerwadi & Yosnia 2024). Religiosity is the dedication of religion that originates from culture that is held firmly by humans. (Karim & Meliasanti, 2022). Mangunwijaya (1988) said that basically all literary works initially started from religion. Starting from a love of culture and religious values, literary works can be born.

A literary work is a composition that has literary value. Literature can be called a social portrait or manifestation of the spirit of a certain era, because literature often describes events that occurred in society at a certain time (Rosid, 2021). One of the literary works that is often used as a forum for people's aspirations is poetry. Poetry is a literary work that everyone loves. Poetry has an attractive value so many people like it, whether reading or creating it. Poetry is said to be a literary work that is often used to describe feelings.

A collection of poetry with the theme of Gaza and what happened to Gaza is in a book published by SatuPena. SatuPena is a community of Indonesian writers who are active in contributing their creative writing. This time SatuPena published an anthology book entitled*War Breaks Out Again in Gaza*. In this book there are various collections of literary works, one of which is poetry. The data studied is data that has been classified according to the needs of the article. There are 15 poems with different authors and dimensions of religiosity. Dimensions of Religiosity contained in the poetry collection are presented in the table below.

**Table 1. Dimensions of Religiosity in Poetry Collections *Perang Pecah Lagi di Gaza* SatuPena Palestinian Humanity Anthology**

| **No** | **Judul** | **Penulis** | **Dimensi** |
| --- | --- | --- | --- |
| **D1** | **D2** | **D3** | **D4** | **D5** |
| **1** | **30 Jam Dalam Runtuhan** | **Stiawan Zs** | **4** | **1** |  |  |  |
| **2** | **Ada Surga Terbentang Di Gaza** | **Hamri Monopo** | **1** |  |  |  |  |
| **3** | **Anak Perempuan Berambut Pirang** | **Deknong Kamalawati** | **2** |  |  |  |  |
| **4** | **Apakah Kami Ikhlas Palestina Diambil Paksa?** | **Isbedy Stiawan Zs** | **2** | **1** |  | **1** |  |
| **5** | **Bayi-Bayi Palestina** | **H.M Nasruddin Anshoriy** | **1** | **2** |  |  |  |
| **6** | **Di Bawah Asap Hitam Gaza Anak-Anak Terus Berlari Sebelum Ajal Memeluk** | **Fakhrunnas Ma Jabbar** | **1** |  |  |  |  |
| **7** | **Di Kota Gaza Yang Terluka Dan Berdarah** | **Dad Murniah** |  | **1** |  |  |  |
| **8** | **Gaza Aku Malu Menjadi Manusia Di Reruntuhan Rumahmu** | **Ibrahim Gibran** | **1** |  |  |  |  |
| **9** | **Goresan Pesan Dari Negeri Para Nabi** | **Nurfala Ghomi Sari** | **1** | **1** |  | **1** |  |
| **10** | **Palestina Riwayatmu** | **Idamoerid Darmanto** | **1** |  |  | **1** |  |
| **11** | **Permintaan Anak Kepda Ibunya** | **Jil Kalaran** |  | **1** |  |  |  |
| **12** | **Setandan Anggur Berwajah Rembulan** | **Roso Titi Sarkora** |  | **2** |  |  |  |
| **13** | **Taman Surga** | **Akmal Nasery Basral** | **1** |  | **1** |  |  |
| **14** | **Tangan Anak-Anak** |  | **1** |  |  |  |  |
| **15** | **Untuk Zaman Yang Tidak Lagi Bertuhan** | **Roy Dabut** |  | **1** |  |  |  |
| **Total** | **16** | **10** | **1** | **3** | **0** |

Information:

D1: Confidence Dimension

D2: Dimensions of Religious Worship and Practice

D3: Practice or Consequence Dimension

D4: Knowledge Dimension

D5: Dimension of Appreciation

Based on Table 1, it can be explained that there are 15 poems by different authors. It is known that there are 16 dimensions of belief in all poetry, 10 dimensions of worship in poetry *30 Jam Dalam Runtuhan , Apakah Kami Ikhlas Palestina Diambil Paksa?, Bayi-Bayi Palestina, Di Kota Gaza Yang Terluka Dan Berdarah, Goresan Pesan Dari Negeri Para Nabi, Permintaan Anak Kepada Ibunya, Setandan Anggur Berwajah Rembulan,* and *Untuk Zaman Yang Tidak Lagi Bertuhan* 3 dimensions of knowledge from poetry *Apakah Kami Ikhlas Palestina Diambil Paksa?, Goresan Pesan Dari Negeri Para Nabi,* and *Palestina Riwayatmu* as well as 1 dimension of the practice of poetry *Taman Surga* by Akmal Nasery Basral. Then, not a single dimension of appreciation was found in the poetry collection in the book *Perang Pecah Lagi di Gaza*. Total dimensions religiosity all are 30, so the data to be analyzed amounts to 30 of the 15 poetry titles. From the data that has been found, the percentage of religiosity from the belief dimension is 53%, the worship dimension is 33%, the knowledge dimension is 10%, the practice dimension is 3% and 0% for the appreciation dimension.

Percentage of dimensions religiosity on the group *Poetry: Perang Pecah Lagi di Gaza Humanity Anthology Depicted* in the following diagram.



**Figure 1. Percentage of Dimensions Religiosity in Poetry Group *Perang Pecah Lagi di Gaza***

Based on Figure 1, it can be explained that the percentage of the dimension of appreciation (consequence) is a dimension that is difficult to find in poetry collections *Perang Pecah Lagi di Gaza* This is inversely proportional to the belief dimension which has the highest percentage, namely 53%. Apart from the belief dimension, the worship dimension also has a percentage of 30%, these two dimensions have a high percentage in the collection of war poetry *Perang Pecah Lagi di Gaza*. In general, it can be concluded that the dimensions of belief and the dimensions of worship are the dimensions that occur most frequently in life, because the dimensions of belief and the dimensions of worship have a lot to do with all daily activities, so they leave a trace record in a person's memory even before knowing what the dimensions of belief are. and dimensions of worship. The following is an explanation regarding the dimensions of religiosity.

**Dimensions of Belief**

The dimension of belief is the extent to which a person gets things that are dogmatic in his religious teachings (Norani et al 2022). The most important factor in a Muslim is the aspect of confidence (Amir, 2021). In addition, the other most important factor of religiosity is faith (Roziah, 2023). Similarly, Beshlideh, Allipour, and Yailagh said the dimension of belief is belief in God and belief in the existence of a life and death that is included in belief (Beshlideh et al, 2009). The religious belief dimension contains faith in Allah SWT, angels, prophets, messengers, books, heaven and hell as well as qada and qadar (Ancok & Suroso, 2001). There are 16 confidence dimension data religiosity on a poetry collection *Perang Pecah Lagi di Gaza*. Here is the data on the poetry group.

**1. Be confident in Allah Swt**

Believers of the Islamic religion must have a confident attitude towards Allah SWT as the supreme creator. It is with this belief that a Muslim can live life. Apart from that, someone who believes in the existence of Allah SWT is accustomed to submitting his choices to the will of Allah SWT after making his best efforts. All Muslims must love His Creator and never doubt His decisions, whatever happens in a Muslim's life, whether difficult or difficult, it must have been well planned by Allah SWT. Likewise what is happening with Palestine now. Wars, genocide, massacres and others have been destined by Allah SWT. What you have to do as a people is believe and continue to pray. The following is a collection of poetry quotation data that illustrates the dimensions of religiosity.

**Data 1 and 2. 30 Jam dalam Runtuhan**

*1. “Efnan Ali al-Sana*

 *gadis 11 tahun di Gaza*

 *karena Allah, ia selamat”*

Data 1 interprets that there is actually no one more powerful in this world than the creator. This illustrates that in life no one knows what will happen to us in the future. In religious life, believers tend to surrender themselves to the Creator as a form of trust.

2.  *“dan aku teringat, pemuda*

 *kahfi dalam goa karena*

 *tak mau mengingkari Tuhan;”*

Data 2 includes dimensions of religiosity belief because of the loyalty between the people and their god. Confidence is a form of trust between each other. Seen from the diction *“tak mau mengingkari tuhan”* shows that the form of belief that one has cannot be shaken by anything. In the context of religious life, when someone's life is tested, it is not uncommon for them to become doubtful so that their beliefs need to be questioned. A person's doubts are a form of lack of faith, resulting in the erosion of belief.

**Data 3. Ada Surga Terbentang di Gaza**

3*. “Pelan kubuka mataku*

*Anak kecil itu berteriak juga*

*“Aku anak Palestina!!*

*Ya Allah, untuk kami*

*Aku lihat ada surga terbentang di Gaza”*

Based on data quote 3, quote “*“Pelan kubuka mataku, Anak kecil itu berteriak juga*” If studied using semiotic theory, it means that someone previously closed their eyes and then opened their eyes and watched or listened to the exclamation in the following sentence. The expressions in data 3 show that humans always mention their creator in various conditions. With this, a conclusion can be drawn that there is no one who is not sure about their God, because actually mentioning and remembering means admitting that they are the only God they can trust.

**Data 4 and 5. Apakah Kami Ikhlas Palestina Diambil Paksa?**

4. *“kini terasa mencemaskan,*

*begitu menakutkan setiap melihat gumpalan asap.*

 *juga dentuman senjata;*

 *“Allah akbar, tanpa-Mu sudah lama tanah*

*palestina ini hilang dari peta dunia”*

 The quote in data 4 shows the gratitude felt by the Palestinian people towards their God. Expressing gratitude shows how much gratitude someone has for something or someone. However, in this data quote, gratitude is expressed for God. This dimension of belief in data, expressing gratitude or thanks is a form of help that has been given by the creator and Palestinians have a strong belief that up to this moment the land of Palestine has not been lost thanks to help from their God or Allah SWT.

5. *““rumah-rumah orang palestina luluh*

 *dan Tuhan menjanjikan rumah baru di surga.”*

 Data 5 shows that the promise given by the creator was true. With this quote and when it is related to the current situation of Palestine, it can be concluded that the courage they have is the result of their belief and belief in what God has promised. So they don't mind if their house is destroyed, because God has promised something better. Data 5 represents the lives of most people, that with confidence comes courage.

**2. Believe in the existence of angels**

The law of believing in angels and believing in angels is fardu 'ain. Even in the Al-Quran, it is explained that angels are one of the creatures created by Allah SWT that must be believed in, this is stated in Surah Al-Baqarah verse 285 which means *"The Messenger (Muhammad) believed in what (the Qur'an) was revealed to him from his Lord, and so did the believers. Each one believed in God, His angels, His Book of Books, and His Messengers. His.".*Then, there is not a single Muslim in the world who doubts the existence of angels, because in the Al-Quran Surah Ar Ra'd verse 11 it is explained that angels are always there by human side to guard and carry out their duties, following the verse of QS Ar Ra'd verse 11*"For man there are angels who always follow him in turn, in front of him and behind him, they take care of him at the command of God. Indeed, Allah does not change the condition of a people until they change the condition of themselves".*The following is data from poetry quotes that believe in angels.

**Data 6. 30 Jam dalam Runtuhan**

6*. “Efnan tak mati, 30 jam di balik*

*reruntuhan. kalau bukan ditemani*

*para malaikat, apa ia bisa bertahan?“*

Based on data 6, illustrates that Efnan is a person who believes in angels, which is one of the pillars of faith. In semiotics, the science that studies the meaning of signs, it can be seen that Efnan was not only accompanied by an angel, but by more than one angel. This can be indicated by the diction of "para". In this quote, it can be seen that for 30 hours, Efnan was always guarded by angels. This sounds impossible, however, in Islam every human being is always accompanied by an angel.

**Data 7. Gaza Aku Malu Menjadi Manusia Di Reruntuhan Rumahmu**

7. *“Seribu tangan malaikat mengirim bunga*

 *Ke jendela yang koyak, dan kau*

 *Memandang kematian dengan senyum semerbak”*

The dimension of confidence in this data is reflected when “*kau”* smiled at the moment his death came. This quote means that the person described in the poem is sincere about his death, and he believes that he will get heaven judging from the actions of the angels in the poem. Figure "*you*” in the poem illustrates that death is not scary if you have good deeds, and an angel who takes a life will not be scary when he wants to take a life. Often speculation comes and says that the angel of death is terrible, but through the data in the poem above it explains or gives an idea that angels are not terrible.

**Data 8. Palestina Riwayatmu**

8. *“Andai kau tahu, bagaimana sesungguhnya langit berderak*

*para malaikat berbaris rapi, gumam tasbih menyeruak*

*menanti para syahid di pengujung langit perak”*

Based on data 8, the dimension of belief in this poem is reflected in the last sentence which means the presence of angels waiting for the martyrs who have fallen in the struggle to defend the land of Palestine. Those who fight in the way of Allah SWT, defend the truth and are fearless if they defend what is right, Allah will guarantee their death. Even the angels welcomed his arrival after his death.

**Data 9. Taman Surga**

9. *“Malaikat penjaga tersenyum hangat dan bertanya-tanya.*

*“Bagaimana perjalanan kalian ke sini, wahai anak-anak baik?””*

When viewed from the perspective of religiosity, the title of the poem explains what is meant by religiosity. From the word "heaven", we have interpreted that this poem has a religious side from the dimension of belief promoted by Glock and Stark. This dimension of belief includes that a person believes in his religion, God, angels and some of them. For this reason, this poem can be classified as having a religiosity side. Quote *“Malaikat penjaga tersenyum hangat dan bertanya-tanya”*explained that the children were welcomed by the angel Ridwan (guardian angel) which means they entered the heaven of Allah SWT. It is believed that small children and children who have not reached puberty will go to heaven.

**3. Believe in the Prophet or Messenger**

A prophet or a messenger is a role model for Muslims. Prophets and Messengers are the people who teach and spread the teachings of Islam, they are the chosen people who receive revelation from Allah SWT through dreams, inspiration or through angels. Believing in messengers and prophets is also one of the pillars of faith, just like we believe in Allah SWT and angels. Believing in a prophet or messenger is a command of Allah SWT which can be seen through the letter Ar Ra'd verse 136 which means*"O people who believe! Keep believing in Allah and His Messenger (Muhammad) and in the Book (Al-Qur'an) that was revealed to His Messenger, as well as the book that was revealed before".*Here is the poetry data that shows confidence in the prophet or apostle.

**Data 10. 30 Jam dalam Runtuhan**

10. *“Siapa pula yang menjagamu,*

*Efnan Ali al-Sana? perawan*

*11 tahun yang selalu tunduk*

*pada Rabbmu, dijaga 30 jam*

*dalam reruntuhan bangunan”*

Data quote 3 can be explained that while trapped in the ruins of the building, Efnan always remembered God and his apostle. In life, someone will often pray and ask for guidance if they are experiencing difficulties. This proves that humans actually need inner strength and encouragement from the creator. Likewise what is described in the poem, it is said that Efnan is a girl who submits to her Lord, in this case the word "*tunduk*" does not have a negative meaning. Efnan submitted to Allah as his Lord and submitted to the Prophet as his master and role model.

**Data 11. Anak Perempuan Berambut Pirang**

11. *“Dari desa Nabi Saleh yang tertera dalam peta*

*Dari taman Tamimi yang asli Palestina”*

Data 11 explains that this data may be included in the belief dimension because there is diction that mentions "Nabi Saleh". The Prophet is a messenger of Allah SWT who in Islam is believed to be a figure whose job is to spread the teachings of the Islamic religion. The mention of the prophet Saleh in the poem already explains that there is belief in the figure of the prophet Saleh.

**Data 12. Goresan Pesan Dari Negeri Para Nabi**

12. *“Inilah tanah yang dijanjikan-Nya*

*Menyisakan Gaza dan Tepi Barat saja*

*Aneksasi dan normalisasi datang memaksa*

*Menghujam hati-jiwa yang terluka”*

Based on data 12, the belief dimension refers to the promises made by the creator. Belief in this dimension is about the belief of Muslims that the land of Gaza or Palestine is the land promised by Allah SWT. In the poem it is not written clearly, but "Nya" clearly refers to God. In the Al-Quran as the holy book of Muslims, there is Allah's promise to Palestine, one of which is Surah Al-Araf verse 137. In religion, the promise of the Almighty Creator is a sure thing, therefore his followers will be confident in the promises of the Creator. .

**4. Believe in the existence of heaven**

**Data 13. Bayi-Bayi Palestina**

13. *“Bayi-bayi Palestina bertanya di Taman Surga*

*Menyaksikan reruntuhan gedung, masjid dan gereja”*

 Referring to data 13, it can be explained that the babies had died and then they saw what was happening in the world. The world we live in now is not our place forever, in this world we just need to seek as many rewards as possible and try to live on the right path. The eternal place in the future for every Muslim is heaven. Muslims believe that heaven is the final place of their life. In heaven, all pleasures are there. The verse that explains the existence of heaven is in Ali Imran's letter verse 133 which reads*"and hasten to forgiveness from your Lord, and to a paradise as wide as the heavens and the earth prepared for the pious".*

**5. Believe in Qada and Qadar**

Qada and Qadar are the 6th pillar of faith. Qada is a decision or decree of Allah SWT that can no longer be changed by his creation, whereas Qadar is the opposite of Qada, Qadar is a destiny that can be changed by humans through effort and effort. One example of Qada and Qadar is death. Death is God's decree that cannot be changed by his people. The existence of death will be a human alarm to do more good. In Islam, there is something called martyrdom. Martyrdom is a type of death in Islam that is explained as the condition of dying in a praiseworthy state. The Prophet SAW himself explained martyrdom as the death of someone in the path of Allah SWT. As has been explained by Al-Quran surah Al-Baqarah verse 154 which means*“Do not say that those who are killed in the way of Allah (they) are dead. However, (they are actually) alive, but you don't realize it.”* It is clear in this verse because those who were martyred were those who fought and struggled in the way of Allah SWT. The following data in the poem shows the dimensions of belief

**Data 14. Anak Perempuan Berambut Pirang**

14. *“Selalu diingatnya ucapan ayahnya*

*Antara penjara, merdeka dan syahid hanya soal waktu”*

 Based on data 14, it can be explained that Palestinians do not have good choices for their lives. From When the option is nothing better than death, because the death of Palestinians is clearly martyrdom. Palestinians and even all Muslims believe that what they get will be better than what the world has, even death at the same time. In this condition, their belief in death proves that the poetry in data 14 has a belief dimension.

**Data 15. Di Bawah Asap Hitam Gaza Anak-Anak Terus Berlari Sebelum Ajal Memeluk**

15. *“Anak-anak tak lagi berlari*

*Langkah para perempuan turut berhenti*

*Mereka syahid kini”*

Data 15 explains the condition of those who have died, there is no longer any activity they can do. Shahid is the term for those who die in the cause of Allah. With the quote above, it can be described how proud they are of being a martyr, but apart from that, the quote contains sadness because if only they had a long life, they could explore more beautiful things in the world.

**6. Believe in the existence of the end day**

**Data 16. Children's Hands**

16. *“kau takut kiamat akan redup*

*bumi kau rajang, kau cincang*

*udara kau panggang*

*menjelang subuh, dunia*

*harus runtuh”*

 The last day is the day when the earth will be completely destroyed. When that day comes, not a single human being will be saved except those who believe. It is also explained in the Al-Qiyamah letter that if the end of the world comes, there will be no place to take refuge and everything will return to its creator. The apocalypse is always depicted as bad and scary. Based on data that shows belief in the last day, it can be seen that Israel is afraid of the end of the world because they are not a group of believers. They are afraid, but still want to create their apocalypse for the Palestinian people.

**Dimensions of Worship (Religious Practice)**

The dimension of worship is a dimension that is directed towards a Muslim's obedience in carrying out the worship that has been ordered (Nurhalisa, 2022). The dimension of worship involves ritual and obedience. Ritual and obedience are interconnected and form a unity that is difficult to separate. The dimension of worship is a form of a servant's obedience to his God (Saleh, 2022). The following is data on the dimensions of worship.

**1. Prayer**

**Data 17. Setandan Anggur Berwajah Rembulan**

17 *“pada pekik peluit panjang*

*dari rumah sakit*

*saat di pucuk gedung*

*maghrib bersandar”*

Prayer is an act that can be said to be a form of religious practice. The way to pray is different, depending on the religion you follow. Prayers in Islam are not only mandatory but also to improve spirituality and provide calm. Prayers must be performed fervently and in a clean or holy condition. The evidence in the Al-Quran that shows that prayer is obligatory is found in Surah Al-Baqarah verse 43 which explains about performing prayers, paying zakat, and bowing with those who bow. There are 5 prayers that every Muslim must perform, namely, dawn, noon, asr, maghrib and isha. In the poem below, shown by data 17, it is illustrated that there is a dimension of worship that will be carried out and this is proven by the poem's sentence "maghrib leans" which means the evening prayer service will be performed after the call to prayer.

**2. Prayer**

Prayer is an activity performed by religious people as a form of request or complaint. Praying is also a way of worshiping a person to his creator and also as an enhancer of spiritual enlightenment (Hafidz, 2021). Muslims, performing prayer activities is obligatory as a form of devotion and also respect, Allah Swt even says in QS. Al-Mu'minun verse 60 which reads*"Pray to Me, I will certainly grant it to you. Verily, those who are proud of worshiping Me will enter Hell in a state of humiliation."*. The following data shows the dimensions of worship in prayer.

**Data 18. 30 Jam dalam Runtuhan**

18. *“Tuhan mahakasih,*

*dari tubuhku ini kelak lahir*

*para mujahid. kembalikan rumah*

*kami yang lebur,” Efnan berdoa”*

 Data 18, it can be explained that Efnan is in a condition that tortures him very much. Trapped in the ruins of the building for 30 hours, what can he do but pray to the almighty. Humans often remember their God when times are difficult, from this it can be seen that humans are basically nothing if there is no God as their helper. Evidenced from the poem above which is taken from a true story, Efnan is safe. The safety is only because of the miracle given by Allah SWT.

**Data 19. Apakah Kami Ikhlas Palestina Diambil Paksa**

19. *"“kini terasa mencemaskan, begitu*

*menakutkan setiap melihat gumpalan*

*asap. juga dentuman senjata; “Allah*

*akbar, tanpa-Mu sudah lama tanah*

*palestina ini hilang dari peta dunia,”*

*teriak dan doa bercampur”*

Data 19 explains the conditions in Palestine, which has a lot of history. The dimension of worship is reflected when they say the name of Allah SWT as a form of gratitude and gratitude for the answers to the prayers they say every minute that torments them. This data quote teaches that there is nothing that God cannot do, have faith and just keep praying.

**Data 20 and 21. Bayi-Bayi Palestina**

*20. “Sisa-sisa harapan hanya bergantung di puing-puing doa,*

*panas air mata yang mendidihkan di kemarau puisi”*

*21. “Sedih tak sanggup dirangkai dalam tangis orkestra,*

*seperti sayap-sayap merpati yang dipatahkan semena-mena*

*Bayi-bayi Palestina menjerit di sepertiga malam,*

*Membakar doa-doa yang hangus di cakrawala”*

Data 20 and 21 can be said to reflect what all people do when praying. When praying, people always add their hopes and dreams to their prayers. Because basically praying is a religious practice that makes the soul calmer apart from prayer. Praying is a religious practice activity that can be done at any time, someone can even pray without realizing it while doing the activity.

**Data 22. Di Kota Gaza yang Terluka dan Berdarah**

22. *“meski perang telah merenggut kehangatan,*

*dia terus mencari, tak kenal menyerah*

*anak kecil berdiri di tengah kehancuran,*

*mencari ibunya, dalam doa dan tangisan”*

Data 22 tells the story of a child who lost his mother. This quote shows that children have very strong souls, often someone can only pray without making any effort. Data 22 interprets someone when they want what they want. Praying and making efforts afterwards are inseparable things, if you only pray without making efforts it will be in vain, and vice versa.

**Data 23. Goresan Pesan Dari Negeri Para Nabi**

23. *““Wahai muslim dunia, dengarkan seruan ini!*

*susun barisan, berdoa dan berjuang bersama*

*untuk bebaskan tanah mulia”*

Referring to the data on the 23 dimensions of worship in this poem, it is more directed at the call that is asked of Muslims in the world. Many speculations say that by praying things will be easier and with more people praying, their prayers will be answered more quickly. Then, looking again at the data, it can be concluded that the form of war is not just throwing stones at each other or shooting bullets at each other, by praying a lot and asking for help and convenience from Allah SWT can also be called help for war.

**Data 24. Permintaan Anak Kepada Ibunya**

24. “*setiap ruas jalan yang dibangun kembali*

*aku hiasi dengan doa-doa*

*setiap ladang yang disuburkan kembali*

*aku sirami dengan benih-benih cinta*

*aku buat teman-temanku bahagia*

*belajar bersama tentang syukur dan cinta”*

Data 24 is included in the dimension of worship because the data explains that many prayers have been asked of the creator. The data shows the sincerity of the child's heart, seen in his concern for wanting to make his friends feel happy and happy. Often people pray only to focus on themselves, but the data above reflects a child who has good morals.

**Data 25. Setandan Anggur Berwajah Rembulan**

25. “*pada puing-puing kota*

*anak-anak palestina berlindung doa”*

Looking at data 25, it has been described how the state of Palestine has been destroyed as a result of Israel's actions. The children lost their father and mother, they lost their home as well and there is no longer any refuge; the only one who can protect them is their God. However, if you don't ask and apply, where will you get the said protection? Therefore, they Palestinian children beg and ask in their prayers to be given protection, only through prayer can they ask and beg.

**3. Remembrance**

**Data 26. Setandan Anggur Berwajah Rembulan**

26. *“pasang surut dirundung pekat kabut*

*bertahan sampai tak lagi terdengar*

*gemercik pasir melafal zikir”*

Based on data 26, it can be explained that not only humans can do things related to religion. Everything created by Allah SWT is always subject to Him. Zikr is another way to get closer to Allah SWT. Zikr can also be interpreted as a form of glorifying Allah SWT, because dhikr is done by mentioning and uttering the name of Allah. Zikr is also useful for remembering the Name of Allah SWT (A'toa' and Mardiana, 2021).

**Knowledge Dimensions**

The Knowledge Dimension is a dimension that measures how far a person knows about basic matters related to religion or religion. The knowledge dimension of religiosity assumes that a religious person at least has an understanding or knowledge of the basics of their religion, such as the basics of belief, rituals, holy books and also various traditions in their religion (Nina et al, 2021). The following is data on poetry quotes that have a knowledge dimension.

**Data 27. Apakah Kami Ikhlas Palestina Diambil Paksa?**

27. *“tumpukan asap hitam-putih*

*letupan senjata gemuruh*

*langit; dulu sejarah para nabi*

*di sini. bahkan rasul muhammad*

*singgah sebelum melenting ke langit”*

In the 27th data, it is said that Palestine is a land that is connected to the prophets, including the apostles. In this way, through diction "*before*"There is a lot of history connected between the apostles and Palestine. The history of Palestine is knowledge. Knowledge or sciences originating from the land of Palestine can actually be applied to life because basically, a lot of knowledge was originally taught by the prophets or apostles, which means that many life values ​​were left behind by the prophets or apostles.

**Data 28. Goresan Pesan dari Negeri Para Nabi**

28. *“Menggoreskan tinta di antara bait-bait pilu*

*menyampaikan pesan dari negeri para Nabi*

*menyuarakan amanah dari negeri yang penuh keberkahan*

*tentang Al-Aqsha, tentang Al-Quds, tentang Gaza, tentang Palestina*

*tentang rumah-rumah yang dihancurkan, lahan-lahan yang dirampas”*

 Referring to data 28, it is known that Palestine actually has quite an important history for Muslims. The knowledge that can be gleaned from this data is about Al-Aqsa which is a mosque that has a lot of history and Al-Quds is a holy city blessed by Allah SWT and is located in Palestine.

**Data 29. Palestina Riwayatmu**

29. *“Gaza membentang di bawah langit biru bening*

*memeluk buah tin dan zaitun termaktub pada kisah*

*sebuah kota kunci dan perhentian penting*

*putaran rempah di sekitar Laut Merah”*

This 29th data shows the dimension of knowledge because the poem contains figs and olives which in Islam itself are discussed and even used as surahs in the Koran and are found in several verses too. This proves that there is knowledge in this temple, namely about the basics of belief in Islam and the holy book.

Based on the three data that have dimensions of knowledge above, it can be concluded that knowledge can be taken and learned from history told either in the holy scriptures or in books. The knowledge contained in the data is a type of knowledge about the history of Palestine and the history of the prophet. Knowledge will be more useful if it can be taught to other people. The dissemination of knowledge can be done in various ways, as well as how to obtain it. This poem makes people aware that knowledge can also be obtained from literary works of the poetry type. So, in this way knowledge can be obtained more flexibly if the source can be obtained from anywhere.

**Dimensions of Practice**

The practice dimension is a dimension that refers to the results that have been achieved after studying the teachings of one's religion. It could be said that the practice dimension is a positive effect of all religious teachings that are applied in one's life, but the practice dimension does not always have a positive effect. This depends on each individual's perspective when studying and then applying. The following is data on poetry quotes from the practice dimension.

**Data 30. Taman Surga**

30. *““Sebuah bom jatuh pada saat kami main hompipa.*

*Kami tak sempat berpamitan pada orang tua.”*

Based on data 30, it can be explained that saying goodbye to parents is a form of politeness done to people who are respected or older. The fruit of a person's practice when applied to life means that a person is successful with what he learns. Giving greetings is one of the teachings taught in every religion, in this case it means being positive. Giving greetings or saying goodbye is a tradition that is taught from childhood to uphold politeness.

The data that has been presented is data that shows the existence of dimensions of religiosity. Data that has been found dimensionsits religiosity then a question (test) is distributed to the respondents who will then be filled in according to their knowledge of the question religiosity to a poetry anthology*War Breaks Out Again in Gaza*. Below are presented the student achievements in determining the dimensions of religiosity.



**Figure 2. Percentage of Student Achievements in Determining the Dimensions of Religiosity**

Based on Figure 2, the percentage of student answers regarding dimensions can be explained religiosity does not reach 100%. The highest score lies at 70% and 15% for the lowest score. A percentage of 70% means that the respondent successfully answered the dimension data religiosity as many as 21 questions, while the lowest percentage was 15%, which means they only answered 4 correct data related to dimensions religiosity. From the graph in Figure 2, it is known that only 4 respondents had adequate knowledge about religiosity.

Of the 30 data provided, not all respondents could understand the dimensions of religiosity. The data contained in poetry allows it to have two dimensions at once. The following diagram shows the results obtained from the data answered by respondents



**Figure 3. Dimension Answer ResultsReligiosity From Each Data**

Based on Figure 3, it can be explained that the answers between data 1 to data 28 have a long range and are unstable. Data number 2 is the lowest data with 4 respondents. Data number two is the dimension of belief found in poetry *Anak Perempuan Berambut Pirang.* data 2 and 5 have the same 2 dimensions in the title of the old poem, but the number of respondents from these two data differs by 1 respondent. The number of correct answers in the data is in data 21 with 23 respondents, then data numbers 1 and 16 which have 18 respondents, and data number 7 has 17 respondents. From the data that has been shown along with the respondents who answered, it can be said that the belief dimension has a large number of answers.

The five dimensions proposed by Glock and Stark are not all present in the poetry collection *Perang Pecah Lagi di Gaza .*The following are the percentages of the five dimensions in the poetry collection *Perang Pecah Lagi di Gaza.*

**Figure 4. Mapping Student Understanding**

Information:

1: Dimensions of beliefs

2: Dimensions of Religious Worship and Practice

3: Practice or Consequence Dimension

4: Knowledge Dimension

5: Dimensions of Appreciation

Based on Figure 4, it can be explained from five dimensions: religiosity, it is the belief dimension that has superior understanding than the other four dimensions, with a percentage of 60%, which means 183 answers were answered by respondents. Furthermore, 29% which means 87 answers from respondents answered the worship dimension. Then 5% and 6% for the practice dimension and knowledge dimension. And 0%, which means no data from the appreciation dimension was found. This can prove that respondents understand and understand more about the dimensions of belief. The belief dimension is a dimension that is easy to recognize, because it is the belief dimension very close to everyday life, as well as a foundation for the religious.

**CONCLUSION**

Religiosity is an image of loyalty to individuals who are seen through all actions and behavior that are bound by religion and based on various principles adhered to in their religion (Setiawan et al, 2021). Stereotypically, religiosity is often interpreted as or interpreted as an understanding and belief about religion, religiosity has an emotional influence on religion, then religious behavior is manifested by how obedient a person is in carrying out worship activities and other religious practices (Xie et al, 2021; hichy et al, 2020; Rowatt &Al-Kire, 2021). Religiosity is closely related to all aspects of religious life and can be described in literary works as a form of description of religiosity itself. There are 4 dimensions of religiosity which can be found in books *Perang Pecah Lagi di Gaza Namely*, the belief dimension, the worship dimension, the practice dimension, and the knowledge dimension, but no appreciation dimension was found. In books *Perang Pecah Lagi di Gaza,*It was found that the dimension of belief was the most common in poetry collections, followed by the dimension of worship. Then, the respondent's ability to understand religiosity is only limited to the dimensions of belief and worship, this is because these two dimensions are very close dimensions and are often applied in everyday life. This study proves that most respondents or students have very minimal knowledge about religiosity, most only understand that religiosity is a religious activity that is measured by obedience and how often one carries out religious practices, with the results of the study proving that the level of ability in understanding religiosity and its dimensions religiosity .

Studies related to religiosity It is hoped that literature can be reproduced to make it easier for researchers to search for literature. This study can help other researchers who want to conduct studies or research on the same topic, because in the study*Pbsi Students' Ability to UnderstandReligiosity In Poetry, War Breaks Out Again in Gaza Contains* a lot of information that may help in the process of understanding and analysis. Books*War Breaks Out Again in Gaza Contains* a lot of data that can be studied from many sources' perspectives, for example from semiotics, stylistics or literary criticism. Apart from that, it is hoped that this study can help improve understanding and serve as material for exploration among students, educators and the public regarding religiosity.

**REFERENCES**

Ainiyah, F. (2024). Acts of Genocide Against the Rohingya Ethnicity in the Perspective of International Criminal Law. Judge, 2(1), 369-381.

Al Qorni G.F.W, Juliana J., Firmansyah. (2020). Sharia Property Purchase Decision Without Bank: Analysis Of The Influence Of Price Factors, Environment And Religiosity. Journal of Islamic Economics and Business. Volume 3 Number 3.

Alfa, L. R., Tarmizi, A., Mutia, A., & Diwantara, V. (2024). The Influence of Religiosity and Consumer Knowledge on Property Purchase Decisions at Pt. Griya Permata Kencana Jambi. Journal of Management and Economic Research (Jrime), 2(1), 265-285.

Allisa, L., & Triyono, A. (2023). The Influence of Da'wah on Tiktok Social Media on the Level of Religiosity of Teenagers in Demak. Journal of Interaction: Journal of Communication Science, 7(1), 26-38.

Amir, Y. (2021). Development of a religiosity scale for Muslim subjects. Indonesian Journal for The Psychology of Religion, 1(1), 47-60.

Ancok, D and Suroso, F. N. 2001. Islamic Psychology. Yogyakarta: Student Library Publisher

Arikunto, Suharsimi. 2010. Research Procedures A Practical Approach. Revised Edition 2010. Jakarta :Rineka Cipta.

Astuti, L. F., & Humaira, M. A. (2022). Analysis of the poem "Poetry for Mothers" by Muhammad Ichsan with a structural approach. KARIMAH TAUHID, 1(1), 48-57.

Atmoswito, Subijantoro. 2010. Regarding Literature and Religiosity. Bandung: Sinar Baru Algensindo.

Azizah, R. R. A., Lestari, A. D. A., & Hasanah, M. (2023). Increasing the Religiosity of Santri through Fiqh Learning at the Miftahul Huda Islamic Boarding School.Tafahus: Journal of Islamic Studies, 3(1), 80-97.

Creswell, J. W., Fetters, M. D., & Ivankova, N. V. (2004). Designing a mixed methods study in primary care. The Annals of Family Medicine, 2(1), 7-12.

Damayanti, S., &Mutafadillah, S. (2024). The Role of the International Criminal Court (ICC) in Law Enforcement of the Crime of Genocide. Journal of International Multidisciplinary Research, 2(1), 338-345.

Dewi, D.S.P.,Rhymadona, D. I., & Firmansyah, D. (2022). Meaning in the poem "Not Beta Bijak Berperi" by Rustam Effendi using a hermeneutical approach. Concept: Journal of Social Humanities and Education, 1(3), 41-49.

Dewi, S. S., & Dalimunthe, H. A. (2022). Teacher Efficacy in Developing the Religiosity of Early Grade State Madrasah Ibtidaiyah Students. Obsession Journal: Journal of Early Childhood Education, 6(4), 3488-3502.

Dirman, R. (2022). Analysis of the structure of poetry in the poetry collection "I am a bitch" by Chairil Anwar. JOEL: Journal of Educational and Language Research, 1(11), 1635-1646.

Dister, A. S. 1990. Religious Experience and Motivation. Yogyakarta: Kanisius

Febrian, J., & Budianto, E. W. H. (2023). The Influence of Knowledge, Trust, Products, Services, and Religiosity on Interest in Saving. https://www.researchgate.net/profile/Eka-Wahyu-Hestya-Budianto/publication/375596489\_pengaruh\_pengetahuan\_Kebelian\_Produk\_Pekerjaan\_dan\_Religiosity\_terhadap\_Minat\_Menabung/links/65518fc2b86a1d521bd83afc/pengaruh-pengetahuan-Kebelian-Produk-Service-dan- Religiosity-against-Interest-Saving.pdf

Habibi, A., Kasnadi, K., & Hurustyanti, H. (2021). Religiosity in the Short Story Collection of Sheikh Bejirum and Rajah Dog. LEKSIS: Journal of Indonesian Language and Literature Education, 1(2).

Hichy, Z., Sciacca, F., Marco, G. Di, & Pasquale, C. De. (2020). Heliyon Effects of religious orientation and state secularism on pre-implantation genetic diagnosis. Heliyon, 6(May), e04798. https://doi.org/10.1016/j.heliyon.2020.e04798

Hidayat, R. (2020). Poetry Analysis with a Hermeneutical Approach. Apollo Project, 9(1), 61-68.

Huliatunisa, Y., Wibisana, E., & Hariyani, L. (2020). Capability Analysis Thinking students' mathematical creativity in solving problem solving problems. Indonesian Journal of Elementary Education (IJOEE), 1(1).

Isnaini, H., & Rosmawati, I. (2021). Students and Agents of Change in the poem "Student Meeting Poetry" by WS. Renda. Lingua Literature, 2(2), 92-104.

Jailani, M. S. (2023). Data Collection Techniques and Scientific Education Research Instruments in Qualitative and Quantitative Approaches. IHSAN: Journal of Islamic Education, 1(2), 1-9.

Juliana, J., Rizaldi, M. W., Al-Adawiyah, R. A., & Marlina, R. (2022). Halal awareness: its influence on shopee consumer purchasing decisions with religiosity as a moderating variable. Coopetition: Journal of Management Science, 13(2), 169-180.

Kaelan. 2017. Philosophy of Language and SemioticsHermeneutics. Yogyakarta: Paradigm.

Karim, A. A., & Meliasanti, F. (2022). The Religiosity of Nature in the Poetry Collection Rain Winning Storm by Tri Astoto Kodarie. Undiksha Journal of Indonesian Language and Literature Education, 12(1), 63-72.

Mahmudi, Ibnu, and SilviaYula Wardani. "The Influence of Religiosity and Peer Conformity on the Ethics of Manners of Tri Bhakti Madrasah Aliyah Students." Education: Journal of Educational Research and Articles 14.1 (2022): 25-34.

Mangunwijaya, Y.B. 1988. Literature and Religiosity. Yogyakarta: Kanisius.

Nina D, Bambang EHC, Dwi RS. 2021. The essence of religiosity in the short story collection Suspect. Linguista: Scientific Journal of Language, Literature andThe Learning 5(2):129-141.

Norani, Faridah, S., & Fadhila, M. (2022). Description of Student ReligiosityImpoundment Depression. TAUJIHAT: Guidance Journal …, 3, 69–86. https://journal.iain-samarinda.ac.id/index.php/TAUJIHAT/index

Nur, H. (2020). Hermeneutical Analysis in the Collection of Poetry Trees Without Forests by HE. Benjamin. UNDAS: Journal of Language and Literature Research Results, 16(2), 251-266.

Poerwadi, P., & Yusnia, Y. (2024). Dimensions Religiosity in Kandan Dayak Afternoon. Diglosia: Journal of the Study of Language, Literature and Teaching, 7(Special Is), 83-96.

Pradopo, Rahmat Djoko. 1993. Poetry Studies. Yogyakarta: Gadjah Mada Negeri Press.

Rahayu, I. S. (2021). Analysis of Semiotic Studies in Chairil Anwar's Poetry Using Charles Sanders' TheoryPierce. Semiotics: Journal of Communication, 15(1).

Rosid, A. (2021). Values ​​in children's literature as a means of character formation. Journal of Indonesian Language and Literature Education Metalingua, 6(1), 7-10.

Rowatt, W. C., & Al-Kire, R. L. (2021). Dimensions of religiousness and their connection to racial, ethnic, and atheist prejudices. Current Opinion in Psychology, 40, 86–91. https://doi.org/https://doi.org/10.1016/j.copsyc.2020.08.022

Roziah. (2023). Reconstruction of Malay Ethnic Religiosity: Dimensions of Belief in Books in Traditional Malay Poetry. Journal of Education, Language and Literature, 11(1), 30–42.

Saleh, A. R. (2022). Dimensions of Religion in Education. Educational Window Journal, 2(04), 580-590.

Sayyidah, A. F., Mardhotillah, R. N., Sabila, N. A., & Rejeki, S. (2022). The Role of Islamic Religiosity in Improving Psychological Well-Being. Al-Qalb: Journal of Islamic Psychology, 13(2), 103-115.

Senjaya, A. J. (2018). A critical review of the term mixed methods in social research. Risâlah, Journal of Islamic Education and Studies, 4(1, March), 103-118.

Setiawan, M. S., Eva, N., & Andayani, S. (2021). Religiosity and Psychological Well-being of Students Teaching Al-Qur'an Tutoring at Malang State University. Psycho Islamedia: Journal of Psychology, 6(1), 94. https://doi.org/10.22373/psikoislamedia.v6i1.8999

Sugiyono, (2017): Quantitative, Qualitative and R&D Research Methods. Bandung: Alphabeta.

Suprapti, I. A. P., Chaidir, T., & Arini, G. A. (2021). The Influence of Religiosity Dimensions and Socio-Demographic Factors on the Saving Decision of Lecturers at the Faculty of Economics and BusinessUniversity Mataram at Sharia Bank. Elasticity-Journal of Development Economics, 3(1), 44-60.

Suprihati, S., Sumadi, S., & Tho'in, M. (2021). The Influence of Religiosity, Culture, Knowledge on People's Interest in Saving in Sharia Cooperatives. Scientific Journal of Islamic Economics, 7(1), 443-450.

Tahira, K.A.H.,HAERUSSALEH, H., & HUDA, N. (2022). Analysis of Sitor's Collection of Poems Semarang (Hermeneutic Approach). Journal of Indonesian Language Education, 10(1), 37-44.

Tiadilona, W., Munaris, M., & Prasetyo, H. (2023, May). Analysis of the Structural Approach to the Poem Entitled "THE SILHOUETTE"Taufiq Ismail's work. In Proceedings of the National Seminar on Education, Language, Literature, Arts and Culture (Vol. 2, No. 1, pp. 236-250).

Tri H. 2024. Dimensions of Religiosity and Character Values ​​of Hard Work in a Collection of Short Stories by Ahmad Tohari and Their Use as Teaching Materials in High School. https://digilib.uns.ac.id/document/detail/86609/Dimensi-Religiusitas-dan-Nilai-Nilai-Karakter-Kerja-Keras-dalam-Kumpulan-Cerpen-Karya-Ahmad-Tohari-Serta-Pecepatan- As-Teaching-Materials-in-High School

Xia, W., Guo, X., Luo, J., Ye, H., Chen, Y., Chen, S., & Xia, W. (2021). Religious Identity, Between-group Effects and Prosocial Behavior: Evidence from a Field Experiment in China. Journal of Behavioral and Experimental Economics, 101665. https://doi.org/https://doi.org/10.1016/j.socec.2021.101665

Zuhirsyan, M., & Nurlinda, N. (2021). The influence of religiosity, customer perception and motivation on the decision to choose sharia banking. JPS (Journal of Islamic Banking), 2(2), 114–130. https://doi.org/10.46367/jps.v2i2.342