



Research Article

The Values of Character Education in the Poem "Tears of Lamentation" by Ibn Rumi

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Abstract. The existence and role of Arabic literature in world civilization cannot be denied, particularly from the perspective of scholars. This is because Arabic literature has significantly contributed to the development of modern civilization. This study aims to analyze the meaning and sorrow in Ibn Rumi's elegy, explore the character education values embedded within it, and examine the linguistic style used to express his grief. This research employs a qualitative approach using the library research method, involving the review of various books, journals, and other publications related to the research topic. The findings reveal that the poet's life events influenced the emotional expression in his elegy, enhancing the beauty of the language style used.

Keywords: Ibn Rumi, Character Education, Elegy.

Abstrak. Keberadaan dan peran sastra Arab dalam peradaban dunia tidak dapat disangkal, khususnya dari perspektif para cendekiawan. Hal ini karena sastra Arab telah memberikan kontribusi yang signifikan terhadap perkembangan peradaban modern. Studi ini bertujuan untuk menganalisis makna dan kesedihan dalam elegi Ibn Rumi, mengeksplorasi nilai-nilai pendidikan karakter yang tertanam di dalamnya, dan meneliti gaya bahasa yang digunakan untuk mengungkapkan kesedihannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan, yang melibatkan peninjauan berbagai buku, jurnal, dan publikasi lain yang berkaitan dengan topik penelitian. Hasil penelitian menunjukkan bahwa peristiwa kehidupan penyair memengaruhi ekspresi emosional dalam eleginya, sehingga meningkatkan keindahan gaya bahasa yang digunakan.

Kata Kunci : Ibn Rumi, Pendidikan Karakter, Elegi.

INTRODUCTION

Literature undeniably holds a very important and special position within the structure of Arab culture.¹ While the great civilizations of the world, such as Greece, Rome, and Egypt, left behind majestic megalithic artifacts and magnificent palaces, Arab civilization bequeathed literary works rich in value. In the tradition of Arabic literature, poetry (sya'ir) serves as a medium for the aesthetic consciousness of the Arab people. No other form of aesthetic expression rivals or surpasses the prominence of the poetry genre in the eyes of the Arab community. An Arabic poem can move its listeners deeply, even if they do not fully understand its content.² This emotional resonance underscores the centrality of poetry in Arab society, where it functions not only as an art form but also as a repository of cultural values and moral teachings, bridging the past and the present.³

¹ Ahmed Al-Muqaddam, "Abu Al-'Atahiyah: His Poetry and Influence in Abbasid Culture," *Journal of Arabic Literary History* 14, no. 3 (2019): 45–78; Lara Harb, "Arabic Literary Theory," in *Oxford Research Encyclopedia of Literature*, 2020; Hacı Osman Gündüz, "Ottoman-Era Arabic Literature: Overview of Select Secondary Scholarship," *Al-Abhath* 69, no. 1 (2021): 107–22.

² Umar Muin, *Ilmu Pengetahuan Dan Kesusasteraan Dalam Islam* (Yogyakarta: IAIN Sunan Kalijaga, 1992).

³ Roger Allen, *An Introduction to Arabic Literature* (Cambridge University Press, 2000).

The Arabic language, as a part of civilization, boasts literary works with values and artistic elements worthy of appreciation.⁴ This is evident in the legacy texts that reflect the grandeur of a civilization that once flourished, including works of Arabic literature. As a cultural product of the Middle Eastern peoples, Arabic literature has developed over thousands of years, continuously advancing and competing with kinds of literature from various parts of the world. This literature plays a significant role in cultural development and serves as a source of pride for Arab society. Arabic literature, particularly its poetic tradition, has historically shaped and preserved the identity of Arab communities, offering reflections on social norms, political dynamics, and philosophical inquiries that continue to resonate with audiences today.

During the Abbasid period, Arabic literature reached its peak. The Abbasid administration, which was open to the cultures of other nations, greatly influenced Arabic literature. The distinction lay in the diversity of literary genres, compared to the Umayyad era, which prioritized poetry.⁵ Additionally, the Abbasid era enriched literature with new themes influenced by specific ethnic and cultural backgrounds, along with advancements in the use of vocabulary, language styles, and expressions of meaning. This era fostered a vibrant intellectual environment where literary creativity intertwined with philosophical and scientific advancements, further elevating Arabic literature to a position of global significance.

One of the notable Arab literary figures who emerged during the golden age of the Abbasid Dynasty was Ibn Rumi, whose full name was Abu al-Hasan Ali bin Abbas bin Jurayj (836–896 CE).⁶ As a person of mixed Roman and Persian heritage, Ibn Rumi grew up in Baghdad, which at the time was the intellectual and cultural center of the Islamic world. He became widely known for his works that embodied emotional depth, political critique, and satirical expressions against the ruling powers of his time.⁷ Among his famous works is the poem "Tears of Lamentation," born from his personal experience and expressing profound sorrow over the loss of his beloved son. Ibn Rumi's poetry, deeply rooted in his personal struggles and societal observations, exemplifies the fusion of artistic brilliance and human emotion that defines the literary achievements of the Abbasid era.⁸

⁴ Nisa Meisa Zarawaki, "Menelaah Kesusastraan Dan Karya Sastra Dinasti Abbasiyah," *Jurnal Bahasa Dan Budaya* 6, no. 1 (2022).

⁵ Mustafa Al-Faraj, *Poetry and Society in the Abbasid Era* (Cairo: Al-Azhar Publishing House, 2017).

⁶ Saeed Hamidi and Mahboub Mahdavian, "The Political Requirements of the Caliphs of the First Abbasid Era Regarding Paying Attention to the Scientific Community," *Historical Researches* 12, no. 1 (2020): 41–58.

⁷ Alwi Alatas, "Education and Socio-Political Change in the 11th and 12th Centuries Abbasid Realm," *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 79–98.

⁸ Al-Faraj, *Poetry and Society in the Abbasid Era*; Hadi Khajavi, "Sociological Analysis of Hassani Movements in the Abbasid Era With Emphasis on Economic Factors," *Journal of Historical Sociology* 14, no. 2 (2023): 159–92.

Previous studies have explored character education from various perspectives and contexts. For instance, Pradana et al.⁹ examined the role of nationalism in character education, emphasizing its orientation in developing learning processes. FHKPS¹⁰ provided a critical review of moral and character education policies in Hong Kong, highlighting the integration of citizenship education. Adiyono and Anshor¹¹ discussed Islamic character education in the context of Industry 5.0, focusing on challenges and opportunities in the modern era.

Research by Hidayati et al.¹² explored the implementation of local wisdom-based character education among Indonesian students, emphasizing the role of local values. Similarly, Haryono et al.¹³ analyzed the planting of values through early childhood character education. However, these studies primarily focus on pedagogical contexts and modern educational systems, with limited exploration of classical literary works as sources of character education values. Hermino and Arifin¹⁴ highlighted contextual character education in high schools, emphasizing practical applications but lacking connections to historical and literary contexts.

Unlike these studies, this research delves into the classical literary work "Tears of Lamentation" by Ibn Rumi, examining its character education values. It addresses a gap in the literature by analyzing how a classical elegy intertwines emotional depth, moral teachings, and linguistic beauty to offer insights into timeless educational values. This approach combines literary and character education frameworks, providing a novel perspective that bridges classical literature and modern educational discourse.

This study aims to analyze the meaning and sorrow expressed in Ibn Rumi's elegy "Tears of Lamentation" and to uncover the embedded values of character education. It also seeks to examine the poetic and linguistic styles used to convey profound grief, exploring the interplay between the poet's life experiences and the moral and emotional teachings within his work. By doing so, this research highlights the relevance of classical Arabic literature in contributing to the discourse on character education across cultures and eras.

⁹ Dian Arief Pradana et al., "Nasionalism: Character Education Orientation in Learning Development," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Volume 3* (2020): 4026–34.

¹⁰ B B S FHKPS, "Moral Education, Character Education, and Citizenship Education Policies in Hong Kong: A Critical Review," *International Public Health Journal* 13, no. 3 (2021): 265–76.

¹¹ Adiyono Adiyono and Ahmad Muhtadi Anshor, "Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 287–304.

¹² N A Hidayati, "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," *International Journal of Instruction* 13, no. 2 (2020): 179–98, <https://doi.org/10.29333/iji.2020.13213a>.

¹³ Sarah Emmanuel Haryono, Siti Muntomimah, and Nur Eva, "Planting Values Through Character Education for Early Childhood," *KnE Social Sciences*, 2020, 97–108.

¹⁴ A. Hermino and I. Arifin, "Contextual Character Education for Students in the Senior High School," *European Journal of Educational Research* 9, no. 3 (2020): 1009–23.

METHODS

This study employs a qualitative descriptive research design using a library research method.¹⁵ Qualitative research involves analyzing and describing data to interpret and understand the subject under study. The method includes examining various books, journals, and other publications related to the research topic to produce a comprehensive analysis of the chosen subject.¹⁶ The descriptive analysis method identifies and describes facts before conducting an in-depth analysis to conclude.¹⁷

This qualitative research relies on secondary data sources, including literary texts, journal articles, and critical reviews relevant to the study. The primary focus is on Ibn Rumi's poem "Tears of Lamentation" as the core text for analysis, while secondary data provide historical and cultural context. The study aims to integrate these data types to explore the poem's character education values.

The research process involved three main stages. First, the researchers collected data by thoroughly reviewing books, articles, and other sources related to Ibn Rumi's work and Arabic literature in general. Second, they identified relevant thematic categories such as emotional expression, character education values, and stylistic elements. Third, they selected and organized the data based on these themes to facilitate analysis. The data collection process relied on document analysis techniques to ensure relevance and credibility.

The data analysis technique followed a systematic approach.¹⁸ The researchers processed the collected data by organizing it into thematic categories for analysis. They then reduced the data by focusing on the most relevant information and eliminating redundancies. Finally, they applied interpretative analysis to uncover the embedded character education values and stylistic elements in Ibn Rumi's poem, ensuring a clear understanding of the interplay between the poet's life and the educational values in his work.

RESULTS AND DISCUSSION

Brief Biography of Ibn Rumi

Ibn Rumi's full name was Abu al-Hasan Ali ibn al-Abbas ibn Jurayj. His father, Ubaidillah ibn Ja'far ibn al-Mansur, was of Roman origin, and the term "Rumi" derives

¹⁵ Howard Lune and Bruce L Berg, "Qualitative Research Methods for the Social Sciences" (Boston: Pearson, 2017); Joseph A Maxwell, "Designing a Qualitative Study," *The SAGE Handbook of Applied Social Research Methods* 2 (2008): 214-53.

¹⁶ Rizzaldy Satria Wiwaha and Aldi Ramdani, "Comparison of Kitab Kuning Learning at Pesantren Al-Atiqiyah in Sukabumi and Pesantren Falahul Ahkam in Pandeglang," *Tadris Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 3, no. 1 (2024): 29-44.

¹⁷ Engkos Kosasih, Mohammad Rindu Fajar Islamy, and Rizzaldy Satria Wiwaha, "Artificial Intelligence in the Era of Society 5.0: Compromising Technological Innovation Through TheWasathiyyah Approach within the Framework of Islamic Law," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 2 November (2024): 519-40.

¹⁸ G S Sucato, "Reviewing Manuscripts: A Systematic Approach," *Journal of Pediatric and Adolescent Gynecology*, 2018, <https://doi.org/10.1016/j.jpbg.2018.06.005>.

from his father's Roman ancestry.¹⁹ His mother, Hasnah bint Ubaidillah al-Sajazi, was Persian. Ibn Rumi was born on the second Wednesday of the month of Rajab in 221 AH (836 CE) in a house opposite the palace of Issa bin Ja'far bin al-Mansur in Darb al-Khathalia, in the al-Atiqah area west of Baghdad. He was the second child in his family.²⁰

Ibn Rumi's complex life, marked by the loss of his father during his childhood, followed by the deaths of his mother and later his son, left a profound impact on him. These tragedies deeply affected his emotional state, and he often struggled to face them with patience. His bitterness and anger grew as he faced injustice from others, abandonment by his friends, and general mistreatment, leading him to develop a pessimistic view of life. This emotional turmoil became a hallmark of his poetry, with his feelings vividly expressed in each of his verses.²¹

The emotional and satirical nature of Ibn Rumi's poetry ultimately led to his death. He died of poisoning in 283 AH, reportedly orchestrated by al-Qasim bin Ubaidillah, who ordered Ibn Firas to poison him with a sweet known as Khashkananja due to fear of his sharp critiques and satire. Upon consuming the poisoned sweet, Ibn Rumi sensed the toxin, left the gathering, and returned home, where he passed away a few days later.²²

Ibn Rumi displayed his poetic talent from a young age. It is said that his first verses were satirical lines directed at a young man named Ja'far. In his youth, he refined his poetic skills by learning from contemporary poets and embracing the gentle qualities of poetry. He directed his compositions toward officials, ministers, and nobles, but he never received substantial support or patronage from the caliphs. For example, he approached Muhammad bin Abdullah bin Tahir, the governor of Baghdad, but received only criticism instead of rewards.²³

Ibn Rumi's poetry combined psychological depth and linguistic beauty, making him one of the most exceptional poets of his time. His personal life, filled with sorrow and political conflicts, was vividly reflected in his works. With a sharp and emotionally resonant style, he addressed themes such as politics, love, grief, loneliness, and hope, transforming them into timeless literary masterpieces. Ibn Rumi not only captured the complexity of human emotions but also provided a poetic portrayal of the sociopolitical landscape of the Abbasid era.²⁴

One of Ibn Rumi's most renowned poems, "Tears of Lamentation," was born from his life experiences rife with personal and social tragedies, including the death of his son and betrayal by those closest to him.²⁵ These losses profoundly influenced his soul and

¹⁹ Amir Sedaghat, *Translating Rumi Into the West: A Linguistic Conundrum and Beyond* (Routledge, 2023).

²⁰ Media Zainul Bahri, *Satu Tuhan Banyak Agama: Pandangan Sufistik Ibn Arabi, Rumi, Dan Al-Jili* (Jakarta: PT. Elex Media Komputindo, 2021).

²¹ Jalal al-Din Rumi, *The Masnavi, Book Five* (Oxford University Press, 2022).

²² Matthew B Lynch, "He Has Come, Visible and Hidden": Jalal Al-Din Rumi's Poetic Presence and Past," *A Companion to World Literature*, 2020, 1-12.

²³ Brian Johnson, "Rumi as Philosopher: Love, Pain and Virtue in the Masnavi" (Graduate Theological Union, 2020).

²⁴ Iván Szántó, "John Renard. Rumi. A Life in Pictures," *Abstracta Iranica. Revue Bibliographique Pour Le Domaine Irano-Aryen*, no. Volume 44 (2022).

²⁵ (دمشق, 2012) ابن الرومي الشاعر المجدد, ركان الصفدي.

gave rise to deep sorrow. Consequently, his elegiac poetry is characterized by emotional warmth and genuine sincerity, avoiding pretense or artifice.²⁶

Analysis of the Poem "Tears of Lamentation" by Ibn Rumi

دَمْعَةٌ رِثَاءٍ لِابْنِ الرَّؤُومِي

Tears of Lamentation by Ibn Rumi

بُكَاءُكُمْ يَشْفِي وَإِنْ مَا لَا يُجْدِي فُجُودًا فَقَدْ أَوْدَى نَظِيرُكُمْ عِنْدِي

Your tears (O my eyes) suffice to soothe my grief, even though they bring no benefit. So cry to your heart's content, for one as precious as you both has departed from my side.

أَلَا قَاتَلَ اللَّهُ الْمَنَايَا وَرَمَيْهَا مِنْ الْقَوْمِ حَبَّاتِ الْقُلُوبِ عَلَى عَمْدٍ

May Allah curse death, which deliberately snatches the beloved fruits of a people's hearts.

تَوَخَّى حَمَامُ الْمَوْتِ أَوْسَطَ صَبْيَتِي فَلِلَّهِ كَيْفَ اخْتَارَ وَاسِطَةَ الْعَقْدِ

Death deliberately took my middle child; by Allah, how could death choose the central gem of the necklace.

ظَوَاهُ الرَّدَى عَنِّي فَأَضْحَى مَزَارُهُ بَعِيدًا عَلَى قُرْبٍ قَرِيبًا عَلَى بُعْدٍ

Death has separated me from meeting him, even though he was so near yet so far..

لَقَدْ أَنْجَزَتْ فِيهِ الْمَنَايَا وَعِيدَهَا وَأَخْلَفَتْ الْأَمَالَ مَا كَانَ مِنْ وَعْدٍ

Indeed, death has fulfilled its promise, while hopes have broken theirs.

أَلَحَّ عَلَيْهِ التَّرَفُّ حَتَّى أَحَالَهُ إِلَى صُفْرَةِ الْجَادِي مِنْ حُمْرَةِ الْوَرْدِ

²⁶ Abdul Jabbar Rifai, "In the Presence of Rumi: A Journey in the World of Meaning," *The Quarterly Journal Ayeneh-Ye-Pazhooesh* 33, no. 193 (2022): 5-26.

His blood continued to flow until it turned my child's complexion yellow like saffron, which had once been red like a rose.

فَيَاكَ مِنْ نَفْسٍ تَسَاقُطُ أَنْفَسًا تَسَاقُطُ دَرٍّ مِنْ نَظَامٍ بِلَا عُقْدٍ

O soul, how lives have fallen, like pearls scattering from a necklace whose string has been undone.

لَقَدْ قَلَّ بَيْنَ الْمَهْدِ وَاللَّحْدِ لَبْثُهُ فَلَمْ يَنْسَ عَهْدَ الْمَهْدِ إِذْ ضُمَّ فِي اللَّحْدِ

How close the distance is between the cradle and the grave, so much so that my child barely left the cradle before being buried in the grave.

أَلَا لَمَّا أَبْدَيْ عَلَيْكَ مِنَ الْأَسَى وَإِنِّي لَأُخْفِي مِنْكَ أَضْعَافَ مَا أَبْدِي

People criticize me for expressing my sorrow over losing you, yet the grief I keep within is far greater than what I show.

مُحَمَّدُ مَا شَيْءٌ تُؤْهِمُ سَلْوَةً لِقَلْبِي إِلَّا زَادَ قَلْبِي مِنَ الْوَجْدِ

O Muhammad, my son, nothing can make my heart forget; instead, everything only intensifies my grief.

وَأَنْتَ وَإِنْ أَفْرَدْتَ فِي دَارٍ وَحْشَةٍ فَإِنِّي بَدَارِ الْأَنْسِ فِي وَحْشَةِ الْفَرْدِ

And you, though lonely in the land of solitude, truly I, in this crowded world, feel lonely and isolated.

عَلَيْكَ سَلَامُ اللَّهِ مَنِّي تَحِيَّةً وَمِنْ كُلِّ غَيْثٍ صَادِقِ الْبَرَقِ وَالرَّعْدِ

From me, a prayer that Allah's honor and peace be upon you, and a prayer from every drop of rain accompanied by thunder and lightning.

Explanation of the Poem:

In the opening lines, Ibn Rumi expresses that crying provides some relief from his overwhelming grief, even though it cannot bring back his beloved son, who has departed forever. He addresses his own eyes, imploring them to keep shedding tears as an outlet for his sorrow over losing his cherished child. He reflects on the inevitability of death and its

cruelty in taking away his son. The poet likens his deceased child to the most precious jewel in the center of a golden necklace, emphasizing the deep regret and sadness he feels over being separated forever, even though his son's grave lies nearby. The hopes he once placed in his child have now vanished as if those hopes themselves have broken their promises.²⁷

Ibn Rumi vividly portrays the depth of his sorrow as he recalls watching his son in his final moments, on the verge of life and death. The poet describes his son's blood draining from his body, transforming his complexion from the rosy hue of a blooming flower to the pale yellow of saffron. This sudden deterioration shocked the poet, leaving him helpless to save his child from the illness that eventually claimed his life. The tragedy feels even more poignant, as the child was still very young and in the most endearing phase of childhood. Ibn Rumi strives to show patience, but his grief consumes him, and his overwhelming sadness invites criticism from others who cannot understand the magnitude of his loss. He acknowledges that the visible grief he displays pales in comparison to the sorrow he conceals within his heart.²⁸

In his poem, Ibn Rumi directly addresses his deceased son, saying, "O Muhammad, my son, there is nothing that can lessen my sorrow over your departure. Even the condolences of others only deepen my grief." The poet continues, reflecting on the solitude his son faces in the grave and comparing it to his profound loneliness despite being surrounded by people. He closes this heart-wrenching elegy with a prayer of respect for his son, asking Allah to shower blessings upon him, just as blessings accompany each raindrop, with the roar of thunder and the flash of lightning.²⁹

This poem, rich with emotional warmth and genuine sincerity, captures the depth of Ibn Rumi's grief and his unrelenting love for his son. Through its heartfelt imagery and profound expressions, "Tears of Lamentation" exemplifies Ibn Rumi's ability to blend personal tragedy with universal themes of loss, showcasing his mastery in creating poetry that resonates deeply across time and cultures.

General Perspectives on Character Education

Character can generally be defined as the traits, temperament, psychological attributes, morals, or ethical qualities that distinguish one person from another. It encompasses an individual's personality characteristics, including behavior, habits, abilities, potential, and thought patterns. The character serves as a unique attribute embedded in a person's personality, acting as a "driving force" that influences their actions, words, and attitudes.³⁰

According to Winnie, the term character has two meanings. First, it refers to the way a person behaves. Second, it is closely related to personality, and someone is considered "a person of character" when their behavior aligns with moral values. In terminology, character refers to human traits in general, which are shaped by life factors.³¹

²⁷ *Al-Adab Wa An-Nushush*, n.d.

²⁸ Rumi, *The Masnavi*, Book Five.

²⁹ Sedaghat, *Translating Rumi Into the West: A Linguistic Conundrum and Beyond*.

³⁰ Hilda Ainissyifa, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Universitas Garut* 08, no. 01 (2014).

³¹ F Mu'in, *Pendidikan Karakter: Kontruksi Teoretik Dan Praktik* (Jogjakarta: Ar-Ruzz, 2011).

Character education is the process of shaping an individual's personality through the teaching of ethics, resulting in tangible behaviors such as acting honestly and responsibly, respecting the rights of others, and working diligently. Since ancient times, Muslim philosophers have emphasized the importance of character education. For example, Ibn Miskawayh wrote a dedicated work on ethics and defined the key attributes of human character. Studies by Islamic scholars on the Qur'an and Hadith also reveal that the core of Islamic teachings lies in noble ethics and the development of mental and spiritual strength.³²

According to Sheikh Abdul Rahman Al-Maidani, character education involves attributes inherent in an individual, which can be innate or developed through transformation in real behavior. Character education shapes and develops a person's potential while distinguishing between good and bad. In the process of character education, habituation plays a significant role in forming daily behavior. Thus, a person's character can essentially change through education and the influence of their surrounding environment.³³

Parents play a crucial role in their children's character education by serving as proper and effective role models throughout the process. Children have the right to receive character education from their parents as an act of devotion and obedience.³⁴ As a trust from Allah SWT, children are valuable assets that parents must nurture with the utmost care. A child's behavior is significantly influenced by the character education imparted by their parents. Therefore, parents bear a responsibility not only in this world but also in the Hereafter.³⁵

Character education plays an essential role in shaping an individual's attitude. Through this educational process, individuals learn to develop moral values, ethics, and virtues that guide their behavior. With proper character education, individuals can internalize these values, enabling them to build positive attitudes and noble character while facing various life challenges.³⁶

Identifying Character Education Values in the Poem

Identifying character education values in poetry involves analyzing the moral messages, ethics, and virtues embedded within each line, which serve to shape personality and foster a positive attitude in life. These values can be observed through the following aspects:

³² Winarni Jhon, Enny Zubaidah, and Ali Mustadi, "Challenges in the Implementation of Character Education in Elementary School: Experience from Indonesia.," *Ilkogretim Online* 20, no. 1 (2021).

³³ A Dzo'ul Milal, "Integrating Character Education in the English Teaching at Islamic Junior High Schools in Indonesia," *Teflin Journal* 31, no. 1 (2020): 88–107, <https://doi.org/10.15639/teflinjournal.v31i1/88-107>.

³⁴ Abuddin Nata, *Akhlak Tasawwuf* (Jakarta: Grafindo, 1996).

³⁵ A Sulhan, "Emancipating Islamic Education Management through Good-Quality Santri Character Cultures: Insights from Indonesia," *Eurasian Journal of Educational Research* 2023, no. 103 (2023): 197–214, <https://doi.org/10.14689/ejer.2023.103.012>.

³⁶ N Nasir, "Need for Character Development Program Based on Islamic Doctrines as a Counter-Terrorism Approach at HEIs of Pakistan," *Religion and Education* 49, no. 4 (2022): 412–31, <https://doi.org/10.1080/15507394.2022.2139995>.

a. Love and Compassion

Love and compassion can generally be understood in three ways. First, they represent a heart that grows positively and develops well. Second, they reflect joy that arises from within the heart. Third, they convey inner satisfaction, which ultimately impacts others. True love stems from sincerity and appears without coercion, displaying empathy, care, and self-sacrifice. Ideally, individuals should cultivate love and compassion within themselves to spread kindness to others.³⁷

Love and compassion are human instincts that every individual must uphold. The ideal form of love is unconditional affection, especially toward children. Realizing this requires building habits that foster genuine love and care for children. This approach avoids violence and creates a safe and comfortable environment for children, positively impacting their well-being.³⁸

Ibn Rumi's elegy reflects a father's deep love for his child, demonstrating sincere affection and teaching the importance of love and compassion in human relationships. Despite his grief, the poet expresses his sincerity through prayers for his child. The poem thus serves as a medium to express love for a cherished one and exemplifies how love and compassion can become a model for character education.

b. Patience and Resilience

According to Ibn Qayyim,³⁹ trials are an inevitable part of human life, and patience is the key to facing these challenges effectively. Every trial or hardship a person experiences is part of Allah's decree, and a servant must accept it with patience, including the loss of a beloved child. Ibn Qayyim emphasizes that although trials may seem overwhelming, a servant must believe that Allah never burdens anyone beyond their capacity to endure.⁴⁰

In his poem, Ibn Rumi portrays how a father not only feels sorrow over his loss but also experiences profound loneliness. When the poet declares that he will strive to be patient despite his deep grief, he not only conveys a lesson on love but also imparts a teaching on patience and resilience in facing life's trials. Resilience in enduring suffering is a profound form of love. It teaches that, even in sorrow, individuals must continue to live with a broad heart and steadfast spirit.

c. Sincerity and Acceptance of Fate

Ibn Rumi's poem, which conveys his grief and love for his deceased child, profoundly reflects the concepts of sincerity and acceptance of fate. In the poem, Ibn Rumi expresses his profound loss while also demonstrating submission to Allah's will. His grief is not merely an expression of human emotion but also a lesson in the importance of sincerity in accepting fate.

Through this poem, Ibn Rumi illustrates how loss can serve as a means of introspection and spiritual growth, encouraging individuals to accept Allah's decrees with

³⁷ Azam Syukur Rahmatullah, "Pendidikan Cinta Kasih Anak Dalam Perspektif Filsafat Ilmu," *Jurnal Filsafat Indonesia* 4, no. 1 (2021).

³⁸ K Bunyadzade, "The Sufi Phenomenology of Love Based on the Thoughts of Rabia Al-Adawiyya and Edith Stein," *International Journal of Islamic Thought* 18 (2020): 27–33, <https://doi.org/10.24035/IJIT.18.2020.178>.

³⁹ Ibnul Qayyim Al-Jauziyyah, *Surga Yang Allah Janjikan* (Qisthi Press, 2016).

⁴⁰ Ibn Qayyim Al-Jauziyyah, *Sabar Dan Syukur* (Al-Abror, 2022).

an open heart while maintaining unwavering love for the departed. The poem teaches that sincerity does not negate grief but harmonizes emotions with faith in Allah. Although the poet knows he cannot change reality, he continues to show profound love through his unceasing prayers.⁴¹

d. Respect for Life

One of the qualities of an ideal Muslim is the ability to value time and use it wisely. Islamic teachings regard the understanding of the importance of valuing time as an indicator of faith and evidence of piety. Valuing life is one of the ways to appreciate time, with its essence lying in cherishing each moment as a form of gratitude for the fleeting gift of time, including treasuring moments with loved ones while they are still alive.⁴²

In his poem, Ibn Rumi immortalizes his immeasurable sense of loss while highlighting the value of his child's presence in his life. His grief is not merely a personal emotional outpouring but also a reminder to cherish every moment spent with loved ones. Respect for life emerges through Ibn Rumi's acknowledgment of loss as part of divine destiny, teaching humans to express gratitude for the blessing of life.

e. Fragility of Life and Impermanence

The fragility of life and its impermanence serve as profound themes in Ibn Rumi's poems, especially when he laments the loss of his loved ones. His expressions of sorrow reveal an awareness of the fleeting nature of the world, where happiness and sadness alternate. Through his poetry, Ibn Rumi depicts grief as an inseparable part of life while reminding readers that every living soul will eventually return to the Creator.⁴³

Ibn Rumi uses his poetry to raise awareness about life's transience. Losing a young child still in their formative years illustrates humanity's vulnerability to uncertainty. This perspective reveals the fragility of human existence in the face of divine decree and reminds readers that the poet himself could not foresee or alter destiny.

Exploring the Meaning of Ibn Rumi's Elegy

Ibn Rumi's elegy conveys profound moral lessons that resonate deeply with human experiences of grief, loss, and the impermanence of life. One of the key lessons is the importance of valuing loved ones while they are still present. The poem emphasizes that moments spent with cherished individuals are precious, and once they are gone, neither regret nor sorrow can bring back those lost opportunities. This teaches readers to cherish and love those closest to them before it is too late. Another important message is that death is an inevitable part of fate. Although it causes pain, the elegy reminds readers that death is a decree from Allah that cannot be avoided or altered, urging them to accept it with sincerity and steadfastness.⁴⁴

⁴¹ Syaiful Bahri et al., "Role of Educational Management, Islamic Norms and Character Education on the Moral Development in Junior High School Indonesia: Moderating Role of Institutional Support," *Eurasian Journal of Educational Research* 101, no. 101 (2022): 84–99.

⁴² Murniyeti, "Waktu Dalam Perspektif Al-Qur'an," *Jurnal Ulunnuha* 6, no. 1 (2016).

⁴³ H Jubba, "Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia," *Islamic Quarterly* 65, no. 3 (2021): 423–41, https://api.elsevier.com/content/abstract/scopus_id/85136086010.

⁴⁴ Najwan Saada and Haneen Magadlah, "The Meanings and Possible Implications of Critical Islamic Religious Education," *British Journal of Religious Education* 43, no. 2 (2021): 206–17.

The elegy also highlights grief as a natural and essential part of the healing process. Ibn Rumi portrays crying as a way to release emotional pain, showing that tears, while they do not change reality, can soothe longing and serve as a testament to love for the departed. In addition, the elegy frames loss as a test of patience. Ibn Rumi uses his sorrow to depict the human struggle with disappointment, anger, and helplessness in the face of great misfortune. Despite this, the poem conveys the significance of patience and acceptance, demonstrating how individuals can find strength in enduring life's trials.⁴⁵

Moreover, the elegy reflects the role of literature as a medium for healing. By channeling his grief into poetry, Ibn Rumi not only immortalizes his emotions but also finds a way to process his pain. His work becomes a valuable legacy, teaching humanity about the power of expressing sorrow and finding solace through art. Finally, the poem invites readers to engage in a philosophical reflection on life and death. It underscores the fleeting nature of life and encourages individuals to value every moment, ensuring that time is spent meaningfully and not wasted. Through these messages, Ibn Rumi's elegy serves as a timeless reminder of love, resilience, and the deeper meaning of human existence.⁴⁶

CONCLUSION

Ibn Rumi was one of the renowned poets of the Abbasid Dynasty, known for his emotionally charged and beautifully crafted poetry. One of his works, "Tears of Lamentation," serves as an expression of accumulated grief and disappointment stemming from his life experiences. The loss of his beloved child, the ridicule he faced from society, and the emotional pressures he endured made his poetry deeply personal and profoundly moving. His elegy also incorporates numerous *uslub* (rhetorical styles) from the study of *Ilm al-Bayan*, which enhances the beauty and depth of its content and meaning. Through these works, Ibn Rumi not only poured out his emotions but also reflected the fragility and complexity of human life, establishing his elegy as a significant contribution to the treasure of Arabic literature.

Ibn Rumi's elegy, which conveys profound sorrow and deep affection for his lost child, has a strong connection to character education due to its rich moral and spiritual values. The poem teaches the importance of compassion within the family, patience in the face of adversity, sincerity in accepting fate, and submission to divine will. Ibn Rumi's expressions of grief also encourage individuals to appreciate life, strengthen mental resilience, and develop steadfast character in the face of trials. As such, his elegy serves as a reflection of character education values that remain relevant in life.

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