

The Meaning of Religious Value of Poetry on Tepung Tawar Event of Malay Custom in the Village of Percut Sei Tuan - District of Deli Serdang

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ABSTRACT

Relevant aspects of religious values can be found in real life, namely in carrying out the married life for the couple's bride and groom such as the importance of gratitude, prayer, and worship. This research is also in addition to the bride being very relevant to human life in real life, namely as God's creatures must carry out all their commands and carry out all the prohibitions. The research objective is to find the religious value contained in poetry that are used during the traditional tepung tawar of the traditional wedding party of the Malay community Percut Village, Deli Serdang district. The method used in this research is descriptive qualitative, namely by describing research data. Retrieval of research data obtained by recording, recording poetry on the party's tepung tawar and conducting interviews with traditional Telangkai. The research data is then grouped and coded according to the type and analyzed. The results of research on the religious value of poetry used in the tepung tawar program must be clever in seeking good fortune, be patient, trustful, grateful, pray, a, live in harmony, and need to think about the afterlife.

Keywords: *religious values, poetry, tepung tawar, traditional parties*

INTRODUCTION

Poetry is one of the folk poems that are still used by the Malay community in various events, one of which is in the traditional wedding party. The use of poetry is always used in traditional Malay community parties ranging from the event of merisik, proposing marriage, making invitations, welcoming the bride from the event of the door thump, the door thump, and the fan throw, then the event of tepung tawar, and eating rice ulam. The poetry delivered at the traditional party event certainly contains values that are beneficial for the bride and groom in carrying out married life. Given at this time many divorce cases. Divorce occurs because of trivial problems such as: economic

shortages, cheating, disrespect for the wife, husband, and parents. Though the words of advice are already contained in the poetry delivered at the party. For example in the poetry during the tepung tawar program. The tepung tawar event was held to give congratulations and do, a for the bride and groom in running a married life, so many messages were delivered by the Telangkai Adat. In addition, this research is also useful for young people to continue to maintain poetry as Indonesia's cultural heritage that must be preserved and preserved so that it continues to exist for generations to come. At this time many young people should not be familiar with the culture of the area and prefer foreign cultures.

LITERATURE REVIEW

Poetry

Poetry as one of the old poems that is still developing in society today. Bound form poetry, which in poetry there are two sampiran and contents and usually poetry uses ab-ab taxation. Oktaviana (2018) poetry is an old form of Indonesian poetry. According to the Great Indonesian Dictionary in (Oktaviana, 2018) poetry is an old form of Indonesian poetry, each stanza consisting of four lines which rhymes ab, ab and the poetry arrangement consists of two sides and contents. while Zaidan et al (Maulina, 2015) poetry is one of Indonesia's old poems which consists of 4 lines with the final rhyme ab, ab. In each array there are four lines, namely the first and second lines as sampiran, three and four as contents. In Indonesian literature the word "poetry" is found in the study of old poetry with a certain arrangement. poetry arrangement consists of two samples and contents. while Haryanta (2012) poetry is one of the most extensive old poems in the languages of the archipelago. Poetry comes from the word "Patandu" in the Minangkabau language which means "guide". besides that the Javanese poetry is known as "parikan" while the Sundanese language "Papangkap" and in the Batak language with the word "Umpasa" commonly read with "Uppasa". Furthermore Prayitno (2018) poetry is an old Malay poem consisting of four lines. Thus it can be concluded from some of the opinions above, poetry is an old Indonesian poem, poetry in its form remains to this day, which still consists of two sampiran and content although at this time many people are creating new poetry such as lightning poetry, in various needs but the shape and number of lines remains.

Poetry type

Oktavianawa (2018) poetry can be divided into two, namely based on the contents and shape. Poetry based on its contents can be grouped into 3, namely poetry of children, young people, and old poetry. (1) Children's poetry, children's

poetry consists of poetry of joy or mourning. (2) poetry of youth, poetry of youth consists of poetry of fate or trade poetry, poetry of communication (poetry of acquaintance, poetry of mercy, poetry of separation, poetry of compassion, poetry of humor, and poetry of riddle). (3) Old poetry, old poetry consists of traditional poetry, religious poetry and advice poetry. Furthermore, Maulina (2015) poetry can be divided into several types including, there are related poetry, Talibun poetry, and lightning poetry. Hooked poetry is poetry which consists of several stanzas. The stanzas with one another continue to connect. Talietry poetry, poetry whose composition consists of 6, 8, or 10 lines. The division is the same as ordinary poetry. Lightning or karmina poetry, consisting only of two lines, the first line is sampiran and the second is content.

Role and Function of Poetry in Community Life

Poetry has an important role in society both in delivering messages in religion, social. Oktaviana (2018) "Poetry is known as an old poem originating from Malay. However, poetry is also known in various regions in Indonesia. In fact, poetry has an important position in traditional ceremonies. "Thus the current poetry in Indonesian society is very instrumental in social life, especially in traditional events. Poetry has spread and become the flesh and blood of Indonesia, especially for Malay people. In traditional societies poetry is used in formal and informal ceremonies. Oktaviana (2018) poetry is not only known by the Malay community, but poetry lives throughout the Indonesian community because it has become a tradition of Indonesian society to date. Indeed poetry is generally known in the Malay community. Malay society in every marriage ceremony always uses poetry in conveying its purpose. Oktaviana (2018) states that in addition to the Malay poetry community, it is also used by the Betawi, Batak, West Java and Toraja communities. In the Betawi community

poetry is used in daily conversation and in wedding ceremonies. Batak tribes mention poetry with "umpasa" which is often used in traditional ceremonies. Another case with the people of West Java mentions poetry with the term "papuric". Papuric is also used in traditional events and words of advice in daily life. Likewise with the Toraja people mention poetry with "londe". "Londe contains advice, opinions, expressions, feelings, to jokes. Thus it can be concluded that poetry is used in the life of Indonesian people. Furthermore Uli (2017) in life in Malay society also poetry has been attached and used as a conveyor of advice in the form of advice. Thus poetry plays an important role in society both in traditional events and in everyday life poetry is used for various purposes such as the delivery of advice.

Understanding Religious Values

Rahima (2017) "conceptually religious values consist of the concept of values and religious concepts". Value is concerned with the nature of human kindness in life. Rifa, i (2016) values can be interpreted etymologically and terminologically. Etymologically value is "price, degree. Value is also a measure of choosing a particular action or effort activity and goal. "While terminologically, it can be seen various formulations of value experts". Trihanggoro (Azmi, 2014) value is a concept of measurement used to assess something in general both to judge something in terms of good-bad, beautiful or ugly, natural or unnatural. Thus the value can be concluded that the value is an act in the form of the nature of goodness in the actions of every human being. Furthermore, the religious word Azmi (2014) as "an explicit or implicit conception that exists in a religion that influences the behavior of someone who adheres to that religion which has an intrinsic nature and comes from God, also its truth is absolutely recognized by adherents of the religion". Big Indonesian Dictionary (Qamaria,) "the word religious is religious, is religious". Religion in question is to have a belief in the existence of more

power over humans. In other words religious is an attachment between man and God as a source of peace and happiness in carrying out his life on this earth.

Thus, religious values can be interpreted as religious values, religious values are attitudes and actions of a person related to religious activities. Religious value is a value that is found in a person related to the divine value. Kurniawan (2016) religious values are attitudes and behaviors that are close to religious matters. People who are said to be religious if they always try to get closer to God by doing what He commands and abandon His prohibitions. while Yaoumi (2014) religious values are attitudes and obedience to the Creator. His obedience is like carrying out what is taught in the religion that he believes, while obedience in working on the teachings of his religion, such as, obedience in carrying out religion as well as religious people. With obedience in carrying out worship together with other religious teachings attitude attitude (ahlak) ". Anasrullah (2017) in his research also mentioned that, religious values are values related to religious teachings. From some of the opinions mentioned above it can be said that religious values are values related to human relations with the Creator. As for the relationship with the Creator with good deeds and bad deeds done by humans on earth as carrying out all His commands and leave His prohibitions.

Types of Religious Values

In research (Dasir, 2018) divides religious values into several types, including: (1) Worship Value, the word worship comes from the arap language, namely "Abada" which means "worship". Whereas the term means the value of worship is one's obedience to the Creator. Whereas according to the term means Khidmad To God. Obedient to carry out His commands, and stay away from everything that is forbidden by Him. So it can be concluded that, the value of worship is an attitude of one's actions because of His Lord

which is shown by performing prayers, fasting, alms, and so forth. (2) The value of Rugul Jihad, ruhul Jihad means the soul that encourages people to work and struggle to make a living while living in the world. This is because it is based on the existence of a purpose in life in the world, namely the relationship between man and the Creator, the relationship between humans and their fellow humans, and the relationship between humans and nature. Therefore, every person who lives on this earth in order to live to meet their needs, help others, and protect nature must work seriously. (3) the value of Ahlak and Discipline, the value of Ahlak and discipline are values related to the behavior, temperament or character of a person. Dasir (2018) the word ahklak comes from the word "khuluq" which means temperament, character, shame, or habit. While the word discipline is a person's habit of doing worship on time.

In every religion every worship performed there is a predetermined schedule. Therefore, if someone in carrying out their worship in accordance with a predetermined time, it can be said with discipline. People who are disciplined in carrying out their worship then there is a religious value in it. Thus it can be concluded that, ahklak and discipline values are behaviors or habits in carrying out worship according to a predetermined schedule in accordance with their respective religions. (4) Exemplary value, exemplary behavior that can be used as an example in everyday life. The exemplary value is usually reflected in the teacher's behavior. The exemplary value is something that is very important in the world of education. By having an exemplary value, it can be used as an example for others. False religious values because of a person's behavior or actions that can be used as an example in everyday life. Exemplary is included in the religious value because observance of one's worship also includes exemplary value. (5) Amanah and Ikhlas Value, etymologically trustful can be interpreted as a trustworthy attitude. Furthermore, in the concept as a trustful

leader is an attitude that is responsible for doing a job. While sincere can be interpreted as an attitude that does not ask for strings attached in doing a favor to others. so it can be concluded that the value of trust and sincerity is a religious value that must exist in every person

MATERIALS & METHODS

This type of research uses qualitative research. Indrayana (2017) qualitative research is research based on research objects based on research data, namely poetry used at the fresh flour event at the Malay wedding traditional party of Percut Village, Deli Serdang Regency. The research method uses descriptive method because the writer wants to express, describe, and explain the religious value in the poetry of the fresh flour event at the Malay wedding party. This is in accordance with the opinion of Moleong (2011) "Descriptive method is data presented in the form of words, images and not numbers". Furthermore, the research approach uses a semiotic approach. This study uses a semiotic approach because it is to find religious values in poetry by giving meaning to the contents of poetry. Giving meaning to poetry by interpreting words and symbols contained in poetry.

Semi (Muzamil, 2011) explained that the semiotic approach used in this study would analyze the meaning of the code or words used in the poetry text so that it would not lead to diverse interpretations. The instrument in research is a tool used in data collection. The instrument in the study is the researcher himself, and assisted by other tools, namely notebooks, stationery, and recording tools for recording data from informants. Data collection uses interviews, observation, and documentation. Observations were made for the way researchers conducted observations of data examined in the field, researchers conducted observations to obtain research data, namely, at a party during a wedding party in Percut Village, Deli Serdang district.

Next interview, the researcher conducted an interview with the informant to obtain research data directly. Research interviews were conducted with traditional leaders and local communities. The main issues to be interviewed have been prepared in advance so that the problems in the research do not deviate and remain under control from the predetermined guidelines.

And finally documentation, documentation for documentation can be done by reading books relating to the main problem. Searching for this documentation is important for gathering data for reference. Through this documentation can find theories in analyzing religious values contained in poetry.

RESULT

a. Poetry Text Data Obtained at the Festival of Malay Traditional Tepung Tawar Percut Village, Deli Serdang district

No	Poetry Text	The content of religious values
1	<i>Beras kuning dan beras putih. Bertih rendang ditabur berserak. Minta ringankan untuk yang perih. Penuh berlimpah emas dan perak</i>	Be grateful
2	<i>Daun pandan dan limau mungkur. Bunga rampai langer bercampur. Ternak membiak tanaman subur. Hidup rukun damai dan makmur.</i>	Get along well
3	<i>Bedak disebut pembawaan sejuk. Sifat perempuan selalu merajuk. Kalau laki-laki pandai membujuk. Pasti selamanya dapat berembuk</i>	Religious discussion
4	<i>Daun sambau teuh akarnya. Menahan amin sanku kala. Mdah-mudahan begitu hendaknya. Juhkan dari mala petaka.</i>	Always close to the Creator
5	<i>Segala godaan hantu jembalang. Daun ganda rusa tetap penghambat. Itulah konon perlunya linjulang. Untuk menangkis hantu keparat.</i>	Religious science is an antidote to demonic interference
6	<i>Daun pulut-pulut getahnya melekat Meminta bahagia tetap di ingat Rukun damai hidup selamat Dari dunia sampai akhirat</i>	Living in harmony and peace
7	<i>Maka datanglah daun sepenoh Menyukupkan syarat daun ketujuh Rahmat dan bahagia sudah di tempuh Sampai mendapat anak ke tujuh</i>	Grateful for mercy
8	<i>Tepung tawar pulut berbalai Adat melayu dua serangkai Hikmatnya banyak tidak ternilai. Sejak jaman dahulu sudah dipakai.</i>	Thankful for the favor
9	<i>Tepung tawar jadi isyarat. Sebagai ganti do,a selamat. Mohon restu serta sepa,at. Selamat di dunia serta akhirat</i>	Hope for blessing
10	<i>Sebelum menempuh hidup baru. Menepung tawar memohon restu. Semoga selamat pengantin baru. Dari anak turun ke cucu</i>	Begging for your blessing
11	<i>Sebelum menempuh musyafir lalu. Menepung tawar dibuat dahulu. Memohon sepa,at Tuhan Yang Satu. Semoga selamat kita selalu.</i>	Apply to the One True God
12	<i>Agar usaha memperoleh berkat. Hasil melimpah untuk melipat. Padi dikepek untuk melipat. Semoga bahaia tetap melekat</i>	Receive Blessings from the Almighty
13	<i>Jika hendak mengenal orang yang berakal. Dalam dunia mengambil bekal. Jika ingin mengenal orang yang baik perangai. Lihat pada ketika bercampur orang ramai</i>	Being virtuous in accordance with the teachings of religion.

b. Analysis of the Research Results of Poetry Texts Used at the Tepung Tawar Event in the Malay Traditional Feast of Percut Sei Village Community, Deli Serdang district.

The results of the analysis of the poetry texts are as follows:

Beras kuning dan beras putih.

Bertih rendang ditabur berserak.

Minta ringankan untuk yang perih.

Penuh berlimpah emas dan perak.

The religious value of exemplary in running a household life in the poetry text explains that, in carrying out a married life, one must be able to set aside a portion of income by saving. The word "kuning" is compared to gold. In addition, the word "bertih" is likened to a husband's small income must be sufficiently shared by the wife in meeting the needs of the household. then on the sampiran also means in the choice of the word yellow rice and white rice and the word bertih. implies that a wife must be able to manage the sustenance of her husband to be thankful for by sufficient means. then the religious value of his example can be seen in the wife's ability to manage her husband's money by being frugal.

Daun pandan dan limau mungkur.

Bunga rampai langer bercampur.

Ternak membiak tanaman subur.

Hidup rukun damai dan makmur.

Pandan leaves are likened to a household should be able to socialize with the family like pandan leaves, it can flourish even in bushes and can be a cooler. Furthermore, in marriage you must be able to live in harmony with your husband because living in harmony certainly will come. In addition, according to the teachings of Islam, harmony in marriage will affect the fortune as well, if the household is not harmonious, then in finding fortune will also be disturbed. words of living in harmony and prosperity, by

fostering a harmonious family, fortune will also be bestowed by the Almighty.

Bedak disebut pembawaan sejuk.

Sifat perempuan selalu merajuk.

Kalau laki-laki pandai membujuk.

Pasti selamanya dapat berembuk.

As a husband in the poetry above is likened to powder conditioning in the household. in the second stanza described the nature of women in general like sulking, therefore, as a man must be able to be patient and persuade then there will not be any division in married life. men must be able to serve as protectors for their wives. Not the opposite, instead it becomes the center of the problem, for example, irritability and light-handed. if it is associated with social reality at this time in the household many are divorced due to maintaining each other's selfishness, not understanding and forgiving each other. Thus, in the poetry counseling, that Tepung tawar is mandated as a husband to be patient in facing his wife's irritability and as the head of the household must also be able to take responsibility.

Daun sambau teguh akarnya.

Menahan angin sankal kala.

Mudah-mudahan begitu hendaknya.

Juhkan dari mala petaka.

Teguh means that it is steadfast in its establishment and solid milestones. The household must be sturdy and strong so that it is far from misfortune. The disaster is meant by divorce and the temptation of property. Teguh roots are like a solid foundation in married life. the foundation in question is like a household leader who has faith, is responsible and can guide his wife in the life of the world and the hereafter. as a husband must also be able to maintain his domestic life from all worldly temptations. this is evidenced by the firmness of the husband's faith so that it is not easily disturbed by other women, and remains a faithful and responsible husband in all matters.

*Segala godaan hantu jembalang.
Daun ganda rusa tetap penghambat.
Itulah konon perlunya linjulang.
Untuk menangkis hantu keparat.*

The mandate in the poetry above reflects that a good household must be able to ward off all the things of global distress such as the temptation of wealth, the environment and so forth. Because it must already have obstacles, which already understand how to become a good family that is equipped with religious and world education.

*Daun pulut-pulut getahnya melekat
Meminta bahagia tetap di ingat
Rukun damai hidup selamat
Dari dunia sampai akhirat*

The mandate in the poetry of living in harmony and peace is the main thing in marriage, both living in harmony in one's own family and in harmony among people. If you do not get along well in your family and environment you will certainly not survive in this world and the hereafter. If someone in the world of actions often harming others surely his life will not be calm in the world. Vice versa in the afterlife will be rewarded accordingly from the Creator in accordance with his actions.

*Maka datanglah daun sepenoh
Menyukupkan syarat daun ketujuh
Rahmat dan bahagia sudah di tempuh
Sampai mendapat anak ke tujuh*

In running a married life, both partners must receive grace and guidance so that they will be safe in carrying out the married life until their children and grandchildren. grace and guidance must also be achieved not only between husband and wife but to his children and grandchildren. thus, it is necessary to guide his wife and children until his coming forth to be a good person in accordance with religious teachings in order to continue to receive blessings from God Almighty.

Tepung tawar pulut berbalai

*Adat melayu dua serangkai
Hikmatnya banyak tidak ternilai.
Sejak jaman dahulu sudah dipakai.*

Both partners must get mercy and guidance from Allah SWT for the bride and groom. In the plain flour program there are a lot of values contained therein both religious values, exemplary, mutual respect between husband and wife and family. Furthermore, the plain flour program is one of a series of Malay customs that must be carried out to preserve the culture of their ancestors from generation to generation.

*Tepung tawar jadi isyarat.
Sebagai ganti do,a selamat.
Mohon restu serta sepa,at.
Selamat di dunia serta akhirat.*

Both partners must get mercy and guidance for the bride and groom. in the plain tepung tawar show. In addition, blessing is also requested so that the bride and groom can survive in marriage and survived also later. The belief in the afterlife shows the religious value of obedience to his religion. In addition, relatives and prayers from parents and relatives will also be expected of the safety of the household later.

*Sebelum menempuh hidup baru.
Menepung tawar memohon restu.
Semoga selamat pengantin baru.
Dari anak turun ke cucu.*

The religious value contained in the word before living a new life must ask for prayers and blessings so that the newlywed congratulations arrived at his grandchildren later. So it can be concluded both partners before marriage must get the blessing of their parents first in order to avoid disastrous things. Thus, if a marriage that is not condoned by both parents can cause the bride and groom to be unhappy in the marriage.

*Sebelum menempuh musyafir lalu.
Menepung tawar dibuat dahulu.
Memohon sepa,at Tuhan Yang Satu.
Semoga selamat kita selalu.*

The message in the poetry states that before deciding to live married in choosing a prospective spouse, he must first seek the blessing of both parents and family. Likewise, when he was married, he held a ceremony to ask for his blessing before running a family life. This is so always get a good safaat during marriage.

Agar usaha memperoleh berkat.

Hasil melimpah untuk melipat.

Padi dikepuh untuk melipat.

Semoga bahagia tetap melekat.

The message contained in the poetry explains that tepung tawar is done to refuse reinforcements to avoid danger in running a married life. in addition, so that the fortune is also abundant until many times over.

Jika hendak mengenal orang yang berakal.

Dalam dunia mengambil bekal.

Jika ingin mengenal orang yang baik perangai.

Lihat pada ketika bercampur orang ramai.

The message of the poetry reminds us that if we want to know people who are kind, then look at the temperament in everyday life in a social environment. A person's behavior will be seen in a reflection of his daily life. Based on the results of the religious value of tepung tawar poetry there are several religious values including, the religious value of ihtikar by way of saving, that is, with the word "clever saving "; The religious value of exemplary in running a household life in the poetry text explains that, in carrying out life a household must be able to set aside a portion of its income by saving other than being married, it is necessary to live in harmony with a husband because by living in harmony, fortune will certainly come. Furthermore, a man must be able to be patient and be able to persuade his wife in all things, then there will be no division in married life. men must be able to serve as protectors for their wives. Likened to a solid foundation in married life. the foundation in question is like a household leader who has faith, is responsible and can guide his wife in the life of the world and

the hereafter. The mandate in the poetry above reflects that a good household must be able to ward off all the things of global distress such as the temptation of wealth, the environment and so forth. Besides living in harmony and peace is the main thing in marriage. Both living in harmony in one's own family and living in harmony between fellow communities. If you do not get along well in your family and environment you will certainly not survive in this world and the hereafter.

CONCLUSION

The religious value of the tepung tawar poetry, namely: (1) the religious value of ihtikar by saving, namely by adanaya the word "good at saving"; (2) The religious value of exemplary in carrying out life in the household in the poetry text explains that, in carrying out married life must be able to set aside a portion of income by saving in addition to being married, it is possible to live in harmony with her husband because living in harmony certainly will come. (3) The value of the da Ikhlas mandate, namely as a leader in the household must be sincere and who has faith, is responsible and can guide his wife in the life of the world and the hereafter. then the mandate in the poem above reflects a good household must be able to ward off all the things of global distress such as the temptation of wealth, the environment and so forth. Besides living in harmony and peace is the main thing in marriage. Both living in harmony in one's own family and living in harmony between fellow communities. If you do not get along well in your family and environment you will certainly not survive in this world and the hereafter. (4) Worship, the value of worship contained in the message always pray, in all matters and must carry out religious teachings well so as not to be tempted by worldly, as a wife also must be able to become a single wife. (5) the value of ruhul jihad is in meeting the needs in the household must try and endeavor in finding fortune.

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